

evil. With a sympathetic spirit that listen-ed with tearful emotion to every tale of suf-fering, she combined a supreme love of jus-tice and humanity, and an intense hatred of oppression and cruelty, rendering her firm and forcible as she was gentle and forgiving. For the heary superstitions of the past, and the gigantic wrongs of the world—for all tyranny and tyrants—Genius had placed in her hands the scourge of Nemesis. At the same time she was an earnest and true Reformer, in whom the stern virtues of the Puritan were charmingly modified by every womanly grace and the divinest charity. I may not hope to do justice to such a character within the limits of this article, but I must reverently pay my humble tribute to

must reverently 'pay my humble tribute to her memory. Mrs. M'Dougall was born in Smithfield, R. I., about the year 1805. She was the daughter of Mr. George Whipple, and her ancestors were among the early settlers and most dis-tinguished families in the State. While at a tender age her father, by a series of mis-fortunes, was reduced to poverty, and the little blue-eyed Fanny was left to support herself by her own industry, and to depend on such means of improvement as the comon such means of improvement as the com-mon school and occasional hours at home. She labored and studied early and late, with a cheerful and hopeful spirit, always mak-ing the most of her limited opportunities. Her rare natural endowments-soon became apparent to all intelligent observers. More conspicuous than the retentive memory which enabled her to grasp the principles and details of whatever she read, were the illustrations of that creative power which is the distinguishing characteristic of geni-us. The first fruits of her prolific mind were short poems, in which she displayed a deli-cate sense of beauty and harmony; and as early as 1830, she attracted public attention by her poetic antributions to the papers in her native State. Miss Whipple's first venture in the shape of a book was the life of Eleanor Elbridge. of a book was the life of Eleanor Elbridge, a colored woman." It was a great success, more than thirty thousand copies having been sold. Her strong interest in the labor-ing classes determined at once the subject and object of her next volume, "The Me-chanic," which appeared in 1841. This book was extensively noticed by the New England press, and highly complimented by Mr. Brownson, in the Boston Quarterly Repiero. In the same year she contributed to the Rhode Island Book a poem entitled, "The Dwarf's Story," a gloomy conception, embodied in a composition revealing great depth of passion and power of expression. In 1842, she edited and published the Wampanoag, a journal devoted to the interests of labor, and the special improvement of the people engaged in the productive industries of the country. "Might and Right," followed in 1844, It was a history of the origin, and a discussion of the facts and circumstances of the attempt at revolution in Rhode Island known as the Dorr Insurrection. She sub sequently contributed to many periodicals on subjects commanding the wide range of polite literature, popular science, and constructive art. Among these various contri-butions to the press-in which she displayed an uprivalled versatility—we recall her pa-pers in The Nineleenth Century, an elegant guarterly magazine conducted by Charles Chauncy Burr. /In December, 1847. The Univercalum and Spiritual Philosopher was started at New York by an association, under the editorial York by an association, under the editorial management of the present writer. The new journal was devoted to a spiritual-ra-tionalism: a philosophical exposition of the psychological phenomena of all ages, and the application of natural principles to the rela-tions and interests of individual and social life. It was a phenomenon in journalistic literature, and its, appearance occasioned a sensation. Mrs. M'Dougall, then Mrs. Green became one of the largest and most import-ant contributors to the new paper. She was deeply interested in the enterprise, and at once sought a home in the editor's family. where she remained for several years in the most intimate and friendly relations. She was never weary in serving others; and dur-ing all that period she never, by so much as a word careleasly spoken, disturbed the social harmony, or otherwise diminished the re-spect and love with which she was regarded by every member of the household.

a grand rehearsal to night. The rythmical mov ment is rapid and powerful, and the music full of startling crescendos." Starting suddenly, as if moved by an electric shock she made no reply, but rushing up stairs, disappeared. In an hour and a half she re-turned with the poem complete and ready for the press. My observation, made without premeditation, suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of his boreal march. It was no "ill wind" that produced such a result; it was rather a divine afflatus, that gave to the inspired poet a power of expression, majestic and free as the wild blasts which cradled her Muse. Boroas rehearses his victories on land and sea. I'will here extract portions of this grand anthem: SONG OF THE NORTH WIND.

From the home of Thor, and the land of Hun, Where the valiant frost-king defies the sun, Till be, like's coward, slinks away With the spectral glace of his meagre day-And throned in beauty, peerless Night, In her robe of snow and her crown of light, And the fair Aurora, floating free, Round her form of matchless symmetry -An irised mantle of roseate hur, With the gold and hyacinth melting through; And from her forehead, beaming fat, Looks forth her own true polar star. From the land we love-our native home-On a mission of wrath, we come, we come!

er condemn the wish to please, nor quarrel with the art or the power of pleasing; for both are natural and therefore right. I only deprecate the motive and the power

the whole matter directly to the testing process, by commencing, each one of us, the work of self-elevation."

work of self-elevation." Mrs. M'Dougall's example was not less impressive than her speech. She practiced her principles with a blameless integrity. She regarded life as a serious matter and never treated its interests and responsibili-ties lightly. The following extract will suf-fice to indicate the earnest manner in which her an another the treat for the self of the self. she was accustomed to treat fashionable

"Ask for the definition of the word lade, and you are answered, it is a female woo, being placed wholly above the necessity of labor herself, may command the labor and services of others. What a dignity is here coveted! No less than that of complete uselessness. Now in these cases the great-est danger is not in mere idleness, but the natural activity of the mind may cause its development in wrong directions. Surely verv little moral consistency of dignity of character could be expected of one to whom the highest motive for excellence is to get a husband and a fine establishment! To this end our young ladies are taught all that can fascinate-all that can charm the senses. . . . They must dance gracefully, and glide more voluptuously through the spiral mazes of the waltz. The fair rounded arms make a fine contrast with the dark rosewood of the gilded harp; and the belle must learn to murmur her Italian love sonnets with a more liquid and tender enuncia-The advantages derived from these tion. superficial graces and accomplishments are soon discovered by their possessor as well as by her less fortunate companions. Even before ahe has left the nursery the theme of her beauty and probable conquests is rife in the mouth of every friend and visitor of the family. She will certainly make a great sensation in 'coming out:' and all her hopes, all her dreams, all her efforts, point to this as the Rubicon of Life. Strength and self-reliance are supposed to be incompatible with the power of fascination. Whether physical or mental power is implied, it is not presumed to be the at-tribute of a lady. Thus woman is made the mere parasite of man. She loses her own, identity. In a vast majority of cases in fact almost universally -she becomes hard-ly conscious of a self-dependent existence. She is made the mere appendage of her father, her husband or her brothers. We-have heard the story of Woman, the tender, graceful vine, clinging for support around graceful vine, clinging for support around Man, the lordly, majestic oak, until woman absolutely forgets that she is invested with the power to stand alone, if need be, endow-ed by nature with all the physical, mental and moral energies of a self dependent and self-accountable being." In the interest of abandoned woman, Mrs. M'Dougall's plea is eloquent and powerful. She appeals to a numerous class of her own sex in a manner which musicover many a sex in a manner which must cover many fair cheek with a blush of shame, while she applies something like a lash of scorpions to the shameless authors of their ruin. The following will illustrate the spirit of the whole: "For the honor of the eax, for the holy love of virtue, for the crimson blush of shame, let it no longer be said that woman, by making the disgrace of a single wrong inexorable, shuts out the female sinner from inexorable, shuts out the female sinner from all hope of reformation, while at the same time she takes the libertine, upon whose guilty soul is wrought the crimson stain of that victim's first crime, into the secred confidence of her bosom friendship! Let it no more be said that the personal sanctity of woman is sullied by the slightest contact with the vicious of her own sex, while it receives no blemish from the closest union with the vie and profligate of the other. Let us hear no more that plous and holy women-tract distributors, leaders of clas-ses and prayer meetings, and members of women-tract distributors, leaders of clas-ses and prayer meetings, and members of benevolent associations - come into our churches flaunting in the garments from the making of which their own eriminal vanity and covetousness has abstracted the price of virtuel then and there to strike hands with the destroyer! Such women are accomplices in his crime. They may envelop themselves in the robes of ten-fold sanctity, but through all the dask plague-spots will appear, the crimeon stains of im-

to rebuke with its angelic sweetness the doubt that there may be good --even there? Does it not invest the whole sisterhood with a kind of sanctity—the sanctity of hu-man nature—the sanctity of Womanhood— which, however low its possessor may have fallen—however guilty she may be—is still divine?"

In 1848 9 Mrs. M'Dougall and the present writer were associated in the editorial man-agement of the Young People's Journal, a monthly magazine designed to popularize science, literature and art. To this work science, interature and art. To this work she was the largest contributor. While thus employed, three cantos of her Nanun-tenoo, a legend of the Narragansetts, were published in Philadelphia. This poetn is every way remarkable. It exhibits the fruits of a careful study of the Indian character; a strong and intimate symplithy with Nature; a quick and accurate perception of the elements of beauty and the laws of poetic expression; great affluence of thought and speech; at the same time it reveals a strong imagination, and powers of description which determine her place in the front rank of American plets. I can best justify this opinion by extracting a passage from the poem.

A SUMMER NOON IN NEW ENGLAND.

Stillness of summer noontide over hill, And deep embowering wood, and rock, and stream, Spread jorth her downy pini na, scattering sleep Upon the drooping crelids of the air. A trace of fairest unnantice, he embraced This gentle creature with one massive arm. And in the fullness of his love replied: The dead, streat thod, my child? There are no dead. His voice word, surging, like the distant sea Pouring its strong bass through some pearly chare. That softened, while it deepened, the rich tones. 'My children' it is true they all are yone-All gone, but there my last and lovellest one? Singly they came; singly they all departed; And when their work was done, lay down to sleep; Bit never one hath died. True, forms may change, Hot spirit is immortal. Darkness and death are but resideum-The grosser portion of all human hones, Thoughts, struggles, passions, labors, and desires-Whene the othereal essance faith burnt out-The ashes of the Past Yet even this Hath made soil for the Future. Not one trace Of file can ever perish. Mid all changes Of Mind and Matter, every my df light, All hone, all faith, all settion, and all thought, That has vitality within itself. Lives for a fellowship with purer light--With loftier sction, thought, and hops, and faith--Lives with an ever-concentrating power. Which, as it strengthens, reaches contreward." Time evokes the apirit of the Ages, and

Time evokes the spirit of the Ages, and they reappear. The Pastoral Age is repre-mented, and the birth of Poetry and Music illustrated. The Muse inspires the songs of the Shepherd Minstrels. Of these we can only make room for two stanzas, from a

A SONG OF THE MINSTREL MAIDEN.

Go ask the Sky, and ask the Dew. What molds the drops, and paints the blue; Beek if the Spirit dwelleth there: A voice comes sobbing through the air. "T is only Echo, murmuring, "There!"

Questions the Spirit in thy breast, That waking, sleeping, ne'er hath rest, If it bath wings for so wing higher, Thrilling -as with a tongue of the -Shouts joyful Echo, "Higher! Higher!"

1

Among the works which Illustrate Mrs. M'Dougall's scholastic acquirements, is an excellent class-book in botany. She had been a faithful student of the science al a ner trea Was D ciated by eminent judges of its merits. From 1857 to 1859 she was a frequent con-tributor to The Spiritual Age.* During that period she gave to the public, through the press of Thatcher and, Hutchinson, a book press of Thatcher and, Hutchinson, a book of six hundred pages, entitled, "Shahmah in. Pursuit of Freedom; 5 or, The Branded Hand. Translated from the original Show-iah, and edited by an American Citizen." As will be inferred from the title, the work was written in the interest of the anti-slav-ery cause. The essential facts in the story of Shahmah, as told in the brief Mistorical what he the translator may interest the sketch by the translator, may interest the reader. He is represented as belonging to the "Kabyles, a tribe inhabiting the high regions among the mountains of Algiers. Amid all the revolutions that have overrun and depopulated the surrouting countries, sowing the borders of sea and desert with the ruins of ages, they have still maintain-ed themselves in their strong fastnesses, a race of unconquered Freemen. Shahmah Shah was the son of the Chief of his tribe. In early childhood he was taken captive, and for years lived as a slave among the Algerines, and subsequently as a serf in Bohemia. Having purchased his lib-erty, he returns to his native freedom among the mountains. At length, by the death of his father, he becomes Chief of the Kabyles. But he is dissatisfied. He wants Kabyles. But he is dissatished. He wants more knowledge and a higher freedom. He is at once a philosopher and a philanthro-pist, and withal highly religious after the manner of his people. Having graduated from the highest school in his country, he makes the pilgrimage of the Holy Sepul-chre, and then visits the famous Khaaba, the pantheon of Mecca. He conceives the idea of a higher life and a nobler freedom than he can ever hope to actualize among the rude people of his tribe. He resolves to find the superior liberty which forms the subject of all his day-dreams. He has heard of the United States, and is assured that he will there find the practical form of his ideal conception. He comes to this country, landing at New Orleans, where commences his observations. He visits different places in the hope of finding the object of his search. On the contrary, side by side he finds the Christian's church and the slave-market. In one, Jesus, the friend of the poor, is worshiped; and in the other, avapoor, is worshiped; and in the other, ava-rice and the auctioneer separate husbands and wives, and parents and children. Things are fearfully mixed. Hemp and hangman, the gallows and the cross, are expressive symbols of the national institutions. The prayer-meeting and the whipping-post are presumed to be equally necessary to the glo-ry of God and the welfare of his people. He finds that the marriage covenant is a cruel fiction; and that young womanbood is shamelessly desecrated is a fact that finds the form and color of its demonstration in comminging blood of the races. The pur-suit of freedom is vain. Shahmah finds * A large weekly paper, published in 1 57 in New York, and pondation by the present writer, with the late W. a. Courtage is anisotant of the Area Factoria distribution of the Courtage for the second of the second second second second second field of the the Second Second Second Second Second differential scherrichts of Mr. 4. Merma and the method works in the later the later resident his place in it. management of 1998. When the later resident his place in it. management in 1998. Courtagement on Bayesia Fage

Mrs. Green wrote with great freedom of thought and diction, and was neither limit-ed in her themes nor the method of their treatment. When the subject involved important principles; when it took hold of great human-interests; or presented poetic

1.

Unchained and chainless, we are free!

As we fly, our strops wings gather force, To rush on our overwhelming course; We have swept the mountain and walked the maio.

And now, in our strength, we are bere again: To beguile the stay of this wintry hour We are chanting our an tem of pride and power; And the ilstening earth turns deadly pale Like a sheeted corse, the silent vale Looks forth in robes of ghastly white, As now we rehearse our deeds of might. The strongest of God's sons are we, Unchained and chaluless, over free!

We have looked on Hecia's burning brow, And seen the pines of Norland bow In cadence to our deafening rosr, On the cracky steep of the Arctic shore; We have wallsed with the maelstrom's whirling

And curdled the current of human blood, As nearer, nearer, nearer drew The struggling bark to the boiling blue— Till, resistless, urged to the coil death-clasp, It writhes in the hideous monster's grasp A moment—and then the fragments go Down, down to the fearful depths below! But away, away, over the land and sea Uuchained and chainless, we are free! We have startled the poising avalanche, And seen the check of the mountain blanch, As down the giant Ruin came. With a step of wrath and an eye of flame; Hurling destruction, death and wo Hurling destruction, drath and wo On all around and all below, Till the piling rocks and the prostrate wood Conceal the spot where the viliage stood; A:d the choking waters value try. From their strong prison-hold to By! We haste away for our breath is rife With the groans of expiring human life! Of that hour of horror we only may tell— As we chant the dirge and we ring the knell; Away, away over the land and refa Away, away over the land and rea. Unchained and chainless-we are free!

1. . Old Neptune we call from his ocean caves, When for pastime we dance on the created waves;

Old Neptune we call from his occan caves, When for pastline we dance on the created waves; And we heap the struggling billows high Again a the deep glo m of the sky; Then we plungs in the yawning depth beneath, And there on the heaving surges breathe, Till they toss the proved whip like a feather, And the brayest check turns deadly pale At the cracking mast and the rending sail As down, with headlong fury borns Of all her strength a d hono-schorn, The scood ship ptruggles to the last With the raging waters and howling blast! We hurry the waves to their final crash, And the loaming floods to frenzy lash; Then we pour our requiem on the billow, As the dead go down to their ocean pillow---Down-far down-to the depths below, Where the peris tepose and the sea gems glow; 'Mid the coral groves, where the sea fan waves Its palmy wand o'er a thousand graves; And the insect waves her story shroud Alike o'er the humble and the proud What can be mightler than we, The strong, the challess, ever free.

Among Mrs. Green M'Dougall's prose con-tributions to the Univercalum were stir-ring papers especially addressed to her own sex. In which she exposes the superficial character of American female education, and uncovers the vain and false motives that influence the Ilves of many women. She strips the soft draperies of fashionable indolence from those who wear them, and

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No wind breathed brough the forest, that could stir The lightest foliage. If a rustling sound Escaped the trees, it might be nestling bird. Or else the polished leaves were turning back To their own natural places, whence the wind Of tile last hour had dung them. From afar Came the deep roar of waters, yet subdued To a melodious murmin, like the chant Of naisds, ere they take their moonlide rest. A tremations motion stirred the aspen leaves. And from their shivering stems an uterance came, So delicate and spirit-like it seemed The assence bet low her drooping head. wind breathed for ugh the forest, that could stir The soul of music breathed, without a voice. The anemone bent low her drooping head, Mourning the absence of her trunat love, Till the soft languor closed her ricepy eys, To dream of sephyrs from the fragrant south, Coming to wake her with received life. The egis time breathed perfume; and the rose Cherished her reddening buds, that drank the light, Fair as the vermil on the check of Ropb. Where'er in sheltered nook or quiet dell. The waters, like commored lovers, found A thousand sweet excases for delay. The clustering liftes bloomed noon their breast, Love tokens of the nainds, when they came To trifle with the deep, impassioned waves.

The wild bee, hovering on volupluous wing. Scarce murmured to the blossom, drawing thence Blumber with noney; then in the purpling cup, As if oppressed with sweetness, sank to sleep. The wood-dove renderly carcesed his mate; Each looked within the other's drowsy eyes, Till outward objects melted into dreams.

The rich vermillion of the tanager. Or summer red-bird, fashed smid the green, Like rubies set in richest emerald. Like rubies set in richest emeraid. On some tail maple sat the oriole, in black and orange, by his pendant nest. To cheer his brooding mats with whispered songs; While high amid the loritest frickory Perched the logasclose jay, his turquoise creat Low drooping, as he plumed his shining cost, Rich with the changeful blue of Nazarvih. And higher yet upon a towering pine, Stood the deroff hawk, half slumbering, half-awake, His keen eye flickering in his dark unrest. As if he sought for plunder in his dreams.

Dr. Rufus W. Griswold, in his "Female Poets of America," pays a high tribute to the genius of Mrs. Green M'Dougall. I I extract a paragraph in which he expresses his judgment of the poem under review :

"This is a work of decided and various merit. * * 'In Nanuntenoo' are shown descriptive powers scarcely inferior to those of Bryant and Carlos Wilcox, who have been most successful in painting the grand, beautiful and peculiar scenery of New Eng-Tand. The rhythm is harmonious, and the trike canoralic elegant and postically or style generally elegant and poetically or-nate. It is a production that will gratify attention by the richness of its fancy, the justness of its reflection, and its dramatic interest."

From the year 1852 to 1854, Mrs. M'Dou-gall was a highly valued contributor to the pages of the Shekinah, a spiritual magazine, edited and published by the present writer. In the first volume of that work will-be found her "Time and the Ages," one of her finesest poems. The subject is treated in an eminently original and effective manner. With a rushing sound, as of great pinions smiting the still air, until silence became voiceful. Time—In the character of a vener-able sage—appears, mounted on

Borne by six eagles, black Brebus "

The stately form, the lofty mien, and be-nign expression of the Sage, are described with remarkable force and poetic effect. His face, which bears the stamp of sover-eignty, radiates the light of all ages.

RELIGIO PHILOSOPHICAL JOURNAL.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY. CONTINUED VII. THE SOVEREIGNTY OF THE PEOPLE

The idea of the sovereignty of the people is central to the American Republic, as it is the expressed object of the Constitution itself. The Preamble to the United States Constitution declares, "We, the people of the United States, in order to form a more perfect Union, establish justice, in sure domestic tranquility, provide for the common defense, and secure to ourselves and our posterity the blessings of liberty, do ordain and establish this Constitution." The one idea here is POPULAR SOVEREIGNTY; not the sovereignty of any one class, but of the whole People, without distinction of race or sex. This is the idea-the principle which the founders of the Constitution set themselves down upon when they began to hulld. Nor must it be forgotten that but a short time bad clapsed since the close of the revolutionary war a war which began by declaring that " taxation without representation is tyranny." And when this Constitution was solemnly adopted by the States, this idea of popular sovereignty was accepted as the foundation thereof. Now begins the great work of making this idea practical and logical in all the institutions of the nation. We all know the rest. Grim anomalies in the legislation the nation and of every State, have been passed, and called laws. Man hunting, woman whipping, and baby scaling, have been carried on in open day, under the very eye of the Constitution, and indeed in the name of the Constitution. This illogical procedure rose so high at last, as to threaten the Constitution and the permanency of the Republic. The rebellion opened its black batteries upon the very sovereignty of the people, as expressed under the forms of law and of the Constitution. ' The rebellion failed. Such limited sovereignty as some of the people-far less than one-half-were allowed to hold and exercise, was retained; man hunting, women whipping, and baby stealing was brought nearly to a close. And yet the idea of the Constitution is very far from being a fact. One-half the people, plus one whole race of human beings, loyal to a man, woman and child, are still denied theonly authority, symbol, and security for that sovereignty, viz : the ballot. Will it be said that the framers of the Constitution contemplated only a partial and accommodated sovereignty, and not all the sovereignty of the whole people? I as swer, England does this. Could our fathers do no better than a kingdom which they had just soundly thrashed for claiming the "right to tax the colonies in all cases whatsoever;" and thrashing it, too, with "taxation without representation is tyranny "-roaring from the mouths of all its cannons? We have no doubt that the framers of the Constitution were inspired when they wrote that Preamble, and so may have builded wiser than they knew ;-but certain it is that the task consigned to the Americanpeople by the Constitution and by the genius of our civilization, is the actualization of popular sovereignty.

And beside, in five States, negroes voted for members of the Constitutional Convention, and so come under its sacred "We, the people." It is also stated that in one State -New Jersey-women voted likewise The first fact is susta ied by the decision of the Supreme Courts of Virginia and North Carolina, and by the history of three other States; so that, by the very terms of the Constitution, negroes certainly, and probably women, are represented as part of thAsovereign people. Hence, to deny this sovereignty to women and negroes, is a literal violation of the very terms, as well as a greater violation of the spirit and genius of that great instrument.

And if the denial of political sovereignty to women and negroes were not a direct and express denial of the very letter of the Constitution, it is the direct subversion of the very principle itself of the sovereignty of the people. On what ground can political sovergignty be allowed to men, and refused to women ? Are not women people ? Will it be said that the male gender alone are to be endowed with litical flower? If so, what reasons can be given for the assumption ? Is the proverbial coarseness of men the qualification for ballot? Or will it be put on their greater physical strength and force? Oxen and asses are stronger than men ; why should not an elephant vote, then ? 'Will If be said, women are too refined to vote? I answer, they are not considered too refined to work in the field, as slaves; to drudge in the kitchen, as cooks; to do all the dirty work for a whole household of coarse men and boys. Is it more delicate work to scrub, than to drop a tiny piece of paper, carrying the "principle of human rights into legislation," into a ballot box? Or, will it be said, their sex should exclude them from the ballot? What has sex to do with taxation, with arime, with pauperism, with knowledge, with morality, with religion ? Truth and falsehood, virtue and vice, knowledge and ignorance, and all the other common principles and endowments of human life know no sex; Science knows no sex; religion knows ho sex; art knows no sex; life itself knows no sexual superiority, unless, as some of the finest thinkers of the age affirm-woman be man's superior. And why should political sovereignty know any distinctions of sex? If there be any distinctions of power to be grounded on sex, woman must be allowed the most power, as her sex is the finest, the most delicate, and the most perfect, physiologically. Or, will it be said, her delicacy of constitution renders her unfit to mingle in the coarse throngs around the polls? Who constitute this rabble but men-women's fathers, husbands, brothers and friends, with whom she is in daily, almost hourly contact? 'Tis not, the ballot-box that is coarse, or the polls per se; all the coarseness comes from 'men, and men alone, with whom women are compelled, or choose to live in the closest intimacy. The objection would divorce all the husbands on earth; it is insincere, false and hypocritical, or idiotic in those who make it. It may be objected that women and negroes are not qualified for the ballot. "We nuswer; the use of the ballot alone can qualify them. It was said of the slave, "Two hundred years of servitude has disqualified him for freedom." The exercise of laberty is the only school for liberty. So the exercise, of the franchise is the only legitimate training for the ballot. Suppose I bring my son to a blacksmith to be taught the trade, is there so big a fool of a blacksmith on earth as would tell me. " Sir, your son is not qualified to become a blacksmith, because he has had no experience in blacksmithing ? He cannot wield the hammer wisely, or well, because he has never done it, and his arm is not strong enough !" This is the objection of the old granny, who fold her son " never to go into the water until he had first learned to swim."

ular sovereignty; a contradiction to both the letter and spirit of the Constitution, and if allowed to go on half a century more will upset the entire Republic. " White male citizens/" Stame on the people of any State that will allow that phrase to stand a single year longer on its statute books Think of it, ye real and professed reformers! "WHITE MALE CITIZENS!" Wonder if Delty has written on the walls of heaven, " White male citizens." Hope his Satanic, majesty has written over the black arch of Tophet, "None but ' White male citicens ' admitted here."

If women should be taxed, imprisoned, and made to bear the other burdens of society and its government, they should be allowed the franchise. If women and negroes know enough to be hung, they know enough to vote, and o make laws.

Responsibility should run parallel with rights and liber. ties only. . It is contrary to every principle of popular sove reignty, to impose taxes without representation. If" taxation without representation be tyranny," then negroes and women are ground to the very dust under the tyrannical laws of these American Same. It was the violation of this principle, in the shape of a little tax on ten, that induced the Colonies to resist the British Government. And yet this American people coolly, indifferently, and willfully commit the same outrage on nincteen millions of loyal American people. The moral and intellectual indifference of the people to this fact is startlingly painful. Especially the flippant-tinseled-sickly-sentimental-white-livered indif ference of "ladies," whose attitude on this question is a disgrace to themselves and to their sex. Det those not call themselves by the sacred name of "woman" who "have all the rights they want."

The safety of the nation requires the extension of the elective franchise to women and negroes. Women and the blacks do not more need the franchise to secure their own interests, than the interests of "Free White Male Citizens " require it. If the elections are corrupt, it is because woman is not there. Our homes are not corrupt, because woman is there. If bad, and heartless, and inhuman laws are passed, it is because just one-half of our entire humanity-and that the most moral, most refined, and most spiritual-is debarred any hand in their passage. If class legislation is vitiating the whole legislation of the country, it is because woman's keen and intuitive sense of justice, and affection for labor and the laborey, is prevented from arresting the savage and divorced male greed which runs riot with the people's hard-carned treasure. And if our cities and towns are filled with "abandoned women," it is because map, with the influence of the ballot box, has secured to himself all the first-class places of profit, of emolument, of distinction and of honor; while with the thus over fed passions and grosser appetites, he reduces his sisters to want, to shame, and to the most savage of all deaths-the death of woman's virtue and honor. (To be continued.)

Copy-right by H. Tuttle & G. B. Stebbins, 1878. Necessity of Positive Evidence.

BY HUDSON TUTTLE.

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that such a religion is demanded.

Faith in miraculous events transpiring two thousand years ago, blind servility to dogmas propounded by redhanded bishops, and reverence for the musty records of antiquity, are giving place to the tangible and practical facts of the present. In science, in the arts, in po-litical life, in-social organization, one question is asked at first and at last, Is there positive evidence substan; tiating each and every proposition? If not, let us seek for it, or hold our statement in abeyance until such

proofs are produced. The world has had quite enough of religions without any sufficient basis, as our own Christianity bears wit-Resting, as these systems do, on obscure revela tions, which must be translated by finite minds, who can decide, amidst the contentions of a thousand sects the true from the false? Are any of them right? Based as they are on the supposed infallibility of their revelations, and blinded by discarding reason, an incomprein the i physical speculation, which mistakes words for ideas, the religionist wanders over the quaking marsh lands of theology, chasing a will o' the wisp of his own cre-ating. He sets out from a faise position, and objectless traverses a dreary waste, and if evidence is demanded, he replies, "Faith is all that is required," "Faith," was palatable to the ignorance of the past ages, but facts, not faith, are now wanted. In its facts is precisely where Christianity fails. Spiritualism claims to supply this want. There is no necessity for blind belief. Absolute knowledge is sup-plied. The Future Life is proved by clouds of witnesses, and doubt entirely removed. Positive evidence cannot be gainsaid, and there can be no doubt that such has been repeatedly furnished The doubt resta with the observer. Often have we heard the assertion of the positive nature of the evidence of Spiritualism, followed by a narrative of phenomena on which the statement was based, of so loose and puerile a character, that any one of the least scientific culture would smile at the claim. This is not said m disparagement. Spiritualism is all, and, infinitely more than all, that is claimed for it; it is the unscientille manner of observation which we criticise. Scien-tific men are censured for standing aloof, and perhaps justly, but we must not forget that we are working in a field almost ignored by them, and one brought in dis-repute by the senseless methods by which it has hitherto been explored. It must also be remembered that their method of positive observation is the identical one all Spiritualists claim as the distinguishing feature of the New Philosophy, and thus it becomes incumbent on them to institute and record their observa tions with scrupulous care. It is certain that had all the manifestations which have been made, been observed in all their relations with the same keen percep-tion, the man of science brings to the study of other natural events, and as accurately recorded as he records his observations, the mass of evidence which would have thus accumulated would be overwhelming. Why have they not? Repeatedly the cry has been raised,-When will men of science investigate Spiritualism !" It has been asked in vain. It is idle to expect them to leave their chosen fields for this new and unpopular, Yet their method is unimpeachable, and should be adopted by any Spiritualist who should feel himself to be the "scientific man" called to the investigation. Prof. Hare understood the matter well, and, as far as he went, vigorously followed the true method. His researches thus have a sterling value. Prof. Crookes has proceeded in the same direction, and the value of his investigations is inestimable. The observing Spiritualist need not be told that in receiving communications every possible source of er-ror should be eliminated. The conditions are of such evanescent character, and so little is known of the re-quirements of perfect control, that at best there re-Initial her sol, "here to go into the water initial he had instruction in the principle of the spend more space'or time to an interest and silly objections to the extension of the elective franchise to negroes and women, but we put the whole principle of the Sovereignty of the whole principle of the Sovereignty of the whole principle of the Sovereigns. Women and negroes are more than half the people, and, therefore, have more right on the principle that the majority shall rule, to disfranchise free "white male citizens," than the latter have to disfranchise free "white male citizens," than the latter have to disfranchise free "white male citizens," than the latter have to disfranchise in former.
Listen, 'ye old 'American hunkers—" shile male citizens the to contemptible phrase that ever crept into statute books; a disgrace to the American people; a libel on popmains a wide margin for errors.

I by no means cast aside the ordinary facts of observ-ation. These have their place, and when we are once convinced of their truth, to us they may possess pecu-liar beauties. The tide of inspiration, or the rare op-portunities for spirit communion, will not wait for the application of those measures which action wait for the application of those measures which science may deem necessary for its positive acceptance. These must be seized as best they may. What we desire is to make sufficiently accurate observations to demonstrate their

sufficiently accurate observations to demonstrate their cause in the positive manner that is claimed. The difficulties we fully understand and have allud-ed to. The spiritual elements cannot be confined in re-tort or crucible, nor weighed with the balance. The circle cannot be prepared and results demanded, as with the chemist or electrician. They know the essen-tial conditions and fulfill them, and are confident of the results. Not understanding the requirements or only results. Not understanding the requirements, or only partially, of spiritual manifestations, failure is always possible. If, then, we would indicate the positivism of our belief, we must adopt the scientific method and ap-ply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in abeyance until proved beyond a shadow of a doubt.

Scientist vs. Spiritualism.

BY-DR. A. UNDERHILL,

I see frequently articles in our spiritual and other apers, calling on scientific men to come forward and plore and find the law (as they term it) governing spiritual intercourse or communications between the earth or bodily sphere of existence, and the spiritual or disembodied sphere, and explain it; just as if any clear comprehensive mind that has not been straight jacketed through colleges and laboratories, could not com prehend a fact, a phenomenon, and trace it to its origin or source as clearly, truly and correctly, as hooped and limited scientists who are by their education and practices, almost, if not entirely, Hmited to material and tangible or sensuous substances; the intangible to physical senses, has formed a very little part of their studies or experiments, consequently of necessity their educational bias is opposed to the existence of causes capable of producing the phenomena of Spiritualism their laboratories contain no test agents of the existnce of spirits or of the law or principles, or even of the conditions for the production of the phenomena in any of their multifarious manifestations. In fact, they and the priesthood are by their education and practices the least qualified of any educated class to discover new spiritual phenomena or truths. Why? Because, science of necessity, as now taught, studied and prac ticed, is essentially materialistic, as illustrated in such minds as Huxley, Tyndall and many others, while the Bible to the priesthood contains all the spiritual truth ecessary to man's happiness in this and the next life: it is thus plain that neither are truly conditioned to enter upon the investigation unbiased and impartially. The best condition of mind, therefore, to enter upon

the search after new and undiscovered principles of truth, is that of, as it were, indifference as negards scientific unfoldments on the one hand, or cherished theological opinions on the other, however long time entertained or venerated. The intelligent skeptic, one who doubts almost every thing but his own existence, is far better conditioned to investigate and receive new truths, than your crystallized scientist or theologian. Why? Because he has not come to the conclusion with the scientist that he holds the only keys which unlock the realms of all true knowledge, or with the theologian, that he has a Bible, which is the Alpha and Omega of all spiritual knowledge. The intelligent skeptic is always open to conviction, when undoubted facts point clearly to the cause or source which evolved them. They have no long cherished idols to surrender; all they desire, is the evidence, and they embrace the truth.

One would be led to believe from the hue and cry in favor of scientists coming forward and by scientific tests, to establish or overthrow Spiritualism in all its multifarious forms of manifestation, that the estab-Itshment of spiritual intercourse depended wholly up on the result of investigations of this class in community-a more fallacious idea never entered the mind of Spiritualists!

George Comb said, "Common sense was the rarest of il sense." The scientist dare not trust common sense, for he can apply no reagents to test its existence as he can to test the presence of gold, iron or sulphur in a rock or fluid, and hence whenever he has attempted the investigation, he gets up so much fussing, fixings and machineries, that untrammeled common sense minds read of his doings with wonder and surprise. And right here let me quote and endorse a declaration found in the New Testament, the substance of which "Spiritual truths must be spiritually discerned," that is, the mind must see or discern them.

SEPTEMBER 14, 1878.

It is the common sense practical mind that is to grub out old errors and supply new truths, whether scient-ist or otherwise. Dr. J. R. Buchanan, I am happy to say, is an exception among scientist generally. Ak.on; Ohio,

LETTER FROM REV. SAMUEL WATSON.

The Death of his Brother-The Stricken City of · Memphis.

On Friday last, I received a telegram from my friend M. Hawks, of Memphis, that my bother, Dr. K. P. Wat-son, was dead. He was the husband of our "Home Medium," who some three weeks previously, had gone to visit some relatives at Humboldt, Fla. He, having had the yellow fever there in 1873, and having been a practicing physician there for more than thirty years, felt it his duty to remain at his post. It being in the infected district, it was, I presume, well nigh deserted. which will explain the reference made to his being

which will explain the reference made to an all alone at the time of his departare. He had been a member of the Methodist church from his boyhood. He was also a Spiritualist, and had written some articles for the Magazine and Voice of Truth. The day we received the dispatch, we received the following from his brother, who also was a phyed the following from his brother, who also was a phy-sician, and passed away before the war. Though personal, it, like Brothers Cook's and Andrew's, has some points of general interest: Augusta, Sept. 9, '78.

S. WATSON.

AUGUST 29th-Friday Evening. SAMMY:-You meet to-night as a little group of mourners, and yet you should not feel as such. We, I mean William and I, come to say to you, "Be not bow-ed down, for what is your loss, is the eternal gain of our dear brother." I feel that it is his inheritance to ascend and to enjoy the rapturous delight of the true servant of Christ servant of Christ.

Ken, is not with us yet, but we have met on the eternal shore of his safe deliverance. We welcome him to our happy abode, and feel that he can enjoy what he has long toiled for, which is the blessed recompense of a faithful servant; this shall be according to the deeds done in the body, which we all enjoy only to the extent we merit.

O the evidence of grief that we see from the separations all through the country!. In many places bitter anguish gushing from hearts, and many a tale of sorrow can never be told on the earth plane; but toe can look upon the scene!

You have said that Kendall was alone, but he was not. There may not have been hands of earth's loved ones to minister to his wants, nor eyes to shed tears over his bler, nor lips pressed to his, but there were angel friends in attendance to do this, assembled to see his last expiring breach, to clasp his hands and bid him welcome to a happy and bright home, where he will be free from all care, and all tears shall be wiped from

his eyes, and sorrow shall never be known or felt by his over-burdened and crushed heart. Now, Sammy and the gifls, you see there is no just cause for grief, and while I am probably saying what you sense and feel, yet I want you to know that we understand to a great extent the emotions of your hearts and ideas of your minds, and we try to act upon you in order to make you fully appreciate our impressions. You will be surprised when I say that most of your actions and words are truly impressional, and if acted out, you would many times be benefited.

I now refer briefly to the stricken city of Memphis, which is wading through agony of deepest dye, and if you could only see it as we do, you would indeed feel a sadness untold. You may imagine, but your concep-tion of it is only a faint idea of the reality. No tongas, can express it, and you have only one link taken from the check, where many have several. Entire families go unbroken into the unknown world, while others are divided. Oh! how can I venture to draw the picture, which can be so imperfectly done. I expect to greet many of our friends on this side; whether they can attain higher degrees, I cannot yet say. You must not be astonished to hear of many of your friends who are

exposed, passing over. I come to-night as a comforter. You will hear from Kendall sometime I know I go for this time. Your Brother, Journ.

Items from England. - BY M. A. (OXON.)

It seems to me that you have been having some rather stirring times lately, and the JOURNAL has taken an active part

Spiritualism for twenty four years has fully coincid-ed with that declaration; all our clairvoyants declare it What agents or reagents has the scientists to be so/ to test or detect the presence of spirit, in a fact, phenomena or utterance more than any educated and intelligent mind? Now, do not understand me as under rating scientific attainments in all departments of uni versal nature. Science is truly the key that unlocks the mysteries of material nature, from the nebulous condition of matter through all its changes and gradations, up to sensuous man, mind and intelligence. It is only when it is called upon to test and explain what strictly belongs to another sphere that I take excep tions as to its powers and reliability over common sense minds. Inasmuch as the higher ever embraces the lower, and as every form and tangible substance has an inner principle, which gives it form or being so spirit being the inner of man, gives to him his form and real being. Spiritualism embraces all external sci ence as well as internal causes. But inasmuch as the higher may, can and does exist without the lower though the higher may embrace, penetrate and contro the lower), it does not follow that the lower, can test explain or demonstrate more that its own existence without comprehending the powers or capacities of the higher acting independent of the lower; and hence the discovery and comprehension of the fact, phenomena and intelligence presented by what is called Spiritualism, depends upon observations, and philosophically inquiring what cause or causes, what power or powers, what intelligence or intelligences, must on ne-cessity exist, that are equal to their production in all their almost myriad powers.

So far I have proceeded without calling in the aid of ancient phenomena and thus correspondently aid in establishing the fasts of spirit intercourse; the leading object in writing this article has been to stimulate the unscientific to enter more vigorously into the cultivation of spiritual intercourse, without waiting for drones in the matter, such as most scientific men and theologians have shown themselves to be.

Of the sexes, woman is much more intuitive than man, and perceives or realizes the existence of spiritual truths much more readily, hence through woman, Spir-itualism is to be accepted and disseminated, and thus the race elevated and progressed to a higher plane and a clearer comprehension of the truths, facts and phenomena of the same, rather than by any straight-jack eted, materialistic scientists or hooped and creed-bound theologians; hence also as spiritual investigators, wo theologians; hence also as spiritual investigators, wo-man, in consequence of her elements being more refined than man's, which enter into both their physical and mental organizations, is much better conditioned for receiving the divine or spiritual influxes than man, and also being from the same cause or causes more in-tuitive, she perceives the cause or causes of facts and phenomena, much more readily than he does. For these reasons, this great inundation of spiritual facts, phenomena and truths, will a great degree be much these reasons, this great inundation of spiritual facts, phenomena and truths, will a great degree be much sooner clearly apprehended by woman than by man; in fact, a female often feels and realizes the existence of a truth for which the scientist has no test, no dem-onstration; nevertheless the truth exists, and some day will be received and acknowledged; therefore, were I to make a call for investigators into spiritual science, facts and phenomena. I would call for well educated females, or those subject to a spiritual influx.

As to the discovery of any particular law gosterning all the mastrestations, that is out of the question; that conditions exert their infinance, all understand who have withesed spiritual plenomena.

1 am not sure now far 1 should go along with it. We are all agreed, of course, as to the broad question of rooting out fraud. Nobody wants fraud, except the fraudulent who profit-by it. We are agreed, too, on the desirability of placing the manifestations on such a basis as to secure us from deception, whether from spirits in the body or out of it. But I am not sure that many of the JOURNAL correspondents who have replied to the questions proposed about dark circles, and the editorials which I have read on the subject, throw much light on the means to be adopted. The truth is, there is blame on all hands! The way in which circles are usually held, is such as to invite fraud, folly, buffoonery and imposture. The first real place of knowledge that resplay want is as to the means

piece of knowledge that people want, is as to the magnet-ic conditions of a circle. They need to realize that the phe-nomena are pretty much what we make them, and that a dozen people can't stuff themselves, reeking with food and drink, into a hot stiffling back parlor, shout John Brown's hold wand set angle of heaven the minister Brown's body, and get angels of heaven to minister to them!

I don't blame the poor medium so much. Of course there are frauds in medlumship as there are in banking and every trade-men who would cheat in any case and that as much in making a table or a coat as in their present work. But given an honest man, who is a true medium, we do our best to make him go wrong by our medium, we do our best to make him go wrong by our want of care in providing suitable conditions. And then there is so much gaping and wonder-hunting, so little real spirituality and desire for spiritual develop-ment. All these crude physical testings, tyings, putting in bags, sealing and the like, are sadly against my no-tions of what ought to be. I believe that we invite the presence of a low black of spirits by such means, and I am fully sure that given the presence of such, although mutarial tests are usaless. You will get illusory phoan tury such that given the presence of such, although material tests are useless, you will get illusory phe-nomena, and be deceived somehow. We know nothing of the power of such spirits; little of their methods of action, and we are heavily handicapped. One thing, however, we do know, and that is that they laugh at material bonds. We have proven that, as for instance when Miss Cook was lashed hand and for the

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instance, when Miss Cook was lashed hand and foot to Mr. Crooke's library ladder and released out of most complicated bonds in a minute. This surely should teach us to rely less on tyings.

No! What we ought to aim at in these materialization seances, is to abolish the cabinet, keep the medium in view, and insist on light enough to see by. This will

in view, and insist on light enough to see by. This will be opposed by the manifesting spirits at first, but they will try and succeed as they have done here. When I first proposed it here, I was met by assurances from all sides that the thing was impossible. It is, however, an ac-complished fact now, and nothing will avail to bring anything fike convincing evidence of such a portentous fact, except the evidence derived from our own senses, and chiefly of our own eyes. But even so, Adesiderate something higher and bet-ter in the shape of Spiritualism. I wish to see the man-ifestations avoked under conditions of higher spiritual-ity, with a deeper sense of responsibility, with more aspiration and iese mere gaping. I should like to see the conditions studied, and the knowledge so gained acted upon. I cordially agreed in Dr. Peeble's words on this subject in a late number of the JOURNAL, and I have said something confirmatory of his stand-point in a review of his works which I have just finished for Human Nature. When all indone that we do do, there will be fraud

When all is/done that we add do, there will be fraud and folly still. A. J. Davis was right there. We must attack the root, by elevating ourselves, and so getting into the sphere of higher spirits, instead of lopping off a few diseased branches—or rather, as well as doing so. I don't want even to seem to say a word that can be construed into an excuse for what I so thoroughly de-norm plore

London, Eng., Aug. 14th, 1878.

SEPTEMBER 14, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

SPIRIT IMMORTALITY AND THE RES-URRECTION

Considered From the Bible and Scientific Stand point, In Two Lectures.

BY MRS. MARIA M. KING.

No. 2.-

Having thus far in treating this subject discussed simply the question of spirit and its relation to matter, and of the origin and persistence of life, it remains to speak of man and his relations to the physical and spiritual worlds, and to consider the question of his immortality and theresurrection from the same stand-point of natural Jaw. Revelation has declared man to be in the "Image of God;" observers of nature have characterized him as an "epitome of the universe," and nature affirms these synony-

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mous declarations. "And,God said: Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created he them."

Revelation has, in all ages, and by a large portion of mankind, been regarded as the thought of God. the portrayal of truth from the spiritual state of existence-the higher state, and hence its authority has been un-questioned by the votaries of the various

religious systems that have given it voice. As it this always been the fashion with some to question the existence of God and the spiritual state, so the validity of all revelation has been questioned, and nature's book has been studied by some with the omission of the important pages inscribed, "Revealed Truth."

"From Nature's chain whatever link you strike Tenth or tenth thousandth, breaks the chain allie.

The chain of natural truths, of laws and processes, that reveal nature or the universe to be a unity, is all incomplete with-out the link that connects the physical with the spiritual universe, and revelation is such a link. It is the reflection of thought, from the higher to the lower sphere of life, through media, so the law of transmission of force that governs in all nature. That the light of revelation is obscured, often. times, by great imperfection of media, does not annul the law that fixes it as one of nature's teachers of divine truth. The seer that indited the passages just quoted, was gifted with truly divine meight, else he could not have expressed the wonderfully sublime truth, that the ages had not yet re-

vealed through scientific inquiry. As a basis for argument, we offer the fol-lowing propositions, viz: That the immor-tality of man's individuality is fixed on the same foundation as that of nature and its divine indwelling force or mind, called God.

appears that man is in the "image of God" by expressing intelligence in the same manner, viz: through a body composed of natural elements. By this means alone his intelligence is connected with the outer His body is the vehicle of manifestworld. ation of his spirit. It is an epitome of the universe in the sense that its forces, outer and interior, correspond precisely with those of the latter. The universe, or nature, is a trinity; God is a trinity, being, as has been expressively declared by revelation, "all and in all," or embodying all nature as H is perfect whole. His spirit or mind acts upon hit outer form, or, what is the same, upon physical nature, through forces affinitized and correlated to mind and to physical magnetic forces, as was shown in the former lec-

His body/re-acts upon his mind, not directly, but through these spiritual correl-ated forces. Body, Soni and Spirit, we char-acterize these three principles of Nature's trinity. We know of no way by which God reveals himself only through the multifatious voices and processes of the Infinite universe. "No man hath seen God at any time;" but nature hath revealed Him from eternity; and-prophets and seers, poets and sages, reiterate the divine revelations in perpetual accord, and the harmony of the refrain is an eternal anthem of praise.

pahsion only as they are incorporated in form, neither do they, as such, constitute forms or individualities. It is through the law of generation or formation, that these essences become entities. . Thus it appears that re-incarnation can only apply to essences that belong to the great ocean of spirit of the universe, that are the emana-tions of individualized minds, and as such may, in a certain sense, be said to be re-incarnated when incorporated as germs of mind. The tree of life is rooted in the one great law of formation as is revealed by sature, which is the grand type of form. as it is its instigator. And the branches of this tree extend themselves far and wide through all spheres of life of the universe, deriving vi-tality from this soil. Nature uses the physical world as the cradle of form; and from its incipient state, this force grows into a giant that carries on its shoulders the whole work of progressive development.

The immortality of nature and Deity, as shown in the former lecture, results from the mode of action of the forces of the universal body, so man's mode of being must fix his immortality. This mode is by a trinity of principles co-operating from interior to outer, and inversely, or what is the same, by the reciprocity of action of the spiritual and physical man. Man, also nature, is a unity in duality, and also a unity in trinity. This appears plain from what has been said regarding the constitution of his whole being, and of the forces of nature. Body, soul and spirit, or physical body, spiritual body, and intelligent spirits these constitute man's trinity. Without a spiritual body there could be no physical body, and no link to bind the intellectual part of man to his outer form and the physical universe outside of this-in fact, no man. The spir-itual body is the force correlated to the extreme positive and the extreme negative through which the action and reaction are propagated, which are the phenomena of

If this is not conceded, then all argument based upon this phenomena of life and spirit, is useless. If it is not true, then the life of man and all nature stand upon a foundation that may be likened to that of the world, according to some of the ancients. This theory was that the world stood on the back of a huge furtle, and the poor turtle-what was there for him to stand upon?

realized everywhere in the works of the Architect of mature,

As the stream is of the character of the fountain from which it flows, so must man's mind be like the Divine Intelligence since this is the fountain of life. There is but one pattern of mind or intellect that can be discovered. Intelligence is the same in kind wherever it expresses itself. The brute reasons within the narrow compass of his inferior intellect, as the man does from his wider range and power of thought. Man, in his finite capacity, reasons as does the Infinite mind, impressing his mode of reason-ing on the world around him in characters identical with God's own, and pursuing, to the extent of his capacity, the divine meth-od. As immortality prtains necessarily to whatever is of the divine essence or intelligence, so the sparks, shadow of mind the brute possesses, must live on, though as the mere scintillations thrown off from the steady flame of mind, and not as an indestructible organization. Not so man's. As his intellect is a living fire, as it is that which especially characterizes him, distin-guishing him from all nature beside, and making him lord over all, so it appears superior to all-an indestructible organization, an ilnmortal force.

The question has been asked many times since the old patriarch, recorded it, --"If a man die, shall he live again?" And also this other related one, --"How are the dead raised up, and with what body do they come?" Peering through the mists that darken the horizon of life, and catching but glimpses of dim shadows beyond, mankind has frembled like the frightened child at the darkness. Nature is the tender mother who holds the light that can dissipate darkness and fear together, and revelation is her handmaid. Death is not an eternal sleep, these two join in repeating again and again, pointing for confirmation of the sentiment to the processes of change and death, which nature makes servants of life. "Thou sawest not the body which shall be; there is a nat-ural body and there is a spiritual tody." These texts are as significant of nature's apawer to the questions just quoted as it is in the power of language to express. There can be no death to that which is essentially Immortal. Man being so, as has been shown by evidence drawn from the law of his be-ing, the immortality of his whole being is assured. The "Hamag form Divine" can no more pass away than nature can dispense with any other force necessary to the continuance of her processes. In the order of change, the spirit changes its vesture as an individual casts off wornout garments to clothe himself with new ones. Death is the renewal of life, and in the exercise of its beneficient function everywhere, the "monster" is nowhere discoverable. The change, which is the death or decom-position of liasnes, is as ceaseless in the system as the circulation of the blood or the function of respiration. From birth to death, from death through eternity, as man reason there is in process the ceaseless reasons, there is in process the ceaseless round of change wherein death is born of life and life of death; the life being, however, the overmastering force, as having the power to overcome, perpetually, the tenden-cy of matter to the state of inertia. Death of the mortal body marks a stage in the life of the individual that may be compared to birth, and, indeed, to conception. The germ of the spirit, the essentially immortal part, when incarnated in form, enters upon what may be defined as its seeenters upon what may be defined as its sec-ond stage of life; a stage that is as entirely distinct from the first as this, the embryon-ic stage, is from the third, or that stage that succeeds birth. The fourth stage, again, is, according to this form of analogy, as dis-tinct from the third as the latter from the eccond. These stages in the life of the insecond. These stages in the life of the in-dividual have their analogy in the stages or planes of development of different forms of matter, upon which they serve the varied purposes of nature. Mortal life has also its successive and diverse stages, as infancy, youth, maturity and old age, these corres-ponding to those more distinctly marked, just referred to. Physical death is a new birth, since it is the process through which birth, since it is the process through which the being emerges into a new stage of life, and an essentially higher one. It liberates the man from bondage-to gross matter into the broader liberty of the higher life of the spiritual state. It does not sever the link that binds him to the physical world, for that would insure his annihilatian. It ethe-realizes his outer form-spiritualizes it-while its affinities with the physical world are ethereal, refined, physical elements.

· JUNER DA LINEY

The death of the body is the border line of scientific inquiry, yet we venture to pursue the line of investigation of nature's modes with man through this ordeal, and learn what has become of him when he is lost to material nature. We strictly adhere to the theory of the perpetuity of force-that there is no loss of energy by any natural process, only transmutation, conser-vation. When the physical life expires, what becomes of the nervous force, the force of will, of mind? The force of mind, -human thought, that invisible, intangible reality that uses all nature as its tiblet whereon to inscribe its origin! Human thought, the reflection of the thought of Deity, as an inferior mind is a reflection of a superior! Is it as ephemeral as the plane of mortal existence? Has it no hold on life superior to that of the encasement of dust that for a brief moment confines it to a limited sphere?

Does, the picture survive the mind that conceived it? Is the work superior to the artist? Nay, nay. The thought is treason to nature and to God! • Mind must live on and still maintain its

hold on the external world through the medium of a nervous force. The spiritual force correlated to the physical nervous force, forms this medium of mind when the physical energies fail. . The spiritual body takes, up, so to speak, all the functions of the natural body from the moment of dissolution, and continues them on the higher plane of its life. Its hold on nature is precisely that of the physical form during its life, since all physical elements are vitalized by spiritual, and from these it draws its sustenance, maintaining its life by interaction with the phys-ical still. And so there is no loss of force, though the recent manaion of the soul is tenantless, and henceforth given up to silence and decay.

"Thou sowest not that body which shall be." The law of physical life, of death, and the resurrection, is most forcibly illustrated in the germination of seed and the growth of the new plant.

The seed is cast into the earth, and for a time the germ supports its life on the living substance of the seed which surrounds it; but soon the vitality of this is exhausted, which then becomes a mass of decaying matter. But the embryo does not, die with this, its outer form. In its brief life it has secured a hold upon nature outside of its first frail tenament, and it lives on, reaching up into the clear air and sunshine out of the depths of its first phase of life. So the plant, the seed has transmitted its life, and its form as well, to its successor. This aptly ll-lustrates how the spirit body lives on after the physical envelope has dropped into dust, how it continues the work of assimilation of eliments in the new state into which it has been born.

The man newly born into the higher state of existence lives on after the same mode as in the lower; that is to say, his being is still a trinity, his outer form serving as the medium through which a spiritual body is built up bearing the same relation (* the outer form and interior spirit as the spirit body or soul-principle did to the physical body in the former state. Each state of existence as each stage of beman life, is typical of every other. Nature is the mother always, upon whose bosom are nourished the children to which her laws have given birth. Man digging in the earth, sowing the seed, reaping the harvest, all for daily bread; and breath-ing the air, drinking the water, and basking in the sunbeams, all for sustaining the life of the body, is no more dependent upon nature than man as an archangel, bathing in the glories of the upper spheres; for the lat-ter is still a child of nature, living by virtue of her bounty. There can be no higher law of life than that by which nature itself and its indwelling head are supported. In respect to the law of life there is no high, no low, no great, no small; all are on a level.

Magazines not before Noticed.

The Popular Science Monthly. (D. Apple-ton & Co., New York.) Contents: The Place of Conscience in Evolution, by Rev. T. W. Fowle; Civilization and Science, by Prof. Emil DuBois-Reymond; Artificial Precious-Stones, by Carus Sterne; The Teredo and its Depredations, by Dr. E. H. von Baumhauer (illus.); Science in the English Schools; Mon-era, and the Problem of Life, by Edmund Montgomery, M. D. 11. The Physical Phase of the Problem; The Astronomical History of Worlds, by Prof. Daniel Vaughan; Genealogy, by John Amphlett; An Infant's Pro-gress in Language, by Frederick Pollock; The Origin of Fruits, by Prof. O. Allen; Sketch of Prof. O. C. Marsh, by G. B. Grin-nell, with Portrait; Editor's Table; Literary Notices; Popular Miscellany.

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Religion of Spiritualism. BY EUGENE CROWELL, M. D., " The Identity of Primitine Christianity and Modern Spotianition," etc., etc. Author of

Among the prime points of consideration in this work may

be mentioned: What is Religion? Spiritualism is a Heligion The Religion of Splrituaisan Identical with the Religion of JEFUS.

The following excerpt from its pages will give earnest of the flavor of the wholes

flavor of the whole: "Spirit-communican is the basis of Spiritualism. Through it a fatture life is demonstrated; while the nature, and requires ments of that life, and our duty to others and ourselves, are alge made clear to every earnest, intelligent sort, life if the demands of the heart and the labelect are allike fastisfied. If the teachings of Spiritualism conflict with certain degrans of Orthodox religion, they, on the other hand, donfrin all its cardinal and generally acknowledged truths. God, immor-tality, accountiability, the accessive of good works, pure fly-ing, and charity, are as cardinal to Spiritualism as to modern the assive of a state basis of the basis of the basis of the law is a state with the state of the basis of the basis charity is a selvatory agent "open which we can clear barden of our prins, it only conglusteneour midds, make clear our duty, and points as to the way in which we can else the barden of our state is now beings, we fail to walk righteously, the greater is our condemnation.

But the Invisible One has made Himself a perpetual witness in man, who appears as the flower and fruit of the Tree of Life.

The form of man, is the pattern of utility, of beauty—in fine, of all perfection. It pre-figures the perfections of nature, of Delty, in its adaptation to its offices in the universe. It is the climax of the forces expressed in the forms evoked through nature's action, and, inasmuch as it serves the evident purpose for which formation was instituted, viz: to embody nature's mode of life and action, and thus embody all its forces in condensed form, its immortality is necessarily that of nature, of Deity.

This form expresses the altributes of Divine Intelligence or Superior Spirit, since it embodies a geen of thia. Natural phe-nomena being an expression of the inner nomena being an expression of the initial life of nature, or an expression of Spirit, it follows that the germ of the human spirit is mind or intelligence when it starts the phenomenon of individualizing the human form. The parents image in the child, not form. The parents image in the child, not only the physical form, but the spiritual, the mental—every faculty of mind. This is the law of transmission of life through suc-cessive generations of every form. Indi-vidualization, as applied to the human be-ing, signifies, endowed with the attributes of mind and the corresponding bodily at-tributes and functions. tributes and functions. Generation signifies the individualizing of

a germ; that is to say, the embryo from the period of its generation, is endowed as a germinal human being, possessing every hu-man faculty, in germ. However, by the law man faculty, in germ. However, by the law of evolution of the human embryo, this ger-minal being, before the quickening period, is of too low vitality to survive accidents, as is well understood. This is as true of the spirit as of the body. The spirit's life, an-tecedent to this stage, is drawn from the maternal, organization, but when the forces of the germinal being all become quickened, there is a draft upon the spiritual store-house of nature as well as the maternal, which the maternal organization cannot satisfy, and henceforth this becomes the smedium through which outside nature supsatisfy, and henceforth this becomes the medium through which outside nature sup-plies the embryonic child. The quicken-ing of the spiritual germ is the vitalizing of it with spiritual force to the degree to fix its stability—to insure its life against any accident that may befail the being hence-forth; in a word, is to fix its immortality. Its individuality thus established, the germ is in kind like the mature man, as the germ of the plant is like the mature plant. Every human faculty, as also the power of expansion, inheres in it. It is, in fact, a germ of universal nature, endowed as nature and its interior forces are and possessing powers of expansion il-limitible as the resources of nature. Germinal essences have no power of ex-

All from the atom to Deity, go to make up the universal whole, each and all being neceasary to each and all others, and to the maintainance of the whole. Modifications of the action of laws in nature are what make nature's differences; and these are divine harmonies. The poet wisely said: "All nature's . ifference makes all nature's peace. He might have added : and makes all nature's life.

As outer phenomena picture interior life so life in the spiritual state, is depicted in the material world. Man opens his eyes upon a living, moving panorama, and becomes, himself, a figure in the picture. He finds nature for his use, and bimself for nature's; and he can no more conceive himself dissevered from the world around him, than he can of setting aside the laws of gravity in dealing with matter. This first lesson of his life serves him eternally. In his youth he lays the foundation of the education that is to serve him in unravelling the mysteries of the universe in his maturer age.

Spirit pictures itself upon the external world, it being the cellnement of matter. So each successive interior state and condition of force pictures itself on the preceding. As spirit is an essentially higher principle than matter, so conditions in the spiritual state must be higher than in the preceding, the physical; and so with each successive stage of nature's and man's life. The career of of nature's and man's life. The career of the human being is thus on from glory to glory; the panorama of life brightening at. successive stages, as the vision clears and asthe light of the glory of the Supreme shines with the greater and still greater splendor upon it as he nears the Temple of Truth.

What a gospel is that of nature, and how, unsearchable are its riches! And what a science is nature's gospel. How high may we soar and yet reach only the nethermost branches of the tree of knowledge! How

branches of the tree of knowledge! How deep may we delve and only reach the sur-face of the mine of wealth the principles of nature unfold "Why should it be thought a thing incred-ible with you that God should ruise the dead," ye who know that death is the per-petual fountain of life? Nature invests all, the death she knows with the function of a benefactor. What ignorance and groveling fear transforms into "tyrant," or "king of terrors," she raveals to be an angel holding terrors," she reveals to be an angel holding the keys of paradise.

Death sends forth the spiritual man into the sunshine of spiritual life, rejoicing in the full possession of his faculties, his iden-tity complete, with powers reflewed, and his being all aglow with new life, and hope and vigor. And this is its "curse?" Death was never a curse only in the sense that when it comes prematurally 0 does not serve nacomes prematurely, it does not serve na-ture's purpose so perfectly as when, like the good harvester, it brings in its sheaves fully ripe.

ripe. With a knowledge of nature's law of life and immortality, man may feel the founda-tion strong under him, and "fear no evil" when he "walks through the dark valley and shadow of death." He can exclaim with Paul in the fullness of his faith, "O Death, where is thy sting! O Grave, where is thy victory!" "Thanks be unto God who giveth us the victory!" and well with more the

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CHICAGO, ILL., SEPTEMBER 14, 1878. -

Moral and Legal Aspect of the Bliss Imbroglio.

It was Horace Greeley, we believe, who declared that this being a free courtry, every one had the right to make a fool of himself. And now that hallucinated octogenarian, T. R. Hazard, is not only making such an exhibition of himself, but is attempting the stultification of every person who will read-his interminable lucubrations relative to the knavery of the Blisses. Who but a specter maniac would give months of time and hundreds of dollars in money, to the futile task of clearing up the clouds of fraud that directly and legally hang over the career of these jugglers of Philadelphia?

Our Boston cotemporary lends or hires several of its pages to the dissemination of Hazard's bosh about these arrant. cheats, and editorially seeks to screen them from the just indignation of the public, by saying that "his article, which will occupy a certain amount of space in at least. two future numbers of this paper, will no doubt in its entirety establish their innocence of fraud to the satisfaction of every unpreju--diced person in the land."

This condoning of wicked and criminal fraud, is a legitimate sequence of the sexual. license advocated in a book, which has on the Banner's fifth page, over the initials of A. E. G., a column of axiomatic endorsement in the week's issue preceding the one containing Mr. Hazard's voluminous effusion. From this book of eighty-three pages, sold, at the Banner of Light book store, we make

donment and false pretense follow in the wake of the iconoclastic and detestable sentiments above quoted, which favor the unrestrained use and enjoyment of Natural Rights!

In our intercourse with the inhabitants of the other world, as well as in every manifestation of life in this, law, order and conditions are not only rules of action and observation, but are the fraud-proof armors for protection and safety. If wise laws of limitation are ignored, disaster and degradation are the consequences. It is under the free-love impulse of an exercise of natural rights, without any limiting conditions, that Hazard deals with mediums, and consequently he proclaims in the Banner of June 29th that,"for years, as you know, I have bored to convince mediums of all class submit to no tests." Hence-we have the saddening spectacle of this youth of over eighty winters still existing on this planet, and, like a gentle, sucking dove, reveling in his own gullible receptivity-all the time imagining that he is the great spiritual investigator!

Does not his organ at Boston know that the credibility of this ubiquitous investigator is materially impaired by the garrulity and imbecility of age, his chronic credulity and utter disregard of tests? Justice may be blind-never idiotic.

Our readers remember that about one year ago this James A. Bliss and his paramour were indicted and tried in a Philadelphia court, for conspiracy-the gravamen being the personification of spirits from the other world. In our issues of the JOURNAL of last October, 20th, 27th, and November ard, we published the testimony pro and con given on this trial, with the able and impartial charge of the presiding Judge. In that charge he instructed the jury that, "The sole question before them, was: Have the Blisses by means of their /exhibitions defrauded their victims in falsely procuring inhabitants of this world to personate spirits from the other, or Spirit-world !"

The evidence substantiating the affirmative of this question, consisted of the direct and positive testimony of William O. Harrison and Miss Helen Snyder, who, with special minuteness, detailed how and when they had respectively personified spirits at a large number of the Bliss Séances. These witnesses being co-conspirators and accomplices, the law deems their testimony untrustworthy without corroboration from other reliable witnesses, sources and circumstances.

All of the material portions of the testimony of these two witnesses was most fully and completely corrobotated.

First: By the ingenious trap-door in the floor of the séance cabinet, allowing egress and ingress to the secret dressing and paraphernalia rooms in the cellar.

Second: By the identification of the various articles of disguise found in the cellar rooms, as the ones worn and used by Harrison and Snyder at different times when they personified spirits at the scances.

. Third: By the testimony of Deisinger and the two Wolfes, who had attended many of the scances as believers in the genuineness of the manifestations, and who testified to many facts directly confirmatory.

them, to the entire demoralization of domestic life and the chaos of society.

We ask most regretfully: When the oldest spiritual paper in our country gives such prominence to the advocacy of lawlessness in marriage and incites its senile henchman into a single handed combat with the well founded convictions of all right thinking people, ought we to be astonished that Carlyle styles Spiritualists, "a band of chattering dead sea apes"-that Typdall uses such phrases as, "whoredom of Spiritualism" and a "degrading phantasy," and that even the broad-minded O. B. Frothingham has come to the conclusion "that only a strong head can bear such new wine ?"

· TAKE-YOUR CHOICE.

Mrs. Boothby, the Materializer, Dr. Mansfield, the "Spirit Post-Master"---Contradictory Messages.

A few weeks since the presence of an esteemed acquaintance was announced with a request for an audience. This gentleman possesses one of the biggest hearts in the city .- so big, in fact, that Vermont was not large'enough to hold it, and the owner was obliged to "go West" before it matured. He also is endowed with an inexhaustible fund of wit and humor, and is likely to make people feel better who are so fortunate as to be in his presence. Therefore we hailed his call with pleasure, and invited him into our sanctum. But alas! his noble countenance seemed troubled; his expressive eyes were filled with a look of sorrow and diffidence. As he tenderly clasped our hand and mournfully gazed upon us, we were forcibly reminded of a similar pose which, in our youthful days, some good old minister would take, just before saying, "I fear your soul is lost." Immediately we were impressed that spirits were at the bottom of his mental troubles, and we invited him to unbosom his innermost thoughts. With many expressions of kindly feeling, he began to unload, and this was his burden:

He had been on a journey towards the rising sun; he had even ventured so far as Boston, that glorious old center of the world. While there he had visited Mrs. Boothby, the materializing medium, who was an old acquaintance, he having attended her séances during her short stay in Chicago, some time since. After several spirits had materialized and been recognized by the sitters, Mrs. Boothby said there was a spirit present very desirous of holding converse with our friend. The medium was impressed it was best to hold a dark seance, the better to enable the spirit to retain his materialized form, and to talk. Accordingly darkness prevailed in the room, and a spirit approached the Western auditor, who, by the way, is young in Spiritualism, though the gentle zephyrs de sixty springs have fanned his handsome brow. The spirit voice informed our friend he was being addressed by S. S. Jones, who desired to send a message by him to us. With that accommodating spirit, which is the most marked characteristic of his nature, our friend consented to be the spirit's messenger. The voice then requested we should be informed that he strongly disapproved of our conduct of the JOUBNAL, in so far as our policy towards certain materializing mediums and their defenders were concerned. The messenger was now in trouble, for his heart is so tender he cannot bear to hurt a friend's, feelings, and having no doubt but that the message was from the veritable S. S. Jones, whom he had known in earth-life,-because, forsooth, did not the spirit say so-he came to us in serrow to perform a painful duty. So soon as we had received the message, we smilled our sweetest and looked our happlest, in hopes to reassure our drooping friend. We gently begged him to drive from off his brow the look of gloom, for though numbering but little more than half his years, we were old in such experiences, and took them as a matter of course. We had not been repeatedly favored through the agency of J. M. Roberts with messages from Ignatius Hoyola, Francis Xavier, and other Catholic dighitaries, for nothing. The irrepressible Roberts had been deluging us with messages from Mr. Jones and others, which were the filmsiest attempts at deception.

letter to Mr. Jones. We then placed it in an envelope, sealed it with wax and affixed our private seal, but did not address it or indicate to whom it was written. The letter was sent to Dr. Mansfield, promptly answered and returned to us without having been opened. The following is the correspondence:

- CHICAGO, Aug. 6th, 1878. MR. S. S. JONES-Dear Str - I am inform-ed that you have lately materialized in the presence of a Boston medium and a message has been delivered to me, purporting to come from you at that scance. Will you kindly in form me as to the facts in the case?

I am always pleased to hear from you and shall be glad of any suggestions you may see fit to offer at any time. Yours truly, JNO. C. BUNDY

MY DEAR SIR :- With all respect for the parties who sent you that communication, I will only say they were mistaken. I had no part in that manifestation. The medium was simply imposed upon; so look out for imposture; the world is full of it. Sift the wheat from the chaff. S. S. JONES.

During the last days of August we again wrote Mr. Jones, asking him to express his opinions fully and freely on the present course of the JOURNAL. The letter was sent to Dr. Mansfield under the same precautions as the one before mentioned and in due time. the following reply was received:

DEAR SIR :- Yours of the 27th is before me. I hasten to respond to your query and suggestions. I will say that I fully endorse the opinions of the majority of the Jourcontributors, touching the frauds NAL'S which have been imposed upon the public for, at least, the last ten years, and I believe the Spiritualists as a body generally endorse the course pursued by the JOURNAL. It has already driven many out of the mediumistic field. I do not allude to honest mediums, but those who have sought to defraud the public for gain.

I know another paper takes issue with the RELIGIO PHILOSOPHICAL JOURNAL,-and virtually condemns the course pursued by you, believing it productive of more harm than good.

Whether the policy adopted by the JOUR-NAL is universally accepted by the Spiritual press or not, it is your duty to deal with facts as you find them,—score to the line, and should the ax perchance penetrate to the core and find it rotten, better know it before such timbers are framed into a building, or it will fall to the ground before half com-plated Yours fraternally, S. S. JONES, pleted.

I have no sympathy with the churches whatever; do not cater to their whims, or court their favor; they are more rotten than the mediums. S. S. JONES.

The Southern Scourge.

en cities of the South, bring news of the increasing horrors of the pestilence. Whole families are swept off the face of the earth in a single week, and none left to mourn. Dead, putrifying human bodies lie above ground waiting for burial, and grim Death tules the hour. Heroic souls are battling the monster as best they can. The Howards, the Y. M. C. A., the Masons, Odd Fellows, Benevolent. Catholic societies, and numerous charitable organizations, are doing noble work. The Romish priest, the Spiritualist and the Protestant vie with one another in self-sacrificing devotion to their fellowmen, and are stricken down one by one at their posts. Money and medical stores have been poured jout by a generous North equal to the demand so far. We have refrained from starting any special fund for Spiritualists to contribute, believing they were generally doing as they have done in this city, giving what they could as citizens, regardless of religious beliefs. There are special committees in nearly every locality well known to our subscribers, and to whom it is more convenient to give than for each person to send to some distant center. To those who have not yet contributed, or who feel able to give more, we now most earnestly appeal. Come to the ald of our southern friends to the extent of your ability; give as much as you can and to whom you deem best. To those who have no local committee to whom they can contribute, we would recommend as a most suitable agent to receive funds, Mrs. E. L. Sanon/ 254 First street, New Orleans, La. This lady is not unknown to our readers, and is in a position as a member of a charitable association to use most effectively all that may be sent her. Mrs. Saxon will acknowledge through the JERNAL such sums as may be forwarded to her.

SEPTEMBER 14, 1878.

Laborers in the Spiritualistic Vineyard, and other Items of Interest. -- 195

Thomas Gales Forster and wife are in Scotland.

Cephas B. Lynn lectures at Stafford, Conn., during September.

Wm. H. Lambdin, of Wilmington, Delavare, will answer calls to lecture.

Lyman C. Howe, the excellent trance peaker, has been holding forth at Eddyville, N. Y.

The able lecture of Dr. Peebles in last week's JOURNAL, is attracting much attention.

Brother Daskam, of Indiana, a life-long medium and cheery, hearty gentleman, gave us an interesting account of his experience last week, while on a visit to Chicago.

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A Sixth Congress of Women will be held at Providence, R. I., October 9th, 10th, and 11th, in Low's Opera House. Executive session 10 A. M. Public sessions at 2 and 7 P. M.

"WHAT IS THE MATTER ?"-Bro. Lyman C. Howe fowards us too late for this paper, a reply to " Inquirer." It will appear next week.

Mr. J. K. Brown, of Michigan, was one of the numerous callers at our office last week. Brother Brown has several children who are good mediums.

Prof. Denton will commence a course of lectures in Wilson, Kan., on the 16th of Sept., and one in Marysville, Mo., on the 20th, and at Perry, Ia, on the 30th.

A basket of most lusclous peaches was sent us a short time since by some unknown friend at Alton. We desire to return thanks for this and similar favors from other equally unknown sources.

Capt. H. H. Brown spoke in Amory Hall, corner Washington and West streets, Boston, Mass., Sunday, Sept. 8th. He gave as the afternoon lecture that upon "Measure for Measure.'

George A. Fuller and Henry B. Allen, the physical medium, have returned to Amherst, Mass., where they may be addressed by those desiring their services for lectures and scances.

Bishop A. Beals enlivened our office several times last week with his genial presence. He was on his way from the Grand Rapids meeting, to fill a month's engagement at Waukegan, Ill.

D. W. Jones, of Lebanon, Ohio, gave us a Day after day telegrams from the strick-scall last week. He is a developing medium, and has also painted under spirit influence. He represents Mrs. Smith, of Bethany, as a most excellent trumpet medium.

> MRS. E. R. HUGHES .- The fine poem published Aug. 31st in our column of " Wit and Wisdom," was an original contribution to the JOURNAL, by the above-named esteemed writer, and the omission of her name was an accident which we regret.

Our talented correspondent, Mrs. E. L. Saxon, though urged by numerous friends in the North, to our knowledge, to leave New Orleans, has deemed it her duty to re-

a few extracts, that our readers may see the cordial fraternization of fraud and libidinousness:

"Sexual love is the only natural grounds for the union of man and woman in marriage. Our mar-riage laws are a diagrace to civilization, and a per-version of nature's work. • • It does not version of nature's work. • • It does not mend the case to say that husband and wife love each other at the time they are married. As a mat-ter of fact that love dies in a longer or shorter time. It is utterly impossible, as things are now, for most people to love any other person for any great length of time. • • • Marriage is inim-ical to the most sacred rights of humanity, and blunts all the nobler instincts of the soul. Labor is not sacred; it is simply a curse. Labor is not sacred; it is simply a curse. Man's sphere is enjoyment. The diviner faculties of the soul are absolutely damned by the pernicious, and enforced marriages which are alone recognized by society. * Paradise will never be gained till the ties of marriage are as will never be gained till the ties of marriage are aa-free and untrammelbed to be made or broken, as are the ties of friendship now. • • • Marriage is a union of the sexes, simply and solely for sexual purposes. • • • I am quite confident that in ninety nine cases out of every one hundred, it is utterly impossible for a pan and woman to live as man and wife for the natural term of their lives, without che king and stunding the growth and culture of their souls. • • A legally en-forced marriage is the vilest and most unnatural thing on the face of the earth. • • We must be free to love whom and when we can. • • The sexual relations of men and women have no concern for any living soul besides the parties im-

concern for any living soul besides the parties im-mediately concerned. • • There is no argu-ment that can be used in favor of legal marriages that will not be as favorable to free marriages. • • • Hell never devised a more diabolical scheme for the destruction of human life and happines, than legal marriage. than legal marriage.'

The author and publisher of the foregoing exegrable tid-bits of free-lovelam, is thus commended and eulogized in the columns of the Banner:

"He reveals the growth of his mind and "He reveals the growth of his mind and outlines his experiences and thoughts on many of the difficult social problems, which grow out of the exercise of what are called natural rights. * * * His pamphlet proves that he has native talent. love of truth and dauntless courage, and holds su-preme allegiance to what he believes to be thetruth. Hence we believe him to be one of nature's noblemen, and that the world is and will be the better for him." and will be the better for him."

The miscreant who wrote this book, and who is styled "one of nature's noblemen," makes the conression in its pages that he deliberately abandoned his wife and three children in poverty and want, cooly adding, "If you ask me what my wife has done to merit! so hard a fate, I say nothing; nor have L." If "the world will be the better" for this social vampire rotting in the selfishness of lust, it will be to point a moral and adorn a tale.

Jas. A. Bliss, imbued with the above quoted doctrine of natural rights and marital irresponsibility, about four years ago, in like manner abandoned his wife and three children in Boston, in poverty, turns up in Philadelphis, and with his mistress embarks in the business of fraudulent materialization. How naturally and inevitably wife aban-

Fourth: By the testimony of Miss Ella Diltz, "who worked at Hansell's place" with Miss Snyder. .

And lastly by the witness F. W. Migeod, manufacturer of theatrical goods, and by the witness Emma Weightman, proprietor. of a hair-dressing store. The case was submitted under the judge's charge and without argument of counsel.

The jury, after being out some time, came into court and reported that they could never agree, whereupon they were discharged, the judge remarking as he did so, "that if there ever was a guilty man yet walked into this court room the defendants are guilty."

It was, at the time stated in the newspapers of that city, that the jury stood eleven for conviction and one for acquittal-that this one was James Dundass and that the other jurors reported that Dundass said in the jury room that, "if there ever was a guilty man on the face of the earth it is Bliss, but I will never send him to jail on my verdict."

Evidence is that which establishes a fact. It is direct and circumstantial.

By these two species of evidence, the sole question submitted to this jury was proven, clearly and directly against the Blisses, without the possibility of a doubt.

This is the "exposure," to the covering up of which the Banner of Light devotes pages of Hazard's pettifogging. Relying upon his casulatry and credulity, his wellknown and acknowledged loose and "natural rights" method of investigating alleged spiritual phenomena, the Banner In its number of August 24th, brands as perjurers the several witnesses (heretofore unitapeached) in this case, when that paper asserts that "Hazard's article conclusively shows to every candid-minded person, whether believer or skeptic, that the alleged "exposure" sometime since, of these wonderful media, was without the least foundation in truth."

The records of that paper and its venerable peripatetic coadjutor, as reliable investigators, are too much tarnished by "exposures" to warrant them in undertaking to wipe out the indelible fraud stains from the Blisses by simply writing, "out damned spot! out I say !"

The monstrous effrontery' that will now lend "aid and comfort" to the fraudulent and criminal career of Bliss and his paramour, is only equaled by the commendation of a book which inculcates unbridled license in the marriage relations and out of

We then cited our friend to the message sent us by Dr. Watson, purporting to be from Mr. Jones, and strongly commending our course. We also referred him to other instances of a similar kind.

Dr. J. V. Mansfield, of New York, was the last man Mr. Jones shook hands with on earth; as he did so, his murderer brushed be-hind Dr. Mansfield and passed into the of-fice. While holding Hro. Mansfield's hand, Mr. Jones little knew that the wild, cadaverous looking object, who was crowding by, would send his spirit within a quarter of an beer where he would have to grasp friend. Manadeld's hand, not in friendly adieus, but to convey by that mysterious power a messige from his spirit home to the stricken friends, who seemed about to be enguifed in the mælstrom of woe and sickening de 'olation. Within a few hours after his advent into Spirit life, urged on by the terrible emergency, to make a herculean effort to control, Mr. S. S. Jones commenced to write through Dr. J. V. Mansfield's hand and many times daily, during the following week he communicated with us, giving us advice and counsel, and most thoroughly identifying himself.

In view of this experience, we believe we can identify any message coming from him through Dr. Mansfield. We proceeded; on the departure of the friend who had brought the message from Mrs. Boothby, to write s | York for Europe. >

"Woman's Words."

Such is the very appropriate name of an ably conducted paper, published in Philadelphia, and devoted specially to the interests of women. In the September number the editor pays the JOURNAL the following tribute:

The RELEDIO-FHILOSOPHICAL JOURNAL.-Causes that may be unpopular in certain quarters never yet have falled to find atsunch adbirents when their leading exponents of opinion have shown a fearless adherence to honest convictions. Col. John C. Bundy, the editor of the above named pa-John C. Bundy, the editor of the above named pa-per, who is in some respects the strongest pillar and supporter of the spiritual philosophy in Anserics, permits no doubt to exist as to the in-tegrity of his principles and the vigor of his advo-cacy. In a number of most trenchant editorials, of late, he has made it manifest, that the able paper of which he is the editor will in no wise counts. nance anything but truth as he understands it, and it certainly is the very best paper of its class in the country. Every number is readable, and con-tains a large amount of valuable and interesting matter religing to the various phases of Spiritu-alism. 4 (2).

LONG ARTICLES .-- It is our constant endeavor to avoid long articles, yet it is often impossible. The masterly blographical aketch by Dr. Hrittan, as well as Mrs. King's lecture, though lengthy, will richly repay careful reading.

Mrs. Susle Fletcher has salled from New

main in the stricken city. Letters from there speak of her as "an angel of mercy," whose work is saving many lives and alleviating much suffering.

Captain Brown and Mr. Vandercook are to be in Boston, September 15th ; at Vermont State Convention, Hyde Park, 27th, 28th and 29th. They will make week day ingagements between these dates. Owing to the yellow fever in the South, they will defer their Southern trip till December, and will make engagements in the Atlantic states or West for October and November. Address care Banner of Light, Boston, Mass.

The Inter-State Exposition opened in this city on the 4th with great eclat. Over fifty thousand visitors were here on the opening day, drawn here by the triple attractions The Exposition, the Fireman's Tournament and President Hayes. The Exposition, under the efficient management of Hon. J. P. Reynolds, has steadily grown in attractiveness each year, and all who can wit the city during the pext six weeks, will be well repaid.

Dr. Samuel Watson and family were quarantined by the authorities of Augusta, Ark., and had to remain out of town twenty days. Brother Watson writes us that they were duly warned by their spirit friends to leave Memphis, as the place was likely to be scourged. This warning came before any alarm had arisen, and was promptly acted upon by Dr. Watson, who at once removed his family out of the path of the pestilence.

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The Boston Journal says that two days before he died at San Francisco, Montague, the actor, had his lungs examined by four famous doctors, who applied the stethoscope, and, after a protracted test, declared that the lungs were not in the least affected. In forty-eight hours he died, and autopsy revealed the presence of a mass of tubercles, and the further fact that one lung was entizely gone and the other rapidly going. Had he been examined by a good medium and clairvoyaht, he would have been told the truth. -

Dr. J. K. Bailey, having returned eastward from Kansas, has of late been speaking in the vicinity of Fort Madison, Ia., and New Boston, Ill. During July and Augusthe lectured at (Urhana, Pleasant Valley, Zahnville, Clifton and Greenleaf, Kansas; also responded to a healing call at Clay Center, Kansas. He expects to soon pass along the line of the iN.; W. R. R., from Sterling, Ill, to Chicago. Will likely visit Chicago ere long. Those wishing his services should write to him at once at New Boston, Ill. .

SEPTEMBER 14, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Dr. D. P. Kayner commenced his labors for the month in Cleveland, Ohio, Sunday, Sept. 1st, with, Why am I a Spiritualist? in the morning, and Works in the eyening. Sunday, Sept. 8th, morning discourse-Spiritualism and Spirituality; evening-The Infinity of Minuteness and the Infinity of Grandeur. An extended synopsis of this latter discourse was published in two Cleveland dailies, the Leader and Herald. Next week the Doctor will give two or three lectures in Erie, Pa., during the week. Societies, in reach of Cleveland, desiring week evening lectures, would do well to avail themselves of this opportunity to hear from him the true exposition of the philosophy of Spiritualism.

THAT FISH STORY .- A transient reader inquires if we believe the story published last week, about the trout saving the. little girl from drowning. . No, we don't credit it any more than we do the story of the lowa damsel, who has two pickerel so, trained that when she seats herself in her boat, the fish take position ahead of the bow and seizing each a string, draw the boat with lightning speed through the water, obeying the signals given by their mistress. The ambitious youth, who clipped that fish story for the JOURNAL, confesses he was trying to print something that required as large a gullet to swallow, as do Hazard's weird tales. But he can't do it; he hasn't the age.

The cultured gentleman and polished lecturer, Giles B. Stebbins, pays the following tribute to Hudson Tuttles " Ethics of Spir-Itualism":

"All spiritual thinkers need some bed-rock of solid ethics, as help to higher character and truer conduct of life, some foundation in the soul, more lasting than any Bible. This is a great and needed help-a valuable book-all should have it to read and think

ETHICS OF SPIRITUALINM .- To all who wish to know the true and beautiful side of Spiritualism with its train of morals and in-Spiritualism with its train of morals and in-spiring principles, presented by one of the solest authors in the cause: should get at. once a copy of "The Ethics of Spiritualism," a system of moral philosophy, founded on evo-lation and the continuity of man's existence beyond the grave, by Hudson Tuttle. He ably arraigns and annihilates the old theo-logical notions of superstition and areats logical notions of superstition and erects in their stead a beautiful system. The chap-ters upon "appetites" and "the duty of indi-viduals to society" are worth thrice the price of the book. The chapter on marriage is one of the most beautifully written essays on the subject we have ever read, and puts a deadly quietus upon the destructive delusions of free-loveism. The book should be in every family, and read by overy man and woman in the land .- Independant Age, Alliance, Ohio.

P.

. General Edward's Plan.

About a year ago, two professed medi-ums, brothers, came to this city, and advertlaed to hold public scances, by giving tests of the presence of spirit friends, as well as to delineate character. The fee of admission was fifty cents each. At the first scance, about-a half-dozen supposed tests were given. Two of the parties I knew personally, and these only had a rehash of an oft-repeated historical tale that I had often heard

signed relatives, some of the truths and consolations of our faith and philosophy, and referred them to the noble, manly and philosophy, and referred them to the noble, manly form was laft behind. His mother, aged 56, stood up, and fol-lowed me, wit's some very impressive allusions to the obedi-lowed me, wit's some very impressive allusions to the obedi-lowed me, wit's some very impressive allusions in the con-lowed me, with some very impressive allusions in the obedi-lowed me, with some very impressive allusions in the obedi-lowed me, with some very impressive allusions in the obedi-lower is a some very impressive allusions in the obedi-libersie, hopeful spirit that was most affiliate how r; was once a preacher in Northern Ohio, when she was much persecuted abd misrepresented. She has published her ifte. Phor. J. H. Coox.

Passed to the higher life, from Boston, Erie Co., N. Y., Mrs. Phebe Lavina Rice Underhill, aged 51 years, and 2 days. Dis ease-cancer.

She was a great sufferer for months; human skill was pow-oriess to arrest the disease or mitigate physical pain. Her pirit roke triumphant above her bodity soons and her roind retained its brilliancy and strength, even when disease had perfectly prostrated the form. Sh was a firm belierer in the heautiful traths of hipritualism, She passed from earth fully resigned to God's most holy will. Mas. D. E. B. Cawr. MRS. D. E. R. CART.

Grove and Tent Meeting at Treeville, New York.

On Saturday and Sunday, September Eth and 19th, is a grove near crossin of three raifroads, forty miles south of Auburn, at Treevine...N. Y., with special trains and low fares. J. M. Peebles, Edder G. W. Evans, G. H. Slebbins, and a lady speaker, and others will ppeak under a large tent. A large gathering of Spirituslists and Liberals is expected. Fee, to ply expenses, ten cents for each day

THE WATKINS CONVENTION.

Money Required to Pay the Expenses.

P.S.-As a committee of arrangements have been appointed for the next annual convention. I hope the arrangements will be much better then than we were able to make them this year. 27-14

. . Notice,

The lows State Association of Spiritualists will hold their annual convention at Montour, Tama Co., commencing Sept. 12th, lasting three days. Come, filends, with provision and blankets plenty, and your hearts full of love and interest for outcause, and a good time may be expected. Jours Wilcox, Pres't.

ELLA J. SEINNER, Sec'y. Basket Meeting.

There will be a basket medicine at Brown's Hall, in George-town, Madian Co. N. Y. Bott. 21st and 22nd, commencing on the Brai day arr T. So Good Speakers will be in attend-tion of the second secon

S. P. HOAO, J. HILL T. BROWN.

Spiritual Camp Meeting.

The Spiritualisis of Western New York will hold their an-nual meeting at Liv Dale, on the island at CasaCaga Lake, on the Dunkick hod Warren Railroad, Chautauqua Co., N.Y., commencing Sept. 6th and continuing ten days; speakers en-guged for the termin Mrs. Watson, of Titusville, Fa.; Mrs-Pearsail, of the West; Mr. O. P. Kellong, of Oblu; Judge, Mc. Cormick, of Penn, and Geo. W. Taylor agd others. We expect a miderializing mailum from Oblo, and other test mediums will be in attendance. Arrangements to meet minance to the grounds dally. By ORDER COM. ARRANGEMENTE.

Business Botices.

-The odor of Dr. Price's Unique Perfumes is truly rich, fresh and flowery. They delight all who are fond of sweet scents. Try them.

J. V. MANSFIELD, Test Medium-answers scal-ed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps, Register your letters. 24:15 25:14 Register your letters.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its

DR. KAYNER, Burgeon and Eclectic Physician, ton Sts., examines disease Ciairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

DR. PRICE's Special Flavoring Extracts, Vanilla, Orange, Lemon, etc., are three times the strength of the ordinary extracts, -

SPRNCR'S Positive and Negative Powders forsale at this office. Price \$1.00 per box. 24 1tf.

BAPONIFIER, see advertisement on another page

CLAIRVOYANT" EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct disgnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One. Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. 23.10.25.9.

CURES EVERY CASE OF PILES.

Aew. Advertisements.

25 Styles of Cards Acc., or 10 Best Chromos 10c., 24-11-8-15, with name. Sampler 3c. J.B. Huested, Nasanu, N.Y.

SCATTERED LEAVES FROM

The Summer-Land,

A POEM: By B. T. YOUNG:

This Poem consists of Four Parts, with an Appendix con-taining a few of the many Scripture lexis bearing upon the subjects treated. Price, 5 gents; postage free. . For sale, wholesale and retail, by the RESIGIO-PHILO-SOPHICAL FURLISHING HOUSE, Chicago.

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT P WHAT IS MAN ?

Organization of the Spirit-Body,

Matter, Space, Time.

The suihor, ficinrich Tiedeman, M. D., is a German, and he presents many thoughts in reference to the subjects treated, that are worthy of careful consideration. Price 30 cents, postage 8 cents.

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

NEW WORK.

"M. A. (OXON),". ON

PSYCHOGRAPHY, ILLUSTRATED WITH DIAGRAMS.

1.- That Attested by the Senses: 1.-Of Sight-Evidence of Mr. E. T. Bennett, a Malarra Reporter, Mr. James Burns, Mr. H. D. Jencken. 2.-Of Marris g-Evidence of Mr. Strickat Cur., Mr. Geo. King, Mr. Hensleigh Wedge wood, Canon Moula, Baroness Von Var, G. H. Atabead, W. P. Adshead, E. H. Valter, J. L. O'Sul-hus, Ecre Sargent, James O'Sargent, John Wetkerbee, H. R. Storer, C. A. Greenleaf, Public Committee with Watkins. I. -From the Writing of Lange use unknown to the Psy-chic:

111.-From Special Tests which Preclude Previous Prepar,

ation of the Writing: Psychics and Conjurgers Contrasted; Blade before the Re-search Committee of the British National Association of Spir-tunaitas, indee Toested by C. Carlter Hiske, Doc. Sci., Evidence of Alex, J. Fage Hopps, W. H. Harrison, and J. Seaman (Slades), Writing winth Slates security acrewed togethers-kidence of Mrs. Andrews and J. Misuid; Dictation of Words at the Time of the Experiment-Evidence of -A. R. Wallace, F. E.G.S., Hensus is Write, M. Marsing, States, Willace, F. E.G.S., Hensus is Write, N. Marsing, States, Willace, F. E.G.S., Hensus is Write, S. M. Missis, Science of Messer, Adabased; Slatement of Circumstances under schief Experi-iments with F. W. Monek were conducted at Keighley; Writ-ing on Glass Control with White Faint-Evidence of Benjamin Columna.

Coleman. Letters addressed to The Times, on the Subject of the Pros-ecution of Henry Sinde, by Messers, Joy, Joad, and Prof. dis-rett, P.R.S.E. Fitt, P. E.S. E. Svideoré of W. H. Harrison, Editor of The Spiritualist. Sommary of Facts Narrated. Deductions, Explanations, and Theories. The Nature of the Force: Its Mode of Operation - Evidence of C Carter Biake, Doc. Sci., and Courad Couke, C. E. English edition, cloth, 152 pp. Price, \$1.25, postage 10 cents "For sale, wholesale and retail, by the RELIGIO PHILO-BOPRICAL PUBLISHING HOUSE, Chicago.



WITHOUT STARVATION

The Consequences of obesity are aften more serious than is generally supposed. The thick accumulations of fat in the tissness mechanically oppress adjacent organs, thereby producing dyspnasa (shortness of breath), and disturbances in the circulation, characterized by papitation of the heart, fainting, determination of blood to the beart, fainting, determination ach, liver, kidneys, uterus, etc. In consequence of the congastion of the stomach, the patient becomes dyspetic, and is formeried with fat-ulency, acidity of the stomach, and eructations. The cavity of the cramma is the outy part of the body that e-capes fatty deposition, and this exemption exposes the brain to great danger. The impediments to a free circulation of the blood, and the increased pressure of the masses of fat the doment of blood to the train, whence arise somnolency, for por of the matian and physical functions, and not infrequently applexy.

And physical functions, and not infrequently apoplexy. Obesity is undoubtedly a not infrequent cause of faily degeneration of the heart and liver. Speaking of the heart, a line author mays: "Some of the instances of sudden death of fat people may be reasonably ascribed to a rupture of the organ in this weakened state." The Treatment of openity as hither to rested in no aux basis.

organ in this weakened ante."
The Treatment of global share hitherto rested on no sure basis.
Through the study of physiological chemistry, a structivic has at length been discoverer, has been called ALLANS ANTI-FAT.
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The Joseph and the structure of the discoverer, has been called ALLANS ANTI-FAT.
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The structure of the discoverer, has been called ALLANS and the following from a bridge to directions, and it reduced the five purchases of the second bottle." A gentleman, writing from Booton, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced in the four and one-quarter pounds." The well-known Wholesale Druggists, Smith, boolitile & Smith, of Boston, Mass, write, under date of May 7th, 1878, as follows: "Allan's Anti-Fat has reduced a hady in our city seven pounds in three weeks," A gentieman in 5t. Long writes: "Allan's Anti-Fat has reduced a hady in our city seven pounds in three weeks, and allogether have lost twendy for pounds allows a since commencing its use." Measars Powell & Primpton, Wholesale Druggists, OB Biffalo, N. Y., write print lost of June 18th, 1878: "To rule Properties of ALLANS'S ANTI-FAT: Gentleman, and the desired effect, reslucing the fat from the use of June 18th, 1878: "To rule Properties of ALLANS'S ANTI-FAT: Gentleman, and the desired effect, reslucing the fat from the use of June 18th, 1878; "To rule Properties of ALLANS'S ANTI-FAT: Gentleman, and the desired effect, reslucing the fat from the use of June 18th, 1878; "To rule Properties of ALLANS'S ANTI-FAT: Gentleman two to five poinds a week until 1 had tost twenty-five pounds. 1 hope never to regain what I have tost." A Physician, writing of the effects of Anti-Fat, says: "I find its use does not absolutely require any change in the ordinary dict. 1 have allowed my patients to eat almost any thing they desired while taking it, requesting them, how-ever, to avoid starchy food and all fermented and alcohelic drinks, and advising them to exer-cise freely." He continues: "The greatest difficulty that 1 have experienced in treating patients with it has arl-gp from their indiposi-tion to continue its the for sufficient time to test its merits. They acem to think that allipose-tissue, which they have been accumulating for years, ought to be removed in a few days or weeks; and although in a few cases the Anti-Fat seems to take effect at once, yet, in the ma-fority of cases that I have treated, three or four bottles were employed before I could notice any duminution of weight; then, all at once, the re-duction commerced, and continued at the rate of from two to four pounds, and it in smother as many as thirty-five pounds, and it in smother as were four or five may be taken before toot," I lo mining that they are filely to see very little effect from the first one of two bottles, and that even four or five may be taken before the fat will begin to meist away. "The amer gentleman apatient feels lighter and more active, the stom-ach act with more rapidity, and the sppetite improves. Fulness and weight in the region of the stomach are no longer experienced, and there is no fush of blood to the head or face while digestion in going on." Bere is in order of the field of the fiel

A moderate amount of fat is a sign of good bealth, but in excess this substance becomes not only burdensome and utsightly, but a real and aerious evil, "Curpulence is not only a disease itself, but the harbinger of others," wrote Hip-pocrates two thousand years ago. It has been considered in all ages, and by nearly all been even among savages, as a great misfortune. The Consequences of obesity are aften more serious than is generally supposed. NEW ORLEANS, LA., May 11, 1875. Propress Aby AN'S ANTI-FAT, Buffalo, N. Y.1 Dear Sirz, -D veighed 228 pounds. None but the or allow or fullent, and living in this south-even among savages, as a great misfortune. That Consequences of obesity are aften more serious than is generally supposed.

CHICAGO, ILL., June 10, 1878. BYTANIC MEDICINE Co., Huffalo, N. Y.: Gentlemen, -I reluctantly consented to my wife's purchasing a bottle of Allan's Anti-Fat; but eight weeks' use, with a loss of 14 pounds, has convinced me that it persesses genuine morit. Yours train, MARTIN 8, GREGO.

MORIL. Yours truly, MARTAN S. GREGO, ST. LOUIS, Mo., June 7, 1878. BOTANIC MEDICINE Co.: Gentlemen,-Inclosed please find \$13.00 for another dozen of Allan's Anti-Fat. It has re-duced me over 40 pounds during the last 15 weeks. I set woigh 180 pounds, and as my busi-ness is running a sewing machine, you can fancy my relief during these hot days. I have given a special attention to diet, and am co)oving splendid health. I shall continue the use of the Anti-Fat for 15 weeks longer. Yours truly, CYNTHIA SMITH.

CHESTER, N. Y., June 17, 1878. BOTANIC MEDICINE Co., Buffalo, N. Y.: Gentlemen, --Mr. Coltax, of this place, lost three and one-half pounds during, the first week's use of Allan's Anti-Fat. Yours truly, M. S. JACKSON.

RUFFALO, N. Y. 91 Main St., Jon. 11, 1878. Phore of ALLAN'S ANTI-FAT, Huffalo, N. Y.: Genilemen, -Some three months since I com-menced the use of Allan's Auti-Fat. The first week I lost two and one-quarter pounds; the menced the use of Allan's Auti-Fat. The first week 1 lost two and one-quarter poinds; the second week two pounds; the third week three and one-half pounds; and the fourth week nearly. bree and three-quarter pounds. In about the above ratio, my weight decreased until I-had lost 50 pounds. I now weigh 155 pounds, and feel healthy and strong. Yours truly. CHAS. R. DANFORTH.

CHAS. R. DANFORTH. BALTIMORE, MD., July 17, 1878. PROP'NS ALLYAN'S ANTI-FAT: Dear Sizaf-I have taken two bothes of Allan's Anti-Fat, and it has reduced me eight pounds. Very respectfully, Mrs. I. R. Col.Es.

-STROPAIS OF CONTENTS List of, Works bearing on the Subject. Preface Introduction. Psychography in the Past : Guidenstubbe-Crookes. Personal Kapericopes in Private, and with Public Psychics. General Corroborative Beldence. -That Attested by the Senses :

Ancient Greek-Evidence of Hon. R. Dale Owen and Mr. Biackburn (Si-de); Dutch, German, French, Spasiah, Portu-guese (Siade); Russian-Evidence of Madame Biavataky (Wat-kine); Russian-Evidence of T. T. Timayenia (Watkina), Chip nese (Watkina).

them relate themselves. It was afterwards ascertained that one of the mediums had previously anguired all about the personale of these parties.

I regarded the performance at the time as a base fraud, and so expressed myself to others. Not of my own personal knowl-edge, but through others, I have learned that one of the brothers was a medium for genuine manifestations, but an unprincipled character who required watching. The gen-uine tests he gave were generally at private sittings, where, perhaps, he could only real-ize one or two dollars.

At the public scance there were present, perhaps one hundred persons, the fees ag-gregating fifty dollars. The temptation to secure the fifty dollars, induced the medium to prepare beforehand a few "cut and dried" cases, to offer in case he failed in the genuine. He seemed nervous and anxious, and as the spirits were tardy in coming to the front, he produced his manufactured ones, rather than to have a failure and lose the fees.

It is passing strange that a genuine medium should ever resort to such tricks. It would have been much better for these mediums to have been much oetter for these me-diums to have acknowledged a failure and returned the money, than to have damaged themselves and the cause, as they did on that occasion."Honesty in all things is the best policy." No medium, in advance, can assure spirit manifestations, for it all de-pends upon the conditions at the time. I have never known a medium who re-fused to take any nay on failure of manifesta-

fused to take any pay on failure of manifest-ations, but who in the long run was the gainer thereby. I am equally convinced, at times, that undeveloped spirits obtain con-trol of honest, genuine mediums, and perpe-trate tricks or frauds, seeming to have been performed by the mediums, when in fact, they were innocent, and ought not to be held responsible. How are the Spiritualists and the public

generally to be protected, is the great ques-non of the hour. Allow me to suggest, so far as it can be done practically, that Spiritualists select a committee composed of ladies and gentlemen, in each locality, who shall sit in the capacity of a jury of investigators, to receive charges, hear the evi-dence pro and con, and then pass judgment on each case, giving a full statement of the same for publication in spiritual papers. Let that course be pursued a few times and these charlatans will subside.

The sacred cause of Spiritualism, as well as the good name of honest, genuine medi-ums, demand that something must be done in this direction. J. EDWARDET. Washington, D. C.

1

Lassed to Spirit-Life.

Brother G. B. Hickox, of Brush Creek, Cherokee Co., Kanassed to the Spirit-land, on the morning of August 14th.

passed to the Spirit-land, on the morning of August 14th. He was born near Canandaigus, N. Y., and was 61 years the fifth of last March. About 1800, he became a Spiritualist, and by his great intellectual, moral and spiritual power, and hon-set, pure, upright and noble humanitary life, like a light-house on Old Ocean's dark and ro k-bound coast, or the self-lum-isous sun, perpetually shed his genial and beavenly light of wiedom and warmin of love around him. Nobe could -name him, although but few could appreciate him on his nobles and spiritual plane. He was not only a Spiritualist, but he was spiritualization. The was a bight and deep spiritual philoso-pher, as his miany able easys and letters abundantly prove. The world flas been make much where and better through prove. The world flas been make much where and better through him, Whet an ureparable blank has he jeft in his neighbor-bord sus-county! The wr ier, at his fulferal, on the lifth of

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cers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence. The Vital Lung Healer, prepared and magnet-ized by Dr. Rogers, is an unfalling remedy for all diseases of the throat and/hungs, tubercular con-sumption, etc. Price, \$300 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohio. 24 211

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pounds, L'Iours truly, H. A. KUFUL, CINCINNATI, O., June I, ISTS, BOTANIC MEDICINE CO., Buffalo, S. Y.: Gentlemen, -- For the first two weeks after commencing the use of Allan's Apid-Fat, L'Iost-bui one-isal pound, but during fue, next four weeks I lost over 30 pounds, and Improved greatly is health and strength. Yours respectfully, JOSHUA R. BALFOCK BUFFALO, N. Y., June 54, 1875. Gentleisen, - Yours colived. My loss of flesh pas been permanent to date, Yours, C. R. D.

ROYALSTON, MASS., July 10, 1878. BOTANIC MEDICINE CO., Buffalo, N. Y.: Genta, -- What will you send Aglan's Anti-Fat per dozen for? There'ls no place within eight mile, where we can buy it. My mother has taken five bottles, and it reduced her weight 20 pounds. J.M. PARTRIDGE.

ELLSWORTH, KAN., July 15, 1878. BOTANIC MEDICINE CO., IMMINO, N. Y. Gentlemen, - Allan's Anti-Fat reduced me seven points in one yeek. Yours respectfully, Mrs. TAYLOR.

COLORADO SPRINOR, COL., FUTU 15, 1818. BOTANIC MEDICINE Co., Buthdo, N. Y.: Gentlemen., -1 lost three poulois while taking (one bothe of Atlan's Anti-Fat. Yours traiy, Mrs. M. B. MYERS.

VAN WERT, O., July 19, 1878. BOTANIC MEDICINE CO.: Gentlemen, - Received the medicine, "Allan's Anti-Fat," and the lady for whom it was ordered has used it with success. It reduced her 8% pounds in nine days, Also provoed procumatic pain from her hip, with which also has been troubled for several years, Jue has ordered one degen bottles from our irufagist, and intends to give it a fair trial. Yours, etc., A. LEITHERS.

A. LEITHERS. CLEVELAND, O., Aug. H. 1573. BOTANIO MEDICINE CO., Buffalo, N. Y.: Gradlemen, - My, hearl is overflowing with gratitude towards the loventor of Allan's Anti-Fai, and 1 wish to inform the world what a blessing it is to the over-corpulent. When I commenced using, it. I weighed two bundred and twenty-four pounds, and after using a little over three bottles. I now weigh, one hundred and ninety-four, and have not felt so well and strong in ten years. I have got my friend, George Sigor, to try it. He has not taken quite one bottle and has bet five pounds. Yours sincerely, PAUL CONDIT.

We might go on and quote hundreds of similar expressions from those who have used this pos-litive remely for orpulency, and bear te-timony of its wonderful power over this condition of

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BOTANIC MEDICINE CO., PAOP'SA

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ishing House, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Alliance Convention.

The Disciple Church at Alliance, Ohio, was con-sidered one of the strongest in this country. It was founded by Campbell himself, and presided over by the well known Isaac Errett. Here in 1867, a magnificent college building was creeted and under the united energies of Errett A. R. Benton, the Provident of the North-western University, and Prof. Hinsdale, it promised a grand future. These

of the sessions, with an sudience of marked inter-ligence, eager for the truth. The Rev. A. B. Bradford, of Enon Valley, Pa., who has thought himself out of the Presbyterian Charch, and at an advanced age, rejoices in his men-tal freedom, presided Mr. Fishback, D. M. King, Mr. Turnet and Hudson Tuttle were announced as wasker. We Bradford read two excellent ensets

speakers. Mr. Bradford read two excellent essays, and Mrs. Emma Tuttle interspersed her beautiful songs. On Saturday evening she refer the conven-tion by reading to a large and epitusiastic audi-

Journed for one year. Our sincere thanks are due Mr. and Mrs. Manful for their great kindness, and the many friends we

met will ever be associated with pleasant memo-Bro. D. M. King finds time to leave his farm and inventor's shop, for the lecture field, speaking with

Bro. Fishback has established a circuit embracing

earnest words.

aught else.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Hope.

BY O. W. BARNARD.

As on the sea of life we sall, And through its shoals we run. How seldom would life's purpose (ail, How seldom be undone,

If we could always hopeful be, By trusting in the right, And could the "bright side" always see, Presented with its light.

Could we but scan The's whole estate, Its purposes infold, We'd find a "sacred book" of fate

More precious far than gold.

We'd find in life more love than hate, Its beams shed all around, More good than evil in our state, Would always sure be found.

"A silver lining" hath each cloud. For God does naught in valo, Bo none with "boon of life" endowed Have reason to complain.

Though light and darkness alternate, The light hath most control,-Bright hope was born to elevate, "Tis "anchor of the soul." Manteno, Ill.

* Lines to a Departed Intant.

Departed bud of mortal birth Where wilt thou bloom? "In Eden fair, above the earth-Beyond the tomb!"

But did not death thy sweetness blast, Thy splendor blight? "Transplanted by his hand, I'm past The gloom of night!-

His kiss refreshed, though damp and chill Like rain and dew,

That fall on fields and flow'rets fill With fragrance new.

JAMES-LEWIS.

Peckham, London, S. E., Aug. 13th, 1878.

Psychometry.

I attempted in a former article in the JOURNAL to show the importance of a better understanding of psychometry, and I wish to take up the subject again. You probably are aware that every person and, in fact, everything has a magnetism; in per-sons it may be called nerve aura, and it seems to emanate from them, and each one is impregnating the same with everything he comes in contact with or touches, so that an experienced psychome-ter can detect therefrom the character and condi-tion of a person. The clothes your tailor makes for you, he stitches in his magnetism; the wash-wofor you, he stitches in his magnetism; the wash wo-man who washes and irons your clothes, leaves a part of herself in them; even the cook that makes your bread, kneads in her magnetism, and you have to eat it. The sensitive psychometrist can feel all these influences, in all their different ways. Now, this being the case, how important it is that we should learn to live in the best possible man-ner, so as to throw off an influence that is healthy and free from disease, and all evil passions and criminal tendencies. You know very well how readily we can take small pox or other conta-gious diseases, and it is well understood that im-moral persons have a bad influence upon society by their throwing off an immoral magnetism, as well as by their bad acts. It should be well understood that a healthy per-

It should be well understood that a healthy per-son throws of a healthy magnetism that imparts vigo, and strength; that health is as contagious

7 A Future Lite.

If a man dle, shall he live again?-Job 14:14. It is unknown when, or among what people the doctrine of future life originated. It has taken root in the human mind, and become a cardinal belief in connection with rewards and pupishbelief in connection with rewards and pupish-ment among the various frentile nations long before the Christian era. Evidence that it was not of Hebrew or biblical origin, is furnished by the Jewish tradition that man was first designed to live forewer conditionally in this life; which privi-lage was forfelted through temptation placed in his way by the Greator, who foreknew its ruinous consequences when he placed a tempter in Eden. The sentence of: "Dust thou art, and to dust shalt thou return," was not relieved by a consoling promise that life should be resumed in another state for the evident reason that the doctrine of future existence was not entertained by the writer of this primitive tragedy.

for the evident reason that the doctrine of inture existence was not entertained by the writer of this primitive tragedy. Job not only evinced doubt, as well as ignorance in the language quoted, but plainly refutes the Christian belief in a corporal resurrection, by say-ing: "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more." The text often quoted; "I know that my Redeementiveth," etc., was merely an expression to show his belief in redemption from the miserable condition he then was in, and being then restored to prosperity in his latter days. To give it any other construction would conflict with the general tenor of the narrative. Futurity is also ignored in the Jewish law or so-called law of the Lord. The Hebrew law-giver having his mind set on obtaining earthly posses-sions for his people through conquest ad human destruction, made no reference to a day of Judg-ment or juture state, through the whole course of his religious jurisprudence—though possessing such transcendent facilities for obtaining informa-tion on this highly important subject in his as-mund intercover with labourse of the law and be whole course of his religious jurisprudence—though the whole course of the religious jurisprudence.

under the united energies of Errett. A. R. Benton, The Preident of the North-western University, and Prof. Hinsdale, it promised a grand future. These supporters were one by one drawn away, the col-lege went into decline, and in 1873 was discontin-ued. The church however did not suffer. It was the leading denomination, and gathered to itself the wealth and fashion of the town. Alliance is a beautiful village, and its site is said to be the highest point in the State. The sur-rounding country presents a series of Accuration is the especial characteristic of the Western Re-serve. In 1876, the Alliance Church being in want of a pastor, were recommended to engage R. C. Flower, by the Rev. Isaac Errett, who pronounced him the most promising man in the. University. Mr. Flower gave great satisfaction. He labored hard and earnestly, and became almost is red. He had had a singular experience; beginn to the and at 26 found himself the pastor of a leading church, which had been delighted with the learn-ing of Errett, and the eloquence of Hiosdale. Mr. Flower was too great for his creed. He be-came liberal and wanted to let into the church outsiders. If he had such rich stores, he could not hide them away with a creed. He be-came liberal and wanted to let into the church outsiders. If he had such rich stores, he could not hide them away with a creed. He thought and became a Spiritualist. In less than a year he had been led, and had led his church to the high grounds of liberalism, and when the few began to take alarm, they were too lake, four-fifths of the had been led, and had led his church to the high grounds of liberalism, and when the few began to take alarm, they were too late, four-fifths of the society, and nearly all the wealth had left the old house, and found a new one in the spacious hall, of the college. This was a necessary move for the old house would not hold the 'crowds of people who flocked to hear the eloquent preacher. He was induced to publish a paper, the *Independent* Age, as an exponent of his views, and of the doc-trines of the "*Independent Church*," and a vigor-ous -warfare with the faction only gave the new movement strength. The headers determined on holding a yearly meeting on the 23d, 34th and 25th of August, and their efforts were crowned with unlooked for success. The College Hall, which seats nearly 2000 people, was nearly filled at some of the seasions, with an sudifance of macked intel-ligence, eager for the truth. tion on this highly important subject in his as-sumed intercourse with Jebovah. So little did he estimate mortal life when adminis ering his penal code, that immortality received no attention. penal code, that immortality received no attention. Jehovah considered it of more importance to spend, his forty days with Moses in giving directions for building and decorating a fabernacle, how the priests should be clothed and embroidered, what kind of perfumery they should anoint themselves with, and how the beasts should be dissected for sacrificing, thap in giving instruction to prepare for a life to come. By limiting rewards and pun-ishments to this life only,-Moses and his God plainly show that future life was not a fundamen-tal teuet in their religious formula. tal teuet in their religious formula.

tal teuet in their religious formula. Solomon is said to have been endowed with more wisdom from on high than any other man of antiquity, but openly discards future life in a com-parison between man and beast, by saying; "As the one dieth, so dieth the other; yea, they have one breath; so that man hath no pre-emineuce over a beast, for all is vanity, etc., Ecc. 3: 10:30. Thus, Instead of the Old Testament writers giving testi-mony in corroboration of life to come, their sensuality and lack of reference to it, shows a deplorably uncultivated state of usual in regard to this highly cherished spiritual doctrine. M. B. CRAVEN.

Quakerism in the Colonies.

tion by reading to a large and exchanisatic audi-ence. Bunday evening the enthusiasm reached its height, even the very stall Conkerelement which forms no small part of the Independent Church, felt the inspiration. It was a pentecostal time un-like anything I ever saw in any other spiritual gathering. Mr. Flower arose, and said that they had organ-ized an independent church, for the purpose of supporting meetings, and maintaining a Sunday school, and for mutual, social, moral and intel-lectual improvement and advantages. They had no creed. To join, all that was required was to come forward and express a wish to walk with them. Those who desired to join, might take the seats prepared in front. A farge number came forward. He then took each by the hand and: welcomed them. The well trained choir sang "When the mists have cleared away," and with a benediction by Mr. Fishback, the meeting ad-journed for one year. The chapters of Bryant's Popular History of the The chapters of Bryant's Popular History of the United States devoted to the history of Quakerism in the colonies, exhibit the policy and influence of that religious body in marked contrast with the narrowness and Truelty of the Puritans, and will be considered, as among the most vigorous por-tions of the volume. With his invincible propen-sity to dwell upon the darker traits in the settlers of the Subsection as a floriding, a grateful of the Quskers in Boston as affording a grateful opportunity for the exercise of the fierce religious zeal which was so powerful an element in the Pu-ritan character. Even before they made their apritan character. Even before they made their ap-pearance they were held in dread by the people of New England. In May, 1056, the General Court of Massachusetts appointed a day of humiliation "to seek the face of God" on behalf of England, which was infested with errors, especially those of the Ranters and Quakers whom they thus cont founded. founded.

founded. Two months later, Mary Tisher and Annie Aus-tin, who had already made themselves famous for their énthusiastic promulgation of the "new light" in various parts of the world, arrived in Boston from Barbadoes Mary Fisher had already been several times imprisoned in England for her denunciation of "the sacraments and the minis-try." She was the first member of the Society who Bro. Fishback has established a circuit embracing Newton Falls, Braceville, Garrettville, and. Man-tus, and is creating a revival in the cause. E. W. Turner has recently extered the field, as a trance speaker, and gives good promise of useful-ness. He is said to be an excellent clairvoyant and to give startling tests. We never met an as-sociation which gave more assurance of perman-ence or prophesied greater results for good! Such men as Father Steele, A. W. Coates, Man-ful, and a score of others I might mention, know 'no such word as fail, and are ready to make any sacrifice for the furtherance of the cause which they seem to regard as of greater value than aught else. H. T. was publicly whipped. After a visit to the West Indjes, she made her way to Turkey, and was ad-Indies, she made her way to turkey, and was na-mitted to an interview with the Sultan at Adrian-ople. She was kiddly received by blim, and was everywhere well treated in the East. On coming into Boston harbor, the "two pestilent women" were not permitted to land. Their baggage was

A Communication from the Spirit, Ann Lec.

There are many things that I would like to say to the inhabitants of earth-especially to the lov-ing brothers and sisters who in private and in pub-lic assemblies name by name. Let me admonish them to persevere—to patience under trials—to continue instant in prayer, and to give little heed to familiar spirits, who, while really of the world stand behind a screen and delight firmuch speak-ing. Though spirits, their Spirit world is the earth-plane of existence. And any communica-tion purporting to come from me that would loosen moral obligation, or lower the standard of personal purity, is from the advetaxy. The be-loved apostle well said, 'Believe not every spirit; but try the spirits. Permit me to further say, what has been often said, yet too little heeded by the world, that freedom is the natural result of virtue, love and harmony, guided and controlled by wisdom. All one finite freedom is within the limits of Divine law, and obelience to law must pre-cede the ripening of the soul. God is infinitely free. That which worldy men call freedom, meaning the full exercise of the propensities with-out restraint, is the deepest and most deadening form cf-alavery. Such opticid waters drown the meaning the full exercise of the propensilies with-out restraint, is the deepest and most deadening form of slavery. Such putrid waters drown the soul, and such teachings drag it to perdidion. En-vy, jealousy, lust, and kindred passions are not to be modified and regulated, as some blind teachers have taught; they' are to be extripated, annihi-lated! Freedom, based upon obedience, practical goodiness, with the exercise of prayer, brings the soul into communion with the Christ-angels. And there often draw near to you in your devolutions and these often draw near to you in your devotions, and shed upon you their sween and heavenly influences. The prayed for increase will come - the invisible forces of heaven are at work - there is a leavening power going on in the widespread field of human-ity-the darkness is breaking-and the long, tearful serving shall surely bring golden sheaves to Zion., And then, the fulness of time having come, Zion., And then, the fulness of time having come, shall the church humble in victory, become the glory of our God. To the families, and all-true, unselfah workers on earth, I say, God bless you-let your light shine, continue faithful, be forgiv-ing, love one another with the love that angels know. And O, my children in Zion, think of the depths of a mother's love; listen to her voice of admonition; pray in your times of labor for the presence of heavenly hosts; sing with the spirit and with the understanding; worship, in song and speech, in march and dance with enthusiasm. speech, in march and dance with enthusiasm. Shake away all vain worldliness, and struggle to conquer the apathy and vile selfishness of your-selves, strive to be living stones of crystal white-ness in the temple of God, and fruitful branches upon that vine of which Christ is the root. I know your trials and your tribulations. They are tri-fling compared to the sufferings and martyrdom of the 144,000 seen in the Revelator's vision. Num-The 144,000 scan in the Revelator's vision. Num-bers do not constitute strength. Jesus trod the winepress alone. Be patient, then,-drink from the fountain that quenched the thirst of prophets and apostles-ablde by the law and the testimony -walk humbly, trustingly by the still waters-yea, walk and worship in the beauty of holiness-walk too, in the ways of simplicity, and keep the faith, till the harvesters, the Christ angels of the resur-rection, put upon your heads prowns of life, into your hands paims of victory, and upon your spirit-ual bodies robes of purity, preparatory to a glori-ous and victorious entrance into the blessed and peaceful home of immortality."-Human Nature.

A Pleasant Physical Seance.

Yes, a pleasant physical seance! Some of that Yes, a pleasant physical scance! Some of that sort are rough and noisy and exhausting, but the one of which we write was entirely of the opposite kind. On Wednesday evening last week, after our weekly sitting with Mr. Lambelle and other medi-ums, a private party met Mr. Rita for physical manifestations. We sat in a circle round the table, holding hands, the medium being held like the other sitters. The candle was extinguished, and soon we had the spirit "Charlie" bodily amongst us. Winding up the musical box, and endeavor-ing to make us aware of his presence, he was paring to make us aware of his presence, he was par-ticularly gentle and obliging. A sitter remarked: "Charlie, it seems as if you were rather sad to night, what is the matter !" "Nothing," he replied. "I am not sad. You don't want me to make a row, I am sure; these noisy scances are not wanted now. a.days; besides, your conditions are agreeable and harmoulous."

Thus he gently talked and reasoned with us, and Thus he gently talked and reasoned with us, and made us feel that he was like ourselves, a respon-sible moral being, endowed with self-respect, a sense of propriety and consideration for the feel-ings of others. During the short sitting he carried a bunch of dried grass from the mantel shelf of the front drawing-room (the door being closed) and fanned the sitters with it. He brought from a sideboard a vase of flowers, hörding them to the noses of the sitters, and sprinkling a few drops of water from the vase. He then distributed some cards amongst us, remarking that when the light

SEPTEMBER 14, 1878.

Answer to a Question.

" Lafe in but a covered bridge, leading from light to

Life is but a covered bridge, leading from light to light through a brief darkaess." Answen-Gould any one have written so beautiful and so poetical a singing as that, save his soul had been lighted by the fruth which we call Spiritualism, the atmosphere of Spirituality, and of true Spiritualism, the atmosphere of Spirituality is the spiritual spirituality is the spiritual of the day. The dark covered bridge, which men call death, is but that which intervenes, brief and comparative darkness between the light of earth and the light of the spirit land. In passing through a tunnel or covered bridge, you must notice how far into it the light shines; how, as you enter, the light seems to follow you, but in the centre there is darkness—then comes the faint light, and you go for the rand further, until at last the light is full and perfect; and you emerge. Bo, when you pass through the change with you, the love of your friends follows you like light in the bridge, further and further, as you go, and the light follows until your sensibility grows deadened and dim, and then comes the brief darkness of death—so brief, that with some it is only like a short sleep, which they araken; comes the brief darkness of death—so brief, that, with some it is only like a short sleep, which they are not conscious of having had, when they awaken; with others, it is of longer continuation. But for those with whom it continues longest, it is only for a little time; and when they awaken they awaken into that wondrous light, which angels have brought into the shadow for them, which-has shown like light into a tunnel or into a bridge.

How sweet is the thought, that at that final awakening, the sound of the voices of the dear ones are heard again; the looks from those eyes which we on earth saw closed with the agony of which we on earth saw closed with the agony of intensest grief, they are all unclouded, all beauti-ful with the moroing light of a heavenly awaken-ing and welcome. How sweet that awakening is, no mortal on earth can realize. You may dream of it, you may thick of it, you may hope for it, you may long for it—but you cannot know what it is, until the work of this earthly life is done. And if these earthly hands are empty because their work is done, you pass into hupper life, where the anis done, you pass into higher life, where the an-gels give you the sweetest and gladest welcome.--Mes. Nellie T. J. Brigham, in the Olive Branch.

Mr. Morse, the Trance Speaker

Mr. Morse, of London, England, is regarded as most excertent trance speaker. M. A. 'Oxon gives a sketch of his life, as follows:

He is not yet- thirty years of age, and has not, therefore, had the benefit of matured experience. He is the son of a publican who resided in the Strand, and his mother died when he was but four years old, and his father when he was out four years old, and his father when he was only nine. No property was left to him, and his education was entrusted to a good woman who supplement-ed her own deficiencies by the inspiration of the

ed her own deficiencies by the inspiration of the gin-bottle, and the frequent application of the cane. The boy had sense enough to runaway, and so his education terminated with his tenth year. Stern necessity compalied him to work first as a telegraph messenger, and then as a lock-smith's apprendice. His next sphere of work was appren-tice on board a collier brig, from which uncongen-ial life and accidental injury removed him in less than a year. than a year.

He next appears as a walter at a city restaurant, and then as helper at a public house. None of these occupations were very likely to prepare the way for his present work; and it may be shortly stated that education, in the mundance sense of the mand how here here a public house the sense of the word, he has had none. Perhaps the place where he pleked up most information was in the shop of

he picked up most information was in the shop of Mr. Burns, to whose kindness, extending over a period of three years, Mr. Morse alludes in grate-ful terms. But even there the development of his mediumship rendered him little able to seek for instruction by ordinary means, or, at times, to perform his daily work. Education, I repeat, he has had none; and this is a psychological problem to which the curious may be left to devote their attention. How comes it that this untrained mind, hardly yet of matured age, can handle, and that without previous prepa-ration, subjects abstruise and metaphysical, with a precision and regular flow of well-chosen lan-guage. guage.

Plous but False.

The following piece of plous fiction lately ap. peared in the Chicago Evening Journal's account of the proceedings of a camp meeting:

MISS BELLE LEONARD. related an incident regarding the conversion of a

vigor and strength; that health is as contagious as disease; that a good, moral person's magnet-ism assists in atrengthening and building up the moral tendencies of society. As the people become more developed in the spiritual, and more sensitive to different magnet-tion in the measure of a better understanding of

sms the necessity of a better understanding of his law of impregnation arises, and it can be acquired best by cultivating our psychometric powers, so that it will enable us to feel these silent influences and interpret them better, and often save our selves from disease' and death, and not only save ourselves from other's bad conditions, but be sure that we ourselves are in a condition to impart health, life and happiness to others.

A. B. SEVER .NC ', M. D.

Psychometry.

Psychometry must greatly enlarge the bounda-ries of every science. Scientific men will at first look upon it with great distrust, if not with abso lute disgust. All royal roads to learning have, say lute digust. All royal roads to learning have, say they, only proved by paths for idlers to lolter in, without enabling them to gain one step toward any destrable station.] Will psychometry prove any better will certainly will; and a test, by any unprejudiced scientist, a some one of the multi-tude of sensitives that exist everywhere, would soon satisfy even the most skeptical. I have test-ed its value in geology during many years. When the oil excitement, broke out in Pennsylvania, Mra. Denion psychometrized a specimen of Face-sites Gothlandica containing petroleum in its cells, and saw at once its animal origin, and that it hall no necessary connection with coal or carbonifer. no necessary connection with coal, or carbonifer-ous beds. This I announced in my lectures and through the papers as parly as 1860, at a time when, as far as I could learn, all the scientists who when, as far as I could learn, all the scientists who had written and were writing on the subject at-tributed its origin to vegetable matter, and gen-erally taught its necessary connection with car-erally taught its necessary connection with car-bonictous beds, ideas now entirely exploded. Though petroleum is not yet regarded as the pro-duct of coral polyps, who stored it away in those cells sofrequently found supplied with it even now, opinions with regard to its origin approach nearer and nearer to the view of the psychometer as the matter becomes better understood. Hundreds of times I have had psychometers describe to me, from vacuum specimens entirely unknown to them, scenes in the earth's past bistory in harmo-ny with the formations to which the specimens belonged. The same animals and plants have been described over and over again for specimens, also belonged. The same animals and plants have been described over and over again for specimens, also unknown, that had been previously seen by the same persons with specimens from the same peri-od. I have had independent psychometers de-scribe the same animals and plants with the same specimens, without knowing that they were the same, and, in some cases, animals previously en-tirely unknown; and I am satisfied that some psy-chometers can see as clearly the forms of life that tirely unknown; and I am satisfied that some psy-chometers can see as clearly the forms of life that existed on this planet twenty million years ago as they can those that are on the globe to day, and with much greater ease: Persons who have not the alightest geological knowledge can see and describe forms known only to the geologist; and children can solve some problems in a few min-utes that have occupied the attention of profes-sors for years.—Prof. Denton, in The Soul of Things.

Mrs. Fuller, the faith doctor, well known in Green county, was "persecuted" at Jacksonville this week, under the law, for illegally practicing medicine; but she don't use medicine, and there's where the laugh came in on Jacksonville. -- White Hall Register.

Geo. A. Gray writes: I highly approve the course you are taking with respect to, false medi-ums, and read with pleasure your valuable editori-als, and the contributions.

Letter From Salt Lake.

Deeming that a word from Salt Lake City might not be altogether unacceptable, I address you a few lines. Our society has continued to move along slowly, but I trust surely, keeping up our meetings until the hot weather in July led us to have a short vacation, as far as the public meetings were concerned, but our private scances have been

were concerned, but our private scances have been kept up all the time with good satisfaction. . We have lately had the pleasure of making the acquaintance of, and listening to, some most able discourses by Mr. John Tyreman' from Australia, who has lectured here the last two Sunday even-ings, and twice during each week. In handling the sublicit tratied upon he shows a masteria midsubjects treated upon, he shows a masterly mind, and is most exhaustive in his variety of points proving his propositions. His subjects are varied, so as to interest a general audience, and although quite iconoclastic in relation to all theories found-ed upon superstition and blueter. dupon superstition and bigotry, he manfests such a kindly and sympathetic feeling towards others as to obtain the hearing of those opposed to him in sentiment, and we feel as a society, to strongly recommend him to all our friends he may meet with in his travels to the Atlantic sea boars and trust that he will meet with that support which his merits demand. Last evening Mr. Tyerman gave an excellent criticism upon the tricks and exposures by T. B. Bishop and wife on the two previous evenings. He lectures again to night, and finishes-his course of lectures with us next Sunday evening, expecting to start for the East early next week. Thos. B. ARMSTRONG.

Camp Meeting Organization.

The Conservative Spiritualists, upon the break-ing up of the camp at New Freedom, N. J., formed a temporary organization out of which one more permanent is expected to be evalved, the objects of which shall be to hold an annual camp meeting. of which shall be to hold an annual camp meeting, somewhere in New Jersey, within easy access of Philadelphia, for the purpose of disseminating in an orderly manner, rational religions truths. The officers elected were as follows: President—M. M. Chew, Williamstown, N. J.; Treasurer—Mrs. M. M. Chew; Secretary—Henry W. Wilbur, Vineland, N. S.; Executive Committee —J. R. Beale, #23 Race St., Philadelphia; Dr. Fsaac W. Taylor, 1921 Germantown avenue Philadelphia;

W. Taylor, 121 Germantown avenue, Philadelphia; Dr. Samuel Marshall, Wilmington, Del.; John Longham, Elwood, N. J.; Susan Cornell, Vineland, N. J.; B. F. Reed, Hammonton, N. J.; Oliver Bliss, Sicklerville, N. J.

A subscription list was started and a number of stockholders pledged themselves to contribute funds to fit up grounds and defray running ex-penses of the meetings. All Spiritualists and Liberais, who believe in order, truth and progress, and feel an interest in the existence and work of and become connected with the Association. Due notice will be given when business, or other meetings of the organization are to be held. HENRY W. WILBUR, Sec'y.

Vineland, N. J., Aug. 26, 1878.

Jesus taught what good spirits are now em-phatically teaching, that it is the words and deeds of life which determine the character and actual conditions of men, and bring to them their reward or punishment, and naturally so as from cause to effect.

"One good action covers a multitude of sin," says Senator Cameron, alluding to the fact that John Morrisey had once in his life returned \$12,000 to a young man who had lost it in his gambling hell; it was returned at the carnest solicitation of the young man's parents. B. Dimon writes: I like the JOURNAL very much, and think it is just what we beed.

searched, and all their books confiscated. They were then transferred to the Boston jail, closely were then transferred to the Boston jail, closely confined under lock and key, deprived of writing-materials, and the window of their cell was board-ed up to prevent intercourse with the inhabitants. Their persons were stripped and chamber of signs of witchersit, but thet, a mole nor a spot was discovered. Not only the jailer, but the ditizens, were cautioned not to supply them with food. After wask-timericent they wate rations After five weeks' imprisonment they were return ed to Barbadoes, the jaller seizing their beds and their Bibles for his fees, and the master of the ves-sel in which they had sailed was held responsible for their transportation and their expenses in jail. They were sooh followed by more Quakers from England who were treated in the same way. Wo men were stripped for a whipping; one of them with a new born babe at her branst; and every reinement of cruelty became the order of the The spirit of the sufferers-meek, prayerful, for-giving, apparently beyond the reach of pain, yet resolved to endure to the end-made a profound impression on the minds of the people. But the pingistrates, though secretly alarmed, gave no sign of relenting, but rather sought to crush the popular sympathy by increased severity. A law was at length passed to punish with death such Quakers as refused to submit to banishment. The children of the recusants were to be transported to "remote parts," and sold as slaves. The first peron who was sentenced under the law was Mary Non who was sentenced under the law was Mary Dyer. Her "superb tranquility" at the trial seem-ed dyen to touch the hearts of the obdurate Pari-tan magistrates. On coming to Boston Common, the place of execution, her voter rose above the drums, which beat furiously in order to drown her words: "This is to me an hour of the greatest joy I ever had in the world. No ear can hear, ro tongue can utter, and no heart can understand, the sweet incomes and the refreshings of the Spirit of the Lord which I now feel." Mary Dyer was reaweet incomes and the refreshings of the opirit of the Lord which I now feel." Mary Dyer was re-prieved at the last moment, but "so lofty was the strain of her sonl," that she seemed reluctant to accept the fresh gift of life. Her reprieve was changed to banishment, and she returned to her abode in Rhode Haland, but only for a short time back is more thanks, but only for a short time abode in Rhode Taland, but only for a short time In a little more than six wonths she came back to Boston, as she said, "to fluish her sad and heavy experience in the bloody town." Her husband, who was not a Quaker, in vain implored her life of the magnetizets. "I only say this," he tells them in his appeal for "their pity and favor," "you your-selves have been, or are, or may be, husbands to wives; so am I, yes, to one most dearly beloved. Ob, do not deprive me of her, but I pray you give her to me once again. Pity me! I beg it with tears, and rest your humble suppliant." But all to no purpose. The Governor again pronounced the sentence of death upon her before the General Court. She was taken once more to Boston Comsentence of scath upon her before the General Court. She was taken once more to Boston Com-mon, where "she refused to purchase her life at the expense of not performing her present mis-sion from the Lord." Some one taunted her with having said that she had been in Paradise. "Yes, having said that are had been in Paradise. Tes, I have been in Paradise several days." All was soon over, and "she did hang as a fag," said one of her judges scoffingly, "for others to take example by." Such was "Boston Town" not much more by." Such was "Boston 10.

Michael Fashe, writes: I ursue the course you have adopted until every fraud is driven from the field. Handle them without gloves until they become converted.

"Neille Thompson, of Deposit, N.Y., writes: If some good medium and lecturer would come here, they would meet a hearty welcome at the house of Mrs. Henry Couns or Mrs. Valentine.

W. H. H. Sagers writes: I have taken the JOURNAL for eight years, and like it better every week. I like your bold, fearless way of/treating all subjects. I believe you will be successful in putting down fraud.

cards amongst us, remarking that when the light was struck it would astonish us; and sure enough it did; for the cards were a part of a pack of a child's picture game that had been taken from a bedroom above-stalrs where Mr. Rita hes never been in his life.

"Charlie" then showed himself with his light, anp ended his fine ministrations by lifting sev-eral chairs onto the table. The manifestations were most convincing, and the results of the experiment were quite refreshing rather than ex-pausiting, as is so frequently the case with pro-miscuous physical scances. Indeed it was a sé-ance, the influence pervading the room being of a high order, and leaving a satisfaction on the minds' of the sitters which no mere manifestations could produce. We attribute these pleasant accompaniproduce. We attribute these pleasant accompani-ments to the harmony of the spiritually developed party that sat, and the obliging and disinterested disposition of Mr. Rita, whose mediumship has been such an acquisition to the cause during the last few months.—Medium and Daybreak.

Funeral of a White Elephant.

Superstition exists among the Slamese, and is manifested in the high regard that they hold the white elephant. The Galignanis Messenger of Aug. 10th savs:

"A curious ceremony has recently taken place at Siam, on the occasion of the death of the oldest of the white elephanta-one of the idols of the Slamese. He was born in 1770, and died in his of the white elephants-one of the idola of the Slamese. He was born in 1770, and died in his temple at Bangkok. A whole people bow down before this famous Albino divinity; it is the em-blem of Slam. The most seantiful presents are given to these animals, becaus Sinfluenced by a belief in metempsychosis, the Indians believe, even at the present day, that so majestic an animal can-not but by animated by the spirit of a God or Em-peror. Every white elephant possesses its own palace, gold dishes, and harmess studded with most precious stones. Several Mandarins are ap-pointed to walt upon. It, and they feed it with cakes and sugar-canes. The king of Siam is the only person before whom it bends its keee, and the monarch returns this salutation. Magnificent obse-quies were prepared for the defunct idol. Some hundreds of Buddhist priests officiated at the fin-eral ceremony. The three surviving white, ele-phants preceded by trumpeters and followed by an immense concourse of people, accompanied the funeral car, to the banks of the Menam, whither it he king and the great dignitaries of the state had come to receive the mortal remains. They were then transported to the other sille of the river, and there burled. A procession of thirty vessels, decked with flags, formed a part of this curious ceremony. All the floating houses, which are ranged in a double line, on the Menan, numbering upward of sixty thousand, were ornamented with flags of all colors and other symbolic attributes.

Wm. C. Waters writes: . . . It seems to be a demonstrated fact that while it fell to the lot of S. S. Fones to fight down one of the "twin sisters," it comes to yourself to battle the other. Either of these sisters was about equally inimical to the life of Spiritualism. For the part taken by Mr. Londa he is gratefully remembered by many thousands of earnest Spiritualists. I am satisfied that you will floor the monster against which you ontending. Of course,

"The rogues who feel the halter draw, Will have a poor opinion of the law."

But go right on; there is no danger that your backing will fall. We who regard the spiritual philosophy as a religion, broad grand and puse in principle, would be glad to have you drive every dishonest person from the field, who proposes to live off from Spiritualism through fraudulent tran-sactions:

young infidel who, having casually dropped into a revival meeting, and hearing from the preacher's desk the inquiry: "Young man, where are you going?" had his soul so stirred that he slept not that night, but runmaged his books of philosophy until the morning, seeking an answer to the ap-pailing interrogatory, which, failing to find, he sought again by summoning into solemn conclave the attaction conclust of which he more variables. the athelatic society of which he was president, and, again being folled, called into their midst the preacher who had asked the disturbing question and who, when he ask the trepidation of the young skeptics, led them into the church, where at the altar, they bowed an numble submission to divine grace, and then — and then only — found the ensure to that great unsettiling question unswer to that great unsettling question.

Miss Belle may be as plous as she is pretty, but she will certainly go to her hell, if she don't cease purveying her scandalous nonsense. There is not a word of truth in the story she told with such, pathos.

Another Medium.

Setting aside all other spirit demonstrations we have a gentleman here that requires no cabi-net, no table or dark room, to exhibit spirit pres-ence and intelligence. All he requires is a stickor cane of any kind belonging to any one. With this, holding one end at arm's length, he will stand free from anything else, and upon placing the other end against anything in the rogim, whether it be a closet, book-case, looking-glass, clock or stove, etc. —distinct raps will be given inside of all, against which the stick is beld. The raps are loud, distinct, and respond intelligently to questions distinct, and respond intelligently to questions asked. When held against a clock the exact time asked. When held against a clock the eract time will be given by raps, even when, skeptics aid in holding the stick firmly; or if the skeptic places one end against the palm of his haud; the medium holding the other, the skeptic will feel distinct vi-brations against his palm. It these demonstrations there is no chance for deception, as the medium stands free from every-thing; and the vapping takes place in daylight as well as at night.

well as at night.

well as at night. The skeptic is here brought to a point from which there is no escape, as all is accomplished under his own test conditions, and he must then either acknowledge the genuineness and intelli-gence of the demonstrations, or deny the evidence of his senses

WM. B. FARNESTOCK.

- The Spirit-World.

Not the least among the many reasons for, hold-ing by our faith in the Spirit world as the world of causes is this—that it supplies the key to some of the darkest problems that ever disturbed the heart or mod. It gives unity and direction to all forms of belag: it explains the "stream of tendency" that works for "righteousness" by working for-perfection through personal or structural devel-opment, it explains those mysteries, exceptional pulsations or overflowings of vitality that have resulted in what are called miracles, and that looked so uncouth or absurd as lawless interfer-ences. It suggests that nothing is high or low. looked so uncut or absurd as fawless interfer-ences:/it suggests that nothing is high or low, great/or small, to the infinite Power in whom all things live and move and have their being; it mayes for ever antiquated the distinction between natural and supernatural, and presents the inspi-ration of the ever living Spirit as a permanent means of intercourses tween the human shd the divine; it shows us all values as moving on to vaster, completer, diviner life; it interprets all the seligions of the world, and reveals their source in the struggling soul, in its yearnings after the infi-nite and eternal; it gives the key to the history of the world, justifies the martyr's sacrifice and the confessor's Warfare, and enthrones justice to every living thing as the supreme law of the universe.--y. Page Hopps.

SEPTEMBER 14, 1878.

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I have not the space to even notice a num-ber of her interesting contributions to our literature. Her shorter poems are very numerous, and highly diversified in respect to the nature of the themes-presenting many forms and phases of metrical composition, illuminated by a loving faith and a genuine inspiration. The following stanzas are from

A SONG OF WINTER. His gathering mantle of decry snow The winter-king wrapped aroand him; And, dashing with ics wrought gems, below Was the regal sone that bound him; He went abroad in his kingly state. By the poor man's door-by the palace gate.

Then the minstrel winds, on either hand, The masic of frost days humming, When iast before bim through all the fand, Crying, "Winter! Winter bacoming!" And they sang a song in their deep, loud voice, That made the heart of their king rejoice;

Fir it spake of strength and it told of power, And the mighty will that moved him; Of all the joys of the fireside hour, And the gentle hearts that loved him; Of affections sweetly interwrought With the play of wit and the flow of thought. ٠ .

While deep in his bosom the heart lies warm, And there the future Live he cherisheth: Nor clinging root, nor seeding form, Its grail depths embracing, perisheth; Hut salely and tenderly he will keep The delicate flower germs while they sleep.

The Mountain heard the sounding blast Of the Winds, from their wild horn blowing. And his rough check paled as on they passed. And the Hiver shecked his flowing? Then, with ringing laugh and echoing shout, The merry schoolboys all came out.

The shrub looked up, and the tree looked down, For with ice genes each was crested, And flashing dismonds ill the crown / That sa the old oak rested; And the forest shone in gorgeons array. For the spirits of Winter kept holiday.

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So on the joyous skaters fly, With no thought of a coming sorrow. For never a brightly beaming eye Has dreamed of the tears of to-morrow: Be free and be happy, then, while ye may, And rejoice in the blessing of to day.

To our author's fine sense and delicate ap preciation every object in nature had a voice, and revealed some phase of essential beauty and the divine lite within. Her philosophico theology resolved all forms of evil into temporary conditions to be remov-ed in due time by the outward development of the absolute good. This is beautifully expressed in the following verses from

THE HONEY BEE'S SONG.

٠ • " Off to the bank where the wild thyme blows, And the fragrant basil is growing; We'll drink from the beart of the virgin rose The nectar that now is fooring; Sing for the joy of the early dawn! Marmar in praise of the beautiful morn!

. We heed not the nettle-king's bristling spear. Though we linger not there the longest; We extract his honey without a fear. For Love can disarm the strongest; In the rank cicuta's poleon cell We know where the drops of nectar dwell!

Our Father has planted saught in valn-Though in some the hourd is weaker; Ye a drop in the worst may still be found To comfort the samest seeker. Praise Him who giveth our daily food -And the love that findeth ALL THINGS good? asters as do most to promote the graceful art of genuflection. In the galaxy that il-luminates the literature of New-England, she was a star of no inferior magnitude Nor was this all. She was born not only to shine, but to strive for the victory over wrong. In this life-long struggle she dis-played great moral courage and patient en-durance. During her whole literary career. of nearly half a century, she was the con-sistent friend of the poor, the oppressed and the fallen, ready for any work that might inspire their hopes, strengthen their hands, and smooth before them the rugged ways of life. Few, indeed, have made such person-al sacrifices for their principles, and espe-cially for Spiritualism. Had, this noble woman consecrated her time and talents to the church, her name would to day have been a household word all over the continent: her unselfish work a sacred memory and even Spiritualists might have recog nized her genius and purchased her books. She stands by my side while I write this; and it may be, under her guidance, I, co away in spirit to the far Pacific coast hold the closing scene in the earth-life of that strong but gentle spirit. The white-robed angel of Peace is there. No terrors people the soft shadows of life's evening twilight. No forms of ill linger by the por-tals of the everlasting day. Bright visitors, arrayed in purple and golden splendors, are there. No hearth-stone is ever wholly deserted, and no scene of mortal conflict occurs without silent witnesses. In the life of the spirit, each pure affection, every liv-ing thought, and all noble deeds, take form, and are perceived to exist as vital forces and objective realities. In that far-away

dwelling, by that bedside, around the dear one ennobled by her own life-work, and purified by the ministry of angels, other forms of light and beauty appear to conse-crate the solemn scene and the sweet mem-

ory of our friend. "'And_ghat are ye, oh Beautiful'' 'We are," Ayswered the choral chernhim, 'HEED DEEDS!' Then her soul, sparkling sudden as a star, Fiashed from its mortal weeds!"

2 Van Nest Place, New York, Aug. 6, 1878.

MRS. M'DOUGALL'S ASCENSION -- LAST HOURS IN THE LIFE OF THE POETESS.

Fallen are life's golden sands, but the freed spirit is risen. Since the tribute to Mrs. M'Dougall was forwarded for publication, I have, received letters from Mrs. M. P. Parry, of Oakland, Cal., together with that lady's description of the last pars in the earthly life of our dear sister and ever faithful friend. Her pure spirit put on the new robes of her glorious immortality at the quiet home of Mrs. Parry, where she seems to have been sur-rounded by sympathetic friends, who kind-ly provided everything that could in any way minister to her comfort, or illuminate the darkness of the night which was followed by a morning in Paradise. Our correspondent informs us that she had been la-boring with great intensity to complete her descriptive drama of the life of Joan of Arc, entitled,,"The Crown of Fire." The work was unfinished when the summons came to join the glorified subject of her last poem.

Concerning the drift of her thoughts, on the last day, I quote the following from one of Mrs. Parry's letters:

"The last day dear Fanny spent with us she talked long and lovingly about you and Mrs. Brittan, and of the happy years she had spent with you, 'In the days of lang syne

The following extracts contain the ma-terial portions of Mrs. Parry's description

of Mrs. M'Dougali's last hours: S. B. B. "A few weeks before she passed on, she complained of a pain in the left breast and arm, but not very severe. : . . She was not confined to her bed, only lying down at intervals to rest. She did not write any on her work. I tried to keep her interested by getting such books as she wished for reference. One, the 'Celtic Druids,' had never een drawn from the library in San Fran cisco since it was founded, until it was taken for her. The librarian seemed astonish ed that there was a mind on this coast which called for such a book. Oh, that precious week that I spent with her there! they are the holy days of all my life. I shall dwell on them with loving memories whilst I remain here, and live them over again with her' in the 'Bright Beyond.' Precious, peerless triend! be thou the first to greet me there! Sunday, June 9th, the to greet me there! Sunday, June 9th, the last of the days she spent with us, she rose as usual and took breakfast with us. After breakfast she said, "You are my own "Brownie;" come up stairs and stay with me. We will listen to the voices: they will have something to say to us.' I complied with her request, and spent the entire day with her, At four o'clock we had dinner, which she enjoyed. After dinner she played backgammon with my husband, and was very much interested winning the and was very much interested, winning the games. After that we spent a long, delight-ful evening, chatting together, she had been in one of her most charming moods. About eight o'clock r. M. she said she would like to rest. I helped her undress, but when I kissed her for 'good-night' she said, 'I wish you would stay with me.' I shaded the light so it would not annoy her, and sat down by the table to read put she fell daleep. She was gon in a sweet and peace-ful slumber. It seemed as if the angels were giving their beloved sleep to prepare her for the angels and the sheet of the second her for the approaching strife. About nine o'clock she awoke to suffer the most intense pain until the loving angel whom we call 'Death' folded his arms around her, and gave her rest, peace and glory. The last message of the angel voices to her was, You will soon be better.' She had a yearning for all that she loved in the Valley. She longed to see her hus-band and the dear friends at Merced. So I told her that as she was not able to write much, I would get her ready, and the first opportunity she had for company on the way, she should go and make a visit for a few weeks, and I should send the means for her return; that the change would no doubt be benedicial to her, and she would then be able, with renewed strength and energy, to resume her labor of love; that we loved her as tenderly as a mother, and our home was her home just as much as it was ours. She was very much affected, and said she would be so delighted to make the visit, and would return to us and stay until Mr. M'Dougall should have a home of his own for her. I felt then that she was our tery own-our bousehold treasure. . When she-passed they ond the vail the sun was just flooding the world with a golden light. It seemed as if the opening of the upper gates for her entrance had let celestial light shine through to earth. Her funeral took place from our house. Thursday, at twelve o'clock. Her house. Thursday, at twelve o'clock. Her remains were placed in a plain casket, with a plate bearing this inscription:

brought a very beautiful cross and wreath. She said she did not bring them as an em-blem of any faith, but the cross was a symbol of what she had endured, and the wreath of the victory she had won. Her dress was the gift of another dear friend. It was white cashmere, trimmed with folds of satin. Her luxuriant, lovely hair, which I had brushed and arranged so often, I dressed with her own natural curls, and placed above her brow a wreath of fadeless laurel which she had so truly won. It was my last gift for her, my gifted friend. In her hands I placed Joan of Arc roses and immortelles, the one for her husband and the other for her loving friend of Merced. On the piano, by the side of the casket, was placed a beautiful harp made of autumn leaves and grasses. It had no broken string, for we all thought her life had been to us so perfect that no broken link could mar its loveliness. Mr. Plum, an old friend of hers, made a

very good address. There was sung a hymn of the Better Land. Mr. Moore, another friend, read an aparopriate poem; another hymn was sung, and a few loving words of benediction said, which closed the services at the house.

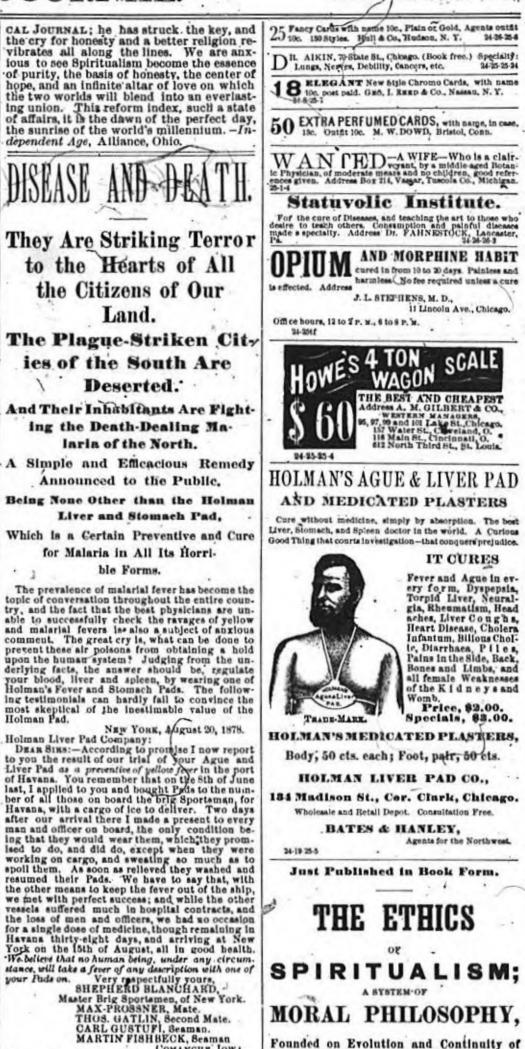
We then proceeded to the Mountain View Cemetery. After the casket was placed in the grave we strewed upon it green boughs of the weeping, willow, after which all present dropped in a small bunch of fra-grant flowers. When the grave was finish-ed we all joined in singing the 'Sweet Byand-Bye," and we left her there to rest. Dear, dear Fanny! thanks be unto God for the unspeakable gift of thy grand, noble life!" . . .

WHAT SPIRITUALISM IS DOING.

A Pure Spiritualism.

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The triumphs of the Harmonial Philosophy, known as Spiritualism, is absolutely astonishing. Not a religion on earth but is permeated with its principles. Her worst enemies and strongest advocates are found in Christendom. Strange that Christian people should oppose Spiritualism, when in fact it is the basis of Christianity. The phe-nomena of Spiritualism consist in healing powers, independent voices, materializa-tion, visions, impressions and mechanical demonstrations. Extract these evidences from the history of Christ and his apostles, and but little or nothing is left. To believe in Christ and not in Spiritualism, is prepos-terous; to truly believe in Spiritualism and not in the philanthropic claims of Christ, is impossible. we affirm there is not a mod-ern phase of Spiritualism which does not appear in the Bible, sanctioned of God. Take from the history of Jesus, Jesus as bealing medium, the wonderful materiali-zation of Moses and Elias, the independent voice at his baptism, "This is my beloved son in whom I and well pleased," and at the materialization, "This is my beloved son, hear ye him;" take from his history his clairvoyant power and work—when the spirit would come upon him and he would see his future, the future of his religion, the changes it must undergo and its ultimate triumph; in a word, take from the history of Jesus his clairvoyant visions, his healing and materializing power (which is to take the Spiritualism of his history), and you will have a different Jesus altogether from the Jesus of the New Testament. Take the history of Paul, subtract all the Spiritualism from his history, his wonderful conver-sion in which he heard a voice, but saw no man, the many circumstances in which angels appeared to him. and voices said to him, "You must go to Rome, you shall see Casar, and proclaim in other countries the new religion;" his journey to Paraduse, when out of the body he passed the glowing port of morn into the deep glories of the Summer-land, where he heard truths too sublime to utter to unappreciative mortals, and his clairvoyant vision just before the death



Founded on Evolution and Continuity of Man's Existence beyond the Grave.

> By HUDSON TUTTLE, AUTHOR OF

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e.

SEPTEMBER 14, 1878.

To the foregoing extracts from Mrs. M Dougall's writings in prose and verse, I will only add a single stanza from

SHADOWS OF SPIRIT-LIFE,

There rame a sound; and then the vibrant air 9 oke with the music of strange melody. That seemed diffusing aweetness everywhere— As perfume, light and music were set free From flowers and saughline, and the minstrelay Of loyous birds; and beauty in all forms Had overarched the earth, as rainbows after storms

Mrs. M'Dougall was divorced from her first husband early in life-for reasons that left no shadow on her own fair name. For many years she lived alone, with her Muse and the living creations born of her own teeming imagination. She spent the great-er part of her life in New England and New York. We do not remember the date of her removal to California; (it must have been about the beginning of the civil war,) where she married Mr. M'Dougall, with whom she lived on terms of mutual confidence and respect to the close of her long and useful life of some seventy four years. Her late residence was at Merced, in the county of the same name; but her death occurred while she was on a visit at Oakland, near San Francisco. Since establishing her residence on the Pacific coast, she has been a frequent contributor to the spiritual press.

Her papers published in the two volumes of Brittan's Journal, were admirably writ-ten and greatly admired. She has probably left several volumes in manuscript, of

left several volumes in manuscript, of which we shall know more hereafter. Mrs. M'Dougall's last published book, en-titled "Beyond the Veil," was very recently issued from the press of D. M. Bennett, of New York. It purports to be a narrative of Paschal Beverley Randolph's observations of the spirit-life and world, while under the midance of Emmanuel Swedenborr. guidance of Emmanuel Swedenborg. Our dear friend entertained no doubt that the gifted but erratic Randolph was the chief source of her inspiration. I have read the source of her inspiration. I have read the book, but as L have no space for a review, I will not here express my judgment of its peculiar claims. While the style is often marked by the strong individuality of the poetess, the book contains some things we cannot accept, and which probably did not command her own acquiescence. There is, however, abundant evidence that our dehowever, abundant evidence that our de-parted sister was inspired from her child-hood. Her life was singularly pure, while her splendid abilities and earnest labors were devoted to the nohlest human uses. She always stood for the right whatever the im-pending peril. In something more than an imaginary sense, she was truth itself en-dowed with personality. With a nature so unassuming and unselfish-yet aspiring in every worthy sense- and a record with no stain to mar the crystal whiteless of her fame, she was quite as likely to be truthful-ly impressed as any one of the seers and mediums, at whose feeblest utterance a multitude of unreasoning worshipers bow themselves in deepest reverence. We cannot disguise the fact that Mrs.

We cannot disguise the fact that Mrs. M'Dougall had gentus and learning suffi-ient to have endowed at least a dozen such opular story writers, essayists, and poet

FRANCES H: O. M'DOUGALL, Departed

JUNE 10TH, 1878,

The whole caskat was covered with rich, rare and fragrant flowers. One friend

of his crown of righteousness; yes, take these things out of his history (which would be to take the Spiritualism from his history), and it would fail to interest you or I, for the beautiful jewels of the record would be gone, and we would have alto-gether another Paul. In a word, take Spir-itualism out of the Bible, and the book would not be worth a place on your shelf; take Spiritualism out of the religion of Jesus, and it becomes a cold, dreary region of mist,

Through which we wander To the shores of death, And fall no more to rise.

The more advanced church religions are beginning to realize that to preach the re-ligion of Jesus, is to preach in the highest conceivable sense Spiritualism; that to un-fold the germ he deposited means to proclaim and live, love, gentleness and beauty in its highest phase, to cultivate the great and good, gift of healing the sick and af-flicted, and of producing evidences of im-mortality, for said Jesus greater things these shall ye do, and not only will his dis-ciples produce these avidences (or the ciples produce these evidences (or this frult), but they will produce them a hun-fired fold. Every church in the land is be-ing troubled with this spiritualistic phase of religion by having it proven to be true from their, own text book. In the late Southern M. E. Conference, the chairman stated that nearly all the young ministers in the conference were taking Spiritualist papers, and reading Spiritualist books, and secretly attending circles, and that he fear-ed it was but a matter of time till the M. E Church would be split wide open on the subject of Spiritualism. This should encourage Brother Watson, of Memphis, for it indicates the coming in of the bread long ago cast upon the waters. The Episcopal Church of England is being fast commit-ted to Spiritualism through the preaching of Dean Stanley and Canan Farrar, while Mur-ray and Beecher run this sharp, gold-point-ed plow of immortality through the Amer-Ican societies of Congregationalism. Two distinguished Presbyterian ministers in California have avowed their belief in Spiritualism, which puts that denomination worshiping in that state in a terrible pickle. The great Methodist debater, Jacob Ditzler, since his late discussion with Mr. Jameson, says he believes there is something true and terrible in Spiritualism, and four represen-tative Baptist ministers in Missouri have lately taken the position that it is the duty of the church to investigate Spiritualism thoroughly. The Disciple church in many places have opened their doors and received into their fellowship avowed and uncom-promising Spiritualists. Like the good leav-en (we find Spiritualism) in every church working, and it will work until these mate-rialistic ungoily elements become spiritual working, and it will work until these mate-rialistic, ungodiy elements become spiritual leaven. Spiritualism does not chaim to be perfections though it is on the highway leading to it. A general effort is being made throughout the world to, make power and higher Spiritualist claims, by purging out all frauds and tricksters, and protecting all genuine advocates. Prominent in this work is Col. Bundy of the RELIGIO-PHILOSOPHIC

them in quantities so as to be able to furnish them to any of my patients. C. D. MANNING, M. D.

Messrs. Bates & Hafiley:) I have given those pade a faithful trial in two

severe chronic cases, and am surprised and de-lighted with the results. I shall now procure

Mesars. Bates & Hanley: Inclosed find \$2 for another of those Holman Pads. When I received the other no one thought I could live over three months but in four weeks Yours gratefully, WM. O. WIEBLING

Westerville, Ohlo.

COMANCHE, IOWA.

Gentlemen: , Some thirty days since I was tak-the down with chills, and after having tried various treatments to get cured, could get nothing that would effect a permanent cure until I was in-duced to try a Holman Pad. I am now entirely free from the disease, and feel entirely well. Yours, J. C. RUSSELL.

Mr. J. H Hurlburt, favorably known by his con-mection with the Chicago Board of Trade, said to representative of THE JOURNAL:

"I was troubled a long time with fever and ague, accompanied by a disagreeable cough. I employ-ed the best physicians, and took vast quantities of medicine, with no good effect whatever. At last, by the advice of my medical attendant, I determined upon making in extended sea voyage, hop-ing I would return a well man. I immediately took steps to secure my tickets, and while thus engaged was influenced to get a Holman Liver Pad. The effect upon my system was wonderful. My cough disappeared. I have had no return of the ague, believe myself to be a well man, and have given up my ocean trip." In conclusion it may be stated that several con-ductors of the Louisville, Nashville and G. 8 R. R., and quite a number of commercial travelers

No. and quite a number of commercial travelers now in the Bouthern States, are wearing these Pads, and as yet not one of them has had any fe-wer, either vellow or malarial. Messrs, Bates & Hanley, the green abents of the Liver Pad, are located at No. 134 Madison streat. Their Ladies' Department is presided over

by a lady thoroughly conversant with the require-ments of the Pad. Consultation free.

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of Ancient Mythe in the Beligions of To-Day. curlous and Re

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* "We congratulate our brother of Chicago on his secur-ing these valuable contributions. No one is better qualified to treat the subject intuitively and philosophically." -Banner of Light

* Such a work has long been needed and never more so than at this time. * * To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of morals. * I am profoundly grateful to Mr. Tuttle, that he has undertaken the work. * * - Wes. E. Coleman

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