

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 used 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 face to the storm :

Earth had not blossoms enough for our dead, So all unadorned she went down the dark way,

But the angels had woven fresh flowers for her head

From the opulent gardens she walks in to day. CHORUS:-

zetimes I think that the glory of heaven

lessly present its claims to the attention of those who have not yet recognized its withs. 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 commun-ion between the two worlds possible? Sec-ond, 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 affrming 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 prin-ciples of rewards and punishment in opera-tion there, and of the powers and capabili-ties of the disembodied spirits, as no one on earth possesses. Hence I venture to assert earth possesses. Hence I venture to assert that no one is justified in denying the pos-sibility of spirit communion, and shall take such communion for granted. And what I assume to be possible, appears to me to be highly probable. Venture assuments aolo, various be urged in favor of its probability; in the first place it may be inferred from the char-acter of God. God is a being of infinite love acter 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 im-mutable laws. I infer the probability of spirit communion, from the interest which the departed must still feel in those left be-hind. Our friends have passed away prosshind. Our friends have passed away, cross-ed 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 friends are still as brotherly, sisterly and friendly as ever. Death makes no differ-ence whatever in their feelings; but every good principle and noble quality they pos-sessed here, is carried over and intensified there, and whenever an overtunity is 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 unreason-able, and is unworthy of a God. The ortho-dox heaven is as fabulous as the orthodox hell. I can not conceive that the righteous are spending their time in selfish enjoy-ment, and are indifferent to those left behind, singing songs, bowing before the shrine—performing a ceaseless round of de-votions. 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 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 re-turn. 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 Chris-tian friends. What do we know about it? Without the knowledge derived from Mod-ern Spiritualism, our knowledge of the Spir-it-world would be limited in the extreme. Perhaps our Christian friends may reply that the Bible supplies a knowledge of it. 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 merement to the world to come from anazer at the note 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 methods of rewards and punishment, and what little is furnished on the latter point, seems to be erroneous. Indeed, 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 ful-ler knowledge of what is to be our eternal

his necessities demanded it. The full noontide blaze of light was not experienced in the early morning of human history. Go back to olden times and we find that man possessed but little knowledge upon this subject—little more than glimp-ses; 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 unfoldment—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 im-partially and carefully, can fail to observe entire book. No one reating that book im-partially and carefully, can fail to observe that the New Testament is vastly in ad-vance of the Old, in the presentation of spiritual truths. If we find the law of gradual unfoldment 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 since the Biole 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 contain-ed, within the lids of that book? I do not think so. The same law of progressive de-velopment has continued in operation, and we may have in this age a continuence of the same spiritual unfoldment, 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 unfoldment 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 for spirit communication 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 vis ited 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 argu ments. Materialism has spread rapidly within the last generation; it is spreading still; it dogmatically denies the existence of the spirit ual 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 distin-guishes 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, why not? In spite all? I think not. If not, why not? In spite of the numerous agents employed by the churches to arrest the progress of mata-terialism, 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 scien-tific materialism, and stamp it out of exist-ence, what is to be done? The skeptic asks the Christian for proof that man has a soul and that he is unmortal: he does not want and that he is immortal; he does not want mere dogmatic assertion, but something logical and satisfactory, in the shape of evi I Ical and satisfactory, in the shape of evi-dence. The arguments grounded on intui-tion, hope, aspiration, the general belief in immortality, man's intellectual capabilities, the alleged death-bed presentiments of infi-dels, the authority of the church and the Bible, fail to satisfy his judgment. He asks for proof—for demonstration of immortali-ty which the Christian cannot give and ty which the Christian cannot give; and hence he remains a skeptic. The Christian hence he remains a supplet. The christian says God has spoken, and settled the ques-tion of immortality; the skeptic declares his willingness to how to the voice of God when he sees evidence of his having spo-ken; but the authority of the church is not willingness that mount sufficient on that point. But, says the Christian, "We have a rec ord in Scripture of the appearance of angel ic beings; we have a few cases of departed human beings returning; this is the evi-dence you require, and it is furnished in the Bible." The skeptic replice, "If such events

fore you once more, and will give you un-mistakable proofs of their continued existence." In the necessity for stronger evi-dence of a future state, then, than ortho-doxy 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 of two kinds: presumptive and direct. The first consists in such facts as these: Spiritu-alism 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 conti-nent, 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 paryaded all classes 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, sci-entists, theologians, philosophers and the monarch on his throne. Another presumptive evidence of its Another presumptive evalence 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! What, Spiritualism never been exposed! The skep-tic says, "I have heard and read of scores of exposures, the thing has been completely 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, preach-ed 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, hav-ing 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 began their investigations prejudiced against it, and hoping to find good grounds for exposing it, and yet were convinced of its truth in spite of their unfa-vorable manyscaping is another strong vorable 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 con-vinced 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 identifving 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 supposi-tion of collusion unfounded. Those witness-es, moreover, are rapidly increasing in num-ber; and the direct testimony of so many compatent witnesses is surply of competent witnesses, is surely of great weight. I therefore press the claims of Spiritualism upon the attention of the skep-, 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 phe-nomena; even the skeptic admits them. If you deny the spiritual origin of these phe-nomena, there still remains something that you must seek some other cause for. The Spiritualist believes that if you will attempt 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 up-on such phenomena as Spiritualism furnish-es. It is utterly unscientific to ignore a close of facts so wall attested. And what 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 solve

"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 here-of confesses himself to be very much grati-fied and encouraged to find that this age has at length arrived at that stage in the 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 guage of nature, in-stead of blindly following the dictum of gray old Authority, and credulously gaping and swallowing his nauseous boluses, with ne'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 *Individualism*, 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 ma-terial nature. Being ourself, 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 for-mer 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 aliment 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 dragzing 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 ef-fected by our spiritual healers, are now so rected by our spiritual heaters, are now so numerous, and are daily being so multi-plied, that we need only to refer to them to establish their fact; and thus present irre-fragible proof of at least one practical bene-fit which humanity is deriving from this modern outgrowth of Spiritualism. But her beneficient mission to man's material nature does not stap here. She seeks to her beneficient mission to man's material nature does not stop here. She seeks to eradicate the causes of physical wretched-ness, by acquainting her disciples with a knowledge of the laws of health, and by in-spiring 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 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 superstitionist to priest and shrine, now the one is rarely en-tered, and the services of the other seldom f 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 as-pirations, loving deeds and wise counsels; our partner therein, not as a convenience, your partner therein, not as a convenience, 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 unpredudied eye, to dramme the various systems of re-ligion and philesophy scient these . This examination, and this flow to face commun-ion with foreign parts, is slowly but sure-contrast on This ?.....

Hangs like a veil, thickly spangled with stars, Between us, obscuring a thought of me even. With gossamer foldings and goldenest 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 Whose evergreen banks lie beyond death's dark

CHORUS:-

#### THE ROSTRUM.

Spiritualism, its Character and Claims to Investigation.

#### (Reported 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 a revengeful being, but in filial confidence as our heavenly Father. We approach thee in child-like simplicity and trust, and be-seech thee to extend thy light to us, enable-ing us to realize the presence of spirit pow-er. Oh, strengthen those resolves that are often made broken and renewed. May often made, broken and renewed. May those good spirits who have passed on be-fore, 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 wit-ness. We thank thee for all the privileges and blessings vouchasted to us. May we fully appreciate them, and turn them to good account. May thy beneficent counten-ance 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 gion across the ocean [Austrana], party 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 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 consistent-ly do so then, I asked, being isnorant 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—of that I was fully convinced. I left the aburch in consequence, and have left the church in consequence, and have since devoted myself to the advecacy of its

claims in Australia. Bpiritualism has become the leading ques-tion of the age. From a very small begin-

Continued on Mahin Paus



THE PROBLEM OF EVIL AND MOBAL RESPONSI-BILITY.

### BY SELDEN J. FINNEY. COONTINUED.

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 intnitive 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 Harmonial 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 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 erimes." 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 ten dencies 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 fail 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 spheres 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, resson as you please. But then this other consideration follows: We have no sbled hell, situated in the earth or somewhere else; nobody knows its latitude or longitude; no demon kindling its eternal fires, gloating over the cracking 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 engermed 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 conscious. ness--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 JOUENAL, as a fine medium, meric 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 Septem-ber, 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 alter 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 an-gels 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:

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 ac-cordance with the laws of the State of Illinois, by vir-tue of the power in me vested as a minister of the gos-nal of life I do manage you man and wife pel 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, Caim in the dawn are floating, And mingling into one; That dewy morning cloud is blest, 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 eddles 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 bridals, 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 conwhich 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 num-ber 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 Spirit-ualism here where he lived, and preached what he now knows to have been errors. Who will heed his ad-monitions? 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-to see 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 misspent, 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 er roneous 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 they take need to the words of auvice coming from, of through, mediums of any class. They are wise in their own conceits, and puffed up. Now what shall be their 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, out-side of your family, than I do. I bid you good night. ANDREWS.

OCTOBER 19, 1878.

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 Ald.

Recognizing both the universal demands made upon the charity of the people of the North, and the generous responses 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-respect, self-dependence, and saved to usefulness and vir-tue. 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 county 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 hu-man 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

(S1 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, vegeta-bles, flour, eggs, butter, lard, meat, corn meal, buckwheat, canned goods, sowing 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 BOYNTON 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 VENERABLE CO-WORKER:--To address you on the subject nearest my heart at this time, and as my high-est 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 im-portant 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 vitlated blood. No

THE MARRIAGE ALTAR. Sacred, sacred is thy name! Holy altar lit by flame! Springing pure from love divine; Round thee now we rev'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 twinc. 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 Bilver," 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 lovely. Oh, soil not its holiness by impure thoughts, nor blight its fair growth by light words or sensual actions. But rever-ently 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 dews of peace, diffusing its fragrance of happiness and in its divine union with wisdom, bearing the celestial fruit of har-

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

#### MABRIAGE PLEDGE:

#### 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 them-selves in the habiliments of the pure sinless clime 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 plously, yet I am not in the uprightly and plously, 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 in. habitant 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 high abolies to welcome me to my new calstence, and to tell me of how happy they are. All seem so spir-itual 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 Methodiststill, in one respect better than when on earth, for when I say I am now holding inter-course 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 sub jects crased from my mind. I can now say that I must work out my own salvation. I see the necessity for MABBIAGE PLEDGE: By this act of joining hands, you do take upon your-selves the relation of husband and wife, and solemnly than 1 could possibly have been until my spirit eyes

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 sipping salt-water, and placing the palm of the hands in it, or rubbing the hands and entire person in dry salt, prevents the sperms from en-tering or breeding their vermin in the blood of 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 diseas

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 pa-tient by any kind of moderate bath, without applying the usual alterative 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 rec ord for future generations.

Third. To prevent its external spread, fire should be kindled in all the infected neighborhoods, and even where there is danger of infection, the more inflammable material burned and the more explosive the elements used, the greater success will result. The greater the concussions 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 nuga-tory their power of motion, therefore, the wave cur-rents has no power to carry them about and scatter the seeds of death.

Remember, 1 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 laws, 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. Heand his work were praised highly by some speakers at the Watkins convention. I shall not join in such praise. He is a freelover 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 G. B. STEBBINS. VICE. Truly yours,



**OCTOBER 19, 1878.** 

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Our Young Lolks.

#### THE SUNBEAM FAIRIES.

#### BY HUDSON TUTTLE.

Who are the Fairy Folks? My dear little children, they are tiny beings who are invisi-ble to our eyes, yet wonderfully active and faithful in doing. They of the sunbeams have most to do, and the rapidity with which they move is scarcely believable. When a ray of light starts from the sun, mounted by one of these Fairies, it is only eight minutes in leaping the gulf of ninety-two millions of miles to the earth. Why, they could go around the earth before you could think they had started.

"Oh," said our Willie, his countenance radiant with delight, "how I wish I were a Fairy! I'd take a trip to the moon before breakfast, or just run once and toast grandma's bread at the sun."

The Fairy Folks have no time to play. I assure you.

"I'd call that play," said Mary, "moving on a ray of light faster than a meteor. It makes my hair stand up just to think of it!"

It may be play riding out over the grand abyss which separates the suns and worlds of space, but when the Fairies land on the coast of the earth, they have to go to work. "To work?" exclaimed all the children.

Aye, to work. "These little atomies you can't see at all, go to work?"

Just like strong men. and they are as strong as giants, and the most perfect art-ists. Yesterday, we all admired the rainbow which spanned the eastern sky like a crown of flowers cultured from the garden of light. I did not tell you then how the sunbeam Fairies painted it there on the drops of falling rain. They dipped their pencils into the sun itself for their colors, and made a zone, like a pathway of flowers. And this is only the beginning of their task They have tiny hammers made of light, and forceps made of heat, and forges blown by electricity, and presses made of magnetism, and they build the leaves of grass, they force the sap up the stems of the tall forest trees; they ham-mer the atoms of oxygen out of the carbonic acid gas, and with the carbon that remains they build up the vegetable structures; they beat on the leaf which trembles in the breeze, and out of the elements fabricate the starch and out of the elements fabricate the station and sugar which forms the grain from which our food is prepared. They press open the flowers, and with exquisitely fine brushes, lay on the delicate tints of color. All the landscape they paint in spring with emerald, with sober tints in summer, and fantastically with gold and carmine in the autumn

time. "Then these Fairy Folks make the grass grow and the flowers blossom !" said Willie. "You said, papa, only yesterday that no one

could tell how a violet bloomed." So I did, and it is not telling how, when I say the Fairles do it, for who knows how they work? I can tell you that they can take their hammers of light and beat on the dark earth, until the violet sends up its tiny plant. Then they can seize with their forceps of heat the atoms of the elements and with their hammers beat them into place. They are much quicker than the blacksmith who strikes twice in a minute, for they can make many blows in a second. They strike so fast that the blows of their hammers not so large as the tiniest mote floating in the sunbeam, accomplish what even the great steam hammer of a hundred tons cannot do, they tear the elements apart, and press them into new forms. They lay these on the edges of the leaf, and forge them there with electricity. They pour magnetism into the plant, and it draws to itself the atoms it most needs. When the blossom expands, they paint it with the hue of the clear sky, or dash it with a streak of sunset, and yet this dear netted child of all their labor, in humility conceals its modest head in the grass, and always appeals to us with a mute surprise. "I shall never pick a violet again without thinking of these little folks, and how griev-ed they must be to see their labor thus ruth-

smallest loaf than quarrel for the larger ones, will obtain far richer blessings than even if money were baked into the loaf. Go home now, and greet your good mother very kindly from me"

Recently a girl thirteen years old was dy-ing. Lifting her eyes towards the ceiling, she said, sortly: "Lift me higher, lift me higher!" Her parents raised her up with pil-lows, but she faintly said: "No, not that; but there!" again looking earnestly towards heaven, whither her happy soul flew a few moments later moments later.

THE REASON .- A mother was hugging and kissing a four year old, when she ex-claimed, "Charley, what makes you so sweet ?"

Charley thought a moment, and having been taught that he was made out of dust of the ground, replied with a rosy smile-

"I think, mother, God must have put a little thugar in the dust, don't you?"

### October Magazines not before Mentioned.

The Popular Science Monthly. (D. Apple-ton & Co., New York.) Contents: The Geo-logical History of New York Island and Har bor, by Prof. J. S. Newberry (illustrated); Education as a Science. V. The Emotions in Education, by Prof. Alexander Bain, LL. D.; The Progress of Anthropology, by Prof. T. H. Huxley; Monera, and the Problem of Life. 111. The Physical Phase of the Prob-lem, by Edmund Montgomery, M. D.; Elec-tricity in Thunder-storms, by Elisha Foote; Consciousness under Chloroform, by Her-bert Scensor, Wellwighter of the Conserver bert Spencer; Hallucinations of the Senses, bert Spencer; mandemations of the Senses, by Dr. Henry Maudsley; Yellow Fever, by Roger S. Tracy, M. D.; Bird or Reptile— Which? by Henry O. Forbes; The Planet Vulcan, by Prof. Daniel Kirkwood; The Genesis of Disinterested Benevolence, by Paul Friedmann; Sketch of Claude Bern-ard (With Portrait); Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Popular Science Monthly Supplement. (D. Appleton & Co. New York City.) Contents: The Course of Nature: Address before the American Association, by Prof. Simon Newcomb. President; Inaugural Ad-dress before the British Association, by W. dress before the British Association, by W. Spottiswoode, M.A., F. R. S., LL. D., D. C. L., President; Selling the Soul, by R. H. Horne; The New Principle of Industry, by Geo. J. Holyoake; Dreams and Realities, by Aeslie Stephen; The Sun's Corona- and his Spots, by Richard A. Proctor; Parasites and their Development, by A. Wilson; The Public Career and Personal Character of Francis Bacon, by James Rowley; Hypnotism, by G. J. Romanes; "Bruce." the Manchester. Fire Horse, by A. Tozer, chief fire-station, Manchester; Brief Notes.

The Garden, published quarterly by B. J. Elliot & Co., Pittsburgh, Pennsylvania has just come to hand, and is full of information to those who are interested in Horticulture. Price twenty-five cents per year.

Items of Interest-Genis of Wit and Wisdom.

DEOFPING CORN.

'Squire,

Little Katie went out with the grave old

(" Who was he ?" Child, he was your grand-

OF MAN MORALLY. He is bound to do right because right; to

be just because just; and the more intense-ly he labors for the good of others, the nearer does he approach the angels he, as a Spiritualist, seeks to imitate.

MARRIAGE being the foundation of the family and society is more than a simple contract, more than a sacrament. In the contract, more than a sacrament. In the light of Spiritualism, it not only exerts a controlling influence over earthly life, but the ages of future existence. Its indeterm-inable consequences, duties and obligations, should be accepted with knowledge and full understanding. Nature points to its mono-gamic form, the union of one man and one women as its truthful expression and on the woman.as its truthful expression, and on the purity with which this relation is maintained, depends not only the integrity of the in-dividual life, but of the family and the State.

MEDIUMSHIP is not a special favor bestow ed, but is a common inheritance of all ages, and all races of mankind. It depends on physical organization, but its quality and purity are the result of moral and intellectual character. The contact with the lower grades of spirits results in obsession, crime. and unspeakable folly; while with the higher results in the grand inspirations of thought which furnish the bread of life to weary souls. These results directly depend on the medium's conduct of life-his real life of which this is but a shadow.

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ed they inust be to see their moor onus run-lessly disturbed," said Mary. "Its all play," cried Willie, "all just play, and I wish I'd been a fairy instead of a boy. I should have the fun of building flowers, painting rainbows, and seeing to things generally.

But these Fairies have duties not so pleasant. When a sunbeam goes out from the sun, one has to go with it, and these beams go straight out, and many do not come to the earth, but go on into space. I have heard that some of these have traveled several hundred thousand years before landing on the coast of any world, and then were so feeble they could never hope to return. Such journeys are not pleasant, for space is dark and much colder than our winter, and the stars flash by so rapidly they cannot be seen, and the poor Fairy does not know where it is going, or if it will ever alight anywhere. "Oh, I see through your Fairy tale," cried Mary, "you have intensely interested us in these people, who really are only the sunheams.

Well I have personated the sunbeams, which are my Fairy Folks, more wonderful than any you can read of in northern story, and I hope the interest thus excited will lead you to the study of the sunbeams.

#### A Little Loaf.

Once, when there was a famine throughout the land, a rich man sent for the twenty poorest children in the town to come to his house, and said to them: "In the basket there is a little loaf for each of you. Take it, and come back to me every day at the same hour till the good God sends us better times."

Eagerly did the hungry children fall upon Eagerly did the hungry children fall upon the basket, and quarreled and struggled for the bread, because each wished to have the best and largest; at last they went away without having even thanked the old gen-tleman. But Gretchen, a poorly, but neatly dressed little maiden, remained standing modestly in the distance: then she took the modestly in the distance; then she took the smallest loaf which alone was left in the basket, gratefully kissed the rich gentleman's hand, and went quickly home.

Next day the children were just as HI-behaved, and the poor timid Gretchen receiv. ed this time a loaf which was scarcely half the size of the others. But when she came home and her sick mother cut the lost open, many new silver pieces of money fell rat-tling and shining out of it.

The mother was not a little slarmed, and said: "Take the money at once back to the good gentleman, for it certainly got into the dough by accident. Be quick, Gretchen ! be quickf

But when the little girl came to the rich man and gave him her mother's message, he said, kindly: "No, no, my child, it was no mistake. I had the silver put into the smallest losf to reward you. Remain always as contented, peaceable, self-denying and grateful. She who would rather take the

sire.) To the furrowed field in the dewy morn "Now sing," said he, "as you drop the corn, One for the blackbird, one for the crow, One for the cut-worm, and two to grow."

Crow and blackbird came fluttering 'round, The cut-worm wriggled beneath the ground, As five smooth kernels, every time, Little Ratie dropped, with the sing-song

rhyme, "One for the blackbird, one for the crow,

One for the cut-worm, and two to grow."

The old 'Squire covered the grain with soil, "Now see," he said, "they will have their spoil-That's sure, but still we shall have our share,

If you always count, as you drop with care, "One for the blackbird, one for the crow, One for the cut-worm, and two to grow."

When the kernels sprout and the green

blades grow, The crow and blackbird and cut-worm know, And wo for the cornfield in harvest days; Unless little Katie in planting says, "One for the blackbird, one for the crow, One for the cut-worm, and two to grow."

Thus do we plant with our older hands In wider fields and o'er broader lands-Since for good seed sown by land or sea,

In the air or earth a foe may be-"One for the blackbird, one for the crow, One for the cut-worm, and two to grow.'

The "two to grow!" That's all I ask As the seed time brings me my planting

task. I know who leads to the furrowed field; As He wills I plant, at His will shall yield "One for the blackbird, one for the crow. One for the cut-worm, and two to grow."

THE THREE RULES. What is the lowest rule of human con-

duct? The Iron rule. What is the next higher rule? The Silver

rule. What is the highest rule? The Golden rule.

What is the Iron rule? Evil for evil. What is the Silver rule? Good for good. What is the Golden rule? Good for evil. Why do you consider the Iron rule the lowest? Because it is the expression of the animal faculties of the mind, and the law of brutes and savages.

Why is the Silver rule better? Because it is the Golden rule one-half expressed.

Why is the Golden rule the highest and the best? Because it is the essence of our spiritual perceptions of right; and flowing from the highest faculties of our nature, must be the best guide in the conduct of life.

We hear it asked if doctrinal zeal can, in this country, be fanned into war. I answer, mix it with state matters, and see. Show me a people, whether Catholic or Protestant, who persistently shut their eyes and cars to free discussions and candid investigation -who see no good, no honesty, and no reli-gion outside the picket lines of their own church-who are so destitute of moral sense as to base their regard and respect for their fellow-man upon the doctrine he professes, rather than upon the solid substratum of character he is known to possess, and I will show you people who carry perpetual war in their hearts.--Clarke.

"Now (then, state your case," said a De-troit lawyer, as he put a five-dollar bill away in his vest pocket. "Well," began his client, "suppose a man living next door his client, "suppose a man living next door wants to put up a bern right up against my line, coming within two feet of my house?" "He can't do it, sir-can't do any such thing," replied the lawyer. "But I want to put my barn right up against his line," remarked the client. "Ohli-ah-yes, I see. Well, sir, go right shead and put up your barn there. All the law in the case is on your side."

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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. In the last number of the North American Review, six writers representing that number of leading denominations, have each contributed an article on this subject, in which some of them have seemed to use language, as Johnson said, to conceal ideas; while others, begging the question, have labored to show that the prophets and apostles were inspired by the divine spirit, and under that influence were in a condition in which it was impossible to err. The Rev. Dr. Hedge, however, takes a more sensible view of the matter as follows:

"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 sup nose that their views and conceptions were blown into them, much less the propositions which express those views were dictated to them from without. They were full of divine spirit, and from the fullness of that spirit they thought and wrote. They were not mere passive media of divine influence, but active participators of, and co-operators with it. Their writings are the genuine natural products of the human mind, but of mind stimu-lated and informed by a higher life. \* \* Inspiration must not be confounded with infinit bility. The ides has been greatly projudiced by that confusion. A writing may be inspired with-out being in every particular theoretically and scientifically true. The will, the sentiments, the moral nature, may be inspired; there may even be an inspired vision of great general truths, without that perfect illumination of the understanding which insures a thorough discomment and entire freedom from error in all the details of the sub ject, and in matters incidental to the general theme. \* \* \* In a word, inspiration is tele scopic not microscopic, creative not critical; it sees, beyond ordinary minds, the truth in gross, but not in all the details." 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 domonstrated 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. The question of infallibility is thus disposed of, as we have demonstrated that we have the fallible human mind in its earth-bound conditions on the one hand, and the developing human spirit in some of its ever-varying stages of progression on the other. 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 foroed 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 inflowing 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 infilled 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 adddress delivered in New York, he took for his subject "The spiritual faculties of many". He claimed that the tri-umphs of the glories of what man's splitual powers have achieved 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.

# Spiritualism a Roligion and Science.

Webster gives the following:

"1. 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 réwards and punishments, and in man's accountableness to God; and also true Godiness or piety of life with the practice of moral duties.

"2. 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 prairles who pays homage to the Great Spirit, the devout churchman, who believes in the Trinity-the Father, Son and Holy Ghost, or the sincere worshipers 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. Caste, 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 determin-The Indian, however, from his belief, for mulates an entirely different spirit home or heaven, and one, too, in accordance with his nature. When he passes to spirit-life, he exposts to be ushered into a magnificent country. The grand old forest, with its maiestic 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 cance, 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, somery, government and occupation of those residing there. Its description of hell is expressed in no vague terms; in the Iliad, Tartarus is set forth as a place

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 lettingwas 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.

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 scances, 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.

Forenau, 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 Gravés, 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

#### 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 influence. 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

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

God.

# The Broad-guage Church.

At Bloomington, Illinois, the Broadguage 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.

orthodox religion must evolve some idea of its locality, somery, government and occupation of those residing there. Its description of hell is expressed in no vague terms; in the Iliad, Tartarus is set forth as a place as far below Hades as heaven is above the

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successfully.

Speaking of a late lecture by Prof. J. R. Buchanan, the Newark (New Jersey) *Even*ing 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 fall 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 emergetic member of the committee exposed it as the Professor's wife, Bishop made about \$600 by the show. When will propie learn to let such mountebanks alone?



**OCTOBER 19, 1878.** 

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### 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 resi dences 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, Mus. E. L. Saxov.

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," (Lep-zig Brockhaus, 1878) that it has since July 25th, 1878 been in the hands of the booksell er, 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 onesided 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 decisiveness 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 Guidenstubbe's "Positive Pneumatology."

The Sycamore, Illinois, daily Free Press says Dr. J. K. Bailey spoke in that city to a cood 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 pagesrich in fact and philosophy."

#### Press Notices of Recent Publications.

A neat pamphlet of eighty pages. entitled "Spiritism," is received at this 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 vigor-ous and polished language, and a valuable accession to spiritual literature. It treats of spirit, man, matter, space and time.— Watseka 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 abilicy psychological subjects. It discusses the soul or philosophy of Spiritualism, and is dedicated to the clear-head-ed 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.-Osceola Sentinel.

"The Ethics of Spiritualism; A System of Moral Philosophy Founded on Evolution

Tuosz 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. 6 Portland St., Boston, Mass. 25-7-10

MAGNET C HEALER-Mrs. Clara A. Robinson, of 925 Wabash Avenue, treats all forms of Chronic Diseases, by direct application to the nerve-centres; curing often, where medicine fails Treat-ments given, either at her own parlors or at pa-tient's residence. Will also diagnose disease for parties at a distance who will enclose lock of hair. Foe, \$2.00, and state age, sex, and leading symp-toms. Send for Circular. 25 6-13

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. Ez. amines 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. Rogens, the celebrated magnetic heal. er and practical physician, cures all chronic dis-eases with his vitalized and magnetized remedies. Also magnetized letters and paper; 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. Uan-cers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence.

The Vital Lung Healer, prepared and magnet. ized by Dr. Rogers, is au unfailing remedy for all diseases of the throat and lungs, tubercular con-sumption, etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milau, Erie county, Ohio. 24-21tf

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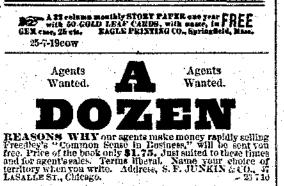
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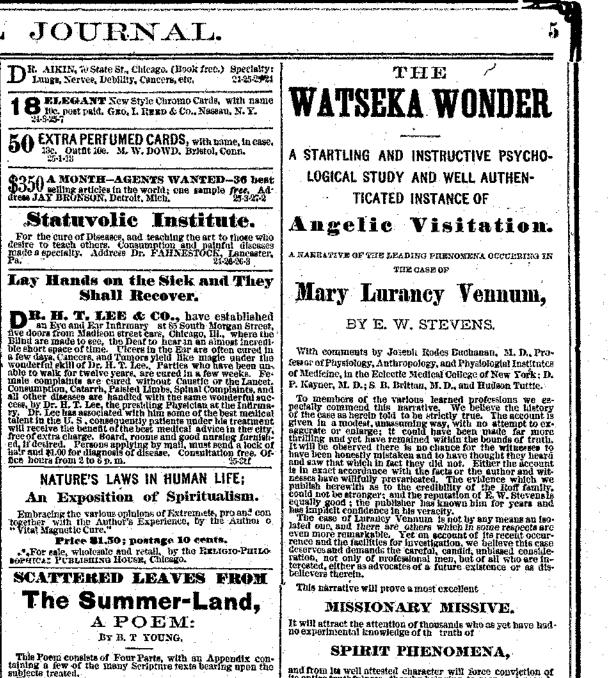
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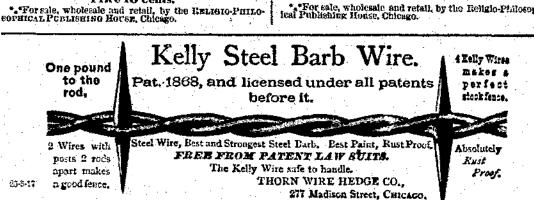
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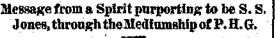
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MY DEAR SIR.-I once promised to write you a communication through the medium, "P. H.G.;" but have failed on three attempts through lack of favorable conditions. You may be assured that I am deeply interested in you, and in the JOURNAL, which occupied 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 res-pond 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 relapse, 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 thrill with joy, and am-ply repay you for the hard fought battle which it will be yours to fight, ere victory over wrong shall usher in the days of puri-te measured true harminess ty, peace and true happiness.

#### The Boston Herald says:

Not long ago the London Spiritualist de-voted many pages to elucidating the the-ory 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 of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L.A. Ed-minster. The Doctor comes from the East, with testimonials from some of the leading people of which he lately delivered, speaks as follows of chemistry:

"Chemistry stands on its merits, and if its merits had not been greater than its offi-cial 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 whom they have placed at the head of the cruel and incredible system which Cai-vin formalized, it would go the way of other outgrown and tentative systems of relig-ion, and be swept out of human belief."

and the Continuity of Man's Existence Beyond the Grave." The book considers man in all his relations, present and future, aswell 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 RELIGIC-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 Sotices.

DR. PRICE'S Cream Baking Powder is used in

the families of the most careful and sagacious

J. V. MANSFIELD, Test Medium-answers seal-ed letters, at No. 61 West 42d street, corner Sixth

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or chronic also areas. Dr. Britten has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professional advice should enclose Five Dol-lars. 92,93,95,95

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that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fur 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 na-ture to throw of disease. These desirous of treat-ment will find the Doctor at his residence, 579

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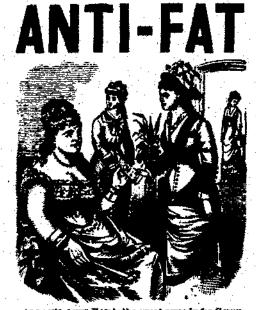
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# Poices from the People.

#### SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### "Them Yankee Blankits.

WHERE SUFFERING AND BROTHERLY KINDNESS BROUGHT HEARTS TOGETHER IN LOVE. Yes, Join, I was down that at Memphis A.workin' around at the boats, A.beavin' o' cotton with emph'sis An' a loadin' her onter the floats. I was comin' away from ole Texas, Whar I went, you know, arter the wah-'Bout it now I'll make no reflexes, But wait till I git ter long taw.

Well, while I was down that the fever, As yollar an' pizon as sin, Broke ont; an' if yon'll believe her. Wharever she hit she struck in! It didn't take long in the hatchin', It jes' fa'rly bred in the air, Till a hosspitel camp wern't a patchin' An' we'd plenty o' corpses to spare.

I volunteer'd then with the Howards-I thought that my duty was clear-An' I did'nt look back'ards, but for'ards, An' went ter my work 'lthout fear. One day, howsomever, she got me As quick as the shot of a gan, An' they toted 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 drugger he poundid and pestl'd, But he didn't get up the right food, "No blankits nor ice in the city!"— I her'd 'em say that from my bed— An' some cried: "Oh, God! who'll take pity On the dying that soon'll be dead?"

Next day, howsomever, the doctor Come in with a smile on his brow: "Old boy, jest as yet we haln't knocked her." Said he, "but we'll do for her now!" Fer, you see, John, them folks ter the Nor' ward Hed heard us afore we called twice, An' they'd sent us a full cargo forward Of them much-needed blaukits an' ice!

Well, brother, I've been mighty solid Agin Yankees, yer know, since the wah, An'agin reconstruction' was stolid, Not kearin' for Kongress ner law; But, John, I got onder the kiver, That God blessed gift o' the Yanks, An' it sav'd me from fordin' "the river," An' I'm prayin' 'em oceans o' thanks!

I tell yer, old boy, that's er streak in us Old Rebels an' Yanks thet is warm—
It's er brotherly love thet 'll speak in us An' fetch us together in storm:
We may suarl about "oigger and francheese," But whenever ther's sufferin' afoot,
The two trees 'll unite in the branchees The same as they do at the root! —Sam W. Small, in Atlanta Constitution.

# Psychometrical Contagion.

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

That the genera or species of the three great kingdoms of nature possess, have exerted, and do exert, an influence of a soothing or disagreeale character, varying with the constitution of the individual, has long been known and regarded as a fact thoroughly substantiated. But until the investigations connected with the subject of spirit. communion, 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 skilled in these laws and principles can 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, I believe, 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 neuralgia, 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 to deliver a discourse in such a condition I thought was an utter impossibility. How-ever, I brought will to work, and with the sustaining influence of a friend, managed to reach the hall. Suffice it to say that my duties were per-formed to the satisfaction of the sudience. Mr. envison magnetized my head, removed neuralgic pains therefrom, but the aching of my limbs re-mained until the Tuesday morning, when I felt restoreð On the Monday I wrote out the report of Sun-day evening's meeting, which when I had done, I went home to seek relief. As stated above, my complaint left me under care and treatment, and I complaint left me under care and treatment, and I had almost forgotten my short illness. The medi-um contained a report of my address, and a copy was sent to a lady fify miles from London, who had never heard of my sickness. As soon as she read the report of Sunday's meeting she was at-tacked with the same symptoms as I had been la-boring under. Laying the paper down, she thought to herself, "What a bad state of body I must be in!" but no sooner had she faid the paper aside than the pains left her, nor dif she experience them when she read other parts of the same num-ber. On again attempting to read, the same disber. On again attempting to read, the same dis-tressing influences seemed to take possession of her. The medium was put to one side and not no. ticed further that day, but the next morning, on turning to the center of the journal, she read that I had been ill, and wrote to us 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 peculiar mat-ter which had been emitted from me ir my suffering condition, and that she was not aware that I had been ill. From this I am led to suppose that this osychometric influence is retained even by the words employed in transmitting thoughts. Had the manuscript been sent to the lady here mentioned, I could with greater case have under-stood the nature of the infection, 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 these are the facts plainly and briefly related, and the only apology I have to make for their appear-ance in this place, is their peculiar mature and character. To some persons certain positions of the arms and legs have an isjurious effect upon those in their company; others are affected even by a flower. Amatus Lusitanus relates the other of a monk who fainted whenever he beheld a rose, and never quitted his cell when that flower was and never quitted his cell when that flower was blooming, and we are told that the cardinals Sar-dons and Graffa, and a Venetian nobieman of the family of Barbaragia, had all the same trouble-some habit. Greiry, the composer, could not en-dure the scent of this queen of flowers, neither could Anne of Austria; the sight of it was too much for Lady Hengaps, making hours to flower Hizabeth, indeed, Sir Keneim Dirby records that her check became bilstered when some one laid a while rose upon it as also slept. A violet was a thing of horror to the Princess Lamballe. Scaliger mentions one of his relations who always fainted on beholding a Hiy. Tassy was an abomination to an Earl of Barrymore, and a soldier otherwise vailant endugh flod without shame from a sprig of rue. Henri III. could never sit in a room whave there was a cut; neither could the Dure of Schom. there was a cut; neither could the Duite of Schom-berg; and a gentleman at the Court of the Empe-ror Ferdinend used to bleed appionsly at the nose whenever be beard a cat maw.

### Extracts of Leiters from a Spiritualist to an Orthodox. BY J. F. 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 beneficiarles of the God-murder, where was the efficacy of the leath? 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 elmiers of four years of age. 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 than you can prove the contrary, that there is no hope for him and millions like him, except in the gospel (good tidings) of cternal damination.

You ask if all mediums have to be put to sleep. No. A great many mediums are conscious, many more are semi-conscious, and still more are totally unconscions 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 tinctured with the mind of the medium. Some sensitives are easily put 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 word of others in the one instance, why not in the second instance?

Dr. M., the spirit 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, however, is passed, although the day of modern 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 give you 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 marvelous works about us, as they do in 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 imsgination only. How few of the plous can substantiate their claim 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 Spiritualists believe, healing by the laying-on of hands, the gift of tongues, the discernment of spirits, etc. 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 unfortunately more like him 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, or men after God's own heart; for they, of all modern men, imitate the burs of Abraham. Lot. Sciomon. David etc.

lives of Abraham, Lot, Solomon, David, etc. 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; different nations have had a different God or Gods. I believe in but one, not three. I believe his attributes are compounded more of love and wisdom than of spiritu il vengeauce. The latter virtue some people attribute to their God, because they themselves have more of the quality in themscives than of the virtues of love and mercy. We make God just what our own natures dictate; ence 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 and division. 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 be shart and to look forward, not backward; just as they have discovered they have gone forward. My experience, 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 as methading are the time, nor the medium. This is as perfectly proven as that I am now writing to you on the type-writer. Many spirits have been disappointed on their birth into spirit-life to discover that they could not do as they pleased, and he 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 anticipatng 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 psalm singers, tickling his vanity forever. No; there is just as much variety there as here. It takes one a long time to change, even when there are no hindrances.

any! Remember, I am holier than thou, and more willing to give advice than to receive it; 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. Hifting up your 'eyes in hell, and seeing me in heaven, rejoicing 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 ont 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. No subject too sacred for discussion. 2. No beliefs on any subject should subject

those who entortain 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

Church and the State, such as the Liberal League aims to secure. 4. The untrammeled 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 be-

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 past.

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.

b) the number and a persition.
12. Systems of religion are neither revelations nor invention of priests, but the result of ages of speculation and imagination, of hopes and fears.
13. Morality is the science of human relations.
14 depends in no way for its sanction or its authority on the supernatural.

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

supplication, fasting and prayer. 15. This life is worthy of our best efforts, and its interests and enjoyments should not be subordiaated to the fancied interests and enjoyments of any other world—real or imagined. 16. The old theories that at birth the mind is

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 predispositions.

tudes or predispositions. 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 human body and all its functions is 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 require scientific knowledge and conscientious. ness 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 discountenanced, and that educated, worthy and discreet persons only, be encouraged in the field of reform. 20. Monogamic marriage is the highest and no. blest relation that has obtained between the sex-es, and its destruction and the substitution therefor of any kind of promisculty would be most calamitons, 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 22. In regard to life, that it has a physical basis, and has appeared on the globe in a manner as natural as the cooling of the globe, and has been developed into all the variety and complexity seen in the organic world to day, by entirely non-miraculous causes and natural processes. 23. In regard to adaptations of Nature, that they are eternal, such is 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 ad. insted to their environment.

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

#### DR. GARDNER REVIEWED FROM A SPIRITUAL STAND-FOINT.

To the Rev. Dr. Gardner, Pustor of the First Baptiet

Church, Clentand, Ohio, DEAN 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 see you 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 sources of communication, whereas at present it is applied to that class of persons who form the connecting link or source of inter-communication between mundape and Spirit-life.

cation between 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 unconsclously) upon the spiritual platform, 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 character 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 fickle, changeable, capricious being, 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 that is, to substitute disembodied human spirits, 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 no doubt perceive that I am a Spiritualist. As a general thing people of my belief are hated, despised and ridicnied by their Christian neighbors, all of which we can afford to meet with a smile of complaisancy, as our faith depends not "upon the letter which killeth," but the result of absolute knowledge, and in the language of the great medium on the cross, can say, "Father, forgive them, for "through ignorance and bilindness" they know not what they do."

ter which killeth," but the result of absolute, knowledge, and in the language of the great me-dium on the cross, can say, "Father, forgive them, for "through ignorance and blindness" they know not what they do." With the light which Spiritualism has brought into the world, I can now read the Bible under-standingly, whereas, before it was a scaled book, or rather a book of absurdities, contradictions and falsehoods, and in this respect I have seen nothing to change my mind, as no commentaries, anoloto change my mind, as no commentaries, apolo gles or interpretations, can relieve it from the charges above named. That a book containing so little of good to humanity, should have been so many centuries an object of veneration, or obtain-ed 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 benevolent, independent liberal portion of community, to see the fetters which for ages past have enslaved the human understandings, 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 blind and incomprehensible as the dogmas and theories it values attempts to inculcate. To my understanding, the Bible is 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 por-tion of the globe known as Judea or the Holy Land. Men were inspired then the same as now, but the source of inspiration not being understood, has been the result of untold misery to the race. The powers, sbilities, 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. Hence 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 emo-tion, and the spiritual nature. And to this fact, that is to the imperfection of the human media must be attributed everything that seems to be inconsistent, or partial, or contradictory, or insuffi-cient in the divine revelation. In view of the foregoing remarks you may nat-urally ask, what motive or object I had in address-ing this letter. It is this: I would respectfully ask if you regard the Bible, as a whole, the word of God, written by his direct inspiration, or has it come to us colored and finctured by human me-dia? Is it not possible that all communications purporting to have come from the Almighty, are more or less the reflection of disembodied human spirits? Can you reconcile and harmonize the character and attributes of Deity as set forth in the Old Testament with the divine character which invests and characterizes the same unchangeable being throughout the New 1

#### Woman's Work.

OCTOBER 19, 1878.

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 Scashore 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 unostentationally and successfully all summer, in accordance with the plans of its foundress. The house has been filled to its fallest capacity, and there are always numbers of applicants waiting their turn. The happy inmates pass their time bathing in the surf, playing croquet, etc.

**Harriet Hosmer**—Miss Harriet Hosmer has been yielding to a chosen few at Martin Colnaghi's galleries, a glimpse of her statue, "The Pompeiau 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. Starret conducts "The Home" department of the St. Louis *Evening Post*, and Mrs. Lilian Whiting has charge of a department entitled "The Tea Table," in the St. Louis *Dispatch*. Mrs. R. A. Larimer is assistant editor of the Lawrenceburg Press.

Florence Nightingale.—The famous Florence Nightingale ranks light as second only in importance to the sick to fresh air, and save in her "Notes on Hospitals:" "Direct sanlight, 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. Windowblinds can always moderate the light of a light ward, but the gloom of dark wards is irremediable. We can 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, M. D., of Des Molnes, 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 achools of the District of Columbia for 1875-6, we find the following item: "Assistants in grammar schools average per year, male, \$1,000; women, \$425." 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, \$35.25. Maine pays her male teachers \$35.45 per month; her female teachers \$17.04. The Seminole Indians pay their male teachers \$50 and their women teachers \$26. The Choctaws pay men and women a like, \$26 per month.—General Eadon'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. Notperceptible beneficial result followed the assumed divine revelation and superficial system of worship instituted by Moses; but a succession of wars, unsurpassed in savage life for 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 ten years," 2 chron., 14:1. When not in conflict with

Can any of our readers afford any intelligibles on the nature of these experiences? I notice in the morning papers that a church in Connecticut has made many children eign their names to a pledge that they'll become Christiane, and stay so. Intelligent religion that! But a great many grown persons get other people to do their thinking for them, and pay 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 carried himself with him finto his new home, with his memory of the expression he used to employ while preaching in this sphere. I noticed when he'spoke it, that he made quite a partie immediately after it, as if considering that he had used an expression, the meaning of which he **iff** not dimself appreciate in his new light, but have followed him into his waking moments; and supposing he meant 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 Spirityalism in her He, 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 praclice of prayer, do you think if I should pray for your conversion, that it would do any good, any more than the petifions offered up by the safe and aved 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 discomflure 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, says your money for the absent beathen, and see the world coming over to your side in swarms; for the mass will at once accept that faith and practice which proves the defeat of their enomies and the security of themselves. Some religionists are so unselfish, and seem to say: "Feeling my own security, let me beg you to fise 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 --but you must fly any way, no matter from what. Tou musu't see what it is; only believe there 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 now know about it. When from the pit prepared for the devil, and—you, where there is weaping and wailing and guashing of teeth,—if you have

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, only as it is affected by our consciousness. 25. That all efforts to know "the thing itself"

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 exploration and discovery.

28. That our influence endures with the race; that all 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 encyclopædla, recently pur-chased for the British museum at a cost of \$7,500, is volumnious indeed. There are 5,020 volumes all told. The Emperor Kang-he was a great admirer of ancient literature, and was deeply grieved to perceive that extensive corruptions were every. where creeping into the texts that were repro-duced. To put a stop to this he determined to gather together in one authoritative work the entire mass of Chinese literature from the earliest time until his own day, A learned commission was ap-pointed 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 for forty years, and before it was fully completed the wise old monarch died, leaving the execution of his great design to Yung Ching, his successor, who signalized his accession by dismissing the missionaries as a daugerous and trait. orous set. 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 proessed 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 5020 volumes. The subjects are classified under six headings, under which are arranged writings re-lating to the neaven, the earth, mathind, inanimate nature, philosophy and political econony.

#### Montour, Iows, Camp Meeting.

Our camp meeting has come and gone. We had fine wrather, afair attendance themst two days, and a large attendance on Saturday and Sunday. We consider it a success, both mancially and in general interest. Our speakers ware days Warren, of Waterloo, a sound old veteran in the cause; also Mr. M. Wheat, recently of Council Hinffs. Mr. Wheat was considered generally as an interesting speaker. He was also accompanied by his wife, who delighted the audience with her beautiful musical talent. I, as one of the speakers, contributed my mite on the occasion. Silas Arthur, the remarkable musical medium and clairvoyant, has created quite a general interest here. Our state convention, on account of sickness of officere and shortness of notice, adjourned without doing any permanent business until the mext meeting of the convention. O. H. GODFERT. D. A. EDDY. Cleveland, Ohio, Dec. 21st, 1877.

Thos. Dickle writes: Go on with the good work, Bro. Bundy. You surely will be sustained

**Daniel Bonchli** writes: I think the Jour-NAL is worthy of efficient support; its candid and honest impartiality commends itself to every one.

Wm. Thorp writes: We like the JOURNAL and your system of conducting it-principally for the good morel effect it must have on the community.

Mrs. Mary Emrich writes: I like the Jour. NAL better than any other paper I ever read. I think it is getting better all the time. I like the way you are dealing with false mediums. Go on, Brother Bundy; I hope all good angels will aid you in your work.

L. W. Gitchell writes: Your fearless condemnstion of wrong, wherever found, and bold advocacy of truth, compell me, as a lover of mental freedom, to assist in the dissemination of liberal thought by continuing my subscription for the JODENAL.

N. W. Babcock writes: I have not read any book or publication in any paper, that I think equals the "Watseka Wonder" for a missionary work. I am well pleased with your style in the publication of the JOURNAL. I trust a complete separation may be the result and Spiritualism stand foremost where it should. and will ere long.

W.J. Meyer writes: I congratulate you on the noble stand you have taken, and think all true Spiritualiste, God and the angel-world, will sustain you in the endeavor to purify Spiritualism. I believe the JOURNAL is the only truly fearless and independent paper published in the United States. When will the political press of the country have seuse enough to perceive that it will pay he edit a an independent journal? Echo answers, When?

G. H. Greer writes as follows from Battle Creek, Mich.: Having been sailing on the ocam of Time, i at last find myself at this point. The good work is going on, although at times it seems as if the fores of human right and intellectual freedom would prevail against us. I san meeting with good success, considering the circumstances, My meetings at this point have been well attended. Your valuable paper is a welcome guest in many of the families of this city, and the great good you are doing, can only be computed when the present years shall have grown heary with age. Fight on, Brother, there are imprisoned souls too numerous for you to think of rest until the prison bars of religious ignorance and intelerance are broken.

years." 2 chron, 13:1. "When not in connect with other nations, they would occasionally instigate a fight among themselves. Five hundred thousand chosen meu 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 entailed 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 cotemporary; Mahometan and Buddhistie nations. Those 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 religions, and commenced by Christians; who, when not in hostility with others, would institute war among themselves. Even so late as the seventcenth century, a bloody religious war, depopulating portions of central Europe, raged at intervals for thirty years (from 1618 to 1648), when even women who took refuge in churches were unhumsuly slaughtered by their brother Christians. Instead of Christendom making any advance in civilization after the downfall of Fagan Rome and suppression of Grecian literature, a retrogression into barbarism which characterized a long period of history known as the "dark ages," was the sad result. Not until science came to her aid, did she show any signs of enlightemment. [Hence civilization has done more to modify religion and make it respectable, than religion has to promote civilization.

ligion has to promote civilization. While Jews and Christians glory in being the only true worshipers 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 Gentiles, by declaring every mational religion to be an adaptation to the requirements of its people, without fighting about it, acted more consistent with divine inspiration than the arrogant and selfrighteous Jews and Christians in contending about creeds, and damning all sects but themseves. 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 atrocities; (Num. 31:17, Deut, 20:16) or than Paul when he expressed his willingness to have even an angel from heaven cursed, who preached a gospel different from his-and for 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.

F. Elless Haurs writes: Thanks for duplicate copies I have received several times of late. I always send them where they will do good. That "Watseks Wonder" was a wonder in good earnest. Your paper is a rich mine of spiritual treasures. I seat myself to its perusal with genuine satisfaction. I hope we shall have some more of the Hollis-Billing scauces; that was an attractive column. I hope your success will continue as brightly in the future as during the past year.

Samuel Lydiard 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 angel friends who have passed from our earthly sight.

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

**O.S. Poston** 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. Homster writes: Ilike the JOURNAL. I can't do without it; it is so honest. May you ever prosper, and climb upward and onward.

They who disbelievelts virtue because man has never been tound perfect, might as reasonably deny the ana because it is not always noon.-...dw. gurius Hars.

Events are only the shells of ideas; and often it is the finent thought of ages that is crystallized in a moment by the stroke of a pan or the point of a bayonet.—Chapin.







Continued from First Page,

ly dispelling the dark clouds of bigotry and the terrific storms of persecution for opinion's sake. And by showing each selfasserted infallible system that it has many errors of its own, and much truth to learn from others which it now denounces as infidel or heathen, Spiritualism is ushering ing in an era of brotherhood among men and showing them that God is the universal, and not the partial Parent they so long have deemed him.

Who shall say that this state of things will not result in more equitable commer-cial and political relations than the world has ever before known? Here, then, is Spiritualism working a practical benefit to mankind, and that on a grand, a gigantic scale. But what of the deeper, —the spiritual por-tion of man's nature? says one.

In an age which Walter Scott designated as "destitute of faith, and terrified at its own skepticism," Modern Spiritualism ap-peared to show science that there be more peared to show science that there be more things in heaven and earth than are dream-ed of in her material philosophy;--that ma-terial things are but the transitory, the evanescent expressions of spiritual princi-ples, forming, decomposing, reforming, in-forming and impelling them,--that thought is not a product of the brain, but that brain is only a medium through which the ideas of the inmost aprit are imperfectly mirideas of the inmost spirit are imperfectly mir-rored in thoughts;--that the physical man is but the transitory expression to the outer world, of the immortal spiritual entity dwelling within,—that this entity, this in-dividualized intelligence, ceases not with three-score years and ten, but ceases never.

These things Spiritualism has undoubted-ly demonstrated, by facts and phenomena far more numerous and varied than those which preceded the discovery and applica-tion of steam or electricity. While it has destroyed, or materially aided in the de-struction of the old driveling faith in tradition and authority, it has erected a sublime, a rational faith in immortality and the real-ities of the human spirit's future home. 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 to be ever more and more awakened into conscious possession, as in endless progression it walks the star-paved paths of infinity?

By showing man, through phenomena which are palpable to his outward senses, that this is but his rudimental state of existence; that whatever growth in intellect, in love, in wisdom, he attains here, he will carry with him to the Spirit-world; that all attainments aside from these are transitory, evanescent and utterly worthless, except in so far as they may administer to these:--we say by all this, to a material age, in a material way, Spiritualism offers the strongest incentive which can be conceived to the wise culture and harmonious

growth of a pure spirituality in man. "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. By pointing him from ar-bitrary creeds and the various bibles of the past, to eternal principles and the divine book of nature in which he dwells, and of which he is a portion; it changes his sleepy reverence for authority into an enthusiast ic reverence for truth, and a happy, tireless, never-ending search for her discovery. Thus, instead of inordinately cultivating and solely exercising the one faculty of memory in conning any one record (Bible) of inspiration and religious outgrowth of the past, it calls into action his comparison in examining all these, and his causality in exploring the reasons for the various impulses which have produced them. Then the earnest and the delightful study of the book of nature, which Spiritualism spreads before him as the only infallible word of God. calls into active operation all his per-ceptive and reflective faculties, and supplies a normal aliment which conduces to their harmonious growth as nothing else can. Thus is the entire mentality of man's spiritual nature ministered unto; the love por-tion thereof is also almost infinitely enlarged and glornously gratified by this same study. But this is not all: the delightful, the rational, the holy communion with those whom death has rendered sacred unto us, gives practical aid to the pure growth of all the finer sensibilities of our love nature, and we depart therefrom with a determination to be henceforth more faithful in our duties to the living. Having received the impetus, our love nature expands even beyond friends and kindred, until in her out-stretched arms, behold the whole human racel "Wide and more wide the overflowings of the mind, She takes every creature in of every kind." Not contented here, she embraces every object in creation—animate or inanimate, and standing there with uncovered brow, our love reverently worships the undefina ble infinite whose love animates and permeates all. And her thank-offering is rendered to the universal Father and Mother not in words but in high thoughts, noble aspirations, pure lives, and loving deeds to others. Ev-ery true Spiritualist has learned that knowledge alone of nature's laws, is not sufficient to enable him to obey them. To do this, his wisdom is required. For instance, the drunk-ard knows what a terrible curse is the use of spirituous liquor to him, but his wisdom is not strong enough to overcome the perni-cious habit. No other system of religion and clous naoit. No other system of religion and philosophy so tends to strengthen and unfold the wisdom faculties as does philosophical Spiritualism; or, as it has been aptly term-ed, the Hara onial Philosophy. And it abco-lutely demonstrates the utter failacy of all missions structure schemes by about vicarious atonement schemes, by showing that "they are untrue in theory, impossible in practice, and fatal in their results." Thus by showing man his own individual respons-ibility, it first awakens in him a desire to avoid infringing nature's law-physical, or-ganic, and moral-and then points out the way to cultivate his wisdom faculties so that he may have the strength to obey. And as every bump which the stumbling infant receives, but serves to educate it to avoid the stumbling-block, so every physical pain and spiritual sorrow. Spiritualism teaches us to apply to the refinement of our natures, and the growth of our wisdom: to the end that the growth of our wisdom; to the end that health and happiness may be the "ever-heal-ing concomitants" of our eternsi progres-sion. Instead of impotent prayer (\*) and cer-emonies to remove or avert suffering, Spir-itualism counsels us to employ our wisdom in ascertaining, removing and avoiding the causes thereof. By leading us forth to view the external symbols of the infinite in the illimitable universe around us by changing illimitable universe around us, by changing our reverence for myths into a reverence for principles. and by admonishing us to endeavor to comprehend the universal scope of these divine essences of the Infinite All Spiritualism supplies nature's own aliment for the growth of our wisdom nature, that it may guide us in the narrow way, which is Personal Harmony, and into the straight gate, which is Pure Reason.

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

Oh, then benign philosophy! Thou fruit of a tree which hath been nourished from time immemorial; whose ripening days are being tenderly watched by the good and wise of earth and spirit spheres and spirit of earth and spirit spheres! may mankind continue to partake of thy rich nourishment till the "means of grace" shall no longer consist of mythical mummeries, but of loving and wise efforts to elevate the downtrodden; to instruct youth; to bring about more equitable industrial relations in the several pursuits of man; to purge existing governments; to reform creed-born religions; and to bring the harmony of truth on the whole earth?" Warsaw, Ills.

See Poeble's " Around the World"; Jas, Freeman Clarko's "Ten Great Religious"; Tuitle's "Christ Idea in History"; Stebbin's "Bible of the Ages," etc., etc.

**DEVOTIONAL SPIRITUALISM.** 

#### Being Short Sunday Exercises for Spiritualists.

#### [NUMBER TWENTY-ONE.]

The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorae it all.—ED. JOURNAL.

To define is to limit, and God is unlimited. The power including all, and yet trans-cending all, cannot be defined. The Being that explains all cannot be explained. Call God the Moral Order of the universe. or call him the power, not ourselves, that makes for righteousness, or call him the distorted image of man's own fantasy, reflected back upon himself,—and you do not alter the su-preme fact, that the Cause of causes can be nothing less than divine; that God is the Lord.

A universe in which there was no moral order and no moral orderer,-how would even eternal life be clouded in such an absence! The finite without the Infinite-the dependent without the Absolute-the in. quiring without the Omniscient-what a blank for all orders of intelligent and aspir-

ing beings would that be! 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. The primal condition upon which the Divine Spirit is revealed to man is love. These things are "prepared for them that love him."

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. God is love, and to love men until private attachments expand into a charity that embraces all, that is to love God. God is truth. and to live a true, brave, real life, that is to love God. Nothing can be love to God. which does not shape itself into obedience to the soul's highest conceptions of duty, of

honor, and of justice to all. "To love the Lord," says Swedenborg, does not mean, among the angels, to love him as to person, but to love the goodness ine that the Lord is with those who merely praise him; he is with those who do his commandments, and thus perform uses. To love what is good and true is to leve the Lord." Reverence, love, meekness, contrition, and obedience, --these conditions having taken place, God enters the prepared soul, whispers his secret, imparts knowledge and conviction. This is natural religion. And so far as it affirms and exemplifies absolute and spiritual truths, Christianity itself is a natural religion. 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 cor-respond to the height and extent of the demand. Through every great and thoughtful mind, through poets and sages, through seers and Messiahs, through men and through spirits, through lisping infancy and venerable age, God speaks, proportioning his truths to the receptivity of the seeker after the good and true. Much is uncertain; some things at least are clear. Whatever else may be wrong, it must be right to be pure and faithful; to be just and tender, merciful and honest; to love others and to deny one's self; to shrink with a noble disdam from all that is treacherous, mean, fraudulent and tyrannical; from the betrayal of a trust, or the abuse of a too hasty but ingenuous confidence. Make the life true, and then you will put yourself in the attitude for belief; not perhaps a belief in creeds, but a belief in the absoluteness of goodness, the divine sancti-ty of justice, the beauty of holiness, the almightiness of love, a belief in salvation through a noble life and the building up of a noble character. 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 athetst. Speculative belief in im-mortality-nay, the sufficient knowledge which Spiritualists have-is as nothing in comparison with character-with a pure life—an earnest aspiration after the good and true—and resolve to be faithful to one's own high ideals, whether life end in anni-hilation, or in the bestitude of the celestial spheres. Better than sovereignly, better than go-ing to heaven, better than kordship over worlds, is the reward of the first step in holiness. The belief that makes a man just, honorable, sincere, charitable, diligent in all good works—that is the only belief that has a relish of salvation in it.

And as we move in the sternal round, The finite portion which alone we see Behind us is the Past; what lies before We call the Future. But to him who dwells Far at the centre equally remote From every point of the circumference, Both are alike—the Future and the Past!

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? Yet 'neath a curtain of translucent dew, Bathed in the rays of the great setting flame, Hesperus with the host of heaven came, And lo! creation widened in man's view. Who could have thought such darkness lay concealed

Within thy beams, O sun! or who could find, Whilst fly, and leaf, and insect stood reveal-

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?

#### · PRAYER.

Light of the blind, and strength of the weak; yea, also light of those that see, and strength of the strong; hearken unto our souls as they cry to thee out of the depths. That thou mayest guide us in the way of truth and right. O Lord, we would clasp thy hand with all the roots of our hearts. thy hand with all the roots or our nearts. We have erred because from thy light we have withdrawn ourselves. We have stum-bled because to thy strength we did not look. Save us from mistaking our poor self-will for thy inspiration; save us from all low and sordid motives; from every ignoble wish; from all Pharasaical contempt for others; from all self-complacency and self-eralization; from blootry, injustice and exaltation; from bigotry, injustice ;and nride.

To all men thon 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? Save us, Infinite Spirit, from the blasphemous notion of a hell of torment, in a universe which is thine. Help us to learn that God is the Lord; that his loving kind-ness never faileth, and that our poor con-

ness never faileth, and that our poor con-ceptions fall infinitely short of his infinite bounty, his unimaginable resources. Forgetting thee, we turn our minds from the noblest objects of thought; failing in love to thee, we are separated from infinite loveliness; from the only substantial and sufficient source of joy. Be with us, Lord, we beseech thee, in all the activities of this life. With thy grace assisting, may we think and do right. Lead our beloved in the way of peace, of righteousness, and all spiritual growth. Forgive us our sins; prospiritual growth. Forgive us our sins; pro-tect us against all evil influences; prepare us for the life to come. Amen.

HYMN.

- Forever with the Lord;
- Amen! so let it be! Life from the dead is in that word, "Tis immortality.
- Here in the body pent, Absent from him I roam,
- Yet nightly pitch my moving tent A day's march nearer home.

waited, not knowing but that he might be a victim to his own curiosity. It was a dar-ing, 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! And no one needs to be told of the result of the reverend gentleman's supposed solicitation. With no other experimenter, the lightning would have been yet uncaught, and would have been still looked upon as the dash of God's anger darting across the skies.

The first of these men was a rationalist; the second was a theologian. The one work-ed, the other prayed. The one was a mannothing less. The other was a priest-nothing more.

How long would it have taken theology to come to the poor sewing woman with the blessing of machinery, to take from her worn ingers the burden of that endless seam that made her life a painful existence upon the points of needles, that entered her heart as often as they did the fabric upon which she toiled P which she toiled?

Theology the friend of woman? It is false! 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.

How long would it have taken theology to make the steam engine, and apply it to in-dustry, where it does more work to-day than the muscles of all the workmen in the world ?

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. According to theology, the inventors, the discoverers, the men of genius and the leaders of industry, the promoters of civilization and human happiness, are all going to hell, while the idle, praying drones of the world are all going to heaven, to make eter-nity hideous with blood-and-fire doggerel of Dr. Watt's Hymns!

Look to theology for examples-indeed 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 popu-lar dress would become a scanty fig-leaf, civilization would dwindle to a promiscu-ous 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!

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# INTERESTING EVIDENCE.

Dr. D. A. Loomis, late assistant surgeon U. S. A. and professor of obstetrics and diseases of women and children, St. Louis, Mo., has written the follow-

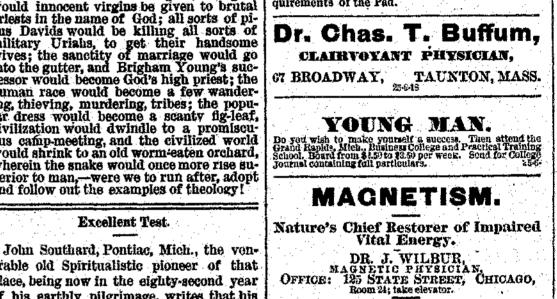
ing: GENTLEMEN-The Pad is a success. I have giv-en its workings a personal inspection and I ind that it merits my professional sanction. It acts kindly, safely and effectively, and comes the near-est to a universal panaces of anything I know in medicine. The principle upon which it acts is as old as Hippocrates himself, and the only wonder is that the medical profession has not been simpliis that the medical profession has not been simpli-fied and made of some practical use to anffering humanity. I especially recommend the Pad in all majorial affections, and to chronic diseases of the various organs it is invaluable.

Unicago, Ill., Sept. 6, 1878. Capt. L. Guthrle, master of the schooner "Simp-son," said: "I had a severe attack of fever and ague which hung to me for months. I also suffered greatly from bronchitis accompanied with an alarming cough. I obtained a Holman Liver Pad and wors it according to directions. I am entirely cured and now enjoy excellent health. All praise is due to the Holman Pad, I have recommended dozens with marvelous results.

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TESTIMONIAL.

OCTOBER 19 1878.

Thus have we feebly portrayed some of

RECITATIONS.

Blest are the pure in heart,

For they shall see our God, The secret of the Lord is theirs, Their soul is his abode.

Still to the lowly soul 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 us, an endless line; No, 'tis a circle, infinitely great, All the circumference with creations thronged:

God at the centre dwells, beholding all.

rathers house on high Home of my soul! how near.

- At times, to faith's foresceing eye, Thy golden gates appear! Yet clouds will intervene,
- And all my prospect files; Like Noah's dove, I flit between Rough seas and stormy skies.
- Anon the clouds depart, The wind and waters cease;
- While sweetly o'er my gladdened heart Expands the bow of peace.

INVOCATION.

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. Comfort and guide thy erring children. May thy kingdom come, and thy will be done and may a love stronger than fear impel us to thee evermore. Amen.

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. "God" is not needed where law acts, and it is "blasphemy" to ascribe such miraculous performances to him. Myth must no longer blind our eyes to the beauty that dwells in the order and sequence of things.

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 monarchial religion has gone by,I trust.forever. We cannot depute our liberties. Vicarious endowment is as impossible as vicarious atonement. So far as we blindly give ourselves to the control of an other, even if he be a priest, a creed or a Lord and savior, so far do we violate natural law. We are answerable only to the laws of the universe. "To find Jesus," is to find slavery, mental stagnation and dry rot of the brain. And there is a great deal of cremist brain. And there is a great deal of cranial punk in the orthodox world! The true revealers of the truth, the life and the way, are ideas; the true Deity is ideality. This is everywhere practically admitted save in matters of religion. . . It won't do to sit down and say, "We can't go beyond the light of example." Example is always of the past. Our work is always in the futhe past. Our work is always in the fu-ture. We can't go back to yesterday. The men who in past times did the greatest deeds, were men who looked forward, not back. They forget the past, and made them-selves living forces in the present, and when they passed away, the light of their great-ness streamed on down through the passing ages. We may light our torches at their fires, but should then move on. We need not to follow examples so much as to make them. What is there we should do? Do it them. What is there we should do? Do it our own way, not caring whether another has done so before or not. What is there in the life and history of

theology that would have made our present civilization? How long would it have tacivilization? How long would it have ta-ken 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. The dark clouds hung heavy and threatening above him. The wild fire dushed uncontrolled across the sky. Franklin flew his kite, and

erable 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 19th of November, 1856, 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. Mr. Southard asks: "If Mr. Mansfield could possibly have guessed five times, and guessed perfectly right every time?" Nay, verily is the emphatic reply,-and he gives expression to his exceeding joy in the following verse, which, though not perfect in rythm or measure, yet expresses the joy which many have experienced : Oh, I'm happy and rejoicing

At the tidings from my boy, Hearing that he is progressing, Gives me wonderous peace and joy!

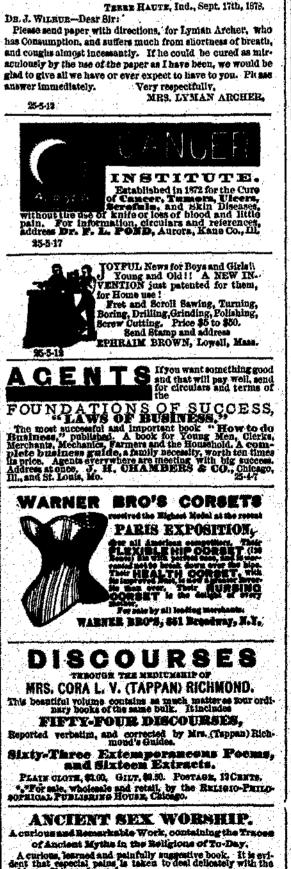
Yes, he says, among the angels In that blessed land above, With the radiant, pure evangels. Learning wiedom, truth and love!

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 dayin a most unaccountation manner in the day-light. 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 de-grees 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 mani-festations 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.'



of Ancient Myths in the Religious of To-Day, A curious, learned and painfully suggestive book. It is evi-dent that especial pains is taken to deal delicately with the subject.—Chicago Journal. Abother curious and remarkable work. It gives, most in-clify, the origins of the symbol of the cross, founded, as is war, in the sacient working of the macaline same organs. It is not, periose, but subject is inventioned, as in the mature, and one and curious, it will prove of great interact.—The mature, Seaker. TO pp., 26 illustrations, 12mo., paper, 50 cents, "To pp., 26 illustrations in retail, by the Restaura-Pare

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