

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Seeks no Gash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## My Lost Darling.

A SONG BY EMMA TUTTLE.

Oh, for the voice of an angel to sing  
About my lost darling, so tender and true,  
Whose eyes were as blue as the skies of the spring,  
Whose heart was as pure as her jewels of dew.  
I can but mourn her in sorrow and tears,  
Life was so glad and earth was so fair;  
Days were but blossoms which grew on the years,  
Woven in flower-chains for young life to wear.

### CHORUS—

Oh, my lost darling, come down from the skies!  
See how I beckon you filled with regret;  
Come with the love which was mine in your eyes,  
Beautiful angel, remember me yet!

There in the midst of the angels of light,  
With asphodels blooming like gems at your feet,  
Oh, turn from the faces so holy and bright  
To dream of the olden days sunny and sweet,  
Laugh till the atmosphere wavers with glee,  
And gently the angels look up in surprise;  
Ah, then would you say you were thinking of me,  
Who would to read gospels of love in your eyes?

### CHORUS—

Well I remember the wild winter day  
When, parting earth's snow-spread, we covered  
Her form,  
So moveless and cold, with the pitiless clay,  
And turned us away with our faces to the storm;  
Earth had no blossoms enough for our dead,  
So all unadorned she went down the dark way,  
But the angels had woven fresh flowers for her  
From the opulent gardens she walks in to-day.

### CHORUS—

Sometimes I think that the glory of heaven  
Hangs like a veil, thickly spangled with stars,  
Between us, obscuring a thought of me even,  
With gossamer foldings and golden bars.  
Darling! my darling! I pray and implore  
You will not forget me wherever I be,  
But stretch a white finger to me from the shore  
Where evergreen banks lie beyond death's dark sea.

### CHORUS—

## THE ROSTRUM.

### Spiritualism, its Character and Claims to Investigation.

(Reprinted expressly for the Religio-Philosophical Journal.)

The following is an abstract of an able address delivered by Rev. J. Tyerman, of Australia, before the First Spiritual Society of Chicago, Sunday, Oct. 6th.

### INVOCATION.

Oh, Infinite and eternal spirit, we desire to worship thee in spirit and truth. We draw near to thee, not in trembling fear as avengeful being, but in filial confidence as our heavenly Father. We approach thee in child-like simplicity and trust, and beseech thee to extend thy light to us, enabling us to realize the presence of spirit power. Oh, strengthen those resolves that are often made, broken and renewed. May those good spirits who have passed on before, revisit us. Overshadow us, oh, God, with thy divine and ennobling influences, and bring us such spiritual benedictions as we most need. We thank thee, oh, Father, for the land in which our lot is at present cast, and for the spiritual dispensation of our age, for the light that shines around us, for the angelic voices that greet our ears, and for those crowning demonstrations of immortality which it has been the privilege and pleasure of many before thee to witness. We thank thee for all the privileges and blessings vouchsafed to us. May we fully appreciate them, and turn them to good account. May thy beneficent countenance smile upon us, and upon the world at large. Hear us, Father, and uplift us by thy power. Amen.

### THE LECTURE.

I appear before you this afternoon, said the speaker, as a traveler from a remote region across the ocean (Australia), partly to see your country, to experience what I am witnessing of Spiritualism, and to recruit my health. I have thus far traversed your continent eastward, and am obliged to the friends who have afforded me this opportunity of appearing here to express a few sentiments on a subject which is particularly dear to me; dear, I trust, to most of you, and of vast importance to the world at large. It is only eight years since I first seriously directed my attention to this question—it was taking root in the parish of which I had charge. Some of our church members had become convinced of its truths—and had been, as I thought at the time, led astray by a false system. I was asked to preach a sermon against it to check its progress in the district. Could I consistently do so then, I asked, being ignorant of it? No. I must first investigate it. I did so; the result was, not a confirmation of my foregone conclusions that it was a fraud, or a delusion, but a profound and momentous truth—that I was fully convinced. I left the church in consequence, and have since devoted myself to the advocacy of its claims in Australia.

Spiritualism has become the leading question of the age. From a very small begin-

ning it has grown, expanded and become in a great degree popularized in some places, and to-day it occupies a position and wields an influence it never did before. In appearing before you, it was a question in my mind what subject to speak upon. As you have had speakers who have traced the various aspects of the spiritual philosophy, I thought I would address a few words to that class who do not believe in Spiritualism, and endeavor in a brief manner to show them that it is worthy of their serious attention. Having decided to pursue this course, I hardly expect to present anything that will be new to the friends of the cause; yet I trust that even Spiritualists may be in some measure benefited by revisiting ground already gone over. I shall address myself to skeptics. My desire is to make out a case for investigation.

Spiritualism has stood the test of years; it has endured hard fighting, and having passed the ordeal successfully, we may fearlessly present its claims to the attention of those who have not yet recognized its truths. I shall take for granted the fact of spirit existence and the reality of the world to come, and shall ask one or two questions, and briefly answer them: First, is communication between the two worlds possible? Second, is it probable? Third, has it taken place? Fourth, by what methods has it been done? I am certain no one would be justified in affirming the impossibility of spirit communion. To affirm that, would imply such a knowledge of the world to come, of the laws governing it, of the principles of rewards and punishment in operation there, and of the powers and capabilities of the disembodied spirits, as no one on earth possesses. Hence I venture to assert that no one is justified in denying the possibility of spirit communion, and shall take such communion for granted. And what I assume to be possible, appears to me to be highly probable. Various arguments may be urged in favor of its probability; in the first place it may be inferred from the character of God. God is a being of infinite love and goodness. Whatever may be regarded as good in itself and beneficial to man, can not but receive the approbation of God, and must be in harmony with his wise and immutable laws. I infer the probability of spirit communion, from the interest which the departed must still feel in those left behind. Our friends have passed away, crossed the silent river, and entered the unknown world, but their love is still felt for us; our fathers and mothers are still our fathers and mothers, loving us as deeply and tenderly as before; our brothers, sisters and friends are still as brotherly, sisterly and friendly as ever. Death makes no difference whatever in their feelings; but every good principle and noble quality they possessed here, is carried over and intensified there; and whenever an opportunity is granted, they will return, to communicate with their friends. They will re-cross the river, visit us on this side, and assist us all in their power in fighting the battles of life, and fulfilling our earthly missions.

The position of the Christian is that the righteous dwell in heaven and do not want to come back if they could; while the wicked are in hell and could not return if they would. To me that position is unreasonable, and is unworthy of a God. The orthodox heaven is as fabulous as the orthodox hell. I can not conceive that the righteous are spending their time in selfish enjoyment, and are indifferent to those left behind, singing songs, bowing before the shrine—performing a ceaseless round of devotions. They best serve God here, who serve his creatures! They would best serve God there, as they did here, by serving those still remaining on earth, for they have a claim upon them, and their feelings being intensified, the ties of natural relationship would bring them back to earth to minister to those they loved, and adopt such means as in their power to identify themselves to the sorrowing ones of earth.

The abiding interest in, the quenchless love for the surviving, is my second reason for believing in the probability of spirit return. In the third place, we have a very limited knowledge of the future state, apart from what Spiritualism supplies. We believe in a world to come, so do our Christian friends. What do we know about it? Without the knowledge derived from Modern Spiritualism, our knowledge of the Spirit-world would be limited in the extreme. Perhaps our Christian friends may reply that the Bible supplies a knowledge of it. True, the Bible supplies a knowledge of the future state, but beyond the mere fact, it makes but little known in reference to it. With all respect to the Bible, search it through and through, and you will be then amazed at the little definite knowledge in it in reference to the world to come. From that source we learn nothing of its locality; nothing of the laws of spiritual existence; scarcely anything of the principles and methods of rewards and punishment, and what little is furnished on the latter point, seems to be erroneous. Unless we have nothing comparatively in the Bible but glimpses—very feeble glimpses—of the great beyond, and I don't think that mankind will remain satisfied with what God has revealed therein.

I believe that Deity has vouchsafed to mankind some knowledge of the future through that channel, but I do not accept that book as a full and final revelation on the subject. Surely something more is both desirable and possible. As to its being wicked to try to lift the veil, and obtain full knowledge of what is to be our eternal

home, as some assert, that smacks too much of the characteristics of priestcraft. If the reason is to be exercised, we are fully justified in seeking a more comprehensive knowledge on this subject than the Bible and the churches supply; and we may, too, reasonably suppose that the departed are as ready to grant as we are to receive additional knowledge on the subject. In the fourth place, I argue the probability on the ground of gradual and progressive development of truth in the past. What degree of knowledge we do possess on this and cognate subjects, was not vouchsafed to man at once; it came to him gradually—just as he appears to have been able to comprehend it, and as his necessities demanded it.

The full moonlike blaze of light was not experienced in the early morning of human history. Go back to older times, and we find that man possessed but little knowledge upon this subject—little more than glimpses; but by degrees the light shone more fully, knowledge gradually beamed upon him; his wants grew, and a supply of those wants was in a measure attained. In the Bible itself we have evidence of progressive unfolding—we have the Adamic period, the Patriarchal period, the Mosaic period, the Prophetic and Apostolic periods; we have a graduated scale running through the entire book. No one reading that book impartially and carefully, can fail to observe that the New Testament is vastly in advance of the Old, in the presentation of spiritual truths. If we find the law of gradual unfolding in those remote periods, have we any warrant for affirming that the channel of revelation has been closed since the Bible was written? Is there any warrant for believing that all God saw to be desirable and necessary to make known is contained, or was intended to be contained, within the lids of that book? I do not think so. The same law of progressive development has continued in operation, and we may have in this age a continuance of the same spiritual unfolding, that commenced in remote ages, and on the ground of analogy and reason another spiritual dispensation may be expected; and it seems to me highly probable that the future will witness what will be in some respects a new dispensation, resulting from an unfolding of the present dispensation, and superior thereto, as the present one is superior to all that have preceded it. Who shall arrest the law of development, or set bounds to the possibility of the future?

The fact that communication between the two worlds existed in the past, is a fifth reason for believing in the probability of spirit communion in our day. The phenomena recorded in the Bible and regarded as miraculous, are analogous to the spiritual phenomena of the present age, and were not theological miracles, but the result of the operation of natural laws controlled by spiritual intelligences. Under those potent laws the inhabitants of the other world visited this in Bible times. As the laws of nature are the laws of God, they must be in existence still, working to-day as in the past. What was possible in the remote past, is possible in the living present, and will be possible in the distant future. Christians by granting the reality of certain phenomena, and spiritual visitations in ancient days, virtually admit both the possibility and probability of similar occurrences now, and every argument they urge against Modern Spiritualism, strikes with equal force at the foundations of their own system.

A sixth ground of probability, is found in the necessity that exists for such a movement as Spiritualism in the present day, and its fitness to supply the want, which, if time permitted, could be proved by various arguments.

Materialism has spread rapidly within the last generation; it is spreading still; it dogmatically denies the existence of the spiritual nature of man, and the immortality of the soul is regarded as a fiction. Will it make good its position that man is only a superior animal; that life, intelligence, love, hope, aspiration—everything that distinguishes man, and makes conscious existence desirable, will be annihilated at death, and that an eternal dreamless sleep awaits us all? I think not. If not, what is to be done? The churches to arrest the progress of materialism, it has made headway, and is still extending its empire and strengthening its position. As the churches are powerless to meet the objections and arguments of scientific materialism, and stamp it out of existence, what is to be done? The skeptic asks the Christian for proof that man has a soul and that he is immortal; he does not want mere dogmatic assertion, but something logical and satisfactory, in the shape of evidence. The arguments grounded on intuition, hope, aspiration, the general belief in immortality, man's intellectual capabilities, the alleged death-bed presentations of infidels, the authority of the church and the Bible, fail to satisfy his judgment. He asks for proof—for demonstration of immortality which the Christian cannot give; and hence he remains a skeptic. The Christian says God has spoken, and settled the question of immortality; the skeptic declares his willingness to bow to the voice of God when he sees evidence of his having spoken; but the authority of the church is not sufficient on that point.

But, says the Christian, "We have a record in Scripture of the appearance of angelic beings; we have a few cases of departed human beings returning; this is the evidence you require, and it is furnished in the Bible." The skeptic replies, "If such events

happened in the remote past, why may not like visitations occur now? If you claim that those things occurred thousands of years ago, they could be repeated to-day; if they cannot be produced now, I shall doubt their appearance in the past. Let us have some proof in our time." Unless something is done, more than the churches are equal to, to stay the progress of materialism, it will continue to spread, and try to rob humanity of its dearest hope. Here the necessity for Spiritualism comes in. We have a dispensation dawning upon the world, just adapted to the exigencies of the times. The skeptic demands proof. Spiritualism says, "My dear sir, you can have it. Your demand on popular Christianity, though reasonable, could not be met. But another system has arisen which will meet you on your own terms. The practical proofs of immortality are within your reach. The voices you thought silent in death will speak to you again. Loved ones buried out of sight forever, as you thought, will stand before you once more, and will give you unmistakable proofs of their continued existence." In the necessity for stronger evidence of a future state, then, than orthodoxy can give, I see a high probability of such a dispensation as the one I am speaking of.

The evidence that may be placed before skeptics to induce them to investigate, is of two kinds; presumptive and direct. The first consists in such facts as these: Spiritualism has spread over nearly all parts of the world; it is not confined to one corner of some country, to a single town or city in America; it has spread all over the continent, all over Europe, Australia—in a word, all over the world. There is something in it more than imagination, more than fiction or fraud. Again, it has pervaded all classes of society. It is not confined to the poor and illiterate class, or it might be thought to be the product of ignorance and superstition; nor to the wealthy and learned, or the lower classes might suspect its origin and objects on class grounds, but it has penetrated all ranks, and won converts in every social grade. And there must be something in a system which, while it satisfies the demands of the masses, at the same time has taken hold of many of the master minds of the age; has compelled the assent of journalists, poets, merchants, lawyers, doctors, scientists, theologians, philosophers and the monarch on his throne.

Another presumptive evidence of its truth, is the fact that though it has been prominently before the world for thirty years, it has never been exposed! What, Spiritualism never been exposed? The skeptic says, "I have heard and read of scores of exposures—the thing has been completely shown up often enough." So the skeptic thinks. But I respectfully affirm that Spiritualism itself never has been exposed, and never will be. If it could be, it would have been long ago; if a delusion, it could not have stood the tests it has been subjected to; if an imposture, it would not have escaped detection so long. No other system ever so triumphantly passed, through such an ordeal of criticism and abuse, as it has done. It has been incessantly persecuted, preached against in the pulpit, prayed against in the pew, written against in the press, and still it survives, and stands before the world to-day more fearless, grander, greater, having more power for good than it ever did before.

There must be vitality, right and goodness in a system that has so successfully withstood all that has been urged against it. The fact that many have been their victims, prejudiced against it, and hoping to find good grounds for exposing it, and yet were convinced of its truth in spite of their unfavorable prepossessions, is another strong presumptive evidence in its favor. If other skeptics would examine its claims as thoroughly as those referred to have done, the probability is that they, too, would be convinced of its truth. Then we have the direct evidence of living witnesses, who will testify to facts that have arisen within their knowledge. They are eye-witnesses. They give evidence from their own observation, and not mere reports from others. Most of them are thoroughly disinterested, having nothing to gain and much to lose by identifying themselves with this movement, and their character for truthfulness cannot be impugned. Why, we have reliable witnesses in America, England, Germany, Australia, in all parts of the world, so far removed from each other as to render the supposition of collusion unfounded. Those witnesses, moreover, are rapidly increasing in number; and the direct testimony of so many competent witnesses, is surely of great weight. I therefore press the claims of Spiritualism upon the attention of the skeptic, as fairly entitled to investigation.

Even if the phenomena be predicated by natural causes, it is worthy of investigation on scientific grounds. No one can now successfully deny the existence of such phenomena; even the skeptic admits them. If you deny the spiritual origin of these phenomena, there still remains something that you must seek some other cause for. The Spiritualist believes that if you will attempt the investigation, your theory of natural causes will prove inadequate to account for what may come under your observation. Science should not be too proud to look upon such phenomena as Spiritualism furnishes. It is utterly unscientific to ignore a class of facts so well attested. And what if there should be something in the movement beyond natural facts? What if Spiritualism should be true? It at once solves

some of the deepest problems that have taxed men's minds. It throws a needed light on many dark historic pages, renders credible many otherwise improbable stories in the Bible, explains many theological difficulties, transfers religion from a supernatural to a natural, and therefore permanent basis, demonstrates the immortality of the soul, reveals a future state in the highest degree natural, probable and attractive, opens up springs of consolation which nothing else supplies, and furnishes the most powerful incentives to a good life: I therefore invite the skeptic to fully investigate its claims; and believe, if he will do so, he will become convinced of its truth, and find in it a source of unspeakable satisfaction and joy, as millions have already done.

## Is it Practical?

BY C. W. COOK.

"Perhaps your Spiritualism is all right, but what is there practical in it?" In this utilitarian age we should not be surprised to hear such a question; on the contrary we should be, and the writer hereof confesses himself to be very much gratified and encouraged to find that this age has at length arrived at that stage in the progressive journey of humanity, which prompts it to propound such a query to Spiritualism not only, but also to all other systems of philosophy and religion which have been developed by the growth of mind, from primitive times to the present.

We rejoice, we say, that man is beginning to sift out the various *isms* of the past and present, and to subject the crude ore of this exhaustless mine of humanity to the fire of reason and the gauge of nature, instead of blindly following the dictum of gray old Authority, and credulously gaping and swallowing his nauseous boluses, with n'er a query, lest we should be wise above what is written. And to the numberless martyrs who have suffered or died for this divine principle of *Intellectualism*, from Socrates, Jesus, Bruno, Luther, Servetus and Paine, down to the humblest individual who is to-day ostracized from a Pharisaical society, we offer our humble tribute of thanks to add to their memory—the only enduring monument which has yet been erected on our earth.

We are aware that there is a class of minds to whom nothing is practical except in so far as it administers to their material nature. Being oneself, however, of the number of those who recognize a deeper system than the mere superficial, outward, physical nature of man, our views of what is practical in Spiritualism will have a wider range than those of the former class. We shall consider the subject in both its material and its spiritual aspects, and endeavor to present some reason why we deem Spiritualism eminently practical to this age.

We promise by asserting that whatever administers to the growth of man on earth is practical; his growth in future worlds can be best attended to when he arrives thither.

And now, wherein, if at all, does Spiritualism supply ailment which by ameliorating the present condition of man, shall conduce to more harmonious material relations, and a consequent nobler development of this part of his nature? In looking about us, we see thousands who are going to premature graves or dragging out a miserable existence under bodily ailments which all the skill of all the schools of medicine fails to reach. Instances where relief has been given or cures effected by our spiritual healers, are now so numerous, and are daily being so multiplied, that we need only to refer to them to establish their fact; and thus present irrefragible proof of at least one practical benefit which humanity is deriving from this modern outgrowth of Spiritualism. But her beneficent mission to man's material nature does not stop here. She seeks to eradicate the causes of physical wretchedness, by acquainting her disciples with a knowledge of the laws of health, and by inspiring them with a wisdom sufficient to enable them to obey these laws. For proof of her success in this direction, observe the families of her teaching. So far as the writer's observation goes, the curses of rum and tobacco are banished from their homes, and whereas, heretofore, their visits to the doctor and the drug store were as frequent as those of the ignorant superstitious to priest and shrine, now the one is rarely entered, and the services of the other seldom if ever required.

But this is not all. Spiritualism, realizing that a hardy oak can never be grown from a basswood sapling, is instructing her children in the laws of reproduction, to the end that fewer and better children may be born. She says to her votaries, curb your sensual passions! Regard marriage not as a license for legalized lust, but as the Holy of Holies for pure thoughts, noble aspirations, loving deeds and wise counsels; your partner therein, not as a *comensensu*, but as a companion; and let your children be not the mere accidents of sensuality, but the happy offsprings of love and wisdom.

Again, Spiritualism being *argus-eyed* in her search for truth, leads her disciples to compass the world, and with unregarded eye, to examine the various systems of religion and philosophy which have been examined, and that, by the communion with foreign parts, is slowly but sure-

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THE PROBLEM OF EVIL AND MORAL RESPONSIBILITY.

BY SELDEN J. FINNEY. (CONTINUED.)

But let us look at this thing still more closely, if possible. Let us follow it out in all its phases. Man is conditioned between the infinite and the finite. He fronts both these worlds. He is a personality. He has a consciousness of the eternal and super-personal perfection. Why is it that the personal life of man and of nations is constantly adjudged by the impersonal reason to be making blunders, to get into wrong positions, to commit mistakes, to evolve vice? I answer: Because that consciousness is a direct intuitive revelation of the great objects and possibilities of being itself. I grant it is proper that we should be so related to things that we can get out of proper relation with them. But here arises freedom; here come the educational processes of the world.

But allow me to answer another objection which is brought up against my argument by the advocates of this theory. They will tell me: "Ah! but this conviction, this common consciousness—as you call it—of the race, is merely a matter of education; it is only the common, ordinary convictions of men, derived from systematic, direct education. Yes! Well, will you put your finger on the man who first began educating this thing into men? When you have done that, I will put my finger upon that fountain of moral consciousness which makes the distinction between right and wrong, between proper adjustment and misadjustment of the affairs of the world. Educated out of what? Out of human consciousness into human history. True, it is educated out of us, not into us; for educating presupposes a calling out of man; it is not something poured into him. By a sifting process, we have got every fact and experience together in the Harmonical Philosophy. Education calls man out and relates him to all the facts of the universe, so that he stands between the stars and rocks, between virtue and possible vice, between one world and the other, that this growing and rising humanity shall learn the great lesson of its being in this vast scale of divine purposes. I remember a beautiful philosophic report from the Spirit-Land, in which an immortal says: "To the good the evil is no longer evil." But suppose this spirit had said, in accordance with this theory which I am discussing: "There never was or has been evil"—that would have been a totally different view of this question. But what is the meaning of that passage? To me it means this—that the soul who has learned the laws of proper relation, who has learned the attitudes necessary to the moral excellence and perfection for which man is constituted in the grand, ultimate result of his career—he has learned the great possibility of the practical and absolute realization of this proper relationship; has overcome all evil. He has conquered the erratic tendencies of his infantile being, until he is no longer runs into the fire on the one side nor into the frost on the other; until he has acquired the ability to keep himself in proper harmony with the Divine purposes; until he is no more handled like a ship sailing against a head-wind through the universe, but steers straight for the everlasting poles of eternal Justice and Truth. That is what it means.

This is necessary, I grant; but no kind of sophistry can make me believe, nor, it seems to me, show conclusively, that, though evil be temporary and incidental to imperfect culture and development, it is anything else but wrong adjustment, misadjustment, and misuse of things and principles, which, in their right use, are good. And to abandon this view is to uncheck all the erratic passions just as surely as it is to pit the sentiments and emotions of the hour against the voice of the centuries.

What is the misapplication of this theory? It is sometimes said by its advocates: "No person can receive the theory that 'Whatever is, is right,' until they have outgrown the possibilities of vices and crimes." Ah! I wish I did not know some of the public advocates of this theory; I wish it were illustrated as a fact; but alas for us, it is not quite so. And when you come to consult the erratic tendencies that follow this theory as a principle of moral justification for the misdeeds of men, where you can stop, short of absolute unrestraint and license? If there be no such thing as wrong, if we cannot get out of place whether or not, then what is the use of talking about the consequences that follow? But we are made to stand on our feet in this world, and when we stand on our heads, we must take the consequences of inversion of our faculties and relations.

Is it not so morally? Pit the passions of the hour against the constitutional ultimates, and where will you find yourself, when, having shuffled off this mortal coil, you stand uncovered with sorrow-stricken heart in the homes of the blessed in the Summer-land? I protest, therefore, against this theory as a justification for the indulgence of the passions of the hour, as the worst possible result to the world. Do you ask me, What law will you have to judge us, then, and what are we to be guided by? I answer, The great sum total of the objects of existence. What is the object of my stomach, for instance? To digest food,—work it up into the vital power of the system. What is the object of the blood? To carry the elements so worked up through the system into the finer elements of the nerve-aura and at last into the thought, into the daily life. Now, if I misuse this stomach, so that it don't answer the ends of its existence, I am responsible for the results of such misuse. If I put alcohol into my stomach, I fall equally to subserve the ends of my being in regard to digestion. So in relation to the misuse of any other organ.

And so it is morally. We have plenty of alcohol; plenty of fire. There is no evil in the alcohol, no evil in the fire, no evil in the stomach, but the evil exists in putting the alcohol where it has no business to go; and as soon as you get it there, it is out of place, and I am out of place with regard to it, and no sophistry can show it not to be wrong, and a misuse of powers and faculties. Nor can you, as a theorist, find anywhere in the moral and intellectual universe, a principle, a law, a power, that will excuse a man for this blunder. Nature does not excuse you. If you fall into the fire, it burns you up. If you get into the fire intentionally, she not only burns up your body, but scourges and pains your moral consciousness also.

A vital thought comes up here as to the consequences of this other fire that comes into connection with this more tender and delicate part of man. He must take the consequences of these intentional violations of moral consciousness. "But," says one, "I don't see but you run into the opposite extreme. Would you blame men for their actions?" I answer: Not in the spirit in which the world does it. But I ask you what it means that we are constantly holding men responsible for their conduct? Nature does it. We have to do it, therefore, if we are true to her. Our moral consciousness should be a transcription of the laws of the universe. Our moral relations should be an illustration and repetition of the moral laws and principles of the universe. And when to each of these purposes we become justly related, peace, quiet, and happiness, are the consequences that follow. And vice versa, when you get out of place, unhappiness, misery, wretchedness, and woe, are the result. Nothing can make it otherwise, reason as you please.

But then this other consideration follows: We have no fabled hell, situated in the earth or somewhere else; nobody knows its latitude or longitude; no demon kindling its eternal fire, glowing over the crackling and consuming muscles of his poor suffering subjects. Says the theologian:

"Tell me, how is this?" I grant you, we cannot present you fabled demons, full of hate and rancorous malice, as God's "ministers of vengeance." I grant you we cannot present to your vision any great eternal flame of torture for humanity. But I think we can present the world with something that is quite as powerful, and that is, the consequences of these misadjustments as they take place in the man himself. Oh, how beautiful is that account of the Italian spirit which came through the lips of the resurrected Victor Wilson when he told his story of life in the Summer-Land—of the effects of his earthly wrongs upon his spiritual estate! There in the temple of antiquities hung the purse of gold, symbolic of the one he stole from the officer's lady on earth; and though growing better and more beautiful as the years rolled away (said the risen Victor), he is uneasy and restless, and will be till this wrong he did is righted, until this account is squared up, interest and all, and until he has outgrown that wrong. Then could he say, as the other spirit said: "To the good the evil is no longer evil." He has outgrown it; the wrong is righted; he has paid his bill at the bank of Nature. His note has not gone to protest; he has thrown off this responsibility; he has properly adjusted himself to the laws of moral rectitude, and he has, as a consequence, moral happiness and peace and culture; and not a moment—not an instant sooner will he get it. Nature is very stern. She is very steady. She does nothing at hap-hazard or loose ends. She has put us on this track between fire and frost; she has engendered within us this power of moral freedom to truly relate ourselves to the world, and left us to the task of doing it. We are not machines which God turns to grind out his own purposes. He has built the world and as for our own good, and can no more get along without us than we without him.

Hence it is that we have this feeling of moral consciousness—the consciousness of moral wrong, consciousness of moral rectitude. Life would be a great mistake if we were constantly torturing ourselves with a factitious conviction—one that lasts as long as we last; one that has erected the institutions of civilization; one that has jurisprudence; one that has become the fountain of all laws; one that is the last standard of appeal on all the questions of life. There are many beautiful reflections growing out of the considerations of our relations to absolute moral truth, absolute justice, love, beauty, and rectitude.

All evil is relative, I grant you. It is temporary and fleeting. I grant you it is not permanent. But why? Because of the existence of this moral consciousness in us that does not allow us to become final master of life. That is the reason. This moral consciousness is the direct revelation of God's will with regard to man's ultimate moral condition. And on the road we have the company of this absolute and infallible standard of justice, purity, and wholeness of character. And it judges us every instant, every hour; it holds up the truth of God beside us, and if we fail to stand erect, it takes the exact angle of our departure from that standard of uprightness and rectitude.

This is true of nations, true of individuals. There is no getting away from it in either case.

(To be continued.)

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Nuptial Ceremonies.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

My old friend, Alfred Heath, of Tonica, Ills., though only a private medium, is already known to many readers and non-readers of the JOURNAL, as a fine medium, and a clairvoyant of remarkable powers. The last mesmeric subject of the celebrated Dr. Samuel Underhill, author of the best treatise on Mesmerism ever published, Mr. Heath has since, as he was even before the doctor's death, been guided in his development by the angels, and his pure and unblemished life has attracted around him a band of exalted spirits to whom it is a joy and a blessing to listen, and whose presence is such a benediction that involuntarily we exclaim, as did Peter, James and John on the Mount of Transfiguration, "It is good to be here!"

The many friends of Mr. Heath will be pleased to learn of his happy marriage to Miss Mary Jacobs, an estimable young lady of Ursa, Ills. The marriage was celebrated on Wednesday morning, the 25th of September, at the residence of the bride's parents, the writer hereof performing the ceremony. A few select friends were present, and a large company of the invisibles, to witness and sanctify the happy occasion. As the proceedings may not be uninteresting to the readers of the JOURNAL, I append a short account thereof.

The altar was beautifully decorated with a floral tribute emblematic of purity, love, wisdom and harmony—the offering of Mrs. Cook. At the appointed hour the groom led his bride thereto, the friends rising to receive and welcome them. In a few words Mr. Cook then informed the company of the sacredness in which Spiritualists hold marriage, regarding it as the holy of holies of all social relations; adding that we believe the angels of God look on with glad eyes to bless and sanctify with their presence these unions of soul with soul and life with life. The following inspirational poem was then given and read for the occasion:

THE MARRIAGE ALTAR.

Sacred, sacred is thy name! Holy altar lit by flame! Springing pure from love divine; Round thee now we're rent kneel, Deep within our hearts we feel Thy holy influence shine.

Consecrated altar! Now At thy shrine these souls do bow, Their lives to join in one; Adoration may they pay, And joy be there's for aye, As constant as the sun.

Brightly in thy sacred urn Fire of love, oh, ever burn; Thy holy incense rise; Pure thoughts, as lilies white, With loving deeds unite To waft thee to the skies.

May fadeless flowers twine, In beauty all divine, Around this altar fair; To keep them blooming ever, By loving, wise endeavor, Be e'er your constant care.

E'er your home's most holy place, May this sacred altar grace, In beauty, wisdom, love; May naught on earth e'er mar it, And fondly may you bear it, At last, to heaven above.

Following the poem, these "Apples of Gold in Pictures of Silver" were given to all present:

Behold the beauty of love! It is fairer than the morning more precious than the gems of Golconda, purer than diamonds, and altogether lovelier. Oh, soil not its holiness by impure thoughts, nor blight its fair growth by light words or sensual actions. But reverently enter its sacred temple with clean bodies and pure hearts; uniting the highest aspirations of your inmost souls with those of the angel world, that in the home, in the life, in the soul of this couple who are about to enter the most sacred social relation on earth, it spring up an ever-blooming vine distilling its dew of peace, diffusing its fragrance of happiness and in its divine union with wisdom, bearing the celestial fruit of harmony.

After answering the usual questions, the bride and groom joined their right hands and unitedly gave assent to the following:

MARRIAGE PLEDGE:

By this act of joining hands, you do take upon yourselves the relation of husband and wife, and solemnly

promise and engage in the presence of these witnesses, to love and honor, comfort and cherish each other as such, so long as you both shall live. Therefore, in accordance with the laws of the State of Illinois, by virtue of the power in me vested as a minister of the gospel of life, I do pronounce you man and wife. What God hath joined together, no man can put asunder. After the congratulations, "Heavenly Union" from the *Spiritual Harp*, long ago selected for our brother's marriage, was read:

"Two loving clouds at morning, Tinged with the rising sun, Calm in the dawn are floating, And mingling into one; That dewy morning cloud is best, It moves so gently to the west."

"Two crystal summer currents Flow softly in their course, Their waves in music dancing, To join in silent force; How beautiful through banks of green, While dimpling eddies play between!"

"Oh, what a heavenly union, In bowers of delight, Where ministries of angels Inspire with holy light; Two souls one life, two hearts one love, As sweet and pure as heaven above."

With many "much joys" and "God bless you's" the happy couple left on the evening train, for their home in Tonica, Ills., intending to visit friends on the way. May the angels be with them, and theirs prove one of the "world's great bridal, chaste and calm," and they,

"Self-reverent each and reverencing each, Distinct in individualities, But like each other e'en as those who love." C. W. COOK.

Ursa, Ills., Oct. 1, '78.

Communication from Dr. Samuel Watson.

At our first family meeting since we came over here, on the 20th of August, we had a communication from an old friend, a Methodist preacher, J. D. Andrews. He first communicated with me through Dr. J. V. Mansfield, at Memphis, in 1860. He then gave me as tests the names of the circuits he had traveled, some of which I did not then know that they were in the conference, of which he was a member in Arkansas.—Through Dr. M., in 1872, in New York, he gave a number of tests as to his identity, adding several circuits to the number previously given, and closed by saying: "I died about thirteen miles from Augusta, in Jackson county, December 3rd, 1859, full in the hope of a glorious immortality"—all true to the letter as stated, which I did not know. He has for years communicated with us at our family meetings. He was a good man, much beloved in this country, and has been for years deeply concerned for the advancement of pure Spiritualism here where he lived, and preached what he now knows to have been errors. Who will heed his admonitions? Echo answers, Who?

Augusta, Ark. THE MESSAGE. BRO. WATSON.—It is natural that I should attend you when you are sojourning in a country which has been my field of labor, and where I have some dear associations. I am grieved in spirit to see the neglect and indifference manifested by the people—how little is thought of another world, or preparation made for it. I am grieved to see this, and more especially among a class where I have sown many seeds, which I hoped would bring forth fruit. I feel that my time was to a great extent mispent, for since my departure from the earth-life to this, I have seen where I have been in error, and had I the power to correct those erroneous ideas and sentiments, I should gladly do it; for though it was done in ignorance, yet I see where I was mistaken, and would like to undo what I did and call back what I taught.

Now, I have been grieved many times when listening to the words and doctrines delivered from the sacred stand from the lips of our ministers, and I wish, oh! how I do wish, I could impress what I desire to say. They are in utter ignorance of what is correct, nor will they take heed to the words of advice coming from, or through, mediums of any class. They are wise in their own conceits, and puff up in spirit to see the reward in the world to come? I don't presume to say they will not be rewarded or blessed, for they are certainly acting to the best of their ability, and will be rewarded according to their deeds and their words, coming from honest hearts. I must not say more about the clergy, but it is the theme of consideration and burden of my spirit. Now will you bear with me for the intrusion into your family circle to-night. You have no one in Spirit-life who feels more interest in you, outside of your family, than I do. I bid you good night.

ANDREWS. MESSAGE FROM WILLIAM COOK. Will you assist me with your prayers, my much loved ones? I want to talk with you. I am not strong, but as an infant when compared to others who have thrown off the mortality of earth, and garbed themselves in the habiliments of the pure sinless time of the Summer-land. I have not attained the height to which I am now struggling and praying to obtain, and will you believe me when I tell you, that although I tried to live uprightly and piously, yet I am not in the enjoyment of that degree of joy which I had held in anticipation upon my entrance into the Spirit-world. I am satisfied of one thing since I came over, that when a spirit leaves its tenement of clay, it still lingers around its old home, more especially when we feel that we have left those behind who needed our kindest and warmest affection, and in whom we feel an unbounded interest, and whom we know depend upon this weak frame for support and daily advice. We see there is an attraction to our old associations, just as one feels when he leaves a much loved country to become an inhabitant of another. He still loves the old ties, and wishes to renew and enjoy them. I left the earth at a period when I least expected, and at no time could I have felt more averse to the exchange of worlds, but yet feeling at all times that my life was not in my own hands; that he who gave it could take it, yet had it been left with him, I might not have passed into another and better world. I have been very happy at times—have met many dear ones, who have come down from their high abodes to welcome me to my new existence, and to tell me of how happy they are. All seem so spiritual and yet so material or earth-like. I am perfectly bewildered! I am at a loss to give you any idea of where I am or what it resembles. I was somewhat prepared for the change, having read yours and others' works, but we are unable even after the lapse of years to describe to you this dear, precious and holy land.

There are many things I would like to talk about, if I could feel at liberty to say what I desire. I never like any one to do for me what I consider an irksome piece of business. Will any one ask some questions, for I must wait and rest?

[Then the conversation was in reference to the life of this good man, and how devoted to Masonry and to the M. E. Church; how strict to attend its ordinances, etc., when one of the circle remarked, "I wonder what he thinks of that now?" The control resumed and wrote the following:]

If I did, I was filling many gaps which might have had intrusions of such a nature as to make me restless, and my time not spent in a beneficial way. You may depend upon it, I am happier now than if I had lived otherwise.

Yes, I am a Methodist still, in one respect better than when on earth, for when I say I am now holding intercourse with loved ones, and fully realize its truth, I am being convinced of a doctrine advanced by the founder of Methodism, and can no longer deny the fact; though I may have many of my former beliefs upon many subjects erased from my mind. I can now say that I must work out my own salvation. I see the necessity for prayer and work, and realize that faith without works is dead. Bro. Watson, I find that you are near right than I could possibly have been until my spirit eyes

were opened, and new developments followed. I bid you Godspeed. I shall come again. Yours in Spirit-life, Wm. Cook.

ILLINOIS INDUSTRIAL SCHOOL FOR GIRLS.

An Appeal for Aid.

Recognizing both the universal demands made upon the charity of the people of the North, and the generous response from all classes of our citizens, the Executive Committee of the Illinois Industrial School for Girls would hesitate to present another appeal but for two facts, the first of which is, they recognize with gratitude the abundant harvests of grain and fruit with which we have been blessed; and, secondly, they gratefully recognize that our people only require to be made to realize the existence of a vital need, and they cheerfully, heartily, generously respond.

A vital need does exist here in our own State to-day for a home, where the homeless, orphaned, vagrant, helpless girls may be safely harbored, taught self-reliance, self-dependence, and saved to usefulness and virtue. As mothers or fathers, Christians or patriots, we will make a fatal mistake if we ignore this vital duty. The fact that hundreds of little girls are growing up in ignorance in our country poor-houses to-day is a blot upon our civilization. If you think with Chas. Kingsley, that the most precious thing in the world is a human being, that there is an infinite capability of virtue and of social and industrial use, which, if taken in time, may be developed up to a pitch, of which at first sight the child gives no hint whatsoever, then you will realize the vast importance of the work undertaken at South Evanston. Could you see the little waifs, safely housed and at work in their comfortable school-room, you would swiftly recognize that this is the "ounce of prevention," which is to save the State.

Without any aid at present from the State, the Board of Management depend entirely upon membership fees (\$1 per year) and personal appeals and work.

Mrs. Helen M. Beveridge, Chairman of the Executive Committee, writes: "Since the school was opened, last November, we have fed, taught, and, in the main, clothed fifty-seven girls, for some of whom we have found permanent homes. We have now thirty-five in the family, and the needy are knocking daily for admission, but we are unable to receive them, our treasury being empty. We have proved our earnest purpose by a ten months' trial. We cannot give up the small number we have gathered when our hearts are pleading painfully for the hundreds still crying, 'Help us also.' Friends, will you help us now?"

Now that the abundant crops are harvested and the winter's store is set aside, will you not remember these little ones? Old clothing, school books, fuel, vegetables, flour, eggs, butter, lard, meat, corn meal, buckwheat, canned goods, sewing material, grain, will be very acceptable and can be forwarded, if plainly addressed "Industrial School, South Evanston, Ills.," free of charge by the express companies.

ELIZABETH ROYNTON HARBERT.

By order of Committee.

Dr. Rush on the Scourge Yellow Fever.

Spirit Dr. Benj. Rush has very recently given through the mediumship of Dr. Stone, the author of *The New Gospel of Health*, the following communication:

VENERABLE CO-WORKER.—To address you on the subject nearest my heart at this time, and as my highest sense of duty to humanity would require, would occupy many hours, but as time and space, as well as strength are precious to you, as well as health, I must be brief and confine myself to a few leading and important principles. I allude to the scourge of disease, commonly known as "yellow fever," and realize fully your desire to hear, as I do mine to impart.

First, then, the disease begins in vitiated blood. No persons can accept the disease, though daily conversant with it in its worst forms, until their own blood becomes impregnated with the seeds of the virus, which is cast off by those afflicted. To prevent this, frequent ablutions in water of cologne or alcohol and water, equal parts, should be adopted, and cloths dipped or wrung out from the same solution, should be worn on the stomach and nap of the neck, while common rock salt, pulverized, placed in the shoes, so as to be dry on the soles of the feet; there to dissolve, then to be renewed by more; also slipping salt-water, and placing the palm of the hands in it, or rubbing the hands and entire person with dry salt, prevents the germs from entering or breeding their venom in the blood. The physician or attendant. Nowhere will this fail as a preventive, unless the virus or something akin to it is already in the blood; then this will not prevent the seeds from ripening and bearing fruit in the formation of the disease.

Second. To cure, after the patient is exposed and the disease is assuming its worst forms or types, is not the work of a positive trial, but a passive one. Heat is the method, not cold; expansion, not contraction; rejection, not suppression; therefore, instead of retarding by closing the pores, assist by opening them. Heat the patient by any kind of moderate bath, without applying the usual alternative of cold afterward, rubbing the person with a dry towel instead of washing off in a cold bath. I would like to give specific recipe, but have not time, and as you have no chance for its application, it is not practicable only as you might leave it on record for future generations.

Third. To prevent its external spread, fire should be kindled in all the infected neighborhood, and even where there is danger of infection, the more inflammable material burned and the more explosive elements used, the greater success will result. The greater the consciousness made, the more will the waves of the disease be broken (it travels in waves or tremulous vibrations) and its course interrupted and the germs destroyed or killed. Repeated shocks from heavy cannon or confined gun powder, as in blasting rocks, or with glycerine, breaking the waves, will cut off the channels of the disease. The jar also dislodges the particles from their beds and destroys their life, the same as moving eggs in a nest prevents their hatching. Heavy frosts kill the life of the germ also, and renders nugatory their power of motion, therefore, the wave currents has no power to carry them about and scatter the seeds of death.

Remember, I have given you but the outlines of this most, hitherto, unapproachable disease, but the principle here laid down and carried out would render powerless this most formidable enemy. Yours for human recovery, BENJAMIN RUSH, M. D.

Obscenity Law—Amendment but not Repeal.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

E. H. Heywood is in prison, for publishing "Cupid's Yokes," and this brings up the "Comstock law" for suppressing obscene publications. "The Word"—Heywood's paper, kept up while he is in prison, advocates the repeal of the law. This is not wise or well, for it identifies those who take that ground with the supporters of vulgarity and vice. Let us be clear in our views, and ask for an amendment of the law, that shall define obscenity and limit the power of such men as Comstock to persecute decent people or limit real liberty of the press, and at the same time give power to suppress the tide of really obscene and vicious writings, etc. This is what is wanted. Take E. H. Heywood's case. He should be set free, for it is best men should express their opinions, even if mistaken. Heard his work were praised highly by some speakers at the Watkins convention. I shall not join in such praise. He is a free-lover in his theories—a vile and unnatural idea. I would see him freed from prison and then oppose his views. Of his character I have nothing to say, and know nothing against it. Let Spiritualists and Liberals be decided as in favor of purity of thought and act, and freedom of speech, yet opposed to the spread of vice. Truly yours, G. B. STEBBINS.







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Inspiration.

Inspiration in the theologic sense presupposes that the prophets and apostles were advanced to that superhuman state where they had risen above the possibility of error. Were this supposition true, we should have the demonstration of the finite becoming equal in this respect with the infinite.

"There is no better statement of it than that of Peter: 'Not by the will of man, but as moved by the Holy Ghost.' The statement, as I understand it, expresses the motive power, but does not cover every thought and word of the writers. I do not suppose that their views and conceptions were blown into them, much less the propositions which express those views were dictated to them from without.

Inspiration literally means to breathe in, as air is drawn into the lungs. This when applied to spiritual things, as Dr. Hedge says, would not carry the conclusion that the ideas "were blown into them," but that prophets and seers in all ages were possessed of capacities and powers which enabled them to draw upon the world of spirit for information, and to gather knowledge of coming events which had already culminated there as the real and only possible results of conditions developed and developing here.

In the illuminated moments of seership, time and space are for the moment, as it were, annihilated and the soul is brought face to face with the yet to be. Even when the sublime heights, to which the seer at times ascends are not reached, inspiration, often to the awakening of intuition, is breathed in and the mind thereby enabled to grasp and hold thoughts in a clear and tangible form of which before it had no positive knowledge. The fact may be said to be born in the mind, yet it was evidently inspired from the more clearly defined fields of knowledge in Spirit-life. Among the theologians this has been attributed to a direct pouring out of the Holy Spirit—an unction from God—an anointing by the Holy Ghost. Spiritualism has demonstrated that it comes from the rapport of a mediumistic mind with a controlling band of spirits, and in its entirety depends upon the capacity, development and conditions on both sides of life.

Without this natural mediumistic power, it would be as difficult to become inspired as to breathe without lungs. The extent of that power possessed and the degree of its development furnishes a correct standard of the reliability of the inspiration under favorable surroundings and conditions. But what medium has not suffered from the unpleasant surroundings—the atmosphere of conditions—through which they were forced to move? And what of their inspirations while these clouds were encompassing them roundabout? Their vision could only partly penetrate the mists and lift the murky veil. Great truths, of which the world stood sadly in need, could only be dimly seen; their

brightness, their clearness, their perfectness was obscured and hid from view, like the sun in an eclipse, and the world left in the dim uncertainty of the obstructed ray.

All great poets are inspired. Writers who stir the chords of the human soul, dip their pens in the fountains of inspiration. Orators, who sway their auditors as the breeze sways the boughs of the pine tree, are breathing in and pouring out upon their hearers the streams of living inspiration. Mediums, under spirit control, not only come en rapport with their controlling band, but through them, with the minds with whom they breathe in concert from the higher sources of inspiration, and, under favorable conditions, they can rise to the upper heights of seership and scan the horizon of the distant future.

True inspiration comes when the medium and the exalted spirits meet midway along the mountains of progress extending from the earth sphere to the sphere of wisdom; there, for the time, in harmonious rapport, they blend soul with soul and thought with thought until the two worlds become one. This road of progress may be a long and wearisome way to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to form the indwelling stream of living inspiration, yet it is attainable, in a degree at least, to mediums who put forth all their energies to ascend those beautiful heights and who will not allow any obstacle to turn them from their purpose. This thought should literally inspire all mediums to renewed efforts, to awakened energy, to increased diligence and added zeal, that they may overcome all obstacles which impede their progress, free themselves from errors which drag them down, and, seeking only for the pure, the true and the noble, rise into communion with those spheres of Spirit-life which are ever illuminated by the sun of wisdom and watered by the living streams of divine inspiration.

To attain to this condition, self must be submerged in the general weal, the two sides of life with their relations and bearings one upon the other must be carefully considered, the powers and possibilities of spirit, closely calculated, and then, in the superior state of ecstatic delight and spiritual exaltation, the medium will be borne on the wings of light to bathe in the fountains of living inspiration, where the human becomes inflamed with the divine, and the incarnated divinity becomes "one with the Father."

The Spiritual Faculties of Man.

O. B. Frothingham when preaching often impinges on ground occupied by Spiritualists, and then he becomes specially interesting. In a late address delivered in New York, he took for his subject "The spiritual faculties of man." He claimed that the triumphs of the architect are the glories of what man's spiritual powers have achieved for the world over. The grand cathedral piles of Europe, the imperishable Pyramids of Egypt, the magnificent edifices of India, the Parthenon and proud structures of Greece—go where you will such lasting temples as these are the monuments of past mental efforts. Only ruins are left, but they mark the places where men's souls have struggled, suffered and passed away. The speaker, in claiming that literature is the greatest expression of the human mind, likened it, in its accumulation of matter in the course of its career, to the crystallized glacier of the Alps, which tears down through the valley, gathering up stones and earth in its path, but preserving its innate purity and worth to the last. He said that King David was not a great man, but a great soldier; a man with barbarian instincts who would put a husband in the front of battle in order to have him killed, but who, in moments of celestial and divine enthusiasm, soared above his race as the author of the Psalms, and achieved a victory over passion and sin.

The Kingdom of God is Come Nigh unto You.

There are many sparkling sentiments in the sermons of Henry Ward Beecher; sentiments eminently well calculated to refine human nature, and prepare it for an influx of spiritual influences. In one of his late sermons these thoughts found utterance: He claimed that bad as men are, they are after all in the initial state. Human nature, as ordinarily seen, is simply green and unripe fruit. But does the acid never turn to sugar? Does the green never turn to yellow and red? There are men in Wall street on whom temptations seem to split like the current of a stream, passing by on either side. Other men think that they have a design in not sinning—that it is policy, and not nobility of soul. He would be sorry for any man who has not a mother who is to him a saint. He was sorry for any man who is not satisfied that there is concrete holiness in this world. Little children are our angels and the aged are our apostles. They preach the beauty of holiness and the final perfection of human nature. Some men live selfishly throughout their active life, and by and by get so good a taste of well doing, and find it so sweet a novelty that they change the whole character of their behavior. Those who come through the shock of revolutionary suffering, and gain a sense of their own folly and of the wisdom of the words, "Lay up for yourselves treasures in heaven," are not far from the kingdom of God.

An attempt to start a Spiritualist journal in Cuba, was suppressed by the authorities.

Spiritualism a Religion and Science.

Webster gives the following:

"Religion, in a comprehensive sense, includes a belief in the being and perfection of God, in the revelation of his will to man, in man's obligation to obey his commands, in a state of rewards and punishments, and in man's accountability to God; and also true Godliness or piety of life with the practice of moral duties.

"Any system of faith and worship. In this sense religion comprehends the belief and worship of Pagans and Mohammedans, as well as of Christians; any religion consisting in a belief of a superior power or powers governing the world, and in the worship of such power or powers."

The definition of religion, as presented by the learned lexicographer, ascribes no miraculous qualities thereto, nor does it set forth that a man who has religion in its broadest sense, is superior to those who ignore it altogether. The savage who regards the sun as the Supreme Ruler of the universe, the red warrior on our western prairies who pays homage to the Great Spirit, the devout churchman, who believes in the Trinity—the Father, Son and Holy Ghost, or the sincere worshippers of Brahma, all have religion, though some of them may be devoid of every noble trait of character. Having a certain well defined faith and worship, (including a recognition of any God)—that is your religion, and from the very nature of our language and the varied meaning and signification attached to the word, you can not repudiate its possession, however odious the name may sound to you. Cold is cold, hard is hard, sweet is sweet and religion is religion, and by no skillful manipulation of the English language, can an opposite construction be placed thereon. However radical a man may be in his views, and however odious the past and present of Christianity may be to him, if he has any belief and worship, he certainly possesses a religion.

After carefully scrutinizing the varied definitions given to the word, we conclude that all advanced Spiritualists, (unless rank atheists) are the legitimate possessors of a pure and undefiled religion, and by no system of logic can they repudiate or banish the same; it is theirs; our language as interpreted by Webster, confers it on them, and however repugnant it may be to their iconoclastic natures, they must adopt it either with pleasure or as a necessity. The man who surveys the grandeur of the universe, gazes with admiration at the planets that comprise our solar system, and contemplates the perfect order that prevails in their movements, recognizing as connected therewith a Divine Architect, and formulating therefrom a system of belief, he not only at that very moment acquires ownership in a religion, but he must also be regarded as religious, as the latter invariably follows the former. It must be admitted, however, that religion, as variously defined, is exceedingly pliable in its nature, and one can be evolved admirably adapted to satisfy the king on his throne, or answer to the requirements of the princely merchant, the dealer in stocks and bonds, and the ostentatious millionaire—satisfying those who attend divine worship in a magnificent edifice, or in the "little church around the corner." It is served up in every variety of style, with or without faith, with or without the Son of God, with or without baptism, with one God or with a Trinity, with hell or without a hell, with repentance or without it—in fact it is so diversified in character, so kaleidoscopic in its nature, so elastic in its combination of elements, that the wisest sage and the most consummate ignoramus can select therefrom—pay his money and take his choice.

Between the religion of Beecher, Talmadge and others and the magnificent edifices in which they worship, and that of the Indians on our Western prairies and the rustic hut in which they pay homage to the Great Spirit, there is as much difference as exists between the rude canoe and the majestic ocean steamer. The heaven of those eminent divines, is one of surpassing loveliness; they are to be exalted there, be eminent leaders, and receive the enthusiastic applause of those surrounding them. Beecher, it is expected, will gush there, his emotions thrill the vast concourse of admirers who will flock to hear him, while the true inwardness of the Tilton scandal, it is expected will continue to remain a mystery. Casta, distinction in society, and a high-toned aristocracy, are to exist there the same as here, while Mr. and Mrs. Tilton, having been expelled ignominiously from the church will just survive the shock of death, and be consigned to outer darkness—precisely how dark, has not yet been accurately determined.

The Indian, however, from his belief, formulates an entirely different spirit home or heaven, and one, too, in accordance with his nature. When he passes to spirit-life, he expects to be ushered into a magnificent country. The grand old forest, with its majestic trees, blooming flowers, gaudily plumaged birds, deers, antelopes, etc., are his, designed expressly to contribute to his happiness. The rivers and lakes abound with fish, and he can select his home, if he so desire, on some picturesque island, where game is plenty, and there live realizing all the happiness that his imagination had pictured. With his canoe, his dogs, fishing tackle, and devoted wife and children, and plenty of game, his heaven is complete for the time being—he asks nothing more!

After furnishing explicit directions with reference to the preparation necessary to adapt one for admission into heaven, the orthodox religion must evolve some idea of its locality, scenery, government and occupation of those residing there. Its description of hell is expressed in no vague terms; in the Illad, Tartarus is set forth as a place as far below Hades as heaven is above the

earth, and there the wicked are expected to be punished forever. The hell of certain religions is not difficult of comprehension; fire and brimstone are its principal characteristics, designed to torture forever the unrepentant sinner. Their description of heaven must necessarily be vague and unsatisfactory; it only beclouds the mind and confuses the understanding. No two religious denominations, however, agree in their respective descriptions of heaven and hell; they diverge as widely as their beliefs.

Through Spiritualism the Summer-land has been revealed—not the result of imagination or systematic speculation, but it has been in many respects presented to the senses; the eyes have seen its magnificent cities, its crystal lakes, its ever-flowing rivers, its beautiful gardens and scenery, which our language is not adequate to describe. Andrew Jackson Davis discerned a river there (we use his own words) which seemed to flow across the open aerial space, and pour into the far distant bosom of the heavenly world. It was a river made of various streams, that flowed out from planets which blended, widened and expanded into a great sea, and thus became the flowing elements of perfect beauty in the land of spirits. The celestial river is as visible to the clairvoyant perception as the Hudson or any other water that can be seen by the natural eye on the globe. It is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and yield lessons also, for vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds.

Spiritualism, however, having been instrumental in presenting to the world a new religion, pure and undefiled, with new principles, a new heaven and hell (without an everlasting or a burning hell, however), all founded on actual observation, it is not now, and never has been a matter of faith, but of facts, hence it may be denominated a science, for that signifies in its broadest sense, "Truth ascertained, that which is known," hence Spiritualism is not only a religion, but a science!

Statements from Dr. Buchanan's Lecture.

Prof. J. R. Buchanan lately delivered an able address at Jersey City. He made the statement that the great reform in medical practice—the abolition of blood letting—was resisted by various medical colleges for thirty years, and American Eclectics were assailed with violence for introducing this improvement. He claims the greatest hindrance to medical improvement was the power of authority—the attempt to enforce a medical creed, the creed being dictated from London and Paris. But the system of practice which was dictated, was itself a relic of the past—far behind the American system—in practical success and scientific completeness. He asserted that the system of medical science developed in America by discarding authority and relying on original observation, is more than twice as successful in the treatment of disease, and has gained its present influential position solely by its practical success, and without the aid of wealth or social influence.

Claiming this great superiority over the European system, American eclectics reject with scorn the attempt to make them follow European authority. They point to a mortality of fifty and sixty per cent. by cholera in Paris, and ask if physicians with such a record are competent to guide American eclectics among whom a mortality of but five or six per cent. has been common. He displayed most clearly the paramount duty of a physician to his patients, to use all possible means of cure, and the disastrous effects of medical bigotry and partizanship, which prevents the use of most important means of cure and medicines, because they are used by the members of another party. He estimated the loss of life by this degradation of the medical profession during the last fifty years as equal to the entire loss of life by bullets and bayonets during the same period.

The Broad-gauge Church.

At Bloomington, Illinois, the Broad-gauge Church is located, having been organized to study and practice Christianity, under the following code of belief: That there is one God only; that there is a future life of eternal progress; that the life of each individual in this world will determine his starting point in the hereafter; that the Bible is the best spiritual text book of the race; that reason is God's divine gift to man, and should be reverently used in the investigation of every religious question; that true science, philosophy and religion are harmonious; that prayer is essential to the formation of religious character; that Jesus is the divinest man, and that God governs the universe by good, wise, fixed and eternal laws.

Spiritualists can heartily endorse some of the above declarations of belief. The building in which this society worship, cost \$20,000, and is entirely free from debt. The membership now numbers about four hundred, the president, Dr. C. Wakefield, being a Spiritualist. Rev. J. S. Thompson is now successfully officiating as minister for the society.

An Important Series of Articles.

We take pleasure in announcing that we shall in a short time commence another series of articles from the versatile pen of Hudson Tuttle, consisting of letters addressed to Epes Sargent, of Boston, detailing interesting events connected with the

former's varied experiences as a medium. They will form a rich treat to our numerous readers.

Williams and Rita.

As was to be expected, these two men following the example of their predecessors in trickery, and in harmony with the various precedents set by editorials on similar cases in a prominent Spiritualist organ, stoutly deny all the allegations made against them. Like the organ referred to, they attempt to impugn the testimony and to intimate there was a "conspiracy."

Against the assertions of these two men, on whom all the paraphernalia of fraud was found, as detailed in a previous issue, is the full and complete history of the disgraceful affair, signed by all the sitters present. Private letters from Holland assure us that all the parties signing the charges are reputable, worthy citizens; but like the Gowards and Fletchers in the Pickering expose, they will be slandered and reviled by these tricksters and their silly partizans. The London Spiritualist in speaking of the occurrence says:

"The whole matter forms a strong argument in favor of abolishing cabinet sciences, and publishing only those materialization phenomena which are obtained while mediums are held hand and foot."

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

Forenan, the French medium, is sojourning in Spain.

Senty Jean, a gardner, of France, has become a remarkable healer.

Prince Emile Wittgenstein, a prominent Spiritualist, is sick in Bavaria.

Mrs. Sarah Graves, who lectures on Spiritualism, is located at Grand Rapids, Mich.

G. C. Castleman, lecturer and healer, is now located at Olathe, Kansas, and is doing a good work.

P. B. Jones, M. D., of Springfield, Illinois, was in town this week with the idea of establishing an office here.

It is said that a Viennese Spiritualist gives lectures almost daily in the Austrian court of the Paris Exposition.

Mr. Thomas Gales Forster is now in London, and is expected to lecture there. He and his wife have had a grand tour in the Highlands of Scotland.

A flat, thin fishbone to which a pencil was attached, was found on the medium, Williams, and it is inferred that he used it to produce spirit messages in England.

The latest sensational statement from Paris, is that on a certain occasion a dog was magnetized, and made to play cards successfully.

Speaking of a late lecture by Prof. J. R. Buchanan, the Newark (New Jersey) Evening News, says, "It is the most powerful and compact presentation of the subject to which we have ever listened."

Dr. J. K. Bailey and family, on their way eastward, spent several days in the city last week with old friends. The Doctor is looking well, and reports a satisfactory summer's work.

Lyman C. Howe will lecture in Leonard Hall, 69 Oak street, Binghamton, N. Y., the two first Sundays in November, and on Sunday, November 17th, Mrs. H. M. Morse, of Michigan, will speak there.

Bishop A. Beals lectures in the Grange Hall, Whittier, Sunday Mornings, and at Waukegan, Ill., in the evenings, to large audiences. He will remain at Waukegan during October.

Lyman C. Howe will be at Fredonia, N. Y., from the 14th of October to the 1st of November. After his engagement at Binghamton, N. Y., he will be open for engagements East or West.

CURE OF NERVOUSNESS.—Such is the subject of a valuable book just published by Dr. Holbrook, of New York, and for sale at the office of this paper. It deserves, and will have, a very large circulation.

SHORT ARTICLES. Will our correspondents please remember our oft-repeated prayer for short articles. Many and valuable contributions fail to see the light, owing to their length.

Ethics of Spiritualism should have a large sale. It is a book that Spiritualists can study with profit and hand to their friends with pride. The low price at which it is sold enables all to buy. Sent by mail, postage paid, for sixty cents; or in paper covers for forty cents.

Prof. William Denton began a course of scientific lectures at Jefferson, Iowa, last week. If our friends only realized what a treat he can give them, there would be no chance of his getting East this winter. Prof. Denton's permanent address is Wellesly, Mass.

Dr. Samuel Watson writes under date of October 10th, that the yellow fever had appeared at Augusta, Ark., and he had moved his family ten miles out of town. His spirit friends keep him constantly advised, and so far have enabled him to keep his wife and children out of reach of the stealthy monster.

"Prof." Brigham Bishop's spiritualistic (?) exhibition in San Francisco was awkwardly interrupted. He professed to discern the thoughts of a man through a wire; but a skeptic arose and offered him a \$100 if he would succeed with anybody not possibly a confederate. Next a materialized spirit was shown, but an energetic member of the committee exposed it as the Professor's wife, Bishop made about \$400 by the show. When will people learn to let such mountebanks alone?



Yellow Fever in Mrs. Saxon's Family.

We take the liberty of publishing the following letter from an esteemed friend and correspondent of the JOURNAL. Any comment of ours would weaken its force. We can only assure the stricken family that the heart of every reader will go out in sympathy to them.

MY DEAR FRIEND: From the midst of fever and famine unabated, misery and sorrow, public and private, I send a word to you. My dear good husband was seized with the fever on Wednesday morning last. The same night my heart's idol, my little name-child, E. L. Saxon, died at one o'clock. Oh, Col. Bundy, never was there such relief as in the thought that her young heart had never been darkened by fear of death. She spoke of her going to the Spirit-world with calmness; of those who would meet and care for her, and of her sorrow in leaving me because I needed her. Again and again she said, "I am a little girl, not twelve yet, and I have a grown brother and sister in the Spirit-world, that died when they were little; they will care for me, mamma, so do not cry." If friends and love could comfort, I would not lack. My little one, young as she was, took down the names and residences of applicants for relief, for ladies to investigate, and gave out the supplies to those who came, and the noblest tribute given her, was that hundreds thronged my door, when it was known she had the fever, offering their aid and nurse, and their sympathy and prayers for her recovery. I can only say now, our philosophy has helped me as nothing ever did before. Yours truly, Mrs. E. L. SAXON.

P. S.—I have much I wish to write when my work is done. My son and grandchild recovered. My husband with care will recover. New Orleans, Oct. 6th.

Prof. J. H. Von Fichte.

From a private letter from this great thinker and writer, we make the following extract in reference to his last work:

I have to state in regard to my new book, "Modern Spiritualism, its value and delusion, an anthropological study," (Leipzig Brockhaus, 1878) that it has since July 25th, 1878 been in the hands of the bookseller, and will probably soon be sent over to the United States. As to its contents and design, I will say that my book is written for Germany, in part to correct or combat the erroneous ideas and prejudices against Modern Spiritualism, and to oppose the one-sided course of so many, to engage chiefly in the physical (secondary) phenomena of Spiritualism and to lose themselves in these exterior things in circumstantial discussions and bitter controversies, as if the real and peremptory value of Spiritualism depended on their decision. I find the epoch-making and really decisive of the value of the doctrine, in the higher spiritual, religious and moral revelations of it, as they are deposited in the works of Andrew Jackson Davis (who, however, is very little known and understood in Germany) and in Ludwig Goldenstube's "Positive Pneumatology."

Message from a Spirit purporting to be S. S. Jones, through the Mediumship of P. H. G.

MY DEAR SIR.—I once promised to write you a communication through the medium, "P. H. G.," but have failed on three attempts through lack of favorable conditions. You may be assured that I am deeply interested in you, and in the JOURNAL, which occupied my thoughts and received the best efforts of my life. It is nearer my heart to-day than ever, and I can, through mediumistic instruments, make myself and my wishes known. And more important than all else, is the fact that I can and do approach you at all times, whether you are sleeping or waking, and by the intuitive faculties which you possess to a great degree, so impress you with my thoughts and desires, that you quickly respond by following them out. So you see, though dead in the flesh, I am alive in the spirit, and to-day I am working out my destiny equally as well as when in earth-life.

My faculties here are intensified. Saved from the troubles which beset the pathway of mortals, we spirits have better opportunities of probing things to the very bottom, and ascertaining the truth, than mortals can ever expect to have. I like your management of the JOURNAL. The time had come when Spiritualism must relaxe, or, freed from the corrupting influences which had fastened themselves onto it, rise higher and fairer, increasing its power for good, and greatly blessing humanity. It could not rise when weighed down with such frauds and blood-suckers as were attached to it. Either the one or the other must die, and you may believe that the Spirit-world was not willing the power of evil should triumph over good. Hence the warfare, and it will continue until evil is trampled under foot, and good shall lighten up the pathway of mortals.

I have much more to communicate, but the tired condition of my medium warns me to stop. Keep on your way. Look not backward, but forward to the time when the realization of your fond hopes shall cause your heart to throb with joy, and simply repay you for the hard fought battle which it will be yours to fight, ere victory over wrong shall usher in the days of purity, peace and true happiness.

The Boston Herald says:

Not long ago the London Spiritualist devoted many pages to elucidating the theory of the change of weight in a medium during manifestations. Its editor had experimented by having a recording apparatus attached to a platform scale. In this department of the Herald it was suggested that the facts were of no value, as it was not clearly shown that it was impossible for the medium to have tampered with the apparatus. As the medium was Williams, now thoroughly exposed, there is no reason to suppose that this was a harsh judgment or hasty conclusion.

The Rev. Dr. H. W. Bellows, in a sermon which he lately delivered, speaks as follows of chemistry:

"Chemistry stands on its merits, and if its merits had not been greater than its official friends have represented them, it would not have a century of life left in it. If it were responsible for the character of the God of wrath and partiality, of caprice and jealousy—a God hating and cursing all those born and fated not to know him—the God whom they have placed at the head of the cruel and incredible system which Calvin formalized, it would go the way of other outgrown and tentative systems of religion, and be swept out of human belief."

The Sycamore, Illinois, daily Free Press says Dr. J. K. Bailey spoke in that city to a 3000 audience, and that his speech was well received. Mrs. Munn, of St. Charles, has also lectured there with success.

Rev. J. Tyerman gave his second lecture before the First Society of Spiritualists of this city, Wednesday evening, Oct. 9th, on this subject, "Orthodoxy, Materialism and Spiritualism—their respective claims." His address was well received. He went from here to Battle Creek, Michigan.

At the opening session of the Academy of Science, Leavenworth, Kansas, for the season of 1878-9, held October 10th, Mr. William Emmette Coleman delivered an address on the "Parallelism between Biologic and Philologic Evolution." Mr. Coleman lectures before the Academy Oct. 24th on "Spectrum Analysis," and Dec. 5th on "Spectrum Analysis of the Heavenly Bodies."

Dr. Peebles, writing us, says of Dr. E. D. Babbitt's book: "It is the book of the season, and must have cost not only patient and profound thought, but an immense amount of scientific research. It treats not only of light and color, of atoms and chemical forces, but of psychology, vision, idealism, medicine, and the practical application of medicines and magnetic auras to the restoration of health. The scientist, the physician, the thinker, everybody, should have this volume of nearly six hundred pages rich in fact and philosophy."

Press Notices of Recent Publications.

A neat pamphlet of eighty pages, entitled "Spiritism," is received at the office from the RELIGIO-PHILOSOPHICAL JOURNAL. We have had time to read only a few pages, but can say from what we have read, that it is a masterly document, written in vigorous and polished language, and a valuable accession to spiritual literature. It treats of spirit, man, matter, space and time.—Watska Times.

"FOUR ESSAYS CONCERNING SPIRITISM."—We thank Heinrich Tiedeman, M. D., Philadelphia, the author of this little book, for sending it to us. It is profound in thought and clear in expression, treating with great ability psychological subjects. It discusses the soul or philosophy of Spiritualism, and is dedicated to the clear-headed Hudson Tuttle.—Saturday Standard, Baltimore.

Spiritualism now numbers its believers by the millions. Among them are some of the most noted scientists, profound thinkers and able writers of the world. It has nearly one hundred journals published in this and other countries devoted to the dissemination of its doctrines. The "Ethics of Spiritualism" will be a valuable book to both the believer who wishes to defend his faith, and to the skeptic who desires to combat it.—Oscotta Sentinel.

"The Ethics of Spiritualism; A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Existence Beyond the Grave." The book considers man in all his relations, present and future, as well as traces his past. It devotes attention to the individual, the family, society, the government and the inter-relations of all.—Denver Mirror.

We have received the two following named books, "Ethics" and "Spiritism" from the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. They are neatly printed, and the subjects ably handled, and are worthy of a large sale and a perusal by people of every denomination.—Janesville Recorder.

Business Notices.

Dr. Parrot's Cream Baking Powder is used in the families of the most careful and sagacious medical men in this country.

J. V. MANSFIELD, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth Ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsola and Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

DR. KATNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

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S. B. BRITTON, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the Indurated peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 24-95-25

SHALD LITERS ANSWERED by R. W. Flint, 26 E. 14th street, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not answered. 24-9847

BRONCO'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-147

SAPONIZERS, see advertisement on another page.

L. A. EDMISTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edmister. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residence, 379 Wabash Ave. He will answer calls at residence. Those unable to call in person, can receive his magnetized paper, from which great benefits will be derived. 24-6

Those who wish delightful odors should obtain Dr. Price's Perfumes. They are as natural as the flowers from which they are made.

Lecture committees of Spiritualist and other liberal societies, will do well to send at once for a Circular to the undersigned LIBERAL LECTURER, CHARLES ELLIS, No. 8 Portland St., Boston, Mass. 25-740

MAGNETIC HEALER—Mrs. Clara A. Robinson, of 235 Wabash Avenue, treats all forms of Chronic Diseases, by direct application to the nerve-centers; curing often, where medicine fails. Treatments given, either at her own parlors or at patient's residence. Will also diagnose disease for parties at a distance who will enclose lock of hair, fee, \$2.00, and state age, sex, and leading symptoms. Send for Circular. 25-67-13

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

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DR. G. E. ROGERS, the celebrated magnetic healer and practical physician, cures all chronic diseases with his vitalized and magnetized remedies. Also magnetized letters and papers by this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a P. O. order for \$5.00, which pays for examination and one month's remedies. Cancers 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 magnetized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular consumption, etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohio. 24-3117

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. 24-574

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The Brain: The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nervous Action; How the Nervous System is affected; How the Nervous System is cured; How the Nervous System is prevented; How the Nervous System is strengthened; How the Nervous System is purified; How the Nervous System is regulated; How the Nervous System is controlled; How the Nervous System is directed; How the Nervous System is governed; How the Nervous System is managed; How the Nervous System is treated; How the Nervous System is cured; How the Nervous System is prevented; How the Nervous System is strengthened; How the Nervous System is purified; How the Nervous System is regulated; How the Nervous System is controlled; How the Nervous System is directed; How the Nervous System is governed; How the Nervous System is managed; How the Nervous System is treated; How the Nervous System is cured; How the Nervous System is prevented; How the Nervous System is strengthened; How the Nervous System is purified; 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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Them Yankee Blankits."

WHERE SUFFERING AND BROTHERLY KINDNESS BROUGHT HEARTS TOGETHER IN LOVE.

Yes, John, I was down that at Memphis A-workin' around at the boats. A-heavin' of cotton with muskies. An' a houn' fer enter the floats. I was cou'd away from ole Texas. What I want, you know, arter the wah—'bout it now I'll make no reflexes. But wait till I git fer long law.

Well, while I was down that the fever, As yaller an' pizen as sin, Droke out; an' if you'll believe her, Whavever she hit she struck in. It didn't take long in the hatcherin'.

I volunteer'd then with the Howards—I thought that my duty was clear—An' I didn't look backards, but ferwards; An' I want ter work without fear. One day, howsomever, she got me As quick as the shot of a gun, An' they toled me off ter allot me A bunk till my life-race was run.

The doctors and nurses they wrestled, But it didn't do me any good; An' the druggar he pouid and pest'd, But he didn't get up the right food. "No blankits nor ice in the city!"

Next day, howsomever, the doctor Come in with a smile on his brow; "Old boy, just as yet we hain't knock'd her." Fer, you see, John, them folks ter the Nor'ward Hed her as afore we called twice, An' they'd sent us a full charge forward Of them much-needed blankits an' ice!

Well, brother, I've been mighty solid Agin Yankeees, yer know, since the wah, An' agin reconstructin' was stolid, Not near'n fer Congress nor law; But, John, I got under the river, "That God-blessed gift of the Yanks, An' it sav'd me from fordin'!"

I tell yer, old boy, ther's er streak in us Old Kedebs an' Yanks that is warn't—It's er brotherly love that'll speak in us. An' fetch us together in storm; We may snarl about "nigger and franchisee," But whenever ther's sufferin' afoot, The two trees'll unite in the branches The same as we do at the root!

Psychometrical Contagion.

A writer in the Medium and Daybreak, of London, England, says:

That the genera or species of the three great Kingdoms of nature possess, have exerted, and do exert, an influence of a soothing or disagreeable character, varying with the constitution of the individual, has long been known and regarded as a fact thoroughly substantiated. But until the invention connected with the subject of spirit communication, there seems to have been no effort put forth to become in anywise acquainted with these causes and their corresponding effects. The science of psychometry, which reveals the fact that everything possesses an influence peculiar to itself, and that the influence of a body or object can be read the whole history of the object or thing psychometrized, has done much to clear away the accumulations of ages, and which the so-called "learned" have relegated to the confines of superstition.

How far this influence may or may not extend, has not been fully demonstrated as yet; but to show the possible extent of it, I will here relate what is in my estimation one of the most remarkable phases of psychometrical contagion. On Saturday evening, August 24th, I was seized with an aching and painful complaint, which spread over my entire body; throughout the day I had been suffering from an attack of neuritis, which, combined with what I firmly believe was rheumatic fever, caused me intense suffering. This painful condition remained all day on the Sunday, and on the evening of that day I was to resume my course of addresses at Doughty Hall. I could not stand, and so I had to discontinue my address. However, I brought with me, and with the sustaining influence of a friend, managed to reach the hall. Suffice it to say that my duties were performed to the satisfaction of the audience. Mr. Jenkinson suggested my head, removed neuralgic pains therefrom, and I felt better. I remained until the Tuesday morning, when I felt restored.

On the Monday I wrote out the report of Sunday evening's meeting, which when I had done, I went home to seek relief. As stated above, my complaint left me in some state of prostration, and had almost forgotten me. The next morning, on turning to the center of the journal, she read that I had been ill, and wrote to me an account of her experiences, as here related.

There are several remarkable circumstances connected herewith, notably that the pain did not visit her except when she read the paper; the fever which had been emitted from me in my suffering condition, and that she was not aware that I had been ill. From this I am led to suppose that this psychometrical influence is retained even by the words employed in transmitting thoughts. Had the manuscript been sent to a lady, no mention could be made of the nature of the disease, but how the peculiar affecting power could be, or was, retained after passing through so many hands in the production of the medium, I am at a loss to understand; yet there are the facts plainly and briefly related, and the only apology I have to make for their appearance in this place, is their peculiar nature and character.

To some persons certain positions of the arms and legs have an injurious effect upon those in their company; others are affected even by a flower. I believe, whenever he beheld a rose, and never quitted his cell when that flower was blooming, and we are told that the cardinals Sardona and Gratia, and a Venetian nobleman of the family of Barbariga, had all the same troublesome habit. Gretry, the composer, could not endure the scent of the queen of flowers, neither could Anne of Austria; the night of the too much for Lady Margaret, mistress of honor to Queen Elizabeth, led Sir Kenelm Digby records that her cheek became blistered when some one laid a white rose upon it as she slept. A violet was a thing of horror to the Princess Lamballe. Scattered among one of his relations was always falling on beholding a lily. Tanny was an abolitionist to an Earl of Barrymore, and a soldier otherwise valiant enough led without shame from a sprig of rue. Henri Hill could never sit in a room where there was a cat; neither could the Duke of Schomberg; and a gentleman at the Court of the Emperor Frederick used to be extremely shy of the rose whenever he heard a cat meow.

Extracts of Letters from a Spiritualist to an Orthodox.

BY J. E. S.

If Jesus was compelled to die to get the best of the devil, and if the devil afterwards gets the best of so many of the beneficiaries of the God-murder, where was the efficacy of the death? Who is the author of evil? Who is the author of the author? Who is the more powerful? If it be desirable for God and his ministers to put a stop to the evil in the world, why doesn't God save all this unnecessary risk and undesirability by killing the devil?

Brother Hammond, you see, is converting the wicked sinners of four years ago. At least these aged converts are making confession of their sins. You object to Mr. Paine's immortality or salvation. Well, I can't alter nature's laws, as I believe them to be immutable, to please your prejudice; nor can I prove any more that you can prove the contrary, that there is no hope for him and millions like him, except in the gospel (good tidings) of eternal damnation.

You ask if all mediums have to be put to sleep. No. A great many mediums are conscious, many more are semi-conscious, and some are fully unconscious. I think the latter not knowing anything, but actually dead to this life for the time being, yet connected with it by the magnetic cord, which is severed only at the second birth called death. The words of the spirit are then less distinct with the medium, the medium is more sensitive, and is able to sleep by the will of a spirit in the body, while fewer are so sensitive that they are put to sleep by spirits out of the body. I suppose you believe the first, if not the latter, and because you have seen the proof of the first, or have heard the testimony in its favor from others. If you accept the words of others in the one instance, why not in the second instance?

Dr. M., the spiritist post master, I have not seen him for some time, but like all uncommonly gifted men, he is sought to be crucified by the ignorant, between two of themselves. The day of blood, crucifixion, or ostracism, or indifference, remains, yet to be superseded by more liberality. Forward is the word of inspiration in religion as well as in science.

You want the evidence of spirit identity by an answer to the question whether the spirit has seen Jesus. That would not be any evidence. The testimony of all truthful spirits (there are all kinds of characters in the other country as in this) is, that they cannot see the spirit called Jesus, nor the person or principle we call God, any more than we can see either in this life; but that we ought to see him in his manifested form, and that he is the more marvelous manifestations of his presence about them in the higher life. The proofs are abundant if you will only look for them. Now suppose you only give me a few of the evidences of the truth and superiority of orthodoxy. In matters that do not appeal to the imagination only. How few of the claims upon superior truth by the amount of evidence they can offer for their claims. The Bible test, you remember, is that all these signs shall follow them that believe, viz.: the gifts that mediums in our time exercise, and in which all Spirits believe, healing by laying on of hands, the gift of tongues, the discernment of spirits, &c. If then you have not this evidence, by what right can you claim to be a believer? Where are your signs?

You acknowledge that our beloved pastor has been playing possum with his fair lady-worshipers. And there are undoubtedly more in the Lord's vineyard. Human nature is stronger than theories. Still, according to the word of the Lord, he is a man after God's own heart; for, like David and a few more favorites of Bible Deity, he is only doing what the Bible God winked at; and according to this standard, the Mormons are the best beloved of God, the most obedient of his heart, for they, of all modern men, imitate the lives of Abraham, Lot, Solomon, David, &c.

You have written as if you knew all about God, and that I don't believe in him. As Col. Ingersoll says, the noblest work of man is an honest God; if different nations believe in different Gods, I believe in but one, not three. I believe his attributes are compounded, more of love and wisdom than of spirit's vengeance. The latter virtue some people attribute to their God, because they themselves have more of the quality in themselves than of the virtues of love and mercy. You make God just like our own nature, and state hence the five hundred or more religions that now divide the nations of the world. If there were any infallible way of finding out who and what God is, and of knowing something about him as a personality, there would be no longer such a disputation about it.

You think the spirits ought to speak more of their past, if they want to be recognized. That seems reasonable. But I discover that their new surroundings inspire them to try and forget the past, especially if it has been anything but pleasant, and to look forward, not backward; just as they have discovered by making a list of their My experiences, though, has afforded me much proof of the perfect identity of the communicator by the amount of personal information the spirit imparted about things of which I knew nothing at the time, nor the medium. This is a perfectly proven fact that I am now writing to you on the typewriter. Many spirits claim to know things about their birth into spirit-life to discover that they could not do as they pleased, and be as wise as they pleased, know everything and do everything, simply because they had passed through a change of clothing. Their education, or want of education, in this life, was a drawback. Instead of advancing a progressive step, and only a step higher in the evolution of soul and matter under the silent and gradual workings of the divine impulse of nature—call it God or anything else—they expected to see a man-shaped God, on his man-shaped throne, surrounded by palm-singers, tickling his vanity forever. No; the glory and variety there as here. It takes one a long time to change, even when there are no hindrances.

I notice in the morning papers that a church in Connecticut has made many children sign their names to a pledge that they'll become Christians, and stay so till they die. I wish to see a great many grown persons get other people to do their thinking for them, and say them for it.

The remark that my spirit father made, that we become new creatures in Jesus, is no mystery, as I have explained above; no contradiction, nor confession of the personal agency of Christ in the spirit's birth, death or continued life. It only proves that he was a human being, and that he used to employ while preaching in this sphere. I noticed when he spoke it, that he made quite a pause immediately after it, as if considering that he had used an expression, the meaning of which he had not himself appreciated in his new light, but he had followed him in his own way, and was not supposed to mean what he repeated, what did he mean? What does any body mean when he quotes that Scripture? Is it not a tight place to be in, and worse than Jonah's?

I discover that our medium, although she was never known to read a book on metaphysics in her life, and has no desire, apparently, to do so, and in fact knows little or nothing about the philosophy, her utterances completely corroborate what I read in the various works of the standard writers upon the subject.

As you profess to have much faith in your practice of prayer, do you think if I should pray for your conversion, that I would do any good, any more than the petitions offered up by me and asked for the salvation of their unfortunate neighbors? As soon as you can demonstrate to the world, or to a small part of the world, that the prayers of a particular sect are answered directly and plainly to the discomfort of their friends who do not believe as they do, then you may as well hang up all your instruments of proselytism, discharge all your ministers, save your money at once except that faith and practice which proves the defeat of their ambition and the security of themselves. Some religions are as good as dead, and seem to say: "Feeling my own security, let me beg you to flee from the wrath to come." I don't know anything about that wrath, but I have been told it is something awful—for our neighbors that you must fly away, no matter from what. You can't see that it is something awful, but it is something terrible after you, and because I tell you so, and it has been told me by somebody who knew as much about it as I do, and as much as you know about it. Flee from the pit prepared for the devil, and—you, where there is weeping and wailing and gnashing of teeth—if you have

any? Remember, I am hotter than thou, and more willing to give than to receive; let that Jesus gave me a bath in his blood of red, and made me white; and you, my dear friend, if you depend only on common sense, reason, intuition, modern and advanced and personal inspiration, will yet be in torment, lifting up your eyes in agony and seeing the angels looking over your physical misery. Fly before it be too late. There is not a moment to be lost—unless the minister wants to go on a vacation. Do you think that Almighty power is confined to this little globe of ours, which you can span in ninety days? Get out of your narrow prison. [To be Continued.]

PHILOSOPHICAL MATERIALISM.

Some of its Axioms.

Mr. B. Underwood, the Materialistic and Liberal lecturer, in concluding his recent able and interesting discourse in Investigator Hall, gave the following summary of his philosophy in regard to mind and matter.

1. The subject too sacred for discussion.

2. No beliefs on any subject should subject those who entertain them to persecution or legal disabilities of any kind.

3. There should be a complete separation of the Church and the State, such as the Liberal League aims to secure.

4. The untrammelled exercise of reason, and the free expression of belief on all subjects, is every man's right, and sometimes a positive duty.

5. Beliefs are neither moral nor immoral.

6. But beliefs react on character and influence credulity, and hence the importance of right beliefs.

7. Doubt leads to investigation, and investigation leads to knowledge. It should therefore be encouraged. There is danger of believing too much rather than too little.

8. The enlightened human reason is the highest and best standard of truth that man possesses.

9. All claims for objective standards in the form of book revelations, are unproved and incapable of proof.

10. The Jewish and Christian sacred Scriptures must take their place among the other sacred books of the world.

11. These sacred books are neither super-human productions, nor fables gotten up by priests to deceive mankind, but they are natural outgrowths of the human mind through centuries of ignorance, credulity and superstition.

12. Systems of religion are neither revelations nor inventions of priests, but the result of ages of speculation and imagination, of hopes and fears.

13. Morality is the science of human relations. It depends in no way for its sanction or its authority on the supernatural.

14. There is no efficacy in prayer. Reliance on ourselves, and the power to control forces of nature, are already practically taken the place of supplication, fasting and prayer.

15. This life is worthy of our best efforts, and its interests and enjoyments should not be subordinated to the fancied interests and enjoyments of any other world, real or imagined.

16. The old theories that at birth the mind is like a piece of wax, susceptible equally to all impressions, and that it is crowded with innate ideas, are both untenable; but all are born with good and bad tendencies, the result of ancestral experiences, organized in the race in the form of aptitudes or hereditary tendencies.

17. That the transmission and strengthening of the good tendencies, and the suppression of the bad tendencies, are under the control of man in proportion to his acquaintance with biological and psychological science.

18. That the dissemination of knowledge in regard to the mind, and the power of command, are not only right and proper, but highly important as a means of reform.

19. That since this subject opens a field for quacks and charlatans, and for unscrupulous writers and lecturers whose success consists chiefly in their ability to attract attention on subjects that have no real interest, and whose only motives are in their treatment, by coarse language and pandering to the passions of the sensual and the vicious, it is important that such pretended teachers be discontinued, and that educated, worthy and discreet persons only be encouraged in the field.

20. Monogamic marriage is the highest and noblest relation that has obtained between the sexes, and its destruction and the substitution thereof of any kind of promiscuity would be most calamitous, and involves a long step back toward barbarism.

21. The tendency of thought in regard to the formation of worlds is, that they are evolved by natural causes and without the intervention of any supernatural power.

22. In regard to life, that it has a physical basis, and has appeared on the globe in a manner as natural as that of insects, and has been developed into all the varied and complex stages in the organic world, by entirely non-miraculous causes and natural processes.

23. In regard to adaptations of Nature, that they are eternal, such as the adaptation of matter to space, or they are the result of the "survival of the fittest" as in the case of animals and plants adjusted to their environment.

24. In regard to the ultimate nature of things, they are utterly inscrutable to the mind of man.

25. That we know the outer world only as we are related to it, only as it is colored by the mind, and only as it is affected by our consciousness.

26. That all efforts to know "the thing itself" must prove fruitless, since we can know things only in relation to ourselves.

27. That the order of phenomena, and not its ultimate nature of things, is the province for explanation and discovery.

28. That our intellect endures with the race; and that preceding generations exist in this generation, and that we who live to-day will live in all future ages of the race; that every human being contributes, by his or her thought and action, to make the world of humanity better or worse.

—Boston Investigator.

A Big Book.

The great Chinese encyclopaedia, recently purchased for the British Museum at a cost of £7,500, is voluminous indeed. There are 6,920 volumes all told. The Emperor Kanghi was a great admirer of ancient literature, and was deeply grieved to perceive that extensive corruptions were everywhere creeping into the texts that were reproduced. To put a stop to this he determined to gather together in one authoritative work the entire literature of his empire, and to have it printed until his own day. A learned commission was appointed to collate and verify all Chinese works, and the Jesuit missionaries were simultaneously employed in casting a vast amount of copper type. The collection and examination occupied the commission forty years, and before it was fully completed the wise old monarch died. The execution of his great design to Yung Ching, his successor, who signified his accession by distributing the missionaries as a dangerous and trifling source of error. He seems to have taken up the great literary scheme with keen interest, and it was his hand which wrote the preface to the work when it was at length published. The commissioners confessed to have taken all works from about 1,100 B. C. to 1,700 A. D., and it is supposed that the whole Chinese literature of any importance between those dates is to be found embodied in these 6,920 volumes. The subjects are classified under 630 headings, under which are arranged writings relating to the heavens, the earth, mankind, inanimate nature, philosophy and political economy.

Montour, Iowa, Camp Meeting.

Our camp meeting has come and gone. We had fine weather, fair attendance throughout two days, and a large attendance on Saturday and Sunday. We consider it a success, both financially and in general interest. Our speakers were Asa Warren, of Waterloo, a sound old veteran in the cause; also Mr. M. Wheat, recently of Council Bluffs. Mr. Wheat was considered generally as an interesting speaker. He was also accompanied by his wife, who delighted the audience with her beautiful melody. The music of the occasion was contributed by our musical mediums and clairvoyant, has created quite a general interest here. Our state convention, on account of sickness of officers and shortage of notice, adjourned without doing any business. A very interesting and heart meeting of the convention. O. H. GODFREY.

Communication from D. A. Eddy, Written a few Months Before His Decease.

DR. GARDNER REVIEWED FROM A SPIRITUAL STAND-POINT.

To the Rev. Dr. Gardner, Pastor of the First Baptist Church, Cleveland, Ohio.

DEAR SIR: Having read your remarks of last Sunday as reported in the Leader, and being an honest inquirer after truth, I take the liberty of addressing you this note, with a view of clearly understanding, if possible, your real belief in what is denominated the word of God. I give you credit for a much more common-sense view of the Bible than is usually to be met with in men of your profession. Let us see how near we can come together. I use your make free use of the term "medium," a word which of late has become invested with much significance, especially since Spiritualism has become a "power in the land." Previous to this, its application was limited to more ordinary forms of communication, whereas at present it is applied to persons who form the connecting link or source of inter-communication between the mundane and Spirit-life.

So far, then, as you admit that the word of God (as you call it) has been transmitted in the past through human media, you step (perhaps unconsciously) upon the spiritual plane, and I can, to some extent, realize the possibility of your final emancipation from clerical bondage, to a realizing sense of that glorious light which is rapidly being revealed to the intelligent and civilized people of all nations. If I am not very much mistaken, you are a man of too much sense to adopt the common belief held, or professed to be held, by the clergy, that the literal rendering of the Bible is the true word of God. It is perhaps needless for me to remark how futile must be the attempt to reconcile the charges given to the Almighty in different parts of the Old Testament with the attributes which Christianity claims that he possesses. To be consistent, one or the other of these characters must be abandoned, as it is utterly impossible for the same God to represent the Old and New Testament without the humiliating confession that God is a being of changing character, subject to all the passions and emotions that pertain to and form the leading characteristics of our common humanity. Your idea is correct when you say: "The finite cannot contain the infinite," but needs the qualification—only in degree. You are evidently on the highway to another great truth and another emancipation from the bondage of dogma, speaking through human media, for the "Thus saith the Lord." When you come to a realizing sense of this truth, you will be able to comprehend and understand the Bible in its true sense instead of the double meaning you speak of at the commencement of your sermon last Sabbath. From the foregoing remarks, you will not doubt perceive that I am a Spiritualist. As a general thing people of my belief are hated, despised and ridiculed by their Christian neighbors, all of which we can afford to meet with a smile of complacency, as our faith depends not "upon the Lord," but upon the spiritual plane, and absolute knowledge, and in the language of the great medium on the cross, can say, "Father, forgive them, for they know not what they do."

With the light which Spiritualism has brought into the world, I can now read the Bible understandingly, whereas before it was a sealed book, or rather book of absurdities, contradictions and falsehoods, and in this respect I have seen nothing to change my mind, as no commentaries, apologetics or interpretations, can relieve it from the charges above named. That a book containing as much of the sacred and divine as the Bible has been so many centuries an object of veneration or obtained such a hold upon the affections of the people, is one of the mysteries incident to the history of those nations whose ignorance has made them the passive dupes of an interested, sordid priesthood. It is a source of consolation, however, to the believer in the spiritual plane, that many of the errors which have been perpetrated upon the human understanding, have been enervated by the human understanding, fast falling to the ground, while the religion of reason, science and morality is fast taking the place of a faith as blind and incomprehensible as the dogmas and theories vainly attempt to inculcate. To my understanding of the Bible in many respects a history of the times to which it relates, made up of the sayings, doings, traditions and myths of God's chosen people, who occupied that small portion of the globe known as Judea or the Holy Land. Men were inspired then the same as now; but the result of untold misery to the race. The powers, abilities, and possibilities of the human spirit, have been the same in all ages. That those who have passed on to the higher life have always had the power to communicate through human media, is a fact established beyond all question. I realize and appreciate that portion of your remarks contained in the following words: "I believe the Bible to be the word of God as communicating the divine mind through human media, the holy spirit using the intellect, the emotion, and the spiritual nature. And to this fact, that is in the perfection of the human media, must be attributed everything that seems to be inconsistent, or partial, or contradictory, or incongruous in the divine revelation."

In view of the foregoing remarks you may naturally ask, what motive or object I had in addressing this letter. It is this: I would respectfully urge you to realize and appreciate that portion of your remarks contained in the following words: "I believe the Bible to be the word of God as communicating the divine mind through human media, the holy spirit using the intellect, the emotion, and the spiritual nature. And to this fact, that is in the perfection of the human media, must be attributed everything that seems to be inconsistent, or partial, or contradictory, or incongruous in the divine revelation."

D. A. EDDY. Cleveland, Ohio, Dec. 31st, 1877.

Woman's Work.

Mrs. Elizabeth Thompson, of New York City, has agreed to furnish the money for the purpose of paying medical and scientific men for making a thorough investigation into the cause, progress and treatment of the yellow fever. It was the same lady who bought Carpenter's great painting entitled, "The Signing of the Emancipation Proclamation," and gave it to the nation.

The Seashore Cottage.—Mrs. Fletcher Harper's Seashore Cottage, which was opened early in the season at Atlanticville, on the Jersey shore, for the benefit of the working women of New York, has been conducted unobtrusively and successfully all summer, in accordance with the plans of its founders. The house has been filled to its fullest capacity, and there are always numbers of applicants waiting their turn. The happy inmates pass their time bathing in the surf, playing croquet, &c.

Married Hosmer.—Miss Harriet Hosmer has been yielding to a chosen few at Martin Colman's galleries, a glimpse of an "artist." The Pomelian Sentinel. An exchange says: "She is not only a gifted sculptor, but an inventor, and will soon astonish the world with a new motive power."

"Women's Departments" are becoming quite a popular feature of journalism. Mrs. Helen E. Starr conducts "The Home" department of the St. Louis Evening Post, and Mrs. Lillian Whiting has charge of a department entitled "The Tea Table," in the St. Louis Dispatch. Mrs. B. A. Larimer is assistant editor of the Lawrenceville Press.

Florence Nightingale.—The famous Florence Nightingale ranks first as second only in importance to the sick to fresh air, and says in her "Notes on Hospitals": "Direct sunlight, not only daylight, is necessary to a speedy recovery, except perhaps in certain ophthalmic and a small number of other cases. Instances could be given almost endless, where, in dark wards or in wards with northern aspects, even when thoroughly warmed, or in wards with borrowed light, even when thoroughly ventilated, the sick could not by any means be made speedily to recover. Window-blinds can always moderate the light of a light ward, but the gloom of dark wards is irremediable. We cannot generate warmth; we cannot generate daylight or the purifying effects of the sun's rays."

There are seventy-two postmistresses in the United States. Mrs. A. D. King, of Des Moines, Iowa, has been received into full membership in the Polk County Medical Association. Are women laborers worthy of their hire? In the report of the Board of Trustees of the public schools of the District of Columbia for 1876-7, we find the following item: "As a result of a general survey average per year, male, \$1,000; woman, \$25." Yet women are taxed in exactly the same proportion as men to support the free school system. Massachusetts pays her male teachers an average of \$84.78 per month; her female teachers, \$53.25. Maine pays her male teachers \$35.48 per month, her female teachers \$23.11. The same Indians pay their male teachers \$50 and their women teachers \$50. The Choctaws pay men and women alike, \$28 per month.—General Eaton's Last Report.

Worship and War.

Church history cannot be adduced in defense of the Christian claim that religious ceremonial observances, in connection with divine worship, has been auxiliary to the cause of morality and human progress. No perceptible beneficial result followed the assumed divine revelation and superficial display of worship instituted by Moses in the wilderness, and the subsequent bloody sacrifice of human slaughter, was the immediate result. So addicted to fighting did his followers become during their national history, that when a cessation of hostilities occurred during the reign of Asa, the historian remarked that "the land was quiet forty years." 2 Chron. 14:1. The same holds true with other nations, they would occasionally initiate a fight among themselves. Five hundred thousand chosen men of Israel fell in one of the civil broils. 2 Chron. 13:17. Nothing is so morally calamitous to a nation, or detrimental to humanity as war; and the religious wars inaugurated by Moses, and extended to the world by his successors, have been attended with more cruelty than those of political aspirants for military power.

History shows the Christian world to have been in a more degraded condition twelve hundred years after the advent of Christ, than the contemporary Mahomet and Buddhist religions. The sanguinary wars from A. D. 1096, until the close of the 13th century, between the followers of Jesus and those of Mahomet—known as the crusades—were exclusively religious, and commenced by Christians, who, when not in hostility with Muslims, would institute wars among themselves. Even in the seventeenth century, the bloody religious wars, depopulating portions of central Europe, raged at intervals for thirty years (from 1618 to 1648), when even women who took refuge in churches were unhumanly slaughtered by their brother Christians. Instead of Christianizing mankind, the wars of religion have done more to modify religion and make it respectable, than religion has to promote civilization.

While Jews and Christians glory in being the only true worshippers of God, they have done more to disgrace the name of religion by their horrible persecutions and bloodshed through bigotry on account of it than any other people. Ancient Gaul is filled with the remains of every nation, with an exception to the requirements of its people, without fighting about it, acted more consistent with divine inspiration than the arrogant and self-righteous Jews and Christians in contending about creeds, and damning all sects but themselves. It is through the natural growth of humanity that ministers of the gospel are now becoming more divinely inspired in their general teachings than Moses was when he ordered his accretions (Num. 31:17, Deut. 20:18) or than Paul when he expressed his willingness to have even an angel from heaven cursed, who preached a gospel not in accordance with the truth which he openly condemned Peter, Gal. 2: 11. Inspiration improves with the cosmopolitan growth of the age. Mankind is learning to acquiesce in the sentiment of Peter, that God is no respecter of persons, Acts 10: 34.

M. D. CRAVAN.

F. Ellen Burr writes: Thanks for duplicate copies I have received several times of late. I always send them where they will do good. "Wateksa Wonder" was a wonder in good earnest. Your paper is a rich mine of spiritual treasures. I am a rich mine of spiritual treasures. I hope we shall have some more of the Hollis-Billing séances; that was an attractive column. I hope your success will continue as brightly in the future as during the past year.

Samuel Lyndall writes: We cannot do without the JOURNAL for it brings light, hope and comfort to our hearts. How many stricken hearts are gladdened by the weekly visits of the dear old JOURNAL, spreading the gospel of truth, and bringing us nearer to the dear angels who have passed from our earthly life.

Thelby ministers have lately left the orthodox Congregational Church and joined other denominations. Thirteen were received by the Episcopalian, twelve by the Unitarian, one each by the Reformed (Dutch) and Universalist, while two remain independent, and one is classed as "Radical."

O. S. Foster writes: I congratulate you on the determined purpose you have evinced to purify the mediumistic ranks. If we make any advance, let it be so achieved that no stain will rest on its advocates and workers.

Miss A. Hosmer writes: I like the JOURNAL. I can't do without it; it is so honest. May you ever prosper, and climb upward and onward.

They who disbelieve in virtue because man has never been found perfect, might as reasonably deny the sun because it is not always noon.—Augustine Here.







Continued from First Page. ly dispelling the dark clouds of bigotry and the terrific storms of persecution for opinion's sake.

Who shall say that this state of things will not result in more equitable commercial and political relations than the world has ever before known?

In an age which Walter Scott designated as "destitute of faith, and terrified at its own skepticism," Modern Spiritualism appeared to show science that there are more things in heaven and earth than are dreamed of in her material philosophy.

These things Spiritualism has undoubtedly demonstrated, by facts and phenomena far more numerous and varied than those which preceded the discovery and application of steam or electricity.

What is more rational than a faith founded as this is, upon actual knowledge, and what is more sublime than a contemplation of the infinite possibilities which cluster in every human soul?

By showing man, through phenomena which are palpable to his outward senses, that this is but his rudimentary state of existence; that whatever growth in intellect, in love, in wisdom, he attains here, he will carry with him to the Spirit-world.

But how does it render practical aid in the culture of these three departments of man's spiritual nature? Please be more specific, say you.

Not contented here, she embraces every object in creation—animate or inanimate,—and standing there with uncovered brow, our love reverently worships the undefinable infinite whose love animates and permeates all.

the practical features of Modern Spiritualism as an aid to the progress of man in his present stage of development, and in an age which made its advent possible.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY-ONE.] The thinkers and seers at all the ages have been laid under contribution in this Series.

To define is to limit, and God is unlimited. The power including all, and yet transcending all, cannot be defined.

A universe in which there was no moral order and no moral orderer,—how would even eternal life be clouded in such an absence!

God seems to have placed men here to strive after him, if happily they might find him, albeit he is not far from any one of them.

And to Love God is to pursue our highest ideals of goodness. God is purity; and to be pure in thought and act, is to love God.

Reverence, love, meekness, contrition, and obedience,—these conditions having taken place, God enters the prepared soul, whispers his secret, imparts knowledge and conviction.

The unity and spirituality of the Divine Nature; the nearness and the power of the spirit realms; the tarnishing effect of sin; the brotherhood of men, the Fatherhood of God, and the eternal progress of humanity in other stages of being—these were the grand ideas of Christ, and these are what Spiritualism teaches.

Human nature demands a revelation and gets one; and the one gotten will ever correspond to the height and extent of the demand.

And remember this: not he who rejecting all belief in God and immortality, yet leads a pure and noble life,—but he, who accepting those beliefs, yet conducts himself as if there was no absolute standard of goodness and of right, no retributive justice, no future life, and as if he could steep his soul in sin and wrong with impunity,—he is the practical atheist.

Blest are the pure in heart, For they shall see our God, The secret of the Lord is theirs, Their soul is his abode.

God doth himself impart, And for his temple and his throne Doth choose the pure in heart.

Eternity is not, as men believe, Before and after an endless line; No, 'tis a circle, infinitely great, All the circumference with creations thronged; God at the centre dwells, beholding all.

And as we move in the eternal round, The finite portion which alone we see Behind us is the Past; what lies before We call the Future.

Mysterious Night! when our first parent knew Thee from report divine and heard thy name, Did he not tremble for his lovely frame, This glorious canopy of light and blue?

That to such countless orbs thou mad'st us blind! Why do we then shun death with anxious strife? If light can thus deceive, wherefore not life?

Light of the blind, and strength of the weak; yes, also light of those that see, and strength of the strong; hearken unto our souls as they cry to thee out of the depths.

To all men thou hast given existence of thy own free love. If some appear to us more neglected, or more unworthy than others, hast thou not places, contrivances, and worlds enough, where, by a single transplantation, thou canst indemnify a thousand fold?

Forgetting thee, we turn our minds from the noblest objects of thought; falling in love to thee, we are separated from infinite loveliness; from the only substantial and sufficient source of joy.

Forever with the Lord; Amen! so let it be! Life from the dead is in that word, 'Tis immortality.

Bless and sanctify our souls, O Lord, and drive out from them all that is displeasing in thy sight; so that they may become thy habitation and show forth thy brightness.

Extract from a Lecture on Improved Religion.

BY CHARLES ELLIS.

Miracle of conception can no longer stand in the way. Nature operates by laws and not by whims. Each little babe that blesses a mother's heart, has something of the best of nature in it, and is here by virtue of the natural law of generation, just as Jesus was, if he ever came at all.

Whatever help we are to get from "saviors," must come through their unquestionable humanity! We shall call no man Lord and Master; the day of monarchical religion has gone by, I trust, forever.

What is there in the life and history of theology that would have made our present civilization? How long would it have taken theology to build our railroads? How long would it have taken theology to catch and tame and harness the lightning? Franklin was a rationalist. How long would it have taken Rev. Joseph Cook to cork the lightning in a bottle? Franklin went into the field with his kite and his jar to attempt the demonstration of a new idea.

waited, not knowing but that he might be a victim to his own curiosity. It was a daring, heroic deed! Cook would have gone upon his knees and prayed to God to bring a little lightning down, put it into a good, strong bottle, cork it up securely, carry it to the gentleman's study, put it behind the door where it wouldn't hurt him if it went off, and then tell him what he might do with it towards establishing the telegraph and telephone!

Theology holds woman down as a nurse for the church. Rationalism set the brains of man to work for humanity, and the sewing-machine is one result, a lever of industry, that has brought more wealth, leisure, freedom, sunlight and joy into the world for woman, than all the theology that has ever existed, has done.

Theology teaches man to worship God, and leave industry and wealth alone. It teaches him that he can take nothing with him when he goes into that next life, and therefore, his sole duty is to love God and serve him so well here that he will admit his worshiper to heaven hereafter.

Why, we would run back to barbarism; Midianites would be butchered again, and again would innocent virgins be given to brutal priests in the name of God; all sorts of pious Davids would be killing all sorts of military Uriahs, to get their handsome wives; the sanctity of marriage would go into the gutter, and Brigham Young's successor would become God's high priest; the human race would become a few wandering, thieving, murdering tribes; the popular dress would become a scanty fig-leaf, civilization would dwindle to a promiscuous camp-meeting, and the civilized world would shrink to an old worm-eaten orchard, wherein the snake would once more rise superior to man, were we to run after, adopt and follow out the examples of theology!

Excellent Test.

John Southard, Pontiac, Mich., the venerable old Spiritualistic pioneer of that place, being now in the eighty-second year of his earthly pilgrimage, writes that his son Joseph A. Southard, left his home on the 10th of November, 1858, since which time, he has been wholly unable to gain any intelligence from him although untiring in his efforts in that direction—until now, unsolicited by any one in mortal life, he comes through brother J. V. Mansfield with a communication to his father, in which he gives the information that he is in Spirit-life, where he is joyously associating with his beloved kindred, who had passed on before him—giving the correct names of five, of whom Mr. Mansfield could have had no possible knowledge.

Oh, I'm happy and rejoicing At the tidings from my boy, Hearing that he is progressing, Gives me wonderful peace and joy!

Yes, he says, among the angels In that blessed land above, With the radiant, pure evangelists Learning wisdom, truth and love!

Through our noble Brother Mansfield Comes he from his spirit home, With the loved ones of his kindred Who had gone beyond the tomb.

Comes to tell me of a mansion Being builded over there, With its glorious surroundings That his father is to share.

Tells me how he waits to meet me, When I cross that grand old sea; How the angel choir will greet me With their songs of victory.

How he waits to bear me upward, To that radiant land of light, On that ever shining pathway, With the sons of God in white.

A writer in the London Spiritualist speaks of the following strange manifestations:

"I have casually visited the Hackney Psychological Society, and have heard rappings, and have seen a table of ordinary size move in a most unaccountable manner in the daylight. But stranger than all, I called on the secretary last Sunday, and when he and I sat alone in the kitchen, discs of light, about the size of a dinner plate, of different degrees of luminosity, seemingly emerged from an old straw hat hanging on the wall, and floated several feet from it. I watched numbers of them; no sooner did one disappear than it was succeeded by others. When the secretary was absent the manifestations continued. I should think they bore some relation to the hat, because when I took that down, during the short time I had afterwards to stay, I did not observe any more lights. This latter result is not conclusive, and if it were, it does not account for so strange a phenomenon in daylight."

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