Eruth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Joks a Bearing.

VOL. XXVI.

JNO. C. BUNDY, EDITOR.

CHICAGO, MAY 24, 1879.

\$3.15 IN ADVANCE. SINGLE COPIES RIGHT CENTS.

NO. 12

THE PHILOSOPHY OF DEATH.

A Notable Discourse at Hartford, Ct., by Prof. Wm. Denton. .

Death a Universal Blessing-What Would Happen, Without Death-Amazing Facts in Psychometry-The Birth of a Spirit, Clairvoyantly Described.

Mrs. Hemans tells us that

Leaves have their time to fall,
And flowers to wither in the north wind's breath,
and stars to set—but thou hast all.
All seasons for thine own, O Death!"

Higher than our proudest steeple soars a California cedar; for two thousand years it has been building its gigantic pillar, in de-fiance of the rocking storms and the light-ning's stroke. A thousand cities that earth bere proudly on her bosom when it was a sapling, are now unknown. Yet, there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than it cuts down the waving grass and the blooming flower of a season.

The broad-based Pyramids have looked down upon a hundred generations, as these have marched to their destiny before them.

But even they feel the tooth of time-and mound of undistinguishable desert sand will lie where rest the enduring Pyramids.

But here are the cloud-kissing, the heaven-

But here are the cloud-kissing, the heaven-propping, the everlasting mountains; yes, they, too, must perish; these rivers that run down their furrowed sides are the corpec-bearers carrying them down to the ocean, whose caverns yown to receive them. These, winds that how around their frosty heads are chanting their funeral dirge.

DEATH A UNIVERSAL FACT.

Yea, the great globe itself, million-centuried, rock-ribbed, flery-hearted, the mother of myriads, she, too, must be gathered, when of myriads, she, too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall, and suns to perish, and bright stars decay, and all things the universe centains, bow before the sceptre of the all-conqueror, death. Death is written upon everything that the universe contains. But after all, it is only the turning of the But after all, it is only the turning of the kaleidoscope; the old forms have departed, which composed them remains, enters into new combinations, as fair to the eye, as perfect in form, in like manuer to pass and be succeeded by others, in the eternal procession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous or the sahes of its predecessor, and waves in time its lordly crown as high as those who went before it. The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is no curse imposed upon an otherwise immortal being, in consequence of the sin of the first pair. It existed for ages before man or sin appeared upon the planet; and it is evident that if the purestspirit could return to earth, and be clothed in flesh, death would claim his body with no less certainty than that of the vilest criminal. Death is interwoven with the very constitution of the planet, and doubtless of the universe. It swam with the primeval monads in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that repro duction pushed upon the globe, through the ages; and it came to the first man, as it had previously come to all living-and thus it

The earth is a grand sepulchre; the sea but a wide, deep grave. Our bodies are but the walking ashes of the departed, lent us folk time, to be returned when death gives form time, to be returned when death gives us notice, by a summons that none can neglect or realst. Old worlds reach the goal; new worlds start hourly on the track. The matter composing our planet has belonged to other worlds, millions of times, and shall doubtless belong to worlds unnumbered in the coming time. The water we drink has made it the glory of many a sunset, and spanned the sky in rainbow arches; the dust beneath our feet has been trodden, as it is spanned the sky in rainbow arches; the dust beneath our feet has been trodden, as it is now trodden upon, by uncounted generations in the past; and every drop of the briny sea has coursed down the cheeks of the children of sorrow, There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life-procession over the planet. They march over the globe in constant succession. The old man, the young maides, and the little children, just tottering—on they go, and take no backward step. They march continuously—dropping their bodies as they go; bodies that have served the soul's purpose for a while, and these boties are selzed by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow, when all those who are present have gone. Well done, old body! You have served my turn; go back to the earth, to which I bequeath you—make corn, graph, apples, pears for the encoming hosts, for the new men and women, better and fairer othan we, when we have gone to fulfill our destiny in another condition of being. So goes the grand march. There never was a time when just that thing did not take place. beneath our feet has been trodden, as it is goes the grand march. There never was a time when just that thing did not take place. What is true of the world to-day, is true of all past time. You will see, then, that death

1

is no curse. You will see, that the common notion, that Death was imposed as a curse, is utterly false.

Death is no curse, it is perfectly natural, it is a part of the order of the universe. It is only in the unnatural world that things are immortal. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

THE EARLY AGES. -

Go back in the history of this planet, and mark the march of the globe through the ages. Go back to the Silurian time, when shells were the highest type of life. Walk along the shore, and see the waves, as they roll in from the extravagant shelly deep, upon the bleak highlands that then detted the surface of the planet, when continents the surface of the planet, when continents were unborn. You will mark, as the waves roll in that they bring harvests of shells, and strew them upon the beach, heaping and strew them upon the beach, heaping them up like grass beneath the scythe of the bushandman. They are the masks of the dead moliusks that lived one hundred millions of years before us. Death reaped his harvests then, as now. If there had been no death, this would have been a world of clams forever. (Laughter and applause.) It was only by the death of the inferior types that place was made for the superior—and life became possible on the planet.

THE REPTILE WORLD.

Come nearer to the Jurassic period, when reptiles flew through the air; when reptiles basked on the rocks, reptiles floated on the surface of the deep, reptiles wandered through the depths of the woods, feeding upon the soft-bodied trees—then, it was a world of reptiles. Then, reptiles were the masters of the planet. There lies a skeleton of one, the bones of whose leg weigh 600 pounds. There the bones lie, on the flanks of the mountains of Colorado. They tell the story of death. If death had not come this would have been a world of crawling reptiles for-ever. You and I could not have had an ex-istence. It was necessary to remove those early forms, that higher forms should take their places.

THE MAMMOTH ANIMALS.

Come up to the Tertiary age—you will not the same condition again. The old hosts have gone; the great reptiles have vanished. The mammals are here—gigantic elephants, larger than the largest of India, roamed through magnificent forests, where are now the prairies of the West-breaking down the branches of the trees, bathing in the lakes, washing in the rivers; the hippopotamus, bathing in the waters, the rhinoceros, feeding upon the reeds and soft plants, great bears, gigantic mastodons grazing in the natural meadows—larger than the elephant of the present time. This was the age of mammals and great beasts. But if death had not come, this earth would have been a huge menagerie forever; man could not have had an existence upon the planet. Death has removed the lower forms of life, and made room for the higher. This is one of the conditions of progress. A world that is a world of progress is of necessity a world of death.

A NOTEL IDEA.

More than this, if death could have ceased when man came, what would have been the result? We could only have had a world full of brutal, savage men, such as we know have represented humanity in Europe, Asia, Africa, and America, in the earliest periods of man's existence on the planet; rude savages, tiling wild beasts and eating their flesh. We have found their remains, we know what they did from marks they made—from the marks of their stone axes cutting and splitting the bones. If death had not taken these men away, they would have filled the world, in process of time; reproduction would have ceased, because there would have been no room for new-comers. You and I could have had no place here.

IF DEATH COUDD BE ABOLISHED-THEN WHAT? Let death cease to-day, and it would be the most unfortunate thing that could hap-pen. In one thousand years this planet would be full. There would be just so many peo-ple here as could by any possibility live— and then, reproduction would have to cease and then, reproduction would have to cease—ne more bables, no more little children, no more bables, no more courting!
[Laughter.] Because before that time, everybody that would have been likely to marry, toould have married, old bachelors and old maids would have remained old bachelors and old maids forever. Every man and woman would be gray and wrinkled. What would be the result of this? Fogyism—nothing but fogyism—What kind of a world should we have? Everything at a dead stand-still. In such a world, fire could not burn, water could not wet, exercise could not weary—for we weary because we are wasting; stop death, and you stop waste. Stop death, and you stop appetite—for appetite comes from exercise and the waste of the tissues. No more breakfasts, no more dinners. If such a thing prevailed for a single year, the veriest old fogy would kneel down and say, "O God give us death, to save us from this horrible world!" KNOWLEDGE COMES SLOWLY.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life campled that came. More beings have died on the

planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. There isn't a foot of ground that has not been a battle-field and a grave-yard. Our mountains are in many respects monuments of the world's dead. The world has lived and lived hundreds of thousands of times in the great past. But that is not all. If that was all, we should have to be satisfied, because we could not help curselves. But that is not all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downward; and there are many people who do not get the right idea through their heads to day. They don't dare tell what they do believe, they do not say how it seems to them for fear of being laughed at. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they look at it and thought it no bigger than the trenchers they set their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned it was a million times larger than the earth? Men have been looking at the sun for ages; but how much there is that could not help ourselves. But that is not the earth? Men have been looking at the sun for ages; but how much there is that we can't see. Do you think you see all there is of the world, you ditch digger, whose spade goes down five feet? Do you know all there is in the earth? You miner, who can dig down half a mile into the crust of the globe, you know little more of the constitution of this planet than the ditch-digger who scratches the surface, or the mussel that makes its hole in the ocean mud by the shore. by the shore

THE LIFE WE DO NOT WELL

THE LUPE WE DO NOT SEE.

We are of necessity born ignorant. This a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know it alls are the most hopelessly ignorant persons on the planet. [Applause.] They say there is no such thing, because they have not seen it.

Now we say the cedar is dead and gone—burned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burned to ashes is not gone. You say the pyramid that is decayed is gone. Some of them have been gone so long that the tooth of time has left nothing. But I say there is nothing of the kind. "Do you mean to say that they exist?" Yes; I say that a pyramid that has decayed, gone, blown away in dust—I say it is there still. All the trees that have lived on this planet are living that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that can cognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew, millions of years ago.

A CURIOUS FACT RELATED BY HERSCHEL. Sir John Herschel, in his scientific lectures, says, "I had been witnessing the de-molition of a structure familiar to me from childhood, and with which many interesting associations were connected: a demolition not unattended with danger to the workman employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, how-ever, there was yet pretty good light—to pass near the place where, the day before, pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my smazement to see it still standing, projected against the dull sky. Being perfectly a was that it was a mere nervous impression, I walked on-keeping my eyes directed to it—and the perspective of the form, and this disposition of the party spreamed to change with tion of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been

THE NO-EXPLANATION AND THE REAL ONE Herschel's explanation of what he saw-"a nervous impression"—is really no explanation at all. To make a nervous impression something must be, or occur, to produce that effect on the nerves. How could a "nervous impression" project a house, and make it real as the brick and mortar dwelling had been? Psychometry explains this most satisfactorily. It was not fancy. What was it? I say it was the building. I say there is something to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed apon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be, from a rock, a wall, a tumb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from; I don't even know mivself where it, came from—and only ascertain afterward, by looking at the printed number pasted on it, and then looking for that number in my written estalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes on the populous banks of the Nile in Pharoah's time, or the rock hewn sepuichres, and the artists there at work with obliss, or with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

AMAZING POWER OF PSYCHOMETRY.

The sensitive goes back, not only to the "a nervous impression"—is really no expla-nation at all. To make a nervous impres-

AMAZING FOWER OF PSYCHOMETRY.
The sensitive goes back, not only to the

gigantic tree ferns unrolling their fronds, in the world's primal ages, and sees reptiles rushing through the waters, or lying dead on the shore, but even sees cockroaches run out when the dead carcass of the huge reptile is turned over by one of the land-slides on those torrid hills of mighty rains. These experiments, and others of a similar nature, I have tried by thousands.

LET US NOT FEAR TO TELL THE TRUTH.
You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say, you shouldn't tell such extravagant things, the world isn't prepared for them yet. But what is ever going to prepare the world, if the truth is never told it? The world would be babes forever, if people acted upon that principle. Somebody, a thousand years ago, said something, or I should not be saying this to-night. If nature is boild enough to teach me a truth, I ought to be manify enough to tell that truth to my neighbor. [Applause.] There are deeps infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at, and attempt to sound, this great ocean, whose deeps can everywhere be recognized by the clear thinkers of the world.

I hold that nothing dies absolutely. I hold LET US NOT FEAR TO TELL THE TRUTE.

I hold that nothing dies absolutely. I hold that everything that exists, has an existence in the spiritual world. That building is not only a house; it has its spiritual

counterpart.

counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind, as the only possible way of accounting for these facts. But when we have gone so far as that it is very far from satisfying the human scul. When we have gone so far as to prove that a person who lived a thousand, or a million, years ago can be seen by the backward-journeying psychometer, just as he was, amidst his surroundings, and all his life of that day is brought before us, that does not satisfy the yearnings of our spirits. We want something grander. We want proof positive that we are individuals when the monuments we have reared, and the mountains we how see, are alike jeyeled under the universal law of decay—change—death. I am inclined to think that these desires of the human spirit are to be met. Nothing is given to mack he. We do not have the the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations without some possi-bility of their being satisfied. I believe with Walt Whitman, when he, says "I know I am deathless, and am not contained between my hat and my boots. This orbit of mine cannot be swept by a carpenter's compass. I do not know what follows the death of my body; but I know well that whatever is really me shall LIVE just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried? It will clude the hands of the corpse-cleaners, carrying the hands of the corpse-cleaners, carrying whatever has accrued to it from the mo-

ment of birth to death." There is a conscious life for the individual—life in the great hereafter for the human spirits. What we see with the eye is the least part of the real man. You never saw a person—you see the flesh, the eyes; you see the eyes, but not what looks out of the eyes. There is a spirit behind, that we have never seen. But there are eyes that can see it. There is an interior vision that can be exercised by many persons. A person whose vision is so developed as to enable him to see the spirit, learns, absolutely and scientifically, that man has a spirit be-hind all this that is externally visible, and that that spirit is deathless; that death has

no power over it.

When they said to Socrates, "Where shall we bury you?" he replied, "Bury me' anywhere, if you can catch me." But they never have caught him. When I go into a cemetery, as I dld to-day, and see on a tombstone the assertion,

"Here lies John Jones, nobody lies but the tomostone! (Laughter and applause.) Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the spple trees? Every man has been eaten five thousand times. (Laughter.) If they were all to arise, as at sound of a trumpet, what a scrabbling there would be for their bodies! thousands of bodies being contained in as many different bodies ince. It is the widest of all fancies—and could—never have been accepted, only for our ignorance. for our ignorance.

What a grand thing that we can lay off this body when the time comes. There is the old man, feeble and worn out.

There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. O, he wants to sleep a long sleep. Come, O Death Angel, to the old man; it is just what the old man wants. Give him new eyes to see with, new ears to hear with and new legs to walk with. He has s new body now. Does he want that old one any more? You couldn't him him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing the ear, but no hearing; the body is there, but not the man. Back

to the earth-let it go back to the bosom of our universal mother, and help make ma-terial for the new men and women that are still to come

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-agony of the departing. This is what makes death so terrible. But there is some-thing we do not see; a radiant spirit doing its best to rid itself of the old body. Did you ever see a chicken trying to struggle out of the shell? We see such a struggle in the birth of the departing spirit. This struggle of the man seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them looks down and smiles sadly to see them weeping over what is no longer a man, but a corpse. My slater, Anna Denton Cridge, was a clairvoyant— I have had her describe the spirit departing, as she saw it with her spiritual eyes. She gaw every step of the process, by which the spirit passes from the body—then, putting on the perfect form. There is a connection still with the body—a slender golden cord, which attaches it just as the umbilical cord attaches the newlyborn babe to the mother. When that golden thread is severed, the spirit can never again go back into the body.

SEEING A MAN LEAVE HIS BODY.

My oldest son, Sherman, who was a clairvoyant from his very infancy, has given me a description of a dying man whom he saw

description of a dying man whom he saw

while making a psychometric examination—he gave it in these words:—
"I see a man ready to die. He lies on a flat place, and faintly groans. Nobody appears to notice him. . . He is dead. I see the man's spirit standing still, over him. It looks better than the dying man. It stands up, and looks a good deal better than the man. Now, the spirit is a little higher. man. Now, the spirit is a little higher.
About as tall as I am above him. It keeps
rising and rising—but slowly. Now it darks
away quickly, and I cannot see it. It went
like a flash."

A MOTHER'S DEPARTURE SEEN BY HER

spirits departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker. She was treated by mesmerism for epileptic fits, and soon became a good clair-voyant, and eventually a seer of spirits.—
"My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clair was in the clair was in the clair was in the clair.

was in the clairvoyant state, by her masistance, when the spiritual eight was first giv-By your assistance (Baker's), I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me, when she felt its approach, she sent for me, as I was absent attending an invalid. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceivant ing that she was dying, I seated myself in ing that sie was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits present, watching over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could fast them as material, and yet, they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovat her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are com-monly painted, but they were in the perfected human form. They seemed so pure, so full of love, that It was sweet to look at them, as they watched the change now taking place in my mother.

ing place in my mother.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up towards the chest. As fast as this took place, the veil seemed to drop over the took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering, just above her head; and this continued to increase as long as the spirit was connected with the body. The light left the brain last; and then, the sliver cord was loosed. The luminous appearance soon began to assume the human form; and I could see my mother again! But O, how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits, with the joy of another over the birth of a child. She paid no attention to me, or any earthly object, but joined her companions; and they seemed to go away through the air. I attempted to follow them, in the spirit; for I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more. then, the silver cord was loosed. The lu-

no more.
"I returned, and soon awoke—but not to sorrow, as those who have no hope. This construct on Eights Page.

FEMALE SUFFRAGE.

Majority Report of United States Senate Chu mittee of Privileges and Elections, Against a Sixteenth Amendment to the Constitution Pro hibiting the several States from Distranchising United States Citizen on Account of Sex. by Senators Wadleigh, McMillan, Ingalls, Saulsbury, Merrimon, and Hill, June 14, 1878; Also, Minority Report, from same Committee, in Favor of Said Constitutional Amendment, by Senators Hoar, Mitchell, and Cameron of Wisconsin, February 1, 1879.

IN THE SENATE OF THE UNITED STATES, MR. WADLEIGH, FROM THE COMMITTEE ON PRIVILEGES AND ELECTIONS, SUBMITTED THE POLLOWING REPORT:

[To accompany S. Res. 12.]

The Committee on Privileges and Elections, to whom was referred the resolution (S. Res. 12) proposing an amendment to the Constitution of the United States, and certain petitions for and remonstrances against the same, make the following report:

This proposed amendment forbids the United States or any State to deny or abridge the right to vote on ac-

If adopted, it will make several millions of ffemale voters, totally inexperienced in political affairs, quite generally dependent upon the other sex, all incapable of performing military duty and without the power to enforce the laws, which their numerical strength may enable them to make, and comparatively very few of whom wish to assume the irksome and responsible political duties which this measure thrusts upon them.

An experiment so novel, a change so great, should only be made slowly and in response to a general pub-lic demand, of the existence of which there is no evidence before your committee.

dence before your committee.

Petitions from various parts of the country, containing by estimate about 30,000 names, have been presented to Congress asking for this legislation.

They were procured through the efforts of woman-suffrage societies thoroughly organized, with active and zealous managers. The ease with which signatures may be procured to any petition is well known. The small number of petitioners, when compared with that of the intelligent women in the country, is atriking evidence that there exists among them no general desires to take up the heavy burden of governing, which so many men seek to evade. so many men seek to evade.

It would be unjust, unwise, and impolitic to impose that burden on the great mass of women throughout the country who do not wish for it, to gratify the comparatively few who do.

It has been strongly urged that without the right of mfrage women are and will be subjected to great op-

pression and injustice.

But every one who has examined the subject at all knows that without female suffrage legislation for years has improved and is still improving the condion of woman. The disabilities imposed upon her by the common law have, one by one, been swept away, until in most of the States she has the full right to her property, and all, or nearly all, the rights which can be granted without impairing or destroying the marriage relation. These changes have been wrought by the spirit of the age, and are not, generally at least, the re-sult of any agitation by women in their own behalf. Nor can women justly complain of any partiality in the administration of justice. They have the sympathy

of judges and particularly of juries to an extent which would warrant loud complaint on the part of their adversaries of the sterner sex. Their appeals to legisla-tures against injustice are never unheeded, and there is no doubt that when any considerable part of the women of any State really wish for the right to vote it will be granted without the intervention of Congress. Any State may grant the right of suffrage to women. Some of them have done so to a limited extent, and perhaps with good results. It is evident that in some states public opinion is much more strongly in favor of it than it is in others. Your committee regard it as unwise and inexpedient to enable three-fourths in number of the States, through an amendment to the national Constitution, to force woman suffrage upon the other fourth is which the public opinion of both

sexes may be strongly adverse to such a change.

For these reasons, your committee report back said
resolution with a recommendation that it be indefinite-

IN THE SENATE OF THE UNITED STATES, MR. HOAR, PROM PRIVILM MITTED THE POLLOWING AS THE VIEWS OF THE

[To accompany the foregoing report.]

The undersigned, a minority of the Committee on Price ileges and Elections, to whom were referred the resolution proposing an ameridment to the Constitution prohibiting discrimination in the right of suffrage on account of sex, and certain petitions in aid of the same, submit the following minority report:

The undersigned dissent from the report of a majori-y of the committee. The demand for the extension of the right of suffrage to women is not new. It has been supported by many persons in this country, in England, and on the Continent, famous in public life, in literature, and in philosophy. But no single argument of its advocates seem to us to carry so great a persuasive force as the difficulty which its ablest oppositions are accounted in making a plausible attention. nents encounter in making a plausible statement of their objections. We trust we do not fail in deference to our esteemed associates on the committee when we avow our opinion that their report is no exception to

The people of the United States and of the several States have founded their political institutions upon the principle that all men have an equal right to a share in the government. The doctrine is expressed in vari-ous forms. The Declaration of Independence asserts that "all men are created equal," and that "governments derive their just powers from the consent of the governed." The Virginia Bill of Rights, the work of Jefferson and George Mason, affirms that "no man or set of men are entitled to exclusive or separate emoluments or privileges from the rest of the community, but in consideration of public services." The Massa-chusetts Bill of Rights, the work of John Adams, besides reaffirming these axioms, declares that "all the inhabitants of this commonwealth, having such qualiinnanitation as they shall establish by their frame of government, have an equal right to elect officers, and to be elected for public employment." These principles, after full and profound discussion by a generation of statesmen, whose authority upon these subjects is greater than that of any other that ever lived, have been accessed by applications. than that of any other that ever lived, have been accepted by substantially the whole American people as the dictates alike of practical wisdom and of natural justice. A hundred years of experience has strengthened their hold upon the popular conviction. Our fathers failed in three particulars to carry these principles to their logical result. They required a property qualification for the right to vote and to hold office. They kept the negro in slavery. They excluded women from a share in the government. The first two of these inconsistencies have been remedied. The property test inconsistencies have been remedied. The property test no longer exists. The fifteenth amendment provides that race, color, or previous servitude shall no longer be a disqualification. There are certain qualifications of age, of residence, and, in some instances, of aducation, demanded; but these are such as all sane men may

This report is not the place to discuss or vindicate the correctness of this theory. In so far as the opponents of woman suffrage are driven to deny it, so far, for the purposes of an argument addressed to the American people, they are driven to confess that they are in the wrong. This people are committed to the doctrine of universal suffrage by their constitutions, their history, and their opinions. They must stand by it or fall by it. The poorest, humblest, feeblest of sane men has the ballot in his hand, and no other man can show a better title to it. Those things wherein men are unequal—intelligence, ability, integrity, experience, title to public confidence by reason of previous public service—

have their natural and legitimate influence under a government wherein each man's vote is counted, to quite as great a degree as under any other form of government which ever existed.

We believe that the principle of universal suffrage when the counter their ever in the indement of

stands to-day stronger than ever in the judgment of mankind. Some eminent and accomplished scholars, alarmed by the corruption and recklessness manifested in some of our great cities, deceived by exaggerated representations of the misgovernment of the Southern States by a race just emerging from slavery, disgnsted by the extent to which great numbers of our fellow-citizens have gone astray in the metaphysical subtleties of financial discussion, have uttered their eloquent warnings of the danger of the failure of universal suffrage. Such utterances from such sources have been frage. Such utterances from such sources have been frequent. They were never more abundant than in the early part of the present century. They are, when made in a serious and patriotic spirit, to be received with the gratitude due to that greatest of public benefactors—he who points out to the people their dangers and their faults. But popular suffrage is to be tried not by comparison with ideal standards of excellence, but by comparison with other forms of government. We are willing to submit our century of it to this test. The crimes that have stained our history have comechiefly from its denial, not from its establishment. The misgovernment and corruption of our great cities have been largely due to men whose birth and training have been largely due to men whose birth and training have been under other systems. The abuses attributed by political hostility to negro governments at the South—governments from which the intelligence and education of the State held themselves sulkily alosf—do not equal those which existed under the English or French aristocracy within the memory of living men. There have been crimes, blunders, corruptious, follies in the history of our republic. Aristides has been banished from public employment, while Cleon has been follow-ed by admiring throngs. But few of these things have been due to the extension of the suffrage. Strike out of our history the crimes of slavery, strike out the crimes unparalleled for ferocity and brutality, committed by an oligarchy in its attempts to overthrow universal suffrage, and we may safely challenge for our national and State governments comparison with monarchy or aristocracy in their best and purest pe-

Either the doctrine of the Declaration of Independ ence and the Bills of Rights is true, or government must rest on no principle of right whatever, but its powers may be lawfully taken by force and held by force by any person or class who have strength to do it, and who persuade themselves that their rule is for the public interest. Either these doctrines are true, or you can give no reason for your own possession of the suffrage except that you have got it.

If this doctrine be sound, it follows that no class of persons can rightfully be excluded from their equal

share in the government, unless they can be proved to lack some quality essential to the proper exercise of

A person who votes helps, first, to determine the measures of government; see .id, to elect persons to be intrusted with public administration. He should, therefore, possess, first, an honest desire for the public welfare; second, sufficient intelligence to determine what measure or policy is best; third, the capacity to judge of the character of persons proposed for office; and, fourth, freedom from undue influence, so that the vote he casts is his own, and not another's. That person or class casting his or their own vote, with an honest desire for the public welfare, and with sufficient intelligence to judge what measure is advisable and what person may be trusted, fulfills every condition

that the State can rightfully impose.

We are not now dealing with the considerations which should affect the admission of citizens of other countries to acquire the right to take part in our gov-ernment. All nations claim the right to impose restrictions on the admission of foreigners trained in attachment to other countries or forms of rule, and to indifference to their own, wherever they deem the safety of the state requires.

We take it for granted that no person will deny that the women of America are inspired with a love of country equal to that which animates their brothers and sons. A capacity to judge of character, so sure and rapid as to be termed intuitive, is an especial at tribute of woman. One of the greatest orators of modern times has declared, "I concede away nothing which I cught to assert for our sex when I say that the collective womanhood of a people like our own seize with matchless facility and certainty on the moral and personal peculiarities and character of marked and conspicuous men, and that we may very wisely ad-dress ourselves to her to learn if a competitor for the

that entitles him to a place in the hearts of a nation."
We believe that in the determining of public policies
by the collective judgment of the state which constitutes self-government, the contribution of woman will be of great importance and value. To all questions into the determination of which consideration of just ice or injustice enter, she will bring a more refined moral sense than that of man. The most important public function of the State is the provision for the ed-ucation of youths. In those States in which the public chool system has reached its highest excellence, more than 90 per cent. of the teachers are women. Certain by the vote of the women of the State should be count ed in determining the policy which shall regulate the school system which they are called to administer.

It is seldom that particular measures of governmen are decided by direct pepular vote. They are more often discussed before the people after they have taken effect, when the party responsible for them is called to account. The great measures which go to make up the history of nations are determined not by the voters but by their rulers, whether those rulers be hereditar or elected. The plans of great campaigns, are conceived by men of great military genius and executed by great generals. Great systems of finance come from the brain of statesmen who have made finance a special study. The mass of the voters decide to which party they will intrust power. They do not determine par-ticulars. But they give to parties their general tone and direction, and hold them to their accountability. We believe that woman will give to the political pai

ties of the country a moral temperament which will have a most beneficent and empoling effect on politics. Woman also is specially fitted for the performance of that function of legislative and executive government which, with the growth of civilization, becomes yearly more and more important—the wise and practical econ-omic adjustment of the details of public expenditures. It may be considered that it would not be for the publie interest to clothe with the suffrage any class of persons who are so dependent that they will, as a genera rule, be governed by others in its exercise. But we do not admit that this is true of women. We see no res-son to believe that women will not be as likely to reson to believe that women will not be as likely to re-tain their independence of opinion in regard to now retain their independence of opinion in regard to the questions which divide religious sects from one an-other. These questions deeply excite the feelings of mankind, yet experience shows that the influence of the wife is at least as great as that of the husband in determining the religious opinion of the household. The natural influence exerted by members of the same family upon each other would doubtless operate to bring about similarity of opinion on political questions as on others. So far as this tends to increase the influas on others. So far as this tends to increase the influence of the family in the state, as compared with that of unmarried men, we deem it an advantage. Upon all questions which touch public merals, public education, all which concern the interest of the household, such a united exertion of political influence cannot be otherwise than beneficial.

Our conclusion, then, is that the American people must extend the right of suffrage to woman or abandon the idea that suffrage is a birthright. The claim that universal suffrage will work mischief in practice is simply a claim that justice will work mischief in

Many honest and excellent persons, while admitting the force of the arguments above stated fear that taking part in politics will destroy those feminine traits which are the charm of woman, and are the chief comfort and delight of the household. If we thought so we should agree with the majority of the committee in withholding assent to the prayer of the petitioners.

This fear is the result of treating the abuses of the political function as essential to its exercise. The study of political questions, the forming an estimate of the character of public men or public measures, the casting a vote which is the result of that study and estimate actually have in the measures not him to describe the cast all the property and the control of the cast and the cast all the cast mate, certainly have in themselves nothing to degrade the most delicate and refined nature. The violence, the most delicate and refined nature. The violence, the fraud, the crime, the chicanery, which so far as they have attended masculine struggles for political power, tend to prove, it they prove anything, the unfitness of men for the suffrage, are not the result of the act of voting, but are the expressions of coarse, criminal, and evil natures, excited by the desires for victory. The admission to the polls of delicate and tender women would, without injury to them, tend to refine and elevate the politics in which they took a part. When, in former times, women were excluded from social banquets, such assemblies were scenes of ribaldry and excess. The presence of women has substituted for them the festival of the Christian home. The majority of the committee state the following as

The majority of the committee state the following as their reasons for the conclusion to which they come:
First. If the petitioners' prayer be granted it will
make several millions of female voters. Second. These voters will be inexperienced in publip affairs.

Third. They are quite generally dependent on the other sex.

They are incapable of military duty. Fourth. They are without the power to enforce the laws which their numerical strength may enable them to make.

Very few of them wish to assume the irk-Bixth. some and responsible duties which this measure thrusts upon them. Such a change should only be made slowly

and in obedience to a general public demand.

Eighth. There are but thirty thousand petitioners. Ninth. It would be unjust to impose "the heavy burden of governing, which so many men seek to evade, on the great mass of women who do not wish for it, to gratify the few who do."

Tenth. Women now have the sympathy of judges and juries "to an extent which would warrant loud complaint on the part of their adversaries of the stern-Eleventh. Such a change should be made, if at all.

by the States. Three-fourths of the States should not force it on the others. In any State in which "any considerable part of the women wish for the right to it will be granted without the intervention of Con-

The first objection of the committee is to the large increase of the number of the voting population. We believe, on the other hand, that to double the numbers of the constituent body, and to compose one-half that body of women, would tend to elevate the standard of the representative, both for ability and manipucharac-ter. Macaulay, in one of his speches on the reform bill, refers to the quality of the men who had for balf a century been members for the five most numerous constituencies in England—Westminster, Southwark, Liverpool, Bristol, and Norwich. Among them were Burke, Fox, Sheridan, Romilly, Windham, Tierney, Canning, Huskisson. Eight of the nine greatest men who had sat in Parliament for-forty years sat for the five largest represented towns.

To increase the numbers of constituencies diminisher

the opportunity for corruption. Size is itself a conservative force in a republic. As a permanent general rule the people will desire their own best interest. Disturbing forces, evil and selfish passions, personal ambitions, are necessarily restricted in their operation. The larger the field of operation, the more likely are such induences to neutralize each other.

The objection of inexperience in public affairs ap-lies, of course, alike to every voter when he first votes. If it be valid, it would have prevented any extension of the suffrage, and would exclude from the franchise a very large number of masculine voters of all ages.

That women are quite generally dependent on the other sex is true. So it is true that men are quite generally dependent on the other sex. It is impossible so to measure this dependence as to declare that man is most dependent on woman or woman upon man. It is by no means true that the dependence of either on the

other affects the right to the suffrage.

Capacity for military duty has no connection with capacity for suffrage. The former is wholly physical. It will scarcely be proposed to disfranchise men who are unfit to be soldiers by reason of age or bodily infirmation. The suggestion that the country may be plunged into wars by a majority of women who are secure from military dangers is not founded in experience. Men of the military profession and men of the military age are commonly quite as eager for war as non-combat-ants, and will-hereafter be quite as indifferent to its risks and hardships as their mothers and wives.

The argument that women are without the power to

enforce the laws which their númerical strength may enable them to make proceeds upon the supposition that it is probable that all the women will range themselves upon one side in politics, and all the men on the other. Such supposition flatly contradicts the other arguments drawn from the dependence of women and from their alleged unwillingness to assume political burdens. So men over fifty years of age are without the power to enforce obedience to laws against which the remainder of the voters forcibly rebel. It is not physical power alone, but power aided by the respect for law of the people on which laws depend for their enforcement.

The sixth, eighth, and ninth reasons of the committee are the same propositions differently stated. It is that a share in the government of the country is a burden, and one which, in the judgment of a majority of the women of the country, they ought not to be required to assume. If any citizen deems the exercise of this franchise a burden and not a privilege, such person is under no constraint to exercise it. But if it be a birth under no constraint to exercise it. But if it be a birthright, then it is obvious that no other person than that
of the individual concerned can rightfully restrain its
exercise. The committee concede that women ought
to be clothed with the ballot in any State where any
considerable part of the women desire it. This is a
pretty serious confession. On the vital, fundamental
question whether the institutions of this country shall be so far changed that the number of persons in it who take a part in the government shall be doubled, the judgment of women is to be, and ought to be, decisive, if woman may fitly determine this question, for what question of public policy is she unfit? What question of equal importance will ever be submitted to her decision? What has become of the argument that women are unfit to vote because they are dependent on men, or because they are unfit for military duty, or because they are inexperienced, or because they are without power to enforce obedience to their laws?

The next argument is that by the present arrangement the administration of justice is so far perverted that one-half the citizens of the country have an advantage from the sympathies of juries and judges which "would warrant loud complaint" on the part of the other half. If this be true, it is doubtless due to an instinctive feeling on the part of juries and judges that existing laws and institutions are unjust to wom-en, or to the fact that juries composed wholly of men are led to do injustice by their susceptibility to the atare led to do injustice by their susceptibility to the attraction of woman. But certainly it is a grave defect in any system of government that it does not administer justice impartially, and the existence of such a defect is a strong reason for preferring an arrangement which would remove the feeling that women do not have fair play, or for so composing juries that, drawn from both sexes, they would be impartial between the two.

The final objection of the committee is that "such a change should be made, if at all, by the States. Three-fourths of the States should not force it upon the others. Whenever any considerable part of the women in any State wish for the right to vote, it will be granted without the intervention of Congress." Whe can doubt that when two-thirds of Congress and three-fourths of the States have voted for the change, a considerable number of women in the other States will be found to desire it, so that, according to the committee's own belief, it can never be forced by a majority on unwilling communities? The prevention of unjust discrimination by States against large classes of people in respect to suffrage is even admitted to be matter of national concern, and an important function of the national

Constitution and laws. It is the duty of Congress to Constitution and laws. It is the duty of Congress of propose amendments to the Constitution whenever two-thirds of both houses deem them necessary. Certainly an amendment will be deemed necessary if it can be shown to be required by the principles on which the Constitution is based, and to remove an unjust disfranchisement from one-half the citizens of the country. The constitutional evidence of general public demand is to be found not in petitions, but in the assent of three-fourth of the States through their legislatures or conventions. islatures or conventions.

The lessons of experience favor the conclusion that woman is fit for a share in government. It may be true that in certain departments of intellectual effort the greatest achievements of women have as yet never equaled the greatest achievements of men. But it is equally true that in those same departments women have exhibited an intellectual ability very far beyond that of the average of men. have exhibited an intellectual ability very far beyond that of the average of men, and very far beyond that of most men who have shown very great political capacity. But let the comparison be made in regard to the very thing with which we have to deal. Of men who have swayed chief executive power, a very conside. The proportion have attained it by usurpation or by election, processes which imply extraordinary capacity on their part as compared with other men. The women who have held such power have come to it as sovereigns by inheritance, or as regents by the accident of bearing a particular relation to the loyal sovereign when he was under some incapacity. Yet it is an undisputed fact that the number of able and successful female sovereigns bears a vastly greater proportion to the whole number of such sovereigns, than does the number of able and successful male sovereigns to the whole number of men who have reigned. An able, whole number of men who have reigned. An able, energetic virtuous king or emperor is the exception and not the rule in the history of modern Europe. With hardly an exception the female sovereigns or regents have been wise and popular. Mr. Mill, who makes this point, says:

Wa know how small a number of reigning queens history presents in comparison with that of kings. Of this smaller number a far larger proportion have shown talents for rule, though many of them have occupied the throne in difficult periods. When fo queens and empresses we add regents and viceroja of provinces, the list of women who have been eminent rulers of mankind swells to a great length. **

**Especially is this taged five take into consideration Asia as well as Europe. If a Hindoo principality is strongly, vigilantly, and economically governed; if order is preserved without oppression; if cultivation is extending and the people prosperous, in three cases out of four that principality is under a woman's rule. This fact, to me an entirely unexpected one, I have collected from a long official knowledge of flindoo governments.

Certainly history gives no warning that should deter the American people from carrying out the principles upon which their governments rest to this most just and legitimate conclusion. Those persons who think that free government has anywhere failed, can only claim that this tends to prove, not the failure of universal suffrage, but the failure of masculine suffrage. Like failure has attended the operation of every other treat human is attention; the family the school faction of the great human institution, the family, the school, the church, whenever woman has not been permitted to con-tribute to them her full share. As to the best example of the perfect family, the perfect_school, the perfect church, the love, the purity, the truth of woman is es-sential, so they are equally essential to the perfect example of the self-governing state.

GEO. F. HOAR JOHN H. MITCHELL. ANGUS CAMERON.

*(S. R. 19 .- Forty-Fifth Congress, Second Session.) IN THE SENATE OF THE UNITED STATES. January 10. Mr. Sargent asked and, by unanimous consent, obtained leave to bring in the following joint resolu-tion, which was read twice and referred to the Committee on Privileges and Elections.

JOINT RESOLUTION proposing an amendment to the Constitution of the United States.

Resolved by the Senate and House of Representatives f the United States of America in Congress assembled, wo thirds of each House concurring therein, That the following article be proposed to the legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said legislatures, shall be valid as part of the said Constitution, namely:

ARTICLE -SEC. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SEC. 2. The Congress shall have power to enforce this article by appropriate legislation.

THE ONWARD CAUSE. .

Liberal Michigan Law for the Organization of Spiritual and Liberal Societies-Fallure of the Medical Gag Bill-State Camp-Meeting at Lansing-A Sectarian Row.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: The Legislature of Michigan has just passed a very liberal law for the organization of Spiritual, Liberal, and other kindred societies, a copy of which I send you. I think that you can well afford to publish it in full for the information of the friends in Michigan and elsewhere. There was very little objection made to the bill in either house of the legislature. No member spoke against it, and not more than half-a dozen voted against it, although a few bigots did so. The fact is, people are beginning to understand that there is a pow-er abroad in the land that is determined to make itself respected, but which they have heretofore affected to despise, who are more quick to note these tendencies than men in public life, and the passage of the Michi-gan law is a certain indication that Liberalism and

gan law is a certain indication that Liberalism and Spiritualism are making rapid progress.

The fate of the Medical Gag law is another indication to the same purport. That bill passed the Senate by a bare constitutional majority. It went to the House, and after being determinedly pressed then there seemed about an equal division of opinion for and against it, and its friends thought best to quietly lay it on the table and not bring it to a vate. It is undoubtedly dead for the session. The defeat of this bill and the passage of the one first named are due largely to Hon. Jas. H. White, member of the House from Port Huron. Mr. White is a Spiritualist who without parading his views. White is a Spiritualist who, without parading his views, offensively does not hesitate to avow them. His straightforward and dignified course in the legislature has commanded the respect of his associates and secured for him an influence second to that of no other member. Representative Moore, of Detroit, is also on the right side on all liberal questions, and rendered valuable aid in framing the organic bill and in securing its passage, while Senators Hodge and Billings both made a gallant resistance to the passage of the medical made a gallant resistance to the passage of the medical

made a gallant resistance to the passage of the medical bill.

Our State camp-meeting board met on Tuesday last, and examined several sites with a view to a permanent location for an annual camp-meeting of the spiritual and liberal hosts of the state. But pending a permanent location, it has been determined to hold a state camp-meeting at this place, July 26th to August 4th, a circular announcement of which I enclose. A meeting was also held here on Tuesday at which a State Medium's Medical Association was organized—Mrs. L. E. Balley, of Battle Creek, secretary.

We have a little (or big) sectarian quarrel on hand in political circles in Michigan. Briefly it is that the Protestant monopoly of the Flint Asylum for the blind expelled all the Catholic limates, because they refused to sing Mozart's mass at a public exhibition of the school. The Catholic likes Mozart's mass, but he likes it in the regular way; it is sacrilege to him if performed outside of the church. When, therefore, the Catholic pupils were required to sing the mass in a profane place, and doubtless changed and adapted to suit Protestant tastes, under the advice of their priest they refused, and for this refusal they were expelled. The priest may have been over tenacious, but he was clearly in the right, and the expulsion is a high-handed outrage on the part of the asylum trustees. It is one fruit of the universal Protestant Christian monopoly of our educational and institutional system, of which liberalists are the daily victims, but of which the Catholic in this case are the victims. The matter is under investigation by a committee of the legislature.

E. B. MoCRACKEN.

Lansing, Mich.

Woman and the Mousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

The following summary of what women have done and are doing in journalism, is Mrs. Helen M. Cooke, and was published in Demorest's magazine for May. Mrs. Cooke read the paper before Sorosis, at a meeting in charge of the Committee on Jour-nalism, of which she is chairman. The list of former editors is the most complete we have seen, and embodies much research, in a succinct form. The account of present editorial work is necessarily incomplete.

editorial work is necessarily incomplete. The first daily newspaper ever published, so far as we can learn, was established and edited by a woman, Elizabeth Mallet, in London, in A. D. 1703. In her salutatory, she said that she had established the paper "to spare the public half the impertinencies which ordinary papers contain." Woman-like, her paper was reformatory. The first paper published in America, of which we have any record, was in Mass. and was called The Mass. cord, was in Mass., and was called The Mass-achusetts Gazette and Boston News Letter. After the death of its manager, his widow edited it in a most spirited manner, for two or three years. Her name was Mrs. Marga-ret Craper. It was the only paper which did not suspend publication when Boston was beseiged by the British. In 1732, Rhode Island, issued its first news-

paper, owned and edited by a woman, Anna Franklin. She and her daughters did the printing, and her house servant worked the ress. History tells us that for her quickness and correctness, she was appointed printer to the colony, supplying pamphlets, etc., to the colonial officers. She also printed an edition of the colonial laws of 340 pages. In the year 1776, Sarah Goddard ably conducted a journal at Newport in the same State. The second paper established in the State. The second paper established in the State of New York, was called The New York Weekly Journal. After the death of the editor, it was successfully managed for many years, by his widow, Mrs. Zenger. In 1784, Mrs. Mary Holt edited The New York Journal, and was appointed State printer. In 1798, The Journal and Argus, a daily and semi-weekly paper, was edited by Mrs. Ma-ry Greenleaf.

In 1828, The New Harmony was published for which Mrs. Frances Wright wrote lead ing editorials, and also a series of articles which appeared in a book entitled "A Few Days in Athens." She afterward became the editor, and changed the name to The Free Inquirer. To-day, New York can boast of three large magazines edited by women, St. Nicholas, by Mary Mapes Dodge; Demorest's Monthly Magazine, by Mrs. J. C. Crofy, and the Phrenological Journal, by Charlotte Fowler Wells; besides Harper's Bazar, by Mary L. Booth; and in addition, there are women who have editorial departments in nearly all the papers in the city. Laura Holloway has for many years been on the editorial staff of the Brooklyn Eagle.

The third paper in America was The Mercury, of Philadelphia, which was also conducted for a long time by Cornelia Brad-

ducted for a long time by Cornelia Brad-ford, after the death of its editor, her hus-band. To-day, the same city has The Christian Women, edited by Annie Whittenmey-er, and Annie McDowell has been connected with the Sunday Republic and other jour-nals for over twenty years. Mrs. Juan Lew-is edits, there, Woman's Words, a magazine wholly devoted to the interests of woman. The Woman's Penn. Mail, is also managed by a woman. Sarah J. Hale first established her Ladies' Magazine in Boston, in 1827. She afterward removed it to Philadelphia. associating with her Louis A. Godey, and changed the name to Godey's Ladies' Book, with such writers as Mrs. Ellett, Mrs. Kirkland, Mrs. Sigourney and Frances Osgood, as contributors.

The first paper published in Maryland, one of the oldest in America, was established by Anna Green; it was called the Maryland Gazette. Mrs. Green did the Colony printing, and continued the business till her death in 1775. In 1773, Mrs. Hassbatch established a paper in Baltimore. About that time Mrs. Mary R. Goddard edited and published a paper called the Maryland Journal. Af-ter the Revolution she was appointed the first postmaster of the State and held the first postmaster of the State and held the office eight years. In 1772, Clementine Reid published a paper in Virginia, favoring the Colonial cause; it was called the Virginia: Gazette; and was the first paper which ever printed the Declaration of Independence. In 1773, Elizabeth Timothy edited and published a paper in Charleston, South Carolina. After the Revolution, Anna Timothy became its editor, and was appointed State printer, which position she held for seventeen years. About the same time, Mary Crouch published a paper in Chasleston, in special opposition to the Stamp Act. Penelope Russel edited The Censor in Boston, in 1771, setting her own editorials into type without copy, and recording the details of the war.

In 1827, Lydia Maria Childs published a

In 1827, Lydia Maria Childs published a paper for children, called Juvenile Miscellany. She afterward became editor of the The Anti-Slavery Standard. Her writings are marked for their strength and vigor, and depth and purity of thought.

In 1849, Margaret Fuller appeared as editor of a transcendental quarterly, called The Dial, with a galaxy of contributors that delighted the literary world, such as Ralph Waldo Emerson, Wm. Henry Channing, Theodore Parker, and many of the most scholarly and profound thinkers of the day. The Woman's Journal, of Boston, has among its editors Lucy Stone and Mary Livermore, and there are hosts of other women editors in that city.

and there are hosts of other women editors in that city.

Abigail Scott Duniway is editor of The New Northwest, in Portland, Oregon, and Matilda Joslyn Gage, conducts The National Citizen and Ballot-Box, in Syracuse, New York. The Golden Daum, of San Francisco, has also a woman editor. The Woman's Exponent, in Salt Lake City, is edited and published by Mrs. E. M. Wells. Mrs. Elizabeth K. Churchill is on the staff of the Providence Journal. The Woman's Tribune, of Indianpolis, indiana, is edited and published by Mary E. Haggart and Florence M. Anderson, and is a weekly devoted to Woman's interests.

man's interests.

Emma Mallory publishes a temperance paper in South Bend, Indiana. The Mirror, of Denver, Colorado, has a woman editor. The Texas Democrat is published and edited by a Mrs. McPherson. The Forum is edited by Anna M. S Rossiter, in Wallingford, Ct.

The Alpha is owned and edited by Caroline B. Winslow, M. D., of Washington, D. C. Birdie Walker, a little girl of Knoxville, Tennessee, is the editor of a monthly sheet called The Girl's Guon.

In Chicago, there are a host of women writering the control of the contr

In Chicago, there are a host of women writers. Margaret Sullivan is connected with the Chicago Times; Mrs. Hubbard with the Chicago Tribune; Myra Bradwell edits the Legal News; four ladies have charge of the Social Science Journal; Alice Chase, a grand-daughter of the Chief Justice, edits the Fireside Friend. Annie White, the

Young Folk's Monthly and the Western Ru-ral, and Mrs. Charlotte Smith the Inland Monthly, which is issued from St. Louis and New Orleans as well; and Elizabeth Boynton Harbert has a Woman's Kingdom in the Inter Ocean.

The present exhibition of the Academy of Design in New York city, is overflowing with a fair collection of paintings, which, as a whole, are above average merit, while there are fewer than usual of supreme excellence. Forty-Nine women are represented upon the walls, in about two hundred pictures, showing a growth in every respect over previous exhibitions. Only three wo-men are Associate Academecians, and even men are Associate Academecians, and even these are not allowed to have their paint-ings hung on the line. Spite of their being hung so high, Mrs. Loop's portraits of child-ren are the best that are to be seen; lovely as fairies, yet real flesh and bloog; while Mrs. Dillon's Chrysanthemums and peonles Mrs. Dillon's Chrysanthemums and peonles are the very apotheosis of flowers. Mrs. H. Gray has a lady's head on a plaque, which is one of the loveliest things of the kind in the country, and worthy of a piace in any museum. Other works by women are deserving of study and mention. Here we find, also, Le Clear's portrait of Mr. A. I. Davis, a refined, spiritual, introspective presentation. The Herald says of it, "it is an excellent portrait, showing the remarkable face of a remarkable man. His quiet proface of a remarkable man. His quiet, unostentatious and consistent life is an irrefutable answer to the charges which have been made against him."

Archery and cricketing are coming into general favor among young women, though
the latter game is hardly domesticated in
this country. There are archery clubs in
all the suburbs of New York. The one on
Staten Island is a large, well managed soclety, patronized by middle aged people as
well as youth. Prizes are given, and much
skill exhibited by some of the young ladies.
The tendency is toward out-door life, and
therefore most wholesome. Cricketing is therefore most wholesome. Cricketing is becoming fashionable among young English women, who adopt costumes, the tunics, stockings and caps matching in color.

And now women are invading the domain of finance. Mrs. C. M. Williams is Presi-dent or the First State National Bank of Raleigh, N.Carolina, the only woman occupying that position in the country. One has even attained the position of speculating, losing a large amount, and asking for a suspension of judgment until she can clear herself of a charge of forgery. This proves the Milwaukee lady's capacity to be on a par with that of our public men.

Father Hyacinth is defending anew his conduct for marrying while still a priest. His arguments only show that reason is stronger than superstition, when dealing with the primal domestic instincts. He says, "Marriage is the first sacrament established by God among men, and any hindrance placed thereon is of Satan." He believes that the majority of priests are with him, though they dare not say so, and that the majority of Catholics not only approve of a married clergy, but take it as the only real guarantee of a thorough reform. It is a conclusion with which all sensible persons will agree. Father Hyacinth is defending anew his

BOOK REVIEWS.

RACTICAL INSTRUCTION IN ANIMAL MAGnetism. By J. P. Fr. Deleuze. Translated by
Thomas C. Hartshorn. Revised Edition with
appendix of notes by the translator, and letters
from eminent physicians and others, descriptive
of cases in the United States. Pp. 519, 13 mo. New
York: Samuel R. Wells & Co. 1879. For sale
at the RELIGIO PHILOSOPHICAL Publishing
House Price, \$2 PRACTICAL INSTRUCTION IN ANIMAL MAG.

This is a beautiful reprint of one of the most able works ever published on the sub-ject on which it treats. It was translated and published so long ago as 1843, but has long been out of print. The publishers have conferred's great favor on the stud psychology by furnishing this fine and cheap reprint. The author, J. P. F. Deleuze, was a man of extensive scientific attainments, and devoted himself to magnetism with the and devoted nimself to magnetism with the greatest devotion, and for purposes of truth and benevolence alone. The proper methods of employing magnetism in treating the sick, are treated in an extended manner. We cordially recommend this book to the student of animal magnetism as a work that dent of animal magnetism as a work that leaves little to be desired in the field it cov-

VACCINATION: Its Fallscies and Evils. By Robert A. Gunn, M. D. New York: Munroe & Metz, publishers, 60 John Street.

This, a pamphlet of twenty pages, presents many cogent reasons against the theory of Jenner in relation to vaccination. Dr. Gunn says: "Since the year 1872 I have positively refused to vaccinnate, however urgently requested."

VACCINATION a Medical Fallacy. By Alexander Wilder, M. D.

Dr. Wilder, in a pamphlet of thirty-nine pages, wages war against those who prac-tice vaccination. He says that "vaccination is physiologically and morally wrong, and its advocates are interiorly conscious of it, or else they would trust to argument and conviction."

ing, exemplified by the principles and practice of the true church of Christ. History of the progressive work of God, extending from the creation of man to the "Harvest,"—comprising the four great dispensations now consummating in the Millennial Church. "Now has come salvation, and strength, and the kingdom of our God, and the power of his Christ."—Rev. xii. 10. Anti-Christ's kingdom, or churches, contrasted with the church of Christ's first and second appearing, the kingdom of the God of Heaven. "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed.—Dan, ii. 44. Published by the United Society, called Shakers, Fourth edition.

The title fully indicates the character of TESTIMONY OF CHRIST'S SECOND APPPEAR The title fully indicates the character of the work, which contains over six hundred

Mr. Charles Dickens is compiling for publication this season, a "Dictionary of London," which aims at presenting in a concise, convenient and economical form an intelligible epitome of every kind of practical information about London. "No work of its precise scope has," says Mr. Dickens, "been ever yet attempted and the arrangement of the details will be in many respects as novel as the general plan."

Music Received.

The following new music has been received from Geo. B. Newhall & Co., 63
West Fourth street, Cincinnati, Ohio, and recommends itable to all lovers of good music: Harvest Time Comes By and By.—song; price, 40 cts. The Cabin on the Hill,—song and chorus; price, 40 cts. Listen to the old Church Bell.—song.

Beautiful Sentiments.

Shortly before the departure of the la-mented Heber to India, he preached a ser-mon which contained this beautiful illus-tration:—"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope; and we grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed— whether rough or smooth, the river hast-ens towards its home, till the roar of the ocean is in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave-of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal!"

Talmage and Hell.

Of the preachers in America who preach the dark doctrines in all their horror, and seem fairly to gloat and dance over the horror, and paint it in its most lurid lights, and hence make religion as great a pro-ducer of insanity as it well can be made, Mr. Talmage unquestionably stands foremost. The papers, you know told us a few winters ago of a young lady spending a Sunday in New York, who went over to Brooklyn in the evening, and heard Mr.

Talmage preach a sermon on hell, was thrown, by the horrid pictures he painted, into convulsions, and died before morning.

We may say it is amazing that such a man can get people to go and hear him. Perhaps it would be, only for two facts: In the first place, all the popular creeds, denominations and churches of the land are built upon these very dectrines which Mr. Talmage holds up in their ghastly deformity; and if they are true, as it is the general supposition that they are, then Mr. Talmage is right. He ought to use plain words as he does, and vivid imagery as he does, for if they are true they are more awful than even Talmage can represent. If there is an eternal hell, Talmage's worst pictures of it are nothing to the reality. If the race is a fallen race, the true state of the case is a thousand times more dreadful than Talmage ever sketched. It God was cruci-fied on Calvary, ten thousand Talmages cannot paint the stupendous significance of the event.—Rev. J. T. Sunderland.

Magazines for May not before Mentioned.

The Psychological Review (Edward W. Allen, No. 11 Ave Maria Lane, London, E. C. England.) Contents: The existing Breach between Modern Culture and the Popular Faith; An English Secress of the 17th Century; Spiritualism in Chili; Some Spiritual Experiences of the Celebrated Italian Physician, Jerome Cardan; A Priofi Proof of probable truths of Spiritualism; Progression by Antagonism; The Euture of Spiritualism.

The Western (H. H. Morgan, St. Louis, Mo.) Contents: Analysis of the Nibelungen; The Method of Studying Social Science; Forewarned; The Marble Faun; To Ruin is not to Reform; Lines; The Orient under the Caliphs; Meditation Book Reviews; Current Notes.

zine Co., St. Louis, Mo.) Contents: Alton, (Illustrated) Probation; The Hazel-Green Man's Story; A Letter; Hodgkinson's Sis-ter; Under the Snow; Timely Topics; Max; The Model Literary Woman; Our Literature; Novels; Floors and Carpets; Skele-tons; Fashions for May; Current Litera-

Saved by Inhalation.

The Alliance, of March 20, says:

. . The only way to treat a lung disease is through the lungs by the inhalation of a medi-cated vapor, and any other plan will end in death. By the proper use of inhalation consumption can be cured. We say it with a confidence drawn from personal investigation, that the consumptive patient, unless fairly riddled by disease, can be cured by inhalation.

Dr. Robert Hunter, of this city, who has made a specialty of lung diseases and their treatment, has cured hundreds of cases after tubercles had been formed, and after bleeding of the lungs had occurred, and we know of many men and women in this city whose names, were this a mere advertleement of Dr. Hunter, we could give, and will give to ally who are anxious to investigate the matter, who have been cured of consumption by Dr. Hunter. 26 4-27-22eow

TEACHERS WANTED \$500 to PRINT AND STREET OF SOO PRINTS AND STREET OF SOO PRINTS AND STREET OF SOO PRINTS AND SOO ON CHESSO, III.

THE GENESIS AND ETHICS CONJUGAL LOVE."

By A adrew Jackson Davis. Price, in paper, 50 cents; in cloth, 28 cents postage free. ". "For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

Religion of Spiritualism. BY EUGENE GROWELL, M. D., The Identity of Printine Christianity and Modern Spartwallen, "sic., etc.

Among the prime points of consideration in this work may be mentioned: What is Beligion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excers

Savor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every express, intelligent soul. By it the domanate of the best and the intellect are alike satisfied. If the baschings of Spiritualism condict with certain domass of Cythodox religion, they on the other hand, confirm all its cardinal and generally acknowledged traths. God, immortality, accessed and charity, are as cardinal to Spiritualism as to modern Uhristianity.

Spiritualism, the author holds, does not seek to make claim as anystery agent "apon which we can east the burden of our sing its only anightens our minds, makes clear our duty, and points as to me way is which we can elevate purelyes; and if, with this knowledge, we fail to walk righteously, the greater is our accommender.

PRICE, 15 CENTS. POSTAGE, FREE.
*, For sale, wholesale and retail, by the RELIGIO-PHILO-PH

A Purely Vegetable Remedy The Spreat, Eastest and/Best ever discovered for

KIDNEY COMPLAINTS. PILES, GRAVEL. CONSTIPATION. LUMBAGO, RHEUMATISM. DIABETES.

A WONDERFUL DISCOVERY

A purely vegetable compound, not doctored with ousliquors, being dry-a gentle cathartic and effective tonic - sure to effectually cure some of the most common and painful diseases that baffle medical skill. Those who have been cured when all other means failed, justly say: "It is the greatest blessing of the age." "I believe I should not now be alive but for it." Physicians in regular practice say : "It works like a charm and effectigely."

FOR SALE BY ALL DRUGGISTS. P If the KIDNEY WORT cannot otherwise be readily obtained as will real a package, pre-point, on reveigh of the prive, one dellar, WELLS, BICHARDSON & CO., Proprietors, Busington, Vi.

ANNOUNCEMENT. THE VOICE OF ANGELS — semi-m nthly osper devoted to searching out the principles underlying the Spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spirita, now in its 3rd vol., enlarged from 8 to 12 pages, will be issued as above at No. Weymouth, Massachusetts. Price per year in silvance, \$1.55; less time in proportion. Letters and master for the paper must be adversared as above, to the understanced. Specimen region from 22-221

Turkish, Electro-Thermal,

BATHS, FOR THE TREATMENT OF DISEASE, AT THE

GRAND PACIFIC HOTEL, - CHICAGO, Ratrance on Jackson street.

'In the past three years over fifteen thousand persons have been successfully treated and cured of the various diseases peculiar to this elimates—(for appliances are first-class in every particular. Wanna-entity city in all forms with and without the ball. Those baths will prevent as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR.

Works of Robt. Dale Owen

TRIBEADING MV WAY: or, Twenty-Seven Years of Antobi-ography. A most interesting volume; a narrative of the first twenty-seven years of the author's life; its adventures, er-rors, expériences; together with reminiscences of noted per-sonages whom he met forty or fifty years since. Price, \$1.50; restaure free.

postage free.

BEYOND THE BREAKERS: A Story of the Present Day,
Finely Illustrated. This story of village life in the West, is in
its narrow and interfer meaning, a profoundly spiritual
story, through and by whose numberiess incidents scose,
characters and narrations is illustrated the great truth of
Spirit-ille and communion. Cloth, 41.59; postage 19 cents.

story, through and by whose numberless incidents scenes, characters and narrations is illustrated the great truth of Spirittlife and communion. Cloth, 41.59; postage 19 cents. Paper, 81.69; postage 6 cents. Paper, 81.69; postage 6 cents. Poorty ALLS ON THE BOUNDABY OF ANOTHER WORLD. With narrative illustrations. This is standard work, without which no library is complete. The authorise comprehensive researches are insinty, disserted to the evidence of spontaneous manifestations from the Spirit World, and to this eper Woclent and modern times and people are made to confinite authentic facts in large numbers. The many-phased phenomena are carefully analyzed and compared, and the general tendency of all, shown to demonstrate the reality of a spiritual world in immediate relationship with the material. The spirit and temper of the book are sincere and genulae, and the entire subject is presented with the utmost clearness and felicity. Cloth, 81.51; postage in cents. SELATABLE LAND BETWEEN THIS WOILD AND THE NAX. The main object of this book is to afford conclusive proof, adde from historical evidence, of immortality. It shows that we of to day have the same evidence on that and officers in the apacies had. More than half the valume consists of farratives in proof of this—narratives that with a senting half in any post which are suited by evidence as strong as that which, fally determines, in our courts of the with the sight to many-yet which are sustained by evidence as strong as that which, fally determines in our courts of the whole and many-yet which are sustained by evidence as strong as that which delines for Modern Spiritualism are found in the Goopels, and that the strongest of all historical evidences for Modern Spiritualism are found in the Goopels, and that the strongest of all historical evidences for Modern Spiritualism are found in the Roopels and the Reliation Philosephical Problems and Philosephical Problems and Philosephical Philosephical and retail, by the Halling Philosephical Philosephical and re

.*, For sale, wholesale and retail, by the RELIGIO-PRILO-

JUST PUBLISHED.

The Principles of LIGHT AND COLOR:

The Harmonic Lazes of the Universe, the Etherio - Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications.

Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. BY EDWIN D. BABBITT.

BY EDWIN D. BABBITT.

This work which is already producing a sensation in scientific and cultured drebas, contains probably a greater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of stoma, of the basic principles of chemistry given for the first time, of the marrelous Chemical and Hesling power of Light and color, crystalized into a science, and the baptamation and proof through spectrum analysis and clairvoyance of a new and higher world of Light, Color and Force, invisible to the ordinary eye by means of which the wonderful phenomena he interior Machinery of Life and many of the heretofore unknown Forces of Sature, stand forth in clear light, and show how imperfect human nature can be made over new by those diviner processes of the Fine Forces. The wonders of vagotable growth as aided by colors are also given and the human eye and its diseases and methods are explained.

OPINIONS.

"A magnificent work."-New York World: "The most remarkable work. . . Will cause a flutter among scientists. . . . Ingenious, able and very interesting even to the unacleatific reader."—American Bookseller.

"This apperb volume opens up a great field for original re search. The examples of cure by means of light and color and other fine natural brees which it gives are truly marvelous, and a new world generally unknown to our medical men is opened out."—Trush Seeker. Cloth, 576 Royal Octavo pp. Price \$4. Postage free. * For sale, wholesale and retail, by the RELIGIO-PHILO-SOFRIGAL PUBLISHING HOUSE, Chicago.

SYNOPSIS OF THE

COMPLETE WORKS ANDREW JACKSON DAVIS.

ising Twenty, sight Wniform Volumes, all Neatly Bound in Cloth. 7-per cent, extra-If sent by Express, the Charges Payable on Delivery.

Nature's Divine Revelations.
The Physician. Vol. I. Great Harme The Sect.
The Beformer.
The Histories.
The Thinker.
Viagle Staff—An Autobiography of A. J. Davis.
Sturning Lectures. theing 24 discourses.
A Stellar Key to the Summer-land.
Arabula, or Divine Guest.
Approaching Crisis, or Truth vs. Theology.
Anawers to Ever recurring Questions. Arabus, of Divine Guest.
Approaching Crisis, or Truth va Theology.
Answers to Ever-recurring Questions.
Children's Progressive Lyceum Manual.
Death and the After-Life.
History and Philosophy of Evil.
Harmonial Man, or Thoughts for the Age.
Evrous in the Life of a neer. (Memoranda.).
Philosophy of apectal Privilences.
Free Thoughts Concerning Heighten.
Penetralis, Containing Harmonial Answers.
Philosophy of Spiritual Intercourse.
The Inner Life, or Spirit Mysteries Explained.
The Yunipis—on Diseases of the Brain and Nerves.
The Fountain, with Jots of New Meanings.
Tale of a Physician, or Social and Pruits of Crime.
Bakka, and their Earthly Victima.
Genesis and Ethics of Conjugal Love.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. ". For sale, wholesale andaretail, by the RELIGIO-PHILO

Worthy of Close Reading by Womer

TEN YEARS OF FEARFUL AGONISING SUFFERING SWALM SCURED BY THE USE OF CELEBRATED Swalms Panacea PANACEA



Mrs. Dugan, No. 909 Dauphin St., Philadelphia, one of the most respectable ladies of that city, is not only willing, but desirous, to state for the information of any of her sex that they may know what remedy availed her after agonising suffering for ten long years (in which the disease, beginning one month af-ter marriage, originating from no fault of hers, ravaged her entire system, and gradually spreading un-til she had 30 Ulcers at one time on one arm, and 20 on the other; having lost all the fingers on one hand, they rotting off; one parent dying broken heared witnessing her suffering; she having had some sixteen physicians of Philadelphia, and the disease defying their skill,) that she found in SWAIM'S defying their skill,) that she found in SWAIM'S PANACEA the remedy she needed. In a few months after beginning on it she gained over 55 ibs. In weight, her ulcers all healed, and she has now some do pieces at bones as relies. She is in aplendid health and returns grateful thanks to almighty God that she was directed to the use of this remedy. Pamphleta furfiles ed gratis on application to Dr. Franklin Stewart, Swaim's Laboratory, 113 South Seventh St., below Chestnut, Philadelphia, Ps.

Just Published. A Book for the Times.

Practical Instruction

ANIMAL MAGNETISM

By J. P. F. DELEUZE.

Translated from the Frenc BY THOMAS C. HARTSHORN.

Revised Edition. With an Appendix of Notes by L. Translator, and Letters from Physicians and other descriptive of cases in the United States. 529 p. 12mo. Extra Cloth. Price \$2.00.

For some time there has been a growing interest the facts relating to Magnetism, and subjects connect with it, and many inquirtes for a book giving practic instructions. The above work is believed to be, many respects, the best,-in fact, the only exhausti Work, containing instructions. This is from new plate with large type, haddsomely printed and bound. Ti following table of contents will show something of th scope of the work:

General Vienes and Principles. The Processes. E planation of the word pass. Meaning of being in cormunication. To magnetize a patient who is in be Method of dislodering pain.

The Effects and their Indications. Effects common exhibited. How to calm nervous movements. How proceed with contagious diseases. When you shou not magnetize. Explanation of the term crists. Covulsive motions, when produced, how manufed. Ho to make a feeble magnetic action useful. Instructic to mothers.

not magnetize. Explanation of the term crists. Covulsive motions, when produced, how manned. Ho to make a feeble magnetic action useful. Instructic to mothers.

Of the accessory means to increase the magnetic action and of those by which the direct action is supplied. I magnetize water; its effects Magnetic batteries, most of constructing. The cities, how formed.

Of Sommanbulism, and the use to be made of it. Ho to proceed when it occurs. To produce moral effect susceptibility of somnambulists. Not to admit spectures. If your somnambulist prescribes remedies; an gives you a description of his disease. Cantions shot following his prescriptions. Epileptic fits. Explaints our will by words. Influence in the natural stats. Address of somnambulists. Exists your magnetic exalts it on. Description of an abstracted somnambulist. By tracing the ideas of infancy. Imaginary inspiration.

Of precedules is the colore of a Magnetizer. Wome ought to magnetize women. Magnetizer produces the effects desired of medicines. How to proceed when treatment is commenced. To magnetize oneself. Magnetizers by profession. Why they should receive regular fees. Special ficulties of some magnetizers.

Application of Magnetizer to diseases. The best rule for practice. Acute and chronic diseases distinguished When to discontinue the section. Putrid and malignan and nervous fevers. Local inflammation; quinsy Acid ulated water. Inflammation of the stomach. Disease of the lymphatic system. Dropey, Enlargement of the glands. Obstructions of viscers. In what case magnet is in dangerous. Scrotulous diseases. Ulcers. Put monary phthisis. Slow fevers. Asthma. Vomitings Nervora diseases. Vapors. Epilepsy, Hysteric, affections. Hypochondris. Paralysis Spasms. Mental alien incomplaint, Rickets. Spinal affection. Hip disease feel head. Pregnancy Practice with children. Bowelcomplaint, Rickets. Spinal affection. Hip disease Cell head. Pregnancy Practice with children. Bowelcomplaint, Rickets. Spinal affection. Hip disease of the eye. Cataract. Opacities

object. Letters written in somnambulism. Chorea and constant vertigo cured.

Means of avoiding incoverni-meas and dangers. THE MORAL DANGERS. Hospital treatment; A caution; lili-founded prejudice scales somnambulism. The playing dangers. Nervous tritation; How to proceed; Critical pains not to be feared; Interruption of a treatment; Severe organic diseases; Nervous crises in certain cases necessary. Magnetisers in 3nd Asalt's import disease. They sometimes also catch diseases of their pattents. Directions about somnambulists; Exciting the faculties to obtain surprising effects; Magnetic explaints or ecitary; Professional somnambulists; Their mode of examining; Consult for persons absent and unknown to them; Sometimes prescribe for diseases; Should not be consulted, unless worthy of esteem; When the somnambulist prescribes for himself; Extraordinary faculties developed do not exclude error; Paculty of prevision, how limited; How to prevent somnambulists from infing into error; Somnambulism not always a state of parity.

ning into error; nomenanouses not aways apparity
Of the means of developing in ourselves the Magnetic
forully, and of deriving adventage from this development.
Mesmer, a good observer and a learned physician; Propositions of Mesmer; The currents; Somnambulists perceive the seat of diseases; Many magnetizers have the same faculty; Mode of acquiring and using it; To establish intimate communication and examine disease; Magnetic Vapor; Perceiving the currents; Peculiar sensation of the magnetizer; Marnetism has laws—is a science.

sensation of the magnetizer; assumes a science, of the studies by which a person may perfect himself in the knowledge of Magnetism. The practice and the science; What preliminary, knowledge is desirable for those who study the last; In what cases experiments may be made; The principles of Magnetism not to be sought in other sciences; Its theory based upon one great principle; Maxims.

APPENDIX.

From-the above will be seen the practical nature of the work, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston Medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself. he seems to be dawilling to believe that any one class can be induced by bad motives. Pully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to shun the criticism of those who have endeavored, from the very beginning to overthrow the labors of those who are tolling in this field of Philosophy."

The book will be sent by mail, post-paid, price \$2.00 *. *For sale, wholesale and retail, by the Heligio-Philosophical Publishing House, Chicago

WHY I WAS EXCOMMUNICATED

FRON THE First Presbyterian Church of Minneapolis, Miss By Prof. H. RARNARD.

interesting and invaluable little pampalet di

Zeligio-Philosophical Journal

JNO. C. BUNDY, -- Associate Editor. J. R. FRANCIS,

TERMS OF SUBSCRIPTION: Own Copy, one year, in advance, including postage, .. \$3.15

EF.All Letters and Communications should be ad-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO,

In making remittances for subscription, always procures Post-Office Money Order, if possible. When such order can not be procured, send the money in a Engistered Letter.

EF those sending money to this office for the Journal, should be careful to state whether it be for a remescal or a new reshertpiton, and write all proper names plainly—also give the name of the post-office to which the paper is step.

Papers are formoreded until an explicit order is received from the subscriber for their discontinuous, and until payment of arrhanges is made, as required by law; and () remescals are not poid to advance, \$3.05 per annum toll be required. parmes ENTERED on the Subscription Books, unless the payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the appration of their subscriptions, and to forward what is due or the ensuing year, without further reminder from this

Office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to I Jan., 1878, it will be mailed, "J. Smith 1 Jan. a." If he, has only paid to I Jan. 1871, it will stand thus: "J. Smith I Jan. 1," and is like manner be the day, month and year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Posts; ioney Orders and other Remittances for the Publishing House of the RELIGIO-PRILOSOPHICAL JOURNAL payable t

JOHN C. BUNDY, HARAGET.

LOCATION at comur of Laffall

CHICAGO, ILL., MAY 14, 1879.

Protestant Ecclesiasticism Pharisaical and Exclusive.

. The signs of the times point toward breader thought and finer charity toward honest differences of opinion; yet they show, too, the exclusive and Pharisaical spirit of Protestant christianity. The Roman Catholic church is consistent to its own logic. It holds to the supremacy of the church over the conscience of the individual, and so repognizes but the one true church, and repudistes freedom of conscience and liberty of thought that go beyond Popes and councils. The logic we hold as wrong, but the great ecclesiastical organization stands consistently by it, which is so far well.

Protestantism started with Luther's protest against the claim of the old church to hold authority over the conscience of the individual, and was full of life and power, spreading over half of Europe in a generation or so, under that watchword. Then it stopped. Luther did not outgrow, the dogmatism of his age and education. That was hardly to be expected. He dogmatized, and Protestantism grew cold, its spread stopped, and it has made no comparative gain in Europe for three hundred years since. In place of papal decrees and verdicts of councils, came Bible and dogma as masters of the soul and barriers to spiritual progress, and the anathema of Luther against heretics who doubted his decision, was as hot as had been the papal anathema against him and his friends. This is still the spirit of ecclesiastical Protestantism, modified by the softened light of a growing charity, which is of the age and not of the church,a charity which comes of a ripening of spiritual life and a freedom of thought which Protestant churches oppose, yet yield to.

The central dogma differs, but the spirit is ever the same. With Luther it was "justification by faith," then it was trinity, election, fate, fore-knowledge, free-will and so on. The evangelical churches have ceased to dispute over most of these matters, and come together in Ecumenical councils. Pan Presbyterian synods and christian associations are in a friendly spirit toward each other, yet with the same walls of exclusion against the outer world. For this union there are two reasons: One is a real growth of feeling that their differences are not very important; and the other that they see the great growing power of heresy, the subtle sway of a freedom of thought that transcends all dogmatism, and feel they must unite to meet and check this common danger. But the old Pharisaic idea still lives. The central dogma to-day is Christ-not "the man Christ Jesus," with his sweet and tender humanity, his precepts of love and fraternity, his receptivity to spiritual influences, his kindly touch full of magnetic healing to the sick, his prayer on the cross, "Father forgive them, for they know not what they do," but an anomalous being, superhuman, unnatural, seen through the haze of myth and miracle, dying to appease the wrath of a tyranical and autocratic Father, his vicarious atonement a poor shift by which cowards can cast on another their sins, which they should, and must themselves bear and repent and outgrow.

"Come to Jesus," in their poor way, and sprinkling or immersion, election or free grace, are quite minor matters; but refuse so th come, or to recognize some glamour of supernaturalism about Jesus, and the old spirit bursts out, with all the wrath it dares to show, all the mean cruelty it dares to ex-

Yet even these walls begin to shake a little; a stone here and there loosens and drops out with a whiff of dust as it falls, For instance the New York Independent is quite inclined to fraternize with some Universalists and even Unitarians, to "utterly scout the doctrine of church exclusion of christians; and take these into the sacred pale. This looks bad, but is not so very bad as it looks after all, for its style of Universalists and Unitarians is that portion of these denominations who have a lingering love for the shadow of the Holy Bible, and the "scheme of salvation" through some special and supreme merits of the Redeem-

er on the Cross, not those who look toward natural religion, with the Bible as a book valuable yet fallible, and Jesus as a rarely good and gifted man.

But we will give the Independent and its like due credit, as far as they go, and the liberal Universalists and Unitarians as well. They do not clearly see that so long as they profess to be Protestant christians, they are bound, as with chains of iron, by the Pharisaic and exclusive and persecuting spirit of the Protestant church,

Of course an ecclesiastical body may say, We are christians, you are not," but they must be just to those who differ from them, and not look down on or misstate them for that difference. We must recognize the unity and sympathy of religions, pagan and christian, and see that truth is not alone of Jesus or Buddha, but of God and man,-intuitive, world-wide, developing with the higher interior culture of mankind; thus only can we be just.

Secular journals often say a good word for the RELIGIO-PHILOSOPHICAL JOURNAL, but we can hardly call to mind an intelligent and appreciative mention of our work, or of articles we publish, in any so-called religious journal, even the most professedly liberal, yet we know that intelligent persons in some of the churches, prize some part of the contents of our pages highly. The Independent gave a contemptuous fling at "Chapters from the Bible of the Ages," a valuable book, and has no respectful word for the spiritual philosophy. Likewise Dr. Watson's admirable books have had to run the gauntiet of these sectarian partizan papers; though if the advocacy of Spiritual ism could be eliminated from them, these christian (?) editors would hail the books with pleasure. So, too, with the valuable works of Tuttle, Sargent, Stainton-Moses, Davis, and others; all have to meet with the most flippant and uncandid treatment. If any Universalist or Unitarian journal has ever given an intelligent and respectful word on either the JOURNAL or other Spiritualist paper, we do not know it. The broad-minded O.B. Frothingham, outside this Protestant exclusiveness, and with the exclusive pride of inductive sciences influencing him less than formerly, is respectful toward Spiritualism, while not technically a Spiritualist.

The sway and power of this Pharisalc and unjust spirit of Protestant ecclesiasticism is strong and subtle, and even the liberal denominations 'are sometimes unconsciously under that sway, so that they lack justice and intelligence and moral courage in their treatment of the spiritual movement. Let that Pharisaic spirit be exercised-not "with bell book and candle," as the old monks used to exorcise the foul flend, but by the more potent and uplifting spell of following the light soithin, and and looking up to the spiritual world, on the verge of which we all "live and move and have our being."

We do not speak of injustice to ourselves or to Spiritualism in any spirit of supplicating complaint, for the injury of such injustice does not touch us, but reacts on those who perpetrate it. When they outgrow it, all the better for them, and meanwhile we shall serenely keep on in a path that is fuil of pleasantness and peace to us,

We learn from the Hochester Union, that Miss Hedley, of that city is a medium for taking spirit photographs. A citizen desiring to test her claims as a medium, paid her a visit, carefully watching all her movements. On the negative being taken out and held up to the light, some faint forms around his chair were visible. "What are those marks on the glass?" asked the citi-zen. "Those are faces of some persons you will no doubt recognize when printed plain." "Well, when can I obtain a proof of the ploture?" "Oh, by to-morrow." "No; I intended to have a proof while I wait, as I do not intend there shall be any humbug in this matter." After waiting about two hours, the proof was taken, toned, and placed on a card. It was then that he recognized in the most distinct manner the faces of his sister and child, who had died sometime previous. Not wishing to be made the victim of an optical delusion, he put the card in his pocket, and, going home, showed it to his wife, without-saying a word. She immediately recognized the faces on the print, and her husband then told her how it was taken. It was shown to friends of the family, who also recognized them.

Louis M. Lowe, of Washington, D. C. makes the following excellent suggestions in reference to a cabinet for form materialization:

"I would suggest that the cabinet for form materialization should be a double one, with a partition either of mosquito or twine netting, or a very coarse lattice of wood—the medium entering at one door, and being made perfectly comfortable by either resting upon a couch, or being sealed in an easy chair, while the spirits emerge from the door of the other half of the cab-inet. To such a test condition there could be no valid objection upon the part of any honest medium, and I know from positive personal experience that such conditions in 'no way impair, or detract from the manifestations. I bid you God speed in your-good work."

A writer in the London Speritualist says: "I once knew a woman of the highest in tegrity, but singularly free from supersti-tion; indeed, she was a painfully unimagin-ative person in all respects. This woman told me that she had distinctly seen hoverfold me that she had distinctly seen hover-ing over the room door the face of an old friend, of whom she was not at the time thinking, and who was, so far as she knew, quite well. A letter shortly came announc-ing the death of this friend, and adding that she had in her last moments repeatedly de-sired to see 'Mary Anne,' the christian name of the narrator of these circumstances."

Bodging the Spirit and Fighting the Letter.

We find the following paragraph in the Alliance of this city, for May 3d:

The London Spiritualist says that President Lincoln attended a seance at Boston, and lay at length on the plano, and let the spirits give him a ride. And the Spiritualist organ of this city copies the item with apparent approval. Inasmuch as President Lincoln never was in Boston in the flesh, this musical ride must have been taken since his death.

But it is to a "religion" with such facts as this for a busis that we are invited by the Ruleio-Philosophical Journal this week as "the only certain refuge against the onelaughts of Ingersoil!"

For a journal that affects to be liberal and

For a journal that affects to be liberal and candid par excellence, this specimen of Pecksniffian dodging will suffice to exhibit the somewhat questionable nature of its selfcomplacent claims. A-London paper, referring to the well-known phenomenon of the movement of objects by some unknown or abnormal force, reports that once in Boston, President Lincoln lay at length upon a piano-forte while it was moved. Here the word Boston is probably a mistake for Washington, insamuch as Lincoln, while president, never visited the former city; or it may be that his biographer would find it difficult to verify the occurrence. It rests perhaps principally on the testingny of Mrs. Young, the well-known medium, in whose presente the plano movements are said toroccur.

But the truth-seeking reader will at once perceive, that, so far as the captiousness of the Alliance is concerned, the essence of the inquiry is, not whether the phenomenon took place in Boston, or whether, indeed, Lincoln was the subject of it, but tchether independent movements of objects are a wellestablished fact in Spiritualism. Now the editor of the Alliance must be well aware (if he has kept his eyes open the last twenty-five years), that there is an amount of testimony, wholly inexplicable by any theory of fraud, in favor of the phenomenon.

Here, for the last three years or more, we have been giving proofs of this and similar indications of an occult force, with the names of respectable witnesses without number. We have instanced the well-known phenomena through Mrs. Simpson and others. We have proved, as far as concurring human testimony from all quarters of the globe can prove anything, that the great fact of psychography, or independent writing, is now a fact of science, fixed, indisputable, and not to be ignored; and yet the candid Alliance has found it convenient to ignore all these great, pregnant, and most significant phenomera, and finally to pick us up on what is obviously a mere error of the pen, or a slip of the memory,—the use of the word Boston instead of Washington! And it is by dodges like this that our contemporary would set aside our stupendons facts, and try to give the impression that they are all founded in delusion or in mendacity!

A cause that has to sustain Itself by subterfuges so paltry, carries with it the elements of its own ultimate subversion and

Will the Alliance explain to us how it is that if some nineteen centuries ago the man Jesus could tell the woman of Samaria " all the things that ever she did," it is incredible that a similar power should be manifested by modern clairvoyants? Will it explain to us how it is that if the man Jesus, after the dissolution of his material body. could present himself in his human form, in a room with closed doors, to his disciples -it is so very improbable that spirits should have the power in our own day of exercising such a mastery over atoms or molecules as to enable them to present temporary simulacra of their appearance while in the flesh? Will the Alliance explain why it is, that if spirit-writing could be presented to one of the ancient prophets (see Ezekiel 2:9) it is so very inconceivable that it should be given in the presence of Slade, Watkin's, and Mrs. Simpson?

But we need not multiply instances of the perfect analogy between many of the phenomena given in the Hebrew and Christian record, and those which are so thoroughly well authenticated in our own day. The Alliance may sneer at the religion "with such facts for a basis," but if it does not realize it now a few more years of fast prevatling skepticism in regard to spiritual realities may force upon it the realization, that the only adequate force that can meet such assaults as those of Ingersoll and modern "scientific" opponents generally upon all spiritual belief, is in this same despised Spiritualism, which, misjudged, misinterpreted and befouled as it has been (not in itself; but in the imaginations of men) is yet the very source and well-spring of all religious hope, and of all the spiritual truth that has come down to us, whether by tradition, by so-called "revelation," or by the psychical and psycho-physiological facts and experiences of life.

We hope that the Alliance, instead of carping at misprints or slips of memory, will set itself to handling the well-authenticated facts which we offer, and which, af ter thirty-one years of investigation, opposition and discussion, have lost not one jot or tittle of their significance, their importance and their unassailable authentication. In spite of all the frauds by which it has been clouded, and all the bitter opposition by which it has been maligned, Spiritualism at this day stands higher and brighter than ever before in the estimation of those who have sincerely and patiently investigated its marvelous facts. The sneers of the whole secular and religious press are impotent to arrest it in its ever onward and upward course. Some of the most scientific and philosophical minds of Germany are hailing it as the grandest revelation of the ages; and in England, France and America it has entered largely into the best minds,

and is silently preparing for itself a future, when all forms of thre religion shall recognise in it their reason for being; and shall look to it as their guarantee and their conservator, and as the very salt, without which universal life and universal nature would lose their savor.

The Life Beyond.

Silently, but certainly, the life beyond is fast coming to be realized as a potent fact; and, sooner or later, its force will be felt as great factor in civilization. The agencies that are at work demonstrating the truth of a life beyond the grave, are wide spread; and, fortunately for the welfare of society. they seldom fall to furnish convincing proof that nearly all preconceived opinions concerning that life, especially such as are expressed in religious dogmas, are fallacioss Returning spirits teach that happiness has and hereafter is dependant on the practice of virtue; that there can be no sudden transition of a bad man into a good one; that a good character needs no priestly endorsement to save its possessor from a burning hell; that growth is the law everywhere; and, just as certain as the sweep of the centuries, must man evolve from his low condition into a higher.

It is a cheerful outlook, this. The great world rolls on from age to age, pouring into the spiritual realm myriads of spirits, in every conceivable moral condition. Each of these awakes in the new life to find himself, substantially, what he was yesterday. The life he enters upon is subject to conditions such as he has known heretofore. Good and evil are before him. The loosening of the mortal tie gives more light, a better knowledge of the law of cause and effect; hope is born, and evolution toward the ideal good sets in, and the man who bedeved the dogma and thought himself lost, chooses to fall into line and wills to submit to the divine order that moves forever on from lower to higher. @

And this conat horrible doctrine of Spir-itualism against which priesteraft rants, and which the daily newspaper ridicules. For believing and advocating such theories Spiritualists are held up to the scorn of the world. If our returning dead came with a different story if they taught that character, no matter how noble and pure, went for nothing without faith in the dogma, that the vilest criminal could enter the society of angels and dwell with them forever if he but followed the priestly counsel; nay, more, that he could wash his bloody hands and enter heaven ere his murdered victim could be prepared for burial, if he but believed in Jesus; that little unoffending and unbaptized children should be cast into an endless hell with all good men who were lacking in belief-if, we say, our returning dead taught such sentiments, then indeed would Spirtualism be less obnoxious to press and pulpit.

But can we not afford to wait? Is not our position one of such strength that it becomes us to be generous? In but little more than a quarter of a century, millions have been converted to our doctrines, and yet there never has been an organized effort, to convert a single man. Spiritualism has entered the churches to such an extent that dogma s to-day actually smitten with death. Where is the Presbyterian, or Methodist, or-Episcopalian who believes his creed? There is an increased conviction that life does not end at the grave, and a -waning faith in the words of men.

To the divine gift of mediumship, so lustrious in these latter days, are we indebted for the truths that are silently reforming all religious thoughts, and certain to result in an entire restatement of religious opinion. The truth comes to us out of the heavens. It is uniform and convincing .-We are learning wisdom, learning to distinguish the true from the false. The warnings uttered against fraudulent mediumship, enhance the value of that which is genuine, and this is on the increase. Destroy the tares and the wheat revives and grows.

The Spirit of a Salcide-His Deplorable Condition.

J. Burns gives the following in the Medium and Daybreak:

On Friday week, March 7th, having ar-

rived home two days previously, I attended the social sitting at the Spiritual Institu-tion. "Dalsy," the little spirit who gives descriptions of spiritual phenomena to visitors, had controlled her medium for some time, when, all at once, she caused the me-dium to shrink back with horror at somedium to shrink back with horror at something which appeared to her on the floor.

It was a spirit the influence of which she
dreaded, and she begged it to go away.

Then becoming more collected, she said it
only came to gain light, when another spirit, "The Nun," controlled, and caused the
medium to fall upon her knees, and pray
fervently for the uplifting of the spirit. We
were then told the spirit was that of a poor
man who had hung himself, and left his
family unprotected, and the whole of his
concern was for those he had thus neglected. I was strongly impressed that it was ed. I was strongly impressed that it was the West Auckland suicide, and was inform-

ed that my impression was correct.

Mr. King several times felt the induence of the spirit during the next few weeks. and offered up prayers for him. He was reported at a subsequent seance as improving in his conditions. On Friday, March 21, the medium, in the midst of her work, under the influence of "Dalsy," dropped from her chair on to the floor, as if in a fainting condition. I went up to her and addressed the spirit under whose influence she was it was the suicide; he was till in a very de-It was the suicide; he was still in a very deplorable state, but could control the medium, and beg for our prayers, and that the spirit who had helped him before, and taken the rope from his neck, would come again. His deep regret was for his family, but "The Nun" had promised him that friends would be raised up to take care of them. I told him if he would retire from the medium,

"The Nun" would no doubt come to his aid. She did so, and again prayed for the darkened one most fervently, apparently much to his benefit. The fearful sensation of hanging had clung to him till "The Nun" relieved him, and he in piteous accent begged that the horrid rope might not again gall his neck.

Reader, do not think of suicide; do the best you can, not the worst. The accu-mulation of evil is only increased by the addition of fresh guilt to the soul. A knowledge of spiritual science, and a means of healing the wounds in the inner nature of one another, would be of unspeakable benefit to men in thefr trials and difficulties of life. Spirit-communion is also a grand agency for raising those in despair who have gone to the other world without due prepa-ration. The good which may come to this poor lost soul may in itself repay for all my labors in going to Bishop Auckland. Our work is not to be estimated by outward effect alone, for when we are true spiritual workers we subserve greater purposes on the invisible side of life than on the physicwould in conclusion, ask our friends in

West Auckland to supply, as far as they may be able, the needs of the survivors, and the blessing of him that was ready to perish will fall upon them.

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

Spiritualism in Edinburgh, Scotland, is said to be on the increase.

Mrs. R. Shepard is lecturing at Binghamton, New York. She remains there until the first of June.

L. F. Griffith writes to us, but as he fails to give his postoffice address, we cannot attend to his requests.

Samuel Sipe, of Zimmermansville, Ohio, speaks in high terms of the lecture that Bro. J. M. Peebles delivered there.

Wm. C. Hurd writes to this office, but falls to give his postoffice address; when he does we will attend to his request.

"Bishop A. Beals' lectures at Sheboygan Falls, Wisconsin, have attracted great interest. He is engaged to lecture there dur-

The Bev. A. J. Fishback and Mr. M. C. Vandercook will hold a two days' meeting at Kendallville, Indiana, on Saturday and Sunday, the 24th and 25th of May.

E. V. Wilson, who has been so long sick, hovering midway between the two worlds has returned home. He expects to recover his usual health soon, and be able to battle for Spiritualism in the future as he has in the past.

Mrs. Mary Dana Shindler will leave her Southern home in Nacogdoches, Texas, for New York city, the last of May. She will pass the summer North. The many friends of this gifted lady will be most happy to welcome her.

" N" writing from Kansas City, speaks of one Edwin Keen, and his reputed half brother, having been playing upon the credulity of the good Spiritualists of that place, As usual, they made money, and went to other sections to find more dupes.

The Liberals of Kansas contemplate holding a camp-meeting at Bismarck Grove, near Lawrence, some time during the summer. They expect to secure the services of Col. Robt. G. Ingersoll, B. F. Underwood, Dr. Monroe, and other distinguished speakers are expected to be present and address the people.

Dr. C. P. Sanford is still laboring in Kansas, and has farther engagements. He expects to go to Iowa City, Iowa, soon, and would like to make engagements on the route north. Address Minneapolis, Kansas. His wife, formerly Mrs. Addie E. Frye, an excellent test medium and business clairvoyant will accompany him.

Dr. Shaw, the popular pastor of the largest Preabyterian church in Rochester, and one of the largest in the country, says that women shall pray at his prayer-meetings, and he would; like to see any one trying to stop them. And the women of his church doubling up their little fists and shaking their pretty heads, emphatically agree with

Spiritual Notes, of London, speaks as follows of J. Wm. Fletcher, a Boston medium: J. William Fletcher has, we observe, been referred to in the provincial press as the favorite medium of London, and certainly, if we may judge from the manifest success which accompanies every phase of his work on behalf of Spiritualism, there cannot be a doubt that the description is in every way

The Lacon (Ill.) Journal says: "The RE-LIGIO-PHILOSOPHICAL JOURNAL of Chica-LIGIO-PHILOSOPHICAL JOURNAL of Chicago, subscription three dollars, will be sent to new subscribers three months for fifty cents. It is by far the ablest expositor of modern Spiritualism published, and commends itself to all classes by its fairness, its independence, and its determined warfare on frauds and impostors. It is said man's belief in spiritual phenomena is guaged by its intelligence. To some it is given, possibly, to see and know the secrets of the furture before death interveness to the most ture before death intervenes; to the most of us this is denied, yet to all the subject has a mysterious fascination, and spiritual literature is growing in demand every day.

Dr. Monck, the successful materializing medium of London, England, is in very poor health, and is now sofourning in Switzerland, in hopes that he may soon recover. It appears from the Medium and Daybreak, that the first symptoms of his weakness and prostration appeared some two years ago, and were induced by the outrageous persecution he was subjected to by malignant foes, and the rabble of Huddersfield. His marvelous materializations afterwards. so graphically described by a clergyman of the Church of England, and attested to by so many names of weight and influence, were a magnificent answer to the denunciations of the ignorant and the calumny and

A BILL.

To Authorize the Formation of Associations for Intellectual, Scientific, Esthetic, Spir-Itual, Religious, or Liberal Culture or Inquiry, in Michigan.

Section 1. The People of the State of Michigan enact, That any number of persons of full age, not less than five, may associate themselves together for the purpose of intellectual, scientific, esthetic, spiritual religious or liberal culture or inquiry, or any or all of such purposes, in the manner

provided by this act.
SEC. 2. The person thus associating shall sign articles of association which shall state: First, The corporate name of such association.

Second, The purpose or purposes of such association, which shall be within the first section of this act.

Third, The names and places of residence the persons associating themselves in the first instances.

Fourth, The number and official designation of the managing officers thereof, not less than three nor more than nine.

Fifth, Whether it is a county, city or oth-

er local association or a state association. Sixth, The times and places of holding the regular meetings, and of the annual meetings of such association.

SEC. 3. State associations under this act may be representative associations, and may be composed of members of county, city or other local associations under such conditions as to representation of such local associations as may be prescribed by the articles of association of such state associa-

Sec. 4. Such articles of association shall be acknowledged by the persons associating themselves in the first instance before some officer authorized to take acknowledgments of deeds, and shall be recorded in the office of the clerk of the county named as the place of annual meeting in such articles, and thereupon such association shall become a body corporate for the purposes of said association.

SEC. 5. Corporations organized under this act shall possess all the powers and have all the liabilities usual to corporations, and may take by gift or purchase, or may acquire by other lawful means, and may hold or transfer by deed of such marfaging officers as are duly elected, from time to time, property real or personal, for the proper purposes of such association, which property at any time held shall not exceed in varies one hundred thousand dellars. value one hundred thousand dollars.

SE: 6. Such managing officers shall be elected at each annual meeting, which may be adjourned from time to time by a majority vote of members present,) and shall hold their offices for such time not exceeding the e years as the rules or by laws of such association may prescribe. A majority of such managing officers shall be a quorum for the transaction of business, and they may appoint such subordinate officers as they deem proper or as may be prescribed by their by-laws. They may make, alter, amend or repeal all needful or proper rules, regulations, conditions of membership, and by-laws, subject to approval of a majority of members present at the annual meeting or any adjournment thereof, and shall care for the property and transact the business and administer the affairs of the corporation, subject to such by-laws and the laws the State of Michigan. And the officers of such association, or any of them, shall report the condition of its affairs when so required by the governor, the secretary of state, or either house of the legislature.

The London Spiritualist says: "The number of American exposures of late is really disgusting. Take for instance, James, with a complete collection of Indian and other dresses and accessories to represent faces of old men and young girls hidden on his per-son. Spiritualists should investigate in such a way that the conditions make these narra-tives impossible in future. Did the Fox girls lose their mediumship by repeated testing at every scance? No. Did the cel-ebrated Mrs. Hollis lose her wonderful pow-er when she submitted with the utmost will-ingness to be tested time after time by Dr. ingness to be tested time after time by Dr. Wolfe, and many others, knowing that it was asked, not out of mistrust, but in the real and well understood interests of our cause? Her power increased, and the manifestations became stronger and more convincing at every sitting. Did Miss Cook lose her power by submitting to the repeated tests of Mr. Crookes? Not at all. And Home? The same."

Adam Forepaugh.

Adam Forepaugh's famous menagerie and circus is now exhibiting on the Lake front. Adam forepagn standard menagers and circus is now exhibiting on the Lake front. Among the numerous attractions are: 12 ponderous Asiatic elephants, costing \$135,000; \$41,000 Hippopotamus; 6 ton Behemoth of Holy Writ; 20 foot Giraffe, trained to work in harness; 54 dens of wild beasts, birds and reptiles; 11 gilded cages of museum marvels, and the finest circus on earth, leaded by Robert Stickney only man living who rides seven horses at one time; Mile. A. Carroll, and 109 famous arenic celebrities. Mr. Forepaugh will give \$100,000 for the name of any exhibition anywhere half as large as the great Forepaugh show. On Monday morning, May 19, at 10 o'clock, ocourred the grandest free street show ever given in the city. Two full performances eyery day. First exhibition on Monday afternoon, May 19th. Admission—Adults, 50 cts; children under 9 years, 25c.

"A STARTLING BOOK."-That is what the publishers of Mr. Kiddle's book call it. We have a supply in stock, and will send a copy to any address on receipt of the retail price, \$1.50.

How to Magneties, gives important information on a vital subject to all Spiritualists Every one should read it. Price 25 cents.

"Liberal Re-Union."

The Women and Men's "Liberal Re-Union" are to meet next "unday in the Hall at No. 212 West Madison street, at 2:30 r. m., to prepare for a Centennial Celebra-tion and "general re-union," in Chicago, on the 4th.

Northern Wisconsin Spiritual Conference.

Our next meeting will be held in Spiritual Hall. Omro, June with and 28th, 1879. Every effort will be to
secure the best talent to speak on this occasion. No
pains will be spared to make this the most important
and interesting meeting ever held in Wisconsin. Let
every lover of free speech be present. Our platform is
free for every one to express their highest convictions.
Look out for further notice as soon as arrangements are
perfected.

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

UU

. Anniversary Meeting at Sturgts.

T e annual meeting of the Harmonial Society will be held in Free Church at the village of Sturgle, on the 13th, 15th and 15th days of June. Able speakers from abroad will be in attendance to address the audience.

By Order of Committee.

7. G: Walt.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting under the anspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Saturday, July 26th, and closing Monday, August 4th. The best speakers in the Spiritual and Liberal field will be present. For circulars and information on the subject address.

B. B. McChacken,

Chairman Executive Committee, Lansing, Mich. (

Affinual Spiritualist Re-Union.

The Spiritualists and Liberals of Central New York will hold their second annual re-union in Music Hall, West Winfield, on Saturday and Sanday, May 24th and 25th, 1879, commencing at, ip, in. U. Frank Barter, of Boston, Mass. the celebrated public test medium, speaker, and singer, is engaged. Mrs. Cornella Cardner, of Rochester, N. Y., is also engaged, and other speakers are expected.

Board at the hotel at reduced rates. A cordial invitation is given to all

tion is given to all.

Committee:—S. W. Peck, F. A. Ely, Deansville, N.Y.,
L. D. Smith E. F. Beals, West Windeld N.Y.

Pennsylvania State Society of Spiritualists.

The Thirteenth Annual Meeting of this society will be held for the election of officers and such other important business as may be properly brought before it, at Academy Hall, 810 Spring Garden street, Philadelphia, on Saturday, at 10 a.m. and 3 p.m.; also on Sunday at 2 p.m., May 17, 1879.

Spiritualists and their friends, not only throughout the State, but in New York, New Jersey, Behware, Maryland, and other States, are respectfully invited to meet with us, as our Constitution does not confine us to this State for its members or officers, but provides for the friends of the cause everywhere, that they may come and partake of its benefits. Those expecting to meet with ps will please consult with their friends in their section, as to the feasibility of holding a camp-meeting this summer in some locality on the line of a railroad and near the city of Philadelphia, so as to be easy of access from New York and all other points,—that when we come together we may be prepared to act as may be for the good of the cause we love so well. Also to choose the proper officers to conduct and take charge of the same.

We shall be pleased to receive letters from such friends as cannot-be with us, so we may have their thoughts that we may reason together. We believe there are thousands of Spiritualists in this section of the State who would be glad to have the opportunity to meet together, that we may know each other better; also to compare our thoughts and ideas that we may be more closely be drawn together in brotherly love and good work.

J. H. Rhodes, M. D. Pres't,

good work
J. H. RHODES, M. D., Pres't,
6066 Vine st., West Philadelphia.
JOSEPH WOOD, Sec'y, 1106 North 7th St., Philadelphia.

STATE CAMP MEETING,

Under the Auspices of the Michigan State Association of Spiritualists and Liberalists.

At the annual meeting of the Michigan State Association of Spiritualists and Liberalists, held at I ansing in March, 1879, the initial step was taken for a state camp meeting to be held during the summer, under the ampices and as part of the work of the Association. The arrangements are 80 far complete that the committee are enabled to announce the meeting to be held at Lansing, commencing on Saturday, July 20th, and closing on Monday, Anguel 4th, 1879.

The grounds of the Cehtral Michigan Agricultural Society have been secured for the occasion. These grounds comprise forty acres of land, with a close-fence rendering them secure from intrusion, and buildings that can be used in case of storm. The greater part of the grounds is a fine maple grove, and is one of the loveliest spots in Michigan. Several wells, of water on the ground furnish plenty of pure water. The track of the Chicago and Northwestern Railway runs past the grounds, and the Grand River also, which will give opportunity for rowing. Portions of the grounds are adapted for croquet and kindred sports. A small steamer on the Grand River will ply between the city of Lansing and the grounds.

The best speakers in our own state will be present.

the Grand River will ply between the city of Lansing and the grounds.

The best speakers in our own state will be present, and such well known speakers from abroad as can be secored. Dr A. B. spinney, President of the State. Association, Rev. J. H. Burnham, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Chas. A. Andrus, Mrs. R. Shapard, and others who have not yet been consulted, are expected to attend and give addresses. An effort is also being made to secure Col. Robert G. Ingersoil for a day.

also being made to secure co. Rebest O. Legeschild.

Any.

Only part of the time will be occupied by speaking, as it is intended to make the social feature of the occasion the counterpart of the intellectual. It is hoped that large numbers of the friends will pitch their tents on the ground, so that they will be near neighbors, and improve the week in making, acquaintances and forming social bonds of unity. The phenomenal phases of the spiritual gospel will be livited to full manifestation through circles and seances. A portion of each week day evening will be set apart for dancing.

Visitors will have opportunity to visit the New State Capitol, the Agricultural College, and the State Reform School.

Visitors will have opportunity to visit the New State Capitel, the Agricultural College, and the State Reform School.

The expenses will be niet by tent-rights and gate fees. Say for tent room and the right of four or five persons to the privileges of the grounds during the meeting, \$2 \$3, and for a single admission for a day, 10 cents. Parties can furnish their own provisions, or may get meals at the resembnient booth on the grounds. The hotels and boarding houses will also give reduced rates. The police regulations will be systematic, and the best of discipline and order will be maintained. Mr. McCracken, Chairman of the Executive Committee, will give as much of his time and personal attention to the enterprise as may be necessary, from now until the close of the meeting.

Commissionality Committee. Hon. Jas. H. White, Port Haron; Mrs. R. A. Sheffer, South Haven; Dr. A. Farnsworth, East Saginsw; B. F. Stamm, Detroit; Mrs. J. B. Spear, Lowell; J. P. Whiting, Milford; O. D. Chapman, Perrinaville; W. A. Power, Farmington; D. C. Spaniding, Greenville; Mrs. Sarah Graves, Grand Rapide; Hon. J. C. Wood, Jackson; Mrs. Delsey Benjamin, Fowlerville; Mrs. Caroline Taylor, Williamston; R. L. Shaw, Bartanac; Alfred Keyser, Kalamazeo; A. A. Whitney, Battile Creek; C. B. Dunning, Marcellus; John R. Briggs, Romeo; Col.-W. B. Barron, B. Clair; Edwin A. Weston, Lapeer; Mrs. D. C. Payne, Maple Rapids; Mrs. M. A. Jewett, Lynne; Levi Wood, Galesburg; L. B. Burdick, Texas; B. C. Manchester, Mnir; David G. Mosher, Mocharville; Mrs. Allen Bement, Mason; Alongo Kles, Mrs. M. Potter, Lansing; Mrs. A. E. Sheets, Lansing.

Sub-committees will be appointed and programme and circular containing full information will be issued as soon as arrangements of detail can be made.

We appeal to all friends of the cause to Jend their sid to make this meeting the crowning snecess in the Sprinnan Communications may be addressed to any member of the Committee, or to

the Committee, or to

B. B. McChacken, Chairman, Lansing, Mich.

Lassed to Spirit-Tife.

Passed to spirit-life from Allegen, Mich., May 9th, '79,

Miss Louisa West, aged 60 years.

Miss West was an open and avowed Spiritualist and died as she had lived. She was smong the first who subscribed for the Journal, and she continued it until within a few weeks of her death. She was conscious to the last and seemed aware that the change was to be.

M. C.

Zusiness Antices.

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

SPRECE'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

S. B. BRITTAR, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has twenty years' experience and eminout success in treating the infirmities peculiar to the female constitution, by the use of pointers methods and the most gloorious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars.

24.36.36.26

A FREE GIPT is offered to those suffering with Consumption, Asthms and Catarrh. It is an ele-gantly lilustrated work, by Dr. N. B. Wolff, of Cincinnati, of great value to such invalids. See his advertisement.

MRS. CLAMA A ROBINSON, the well-known "Mag-netic Healer" is now located at 1030 Wabash Ave-Chicago, where she will be pleased to see all her old patrons, and as many new ones as may re-quire her services. Will answer calls to treat at

His Last Doss.—Said a sufferer from kidney trouble when asked to try the Kidney Wort for a remedy. "I'll try it, but it will be my last dose." The man got well. His blood circulates nicely, he has no pain in either his back or side. Sold by Druggista.

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

Color is surely a point in the selling of butter, as all judges well know. The Perfected Butter Color of Wells, Richardson & Co., Burlington, Vt., completely supplies the desideratum in this regard, as it works better and preserves the desired shade more satisfactorily than any offer used. Sold by Druggists.

SEALED LETTERS answered by R. W. Fiint, 25 E. 14th street, N. Y. Terms: \$2 and three 3. cent postage stamps. Money refunded if not an-

A SICK SENATOR.-The excessive corpulency of A Sick Senator.—The excessive corpulency of a certain United States Senator has long been the butt of editorial wit and spicy bon mota-from the pens of Washington correspondents. Few persons have suspected that his obesity was a disease, and diable to prove fatal. Yet this is the sad fact.—Excessive fatness is not only a disease, in Itself, but one liable to generate other and more serious ones. Chemistry has at last revealed a safe, sure and reliable remedy for this abnormal condition of the system in Allan's Anti-Fat. Distinguished chemists have pronounced it not only barmless chemists have pronounced it not only harmless but very beneficial to the system, while remedying the diseased condition. Sold by druggists. 26.12

Consumption Curren.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple versation of the speedy and permanent cure for consumption, brouchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands, of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire is, this recipe, with of charge, to all who desire it, this recipe, with full directions for preparing and using, in Ger-man, French, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address. E. F. Bufterfield, M. D., Syracuse, N. Y. CURBS EVERT CASE OF PILES. 25-15

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

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

Circular containing testimonials and system of practice, sent free on application.

Address, MRS. C. M. MORRISON, M. D. P.O. Box 2519, Boston, Mass 24-20ts /

Bew Advertisements.

Bale which preferred also amount was ted per mouth for services she expenses. BudBury benerable, permannia, and easily operated. Write us. BLOAN CO., 806 George Street, Cincinnati, Ohio. 26-12

THE Psychological Review

PUBLISHED MONTHLY. scription. Two Dollars per annum, poet free to America broughout the poetal union.

Author of "Life of Swedenborg," "Other World Order," etc., LONDON: E. W. ALLEN, 11 Ave Maria Lane. GLASOOW: HAY NISBET & CO., 32 Ropework Lane. P. O. Ortlers Payable to HAT NIBRET & Co., as above.

AGENTS WANTED for the Best and Finstest reduced 25 per cent. Address National Publishing Co., Phila. Pa., Chicago, Ill., or St. Louis, Mo.

AGENTS WANTED FOR THE
LIFE Whitefield
The Prince of Patiet Orstors-bis powers ever a source of wonder, his example always an inspiration. The incarnation of all energy, the impersonation of all entinessam, he made a life so yapidty and vividiy that it a record reads like a novel with the hero sogring as if codowed with more than mortal partic Send for Circular and terms. Address B. W. Z. IEGI-ERI & CO., 180 E. Adams St., Chickgo, III. 26 11 12414415

NERVO-VITALIZER,

The great health restorer and medium developer. It has made seers and healers and nearly all other phases of development, it has done wooders in restoring the afficient to health. Bent to all parts of the U. S. for \$1.00 Address, Dr. W. A. CAWDER, Bristol, Conn. PAT., MAR. 12th, 1878.

DE. W. A. CAMDER, \$\textit{dir}\$? It is now more than a year since my wife first need your "Nervo-Vitaltzer," and its good effects have not deprecisied or worn out in the least, at any time while she becomes fatigued from over-exertion, she takes then in her hands and sits in some easy position and drops to sleep in a short time, swakes greatly refreshed, she has yot faken nervines of any description since she began using the Vitalizer, while she was in almost daily use of some offs of the Nervines before.

Offic of the Nervines before.

DR. F. L. WRIGHT.

BRISTOL CONN., Feb. ist, 1878.

New British. Ct., Oct. 10th, 1878.

DR. W. A. CANDER, Desp Sir.; Being desirons of becoming a medium. I purchased a Vitalizer, and after using it for one week. I obtained the festred effect, said feive become a very strong healthy and personating medium. I can cordially recommend its use to all persons wishing to become mediums, and also a powerful help to a nervous system.

Bespecifully yours, WR. H. GRANT.

THE WORLD'S SAGES. Infidels, and Thinkers.

A CROWN OCTAVO VOLUME - - - BY D. M. BENNETT.

A CROWN OCTAVO VOLURR --- BY D. M. BENNETT.

With a Steel-Plate Engraving of the Author.

Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Belligion, Disbellevers in current Theology, and the deepest Indukers and most active Humanitarians of the Worts, from Menu down, through the following three thousand years to our own time. It is be lieved that the work file a want long feit, and adds materially to the general information touching the characters treated, infording a succine and correct accessint of some of the best and formed private the information; and all in convenient and conscerning whom large numbers of volumes would have to be consulted to derive this information; and all in convenient and economical form. It is divided into four parts. PART II. From Mean to Christ. PART III. From Thomas Paine to George Sand. PART IV. Hiring Characters. To all of whom the world owes unach for the progress it has made in the evolution of Thought Truth, and Beasen.

An important and valuable book, Price, in cioth, 84,00.

"For sale, wholesale and retail, by the Renterio-Perisoprelical Purillating Gourse, Chicago.



INSTITUE. Fatablished in 1872 for the Cure of Caseer, Tumora, Ulcera, Scrotula, and Skin Diseases, knife or less or blood and little

pain. For information circulars and references, address Dr. F. L. POND, Aurora, Kane Cu., Ill.

AGENTS. READ THIS

We will pay Agents a Halary of \$100 per month and expenses, of allow a large commission, is self our new and wonderful inventions. He mean what we say. Ham-ple free. Address SHERMAN & CO., Marshall, Mich.

THE

CHICAGO & NORTH-WESTERN RAILWAY -) IS THE (-

Oldest, Best Constructed, Most Progressive; Best Equipped, HENCE THE MOST

RELIABLE RAILWAY CORPORATION Of the Great West. It is to-day, and will long remain th

Leading Railway of the West and North-West,

It embraces under one Manager 2,158 MILES OF ROAD

snd forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"

"Chicago, Sioux City & Yankton Line,"

"Chicago, Sioux City & Yankton Line,
"Chicago, Freeport & Dubuque Line,
"Chicago, Freeport & Dubuque Line,"

"Chicago, Bt. Paul & Minnespolls Line,"

"Chicago, Bt. Paul & Minnespolls Line,"

"Chicago, Green Bay & Marquette Line,"



The advantages of these Lines are If the passenger is going to or from any point in the entire West and North-West, he can buy his tickets via some one of this Company's lines and be sure of reaching his destination by it or lie connections.

by it or its connections.

2. The greater part of its lines are laid with Steel Rails; its road bed is perfect.

5. It is the short line between all important points.

6. It is the short line between all important points.

6. It is trains are equipped with the Westinghouse Air Brake, Miller's Pistform and Couplers and the latest improvements for comfort, safety and convenience.

5. It is the only load in the West running the celebrated Pullmain Hotel Cars between Chicago and Council Bluffs.

6. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwan-zee

Ace.

T. No road offers equal facilities in number of through trains, equipped with Pullman Palsos Siceping Cars.

E. H makes connections with all lines crossing at interme-B. If makes connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickets via this line.

Takets over this route are sold by all Connect Ticket Agents in the United States and Canadas.

Remember: you sak for your Tickets via the Chicago & North-Western Railway, and take none other.

For information, Folders, Maps, do., not obtainable at Home Ticket Office, address any agent of the Company or Manyin Hughiry.

Gen'l Manyir, Chicago, Ill.

Gen'l Pass. Ag't, Chicago, Ill.

25-18-27-18

RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office—61 Clark street, Sherman House, and at depota.

COUNCIL BLUFFS AND ONAHA LINE.

- 1	Depot corner Wells and	Kinzie streets.	
9:15 p m 9:15 p m 10:30 s m	Pacific Express Stoux City and Yankto Omaha and Night Express Stoux City and Yankto Dubuque Express, via C Dubuque Express, via C Sterling Express	n Kapress	Arrive. *3:40 p m *3:40 p m [7:00 a m 4:30 a m *3:40 p m
Omaha, on	Hotel Cars are rup thro the train having Chica hese celebrated cars wes	go at 10:30 a. m., et of Chicago.	No other

1	FREEPORT LINE.	
7.89	a m Maywood Passenger a m Maywood Passenger a m Freeport, Rockford & Dubuqua	*7:45 A 1
9:15	a m. Freeport, Bookford & Dubuone.	*1:15 a 1
0:15	p m Freeport, Rockford & Dubuques	*8:10 p 1
1:00	m Elmhurst Passenger	*1:45 p i
4:00	p m Rockford and Fox River	*10:45 a 1
4:00	p m* Lake Geneva Express	*10:45 A 1
5:15	p m '8t. Charice and Rigin Passenger	*8:45
5:30	p m* Lombard Pastenger	*6:45 a !
- 10		1 *7:00 p 1
6:15	p m Junction Passenger	1 115 A

will leave Eigh at 0.50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 7.15 p. m.

MILWAUKER QIVISION.		
Depot corner Canal and Kinzle streets		
8:00 a m* Milwarkes Yast Mail. 8:20 a m Milwarkes Special (Sundays). 10:50 a m Milwarkes Express. 5:00 p m* Milwarkes Express. 1:00 p mt Winnetka Passenger (daily). 9:10 p mt Milwarkes Night Express (daily).		. No. 20
#ILWAUKEE DIV'N LEAVES WELLS S	.1 16:45	a p
MILITAUANN DIT I MBATBO TELLE O	I. DR	roi
11:20 a m Lake Forest Passenger	7:20 •7:15 •8:25 •7:56 •10:00	PHU
WISCONSIN DIVISION, Depot corner Canal and Kingle streets		
Public country current and territies achieft		

9:30 a m Green Bay Express

Mone		Sunday.	†Except	Baturday.	Daily.	'iRs	04	pl
9:00	p mt	Winons a Green Ba	nd New U	lmquette Exp	ress	17.60	1	15 11
# 100 10-00	y mt	LaCrosse Winona	Express,	apolis Expr		(F.00)	ř	BBBB
9:09	PB	St. Paul,a LeCrosse	nd Minne Express	apolis Expr		\$7,00	٠	203
5:40	b m.	Despiaine	в Рамеца о Рамеца	er		*7:50 *8:15	:	B
4145	b m.	Fond du Desplaine	Lac Passer	ger		10:43	٠	m
10:00	a m	West atte	na minne	er		*9:55	₽	m

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave. 1.	1 Arri	TO.	
Leave. 7:80 a m Osvenport Express. 10:30 a m Ormana Express. 10:30 a m Heavenworth and Atchinson Express 5:50 p m Feru Accommodation.	7:05	D	BEER
10:30 a m Omaha Express	8140	b	m
16:30 g m Leavenworth and Atchinson Express	. 3:40	Ď.	m
5:00 p m Peru Accommodation	. 110:20	•	m
10:00-e m Night Express,	.16: 20		m
BLUE ISLAND ACCOMMODATION	1.		ī
6:55 a m IAccommodates	6:40		m
8;40 a m Accommodation	7:45		m
11:20 p m Accommodation	. 9:10		m
4:15 p m Accommodation	1:30	P	m
6:15 p m Accommodation	4:40	D.	m
7:10 p m Accommodation	6:90	5	m
11:30 p m "Accommedation	*11:00	D	m
1:15 p m t Laccommodation	†10:05		m
"Saturdays and Thursdays only.			

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

12:30 p m Kapsas C	ty,and Denver Fast Express, keonville, Ill., and Louisiana.	VLitA6
yla Jac	keonville, III., and Louisiana.	*8:85 p
\$100 a m upringhe	18 PR 181 PA - A - A - A - A - A - A - A - A - A	*7:65 p
9:00 a m Pedria B	nd New Orleans Express.	*7:56 p
\$40 p m t Springfel	d. St. Louis and Taxas Past	*8:40 p
Express	via Main Line	7:00 4
9:00 a m Chicago a	nd Paducah B. R. Express	8:00 p.
5:00 p m Joliet and	Dwight Accommodation,	200 P
T. C. McMullin	General Manager,	Agent.

\$77 a Month and expedies guaranteed to Agents 25 27 72

1 SELEGANT New Style Cromo Carda with name 100 postpald Geo. I. Reed & Co., Namau, N. Y. 26913

60 Chromo and Perfumed Cards, no 2 alike. Name in Gold and jet, 10c. CLINTON BROS., Clintonville, Ct.

\$72 A WREK. \$12a day at home easily made. Costly Out-26 11 28 10. Address TRUE & Co., Augusta, Maine.

DEITY AND DIVINE WORSHIP. This pamphlet, with various other reform tracts, for distribution, sent post used to those enclosing a stamp to the author, M. B. Craven, Hichboro, Bucks Co., Pa.

\$25 to \$5000 | St. lays the foundation for week, and Pays an immense percentage of profits by the New Capitalization System of operating in Stocks. Full explanation on application to Adams, Baown & Co., Bankers, 36 & 78 Broad St., N. T. Citr.

Ferns! Ferns! Ferns!

Beautiful Hardy Varieties. We have an immense stock how ready for mailing. Will acod you in for \$1; 25 for \$2, or \$6 for \$4, postage paid by mail; and guarantee their safe delivery in good condition. Paginter Ajmoney at our risk. Address:

Mountain Home Nursery, Strickler, Washington Co., Ark, 94 113

\$5 to \$20 per day at home. Samples worth \$5 free. Address STENSON & Co., Portland, Maine.



Mrs. Dr. J. W. STANSBURY will write you a Psychonietric Chart, delineaing your personal character, habits and
dispost ion, or answer brief questions on
Health, Business Harrisage, etc., with advice,
and practical hints concepting the future
and mail you free the "Guide to Clarvoyance." Send axme, age, ser and lock of hair,
with 35 cts. (in spamps) Consultations at office
10 to 12 a. M. and 2 to 5 r. M.-11,03 and 21.00.
Address, 164 W. 20th Street,
25 21 1f NEW YORE CIFY.

EDISON'S

Electric Pen and Press.

The only successful duplicating process in existence! Circulars, Letters, Biank Lruss, Music, Synopsis of Sermons, Sc., printed at the rate of 400 an hour! 5000 or more copies from a single writing!! tised by Ciergymen, Churches, Sabbath Schools and Teachers. Full particulars on application. T. CLELAND, General Eastern Agent, 367 Broad way, New York City. SOUL-READING, or PSYCHOMETRY

Mrs. A. B. SEVERANCE would respectfully announce to the public, that from a lock of hair or hand-writing she will give a non-reading or psychometric delineation of character, with instructions how to develop the intellectual and spiritual faculties, how to suppress propensities that, are too often extreme, adaptation of those intenting marriage, how those that are unhappily married may exhaust their former love, adaptation to business with business advice, as securate diagnosis, and also marked changes of past, present and future life. Fifteen, years' experience as a Spul Reader, and hundreds of testimonials from among the best mileds of America and Europe, warpants ber in stating that she can fully cope up to the claims berein made for her. Full delineation, \$4.00 and four 3-cent stamps, brief delineation, \$1.40 and four 4-cent stamps, brief delineation, \$1.40 and four 5-cent stamps, brief delineation, \$1.40 and four 6-cent stamps.

TAKE NOTICE!

TO WHOM IT MAY CONCERN.

All persons indebted to the estate of STEVENS 8. JONES, deceased, are hereby notified to pay the same to: thwith. Legal proceedings to col-lect outstanding claims cannot longer be 4. R. N. BOTSFORD,

Att'y for Administrators N.H .- Remit by Money Orden Draft or Heg; stered Letter to JOHN C. BUNDY, Chicago



CALO AND LONG (Successors to R. V. PIERCE, M. D.) (Successors to R. V. PIERCE, M. D.)

Dr. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional busions far according his individual ability to conduct, some years ago induced several medical gentlemen to associate themselves with him, as the faculty of the Warde's Diseases, the Consulting Department of which has since been merged with the INVALIDE HOTEL. The organization him been completed and incorporated under the name and style of Warde's Biopanary Medical Association, with the following officers:

Hen, R. V. PIERCE, Pres. F. D. PIERCE, V. Pres.

Hon. R. V. PIERCE, Pres. F. D. PIERCE, V. Pres. JNO. E. PIERCE, Sec. LESTER B. SMITH, Trens. NINE PHYMICIANS AND SERGEONS of emi-némics and skill have been chosen as the Faculty. OHRONIC DISEASES of all forms come within the province of our several specialities. LUNG DISEASES.—This division of practice is LUNG DISEASES.—This division of practice is vary alsy managed by a penticman of mature judgment and akil. Broachial, Throat, and Long Diseases treated with the most successful results.

DISEASES OF WOMEN.—Expectally are our facilities of a superior origifor the cure of all those chronic diseases peculial to females.

NERVOUS DISEASES.—Parsysts, Nervous Debtilly, Epiceps (Fita), Charca (St. Vitus's Dance), Neuralgia, and other nervous affections, receive the attention of an expert in this specialty.

NOT NECESSARY TO SEE PATTENTS.—By our original values of diseases, we can treat many

NOT NECESSARY TO SEE PATIENTS.—By our original system of diagnosis, we can treat many chronic diseases as successfully without as with a personal consultation. For particulars been People's Common Sense Medical Adviser (1.00 pages, sent post-paid for \$1.50) or "Invalide and Lourista' Guide Book" (100 tages, io cents post-paid).

**EURGHOAL CASES.—Among the operations which we are called upon most frequently to perform, are those for Nasal Potypus, Harelin, Tunnors, Fistula in Ano, Piles, Hernia (Empture), Hydroceis (Dropsy of the Serotum), Varicocete, Ovarian and Uterine Tunbors, Calculi (Stone in the Bladder), Stricture, etc., etc., We also treat successfully, by a new method without surglead operation, Cancers, Club-feet, Spinal Curvature, and other deformities. (See pamphiet entitled., Motion as a Curative Agent, "sent or receipt of 10 pents.)

hiet entitled, "Motion as a College of 10 cents.)
a receipt of 10 cents.)
Address, Wald's Dispensity Medical Association,
BUTTALO; N. Y.

Dr. Pierce's Favorite Prescription

Ur. Pierce S havointe Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases inchient to the organism of woman, singled it out as the eliment of common control of the second of t

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"WHAT IS TRUTH?"

A Sunday with the Telephone.

It is said that what seems so real in dreams Is our wish in some waking state; But I speak of it now, just to show why or how A strange vision came to me of late. I had recently seen, in a late magazine,

An account of the new telephone; How correct it could speak, English, Latin or Greek.

Sing, whistle, cry, fiddle or groan. And 'twas said that ere long a sermon or song Presched or sung anywhere o'er the seas, Would come over on wires and be heard round our fires.

And save us our traveling fees. With this piece I had read, running wild in my head. I reclined in my soft cushioned pew,

Sadly wishing that Beecher, or other live preach-Could send o'er the wires something new.

But the sermon proved long, and the dreamy "sing song" Of the good father's quaint, quavering tone, Lulled my senses to sleep, and in slumberings

I deemed him a new telephone.

Countless wires from his mouth, ran east, north and south To all climates and Islands and zones; , And each wire had a key (so the thing looked to

me) To turn on its wonderful tones, Being strongly inclined, by a skeptical mind All doctrines and faiths to review,

I had oft wished to read every system and cree And if possible find which was true, In my dream 'twas the day when the world met

And the sermons, the prayers and the songe, Could be heard at my ease, by just touching the keys. In all the earth's chattering tongues.

And it seemed for the hour, the mirsculous power That in days Pentecostal was givey, Translated each word, of the languages heard From all nations and tribes under heaven. Never man was so blest, I could now all things No more need to ponder or read;

For by touching the wires the electrical fires Will preach any doctrine or creed. I began on the East; quick a learned Buddhist

Preached from Bramah's improved revised text; Then Bramah's divine gave his "line upon line" From "original documents" next.

From the mosques and divans of Islam's wild clans Came the creeds of each varying school,

Till bewildered with joy, as a child with its toy, I touched some wrong spring of the tool,. When lo! like the tones of a hundred cyclones

The voice of all Christendom raved; And by shorthand account I found the amount Over five hundred ways to be saved. Some claimed 'twas by creeds and others by

That salvation was offered to man; But each preacher agreed his own faultless creed Was the only infallible plan.

Their texts they all took from the same inspired But learned doctors of Hebrew and Greek,

By some twist of the tense made a different sense, And the Bible, some said we've long trusted and

read. Needs mending; 'twas plain to be seen; It's annals surprising, need greatly revising, Cried a loud voice from "old Aberdeen."

From Bramin to pope the preaching's main Was, some way from perdition to tell; So I listened to hear some voice loud and clear Give a true exposition of hell,

And amid the wild jar came Canon Farar With a voice like the clarion's ring, And from our own shore joined many a score, Like Beecher and Thomas and Swing; Then burst in the roar of the orthodox corps

Like a muttering storm in the air. And while flercely they wreak on their brothers their Greek.

I awoke from my trance in despair; For how can frail man, whose days are a span, All the thoughts of the ages compare. And the lesson I thought, my strange vision has taught.

Was to put faith in heaven alone. To follow the right by the soul's inner light, And have some ideas of my own.

THE HEALING MIBACLE.

A Man Suffering from Paralysis Made to Walk in Fifteen Minutes.

The last steamer from Australia brought to this

The last steamer from Australia brought to this city the famous Dr. Henry Blade, of New York, who has for three years best stirred up Europe with his wonderful spiritual manifestations. Shortly after leaving Sydney he became paralyzed, and remained so during the voyage, in apite of the soble efforts made by the physicians on board the bost to restore him. His right arm and leg had become useless. In this condition he was taken to the Baldwin Hotel, and a messenger was immediately dispatched for Dr. J. D. McLennan, psychopathic physician, fi No. 220 Stockton street, who cures entirely by "laying on of hands," and who, as a healer, cannot be excelled. On entering the room where Blade was, he took him by the hand, and making a few downward passes from the brain to his arms and down the limbs, he told him to "get up and walk." Dr. Slade did so, to the astonishment and delight of all present. The news went like wildfire over the hotel, and for a day the excitement in the hotel was great—everybody speaking of the miracle that had been performed. We have on other occasions chronicled many of Dr. McLennan's marvelous cures without medicine, and this last one is not the least. Dr. Slade has so far recovered as to be able to meet engagements at his parlors, No. 31d Fowell street.—The Morning Coll, San Francisco, Cal.

J. F. Merris writes: The manner in which the Jouanal is dealing with mountebanks and frauds, finds many friends here in Santa Barbara. "Lay on, MacDuff," and spare not, until the last imposter is disposed of. Our society numbers many, and is in a healthy growing condition, with Warren Chase as lecturer. Our Lyceum is growing in numbers as well as interest.

Interesting Incidents.

To-day, April 24th, le the birth-day of my dar-ling daughter Belle, who passed on to spirit-life July 12th, 1876. She was an ardent Spiritualist, and though sick about a year, was always cheer-ful and happy. She realized the presence of her spirit friends near her while dying, and sweet-ly fell asleep after bidding us an affectionate fare-well, and promising to be with us often, and its assist us in every possible manner, which promassist us in every possible manner, which prom-ise she has faithfully performed.

ise she has faithfully performed.

I will relate a little incident that occurred on her twentieth birth-day, one year ago. I remember upon that day I was very busy, being hurried with my household duties, but in the midst of them I was selzed with a strong desire tago and look into her trunk, and read some of the letters she wrote to me a short time before her birth-into spirit-life while visiting her sister Emma, who has since also crossed the mystic river. I tried to overcome the desire, thinking it would bluder me, for I was siready behind time with my work; but for I was already behind time with my work; but while I was resolving not to go, I went and opened the trunk, and also a box in which her letters had been placed by myself. Upon the top of the package of letters lay one I did not recognize, as having previously noticed, so I took it up with some surprise and perceived it had been written by kells. Conserved upon the appriors the had some surprise and perceived it had been written by Belle. Cornerwise upon the envelope she had written these words: "To be opened on my twen-tieth birth day, and not before." Just then it flashed upon my mind that it then was her birth-day, and her twentieth one, too. I opened it and perused its contents. It was a short history of her life, and was written upon her seventeenth birth-day. birth-day

It contained many good resolutions and hopes for the future, and coming as it did, I regarded it as a precious message from her, but the strangest as a precious message from her, but the strangest part of it is, where had she kept it concealed from me for twenty-one months after she left the form. I had several times looked her letters over, reading some of them, but had never noticed that one before, and I don't think she intended that I should until the right time came. I am not a conscious medium, but have several times had remarkable dreams and impressions, which have terminated somewhat similar to the one I have

mentioned. mentioned.

My husband is a trance medium, but as his health is quite delicate, he cannot solicit communications from the Spirit world, but when conditious are favorable he has some wonderful tests and revelations. I will relate one that I think will particularly interest you, though coming rather

Upon the night of the 16th of March, 1877, after our beloved Brother Jones was so cruelly assau-sinated, Mr. Field entered the trance condition sinated, Mr. Field entered the trance condition and visited the Spirit-world with his spirit-wife, Belle, and other loved ones. He went with them to a lovely grove of green trees covered with flowers of every hue, where was a vast assemblage of persons, including many he had known on earth. They were making great preparations to welcome some beloved one they were expecting. Multitudes of happy children were weaving garlands of roses, illies and other beautiful flowers, trimming and festioning the trees, and also what

trimming and festooning the trees, and also what to him appeared as a great pulpit or speaker's platform. He also saw many ingenious devices for the amusement of the little ones, who seemed to be highly delighted with the idea of seeing their expected visitor, as if he had in some way benefited them and added to their enjoyment After Mr. Fleld returned to their enjoyment After Mr. Fleld returned to his normal condition, he related his vision to me, and wondered what it all meant. I told him it reminded me of Brother Wm. White's reception into spirit-life as given by himself, and printed in the Banner of Light.

We were living then where we now are, among the Bierra Nevada mountains of California, forty, miles from Red Bluff P.O., and as the weather was stormy and the roads bad, it was three weeks before we received the Jounnal that brought the sad intelligence of Brother Jones' removal from earth-life. We had set down the date of the vision, thinking something unusual had transpired about that time.

when we read of the awful event it was all made plain to us. We could then see why the children were so anxious to welcome him with garlands of aweet flowers, in remembrance of The Little Bouquet he had prepared each month so bright and fresh, for the instruction, and amusement of the property of the country little and the property of the property ment of so many little ones. In a short time the spirits told him that the vision he had witnessed was really Brother Jones' reception by the chil-dren, for the benefit he had conferred upon the

ttle ones by the publication of the magazine. We then knew that, if his labors of love w not always appreciated here, that he had won never-fading laurels and glorious reward in a world where his brave words and noble deeds would never be misjudged.

Take fresh courage, dear brother, and never grow weary in well doing. Lift the dark clouds, and scatter the dense mists of old theology. Cause the golden rays of truth to shine in upon the despairing hearts of the bereaved and sorrow ing children of earth, and a rich reward will be yours; for you will receive the blessing of thou-sands of spirits made happy by the fulfillment of your heavenly mission.

Red Bluff, Cal.

Personal Experiences and Observatlons.

MARY A. FIELD.

The unrecorded experiences of the great army of Spiritualists throughout our country, if gathered together would make many printed volumes, and its array of facts attested by the most reliable witnesses in every condition of human life, morally and socially, is unparalleled in human history. My own experiences and observations during a My own experiences and observations during a quarter of a century, have not been placed on record, and believing it is the sacred duty of everys human being to "testify to the truth," I have felt impelled to write for publication some of the many experiences that came to me. Like thousands of other people, I was attracted to the phenomena, believing it to be either fraud or self-deception. The first medium I visited, was a writing medium; at the sance were some inventy persons all stands. at the seance were some twenty persons, all strangers to me except my wife. Bhe received a comgers to me except my wife. She received a communication purporting to come from a sister who
had passed to the world beyond a few months previous, and who signed her name in full. In this
communication my wife was told that she was a
medium, and we were directed to sit at home regularly for development. At this first circle I received a short communication in substance as follows:

"Dear brother, I am here and glad to meet you;
but there are so many other spirits who desire to
communicate, that I cannot write as I desire, but
will come again soon. Your spirit sister Mary."

will come again soon. Your spirit sister Mary."
This of course war not much evidence of the presence of a spirit from the land of the hereafter, but it set me to thinking seriously of the probabilities of spirit presence and communion; in fact, I could not keep the subject out of my mind at all. Some three or four days later the medium abilities of apirit presence and communion; in fact, I could not keep the subject out of my mind at all. Some three or four days later the medium came into my place of business, and handed me a paper, which she said she had written that afternoon and was directed to bring it to me. It covered some two pages of foolscap, and purported to come from the sister above named, and I must frankly say that it was truthful and characteristic. In this communication were answers to thoughts that I had never expressed to any human being. Whence came the intelligence? What the hower, that could, through a stranger, give my famost thoughts to the world. It claimed to be a disembodied spirit; at the time, I had not the remotest thought that I would ever be what, in those early days, 1851, was termed a "Spirit Rapper." In the very sectarian city where I then resided, Burlington, Vt., no opprobrium could have been more odious. As an honest man I went to work carefully and patiently, to ascertain, if I could, what this power or force was. I met many obstacles, but siways found intelligence with every phase of the manifestations, and at each and every time it claimed to be a disembodied spirit. As directed we sat at home regularly for many months, without any signs of manifestations. When we would sitend circles where there were mediums, we were told that Mrs. N. was a medium, and that if we would be faithful and patient our efforts would be crowned with success. After aix months the prophecy was verified, our connection with the batteries of the invisible plane was established and an infer-communion with the two worlds commenced in our own home. How this was accomplished and its results to us as individuals, I will mention it my next paper.

464 Waveriy Ara, New York City.

464 Waverly Ave., New York City.

An "Absolute fest" Materialization Beance.

BY CHARLES BLACKBURN.

The London Spiritualist contains the following In most of my letters to you I have advocated the adoption of two classes of scances, viz., the dark ones, in which tables, chairs, guitars, mus-ical boxes, handbells, and other articles are knock-ed about; also spirit hands produced. This class is most convincing to the inexperienced, and to those scientists who declare such things to be impossible except by trickery. A few seances of this kind have the tendency to awaken the mind to belief in the reality of some new power or force, be-cause any of the sitters can hold both hands of the medium, and make sure she or he does nothing whatever. Thus he becomes prepared for a much higher phase, viz. that of seeing a "materialization" seance, in which a little-light is admitted. sufficient to chable the sittees to see each other in the room, distinctly; and it is necessary to ob-serve certain conditions, or we cannot get a ma-terialization at all. In America and other places many impostors have been before the public, imi-tating and personating materialized spirits, and it has cost me long investigation and care to arrange that my medium, Miss Cook, should be kept away from doubtful mediums and other influences which might be detrimental to her development, so that good spirits alone would attend her; and I think now that is established. My last séance for materialization was with Miss

My last scance for materialization was with Miss Cook, on March Sist, at No. 4, Bloomsbury-place, London; in the presence of six witnesses whose names are below, and who can be seen and interposated by the Press, or scientific then or scaptics, any day. I arranged for the medium to give me a test scance in a house she had never as in before; nor did the undersigned, Mr. and Mrs. Fletcher, previously know I intended calling to bid them good-bye. We found that some friends had just called on them, but they kindly assisted at forming a cabinet in a corner of the drawing-room with two crimson curtains on a string; and we lowered the gas so that we could all see each other well; then placed a low chair inside the curtains, and the medium took off her hat and jacket. She had on a tight fitting black slik dress, and she She had on a light fitting black slik dress, and she placed herself in the low chair, whilst we six sat in a half-circle around the drawn curtains. Mr. Fletcher sat at the left hand-corner of the cabinet curtains, whilst I sat at the right. In three min utes, Lilli@the spirit, all in white raiment, visible to all, appeared, opening the two curtains. I said "How quickly you have come." She replied, "Yes to all, appeared, opening the two curtains. I said,
"How quickly you have come." She replied, "Yes, I've been waiting, and shall only give you a short test seance." I replied, "Well, then, come to my-corner." She came, and then took my two-hands with her two warm hands, and said, "What test would you like?" (Observe, her face was no mask, but flexible, living features, and as solid as any human being's.) I replied, "I should like you to allow Mrs. Fletcher to go inside whilst I hold you here, and let her feel; the medium be seated in her chair." She replied, "Yes, she can go." Now, Mrs. Fletcher instantly went inside and said-aloud, "The medium is in her chair, and I have my hand now on her head." Mrs. Fletcher came to her seat, and Lillie quickly said to me, "You have had hold of me all the time. Are you satisfied?" I said, "Most certainly; but allow me to vary it a little by my taking Mrs. Fletcher's place and she taking mine." She said, "You can do so." We changed places, and I saw Mrs. Fletcher holding both the hands of the spirit and talking to It, whilst I put my left arm behind the curtain and felt the medium's warm head. Then I got inside, and with my right hand I felt her face and neck, and, saw the spirit in white still held by and talking with Mrs. Fletcher. My right hand at that moment was selzed violently and flung saide by the medium, who said, "Don't touch me." I retired to my seat, and Lillie said, "Now I must go, and I hope you are thoroughly satisfied?" I replied, "Yes, it is a genuine materialization."

Those you are thoroughly satisfied? I replied,
"Yes, it is a genuine materialization."
We slowly added more light, and the gentlemen
entered the cabinet, but found no spirit or white soft (jaconette) drapery, only the medium in a drowsy state, in a black dress, expressing the drowsy state, in a black dhope we had a good seance.

Witnesses

MAJ. GEN. MACLEAN, E. I. U. S., 14 St. James Square, London. Gan. Ribzout, New York, U. S. A. Col. Monton, Boston, U. S. A. MR. AND MES. FLETCHER, 4, Blooms-bury Place, London. C. BLACKBURN, Parkfield, Didabury.

Items from Philadelphia.

The First Society of Spiritualists that meets at Academy Hall, Eighth and Spring Garden streets, is in a prosperous condition. The rostrum through the season has been supplied with firstand will address the Society for May, and then the lecture season closes. The Society is har-monious and hopeful; the meetings are well attended, and there is every indication with us at least, that the divine philosophy of Spiritualism is rapidly increasing. We talk of a Lyceum and a camp meeting; one, or perhaps both, will soon be established facta in our midst. This is as it should be. Who, after having once seen the pleasing and instructive exercises of a Lyceum, could fall to appreciate them; and a camp meeting, think of estimators for a few weeks from the house of setting away for a few weeks from the house of getting away for a few weeks from the burn tells of life,—from heated bricks and dusty, dirty streets, to where the dalaies grow in green mead ows; and repose beneath the Greenwood's shady trees. Oh! delightful! let us have camp-meet

ings.

Bald a very worthy gentleman at one of our recent conferences: "Who could doubt Spiritualism! cent conferences: "Who could doubt Spiritualiam? I would as soon doubt my own existence, as to doubt the return of spirita. Seven years ago I came from Memphis, Tenn., with my family. We had occasion to remain one night in Harrisburgh, Pa.; we were hardly an hour in our rooms, (never having been in the place before and were entire strangers) when a gentle tap was heard at the door. On opening it, there stood a messenger, who said that he was directed by the spirits to extend to us an invitation to visit a chede had by the Potta Brethers that night. We gladly accepted the invitation. The direct seemed very harmonious, and the physical manifestations were surprising. At last I was invited to the cabinet, and to my astonishment there was the spirit of my triend, a clergyman, in whose home I lived eleven of the my astonishment there was the spirit of my friend, a clergyman, in whose home I lived eleven of the happiest years of my life. He mentioned me by name, and said, 'Tell my wife H—, so and so.' Thus giving the names of all his family, wiseleg me to send kind remembrances to each one. Indeed I am as much convinced that I saw my friend at that circle, sa I now see this gudience before me."

Professor Eccles said in one of his lectures while with us, "That to advance the interest of Spiritualism with telling effect, every Spiritualist must be a worker." What can I do? I cannot talk, and can give but little, being poor in language and poor in purse. Spiritual brother; I will tell you my method. I use no luxuries that can harm the body; that gives me money for four weekly ps.

my method. I use no luxuries that can harm the body; that gives me money for four weekly papers in the interest of Spiritualiam. These I lend or give away, very fiten to clergymen. It is my deliberate judgment, that not more than wenty per cent. of Spiritualists take any spiritual literature at all, though that is in reality the truest and most direct way of reaching the public mind and gaining their attention. I have also five or six of the best books, both German and English, constantly among the people. May the angel-world help us to be faithful to the extent of our abilities.

JCHR A. HOOYER.

Bev. S. L. Tyrrell writes: I have been an occasional reader of the Brillos Philosophical Journal for several years, and I think it never so valuable as now. I feel that it is destined in the near future, to meet a very pressing need of the religious world. Thousands who have been compelled by honeat reason to renounce their positive, Orthodox beliefs, and are now shiering in the this, cold atmosphere of the intellectual liberal churches, must soon find that the spiritual philosophy with its fresh inspiring literature, replaces better than anything else the loss of their old long cherished faith.

Mrs. A. C. H., writes: Mrs. Simpson gave wonderful satisfaction here in Watseks, and a liv-ing tree was brought and presented to Mrs. Dodge, (small of course) and Ski said, "Squaw Dodge plant this to my memory."

Christian Spiritualism-J. M. Peebles,

To the Editor of the Religio-Philosophical Journal In your Journal of May 20th, is a letter from J.
M. Peebles, in New England, in which he speaks
of Christian Spiritualists, in connection with some
comments on A. J. Davis' classification of Spiritualists. Christianity has various definitions. Take
the Protestant definition end idea, as held by the great Evangelical bodies, the large majority of Protestants, and one must believe in a supernat-Protestants, and one must believe in a supernatural and miraculous element; in Christ as superhuman, or angelic or "very God and very man" in a miraculous sense; in the Bible as the word of God, as no other book can be; or be marked as not a Christian. My good friend Peebles, and the list of true and religious men he uames, are not Christians after the logic of Protestantism, and even Universalists and Unitarians hold on to the verge of this supernatural and miraculous realized more of less, and so claim to be Christians. This Evangelical Protestantism is pharisale, arrogant and full of spiritual pride, yet it softened the warm light of the world's growing charity. But say that Christ was—a man, and that God's truth is revealed now as of old, in accord with spiritual law, and it puts a mark onthou, "not a Christian," and follows puts a mark on bou, "not a Christian," and follows its own cold logicing so doing. Peebles is so marked, so am I, but it will do us no harm within.

To be religious, to strive for finer spiritual cue

ture, to cultivate reverence for the sacred and eternal verities of the soul and of God, to be alive eternal verities of the soul and of God, to be alive to duty and responsibility, and the glory of the moral law, to feel the Infinite presence and be thus uplifted, to feel and know the blessed presence of the dear immortals, to love truth from Zorosater, or Buddha, from Confucius, Christ or wise and true men and woman now onearth, is qui need. Christ was gifted by virtue of his apiritual culture and his fidelity to his own soul with its divine and sweet endowments. All this was of his rare and beautiful humanity, not miraculous or anomalous, but in reach of men and women to-day. "Greater things than these shall ye do" was his word of faith and cheer to us. If best, we can make our definition Christianity, free of all dogmatism or miracles, yet the very name implies Jesus as the central figure, while I would like to see Buddha and a glorious company of the world's saviour's and a glorious company of the world's saviour's

with him.

As to which is greatest, that is a matter of personal opinion, on which we might agree or not, but which is not all-important.

It is not my aim to discuss that matter so much as to say that, in aim and spirit I am with my friend

Spiritualism 'must be vivified by the divine light, and recognize the indwelling presence of Infinite mind, and so be full of warmth and power and wisdom. In the light of our experiences of trance and vision and the opening of the golden gates of our interior shrips, we must affirm, God, duty, immertality, and so be lifted above the cold negations of materialism. For all this, as a need of the hour, I join in heart with J. M. Peebles, and hope to strike hands in friendship with him on the sea coast this summer.

Truly yours, . B. B. STEBBINS. Predicing the Future,

To the Editor of the Kellgic-Philosophical Journal. I send you a sketch of circumstances occurring about 1869 and thereafter, in which manifestations of a mental character, such as you speak of, seem to predominate. About the time named, on occasion of a visit to Philadelphia, I called for a "sitting" with a lady medium, who stated she had relinquished giving sittings except for diagnosing disease. Upon inquiring of her for the address of a reliable medium, she told me of a man whom of a reliable medium, she told me of a man whom she knew, that gave occasional sittings, and that he was very honest, giving just what he perceived—no more, no less, and if he saw nothing, nothing would be improvised for the occasion. I went at once and called on the party, and found him a middle aged journeyman baker, keeping house by himself, in an out of the way corner of the town, and taking care of two or three orphan children. Without giving name of the antecedents and

himself, in an out of the way corner of the town, and taking care of two or three-orphan children. Without giving name of other antecedents, and only stating my errand, he said he sometimes could "see things" and invited me to a seat.

His first remark, after sitting in silence a few moments, was: "I see a railroad on the floor between you and me, that seems connected with you." "Well," I answered, "that is interesting; do you suppose it will ever be built?" "Built! certainly it will! Don't I hear the care coming! Yes! and you will have a great deal to do with the building of it."

That railroad is now successfully running near our residence, and we almost hourly realize the seers foresight and prophetic clairsudience. I wall remember the surprise his announcement caused me. Bome of us had, at that time, wished for arailroad, but had little hope of its realization, and I scarcely had it in my mind when calling on the medium, but wished to passively receive whatever my apirit friends had to give. Events fully proved the truth of hisprediction, "You will have much to do with the building of it." Without self-seeking, I was through movements beyond my control, brought into much prominence in connection I was through movements beyond my control, brought into much prominence in connection with a railroad projected westward from the city of Wilmington, Delaware. I canvassed the country for one-half of the necessary stock subscription, became member of the first, board of directors, and upon the construction of the road, resigned that position to take the place of engineer-in-chief, tendered me, against my own advice that it would be wiser to choose a more prominent per-

son.

Truly, if the laying of every curve, tangent and grade line of a road, the computation of every excavation and embankment, and the drafting and superintendence of every bridge, means "much to do with the building of it," then were the seer's unexpected prognostications correct and true.

I am well aware that the critics, uninformed of all the minutia attending the circumstances, can readily explain all this by "mind-reading," "remarkable coincidence," "prophecy fulfilling itself" etc.; but to me, an actor in the matter, it always has seemed a good illustration of the intimate relations between the activities of this world and the one next in order, and of that mysterious power the one next in order, and of that mysterious power that the minds in the Spirit-world have, of fore-

casting or fore ordaining events in this.

Hockemin, Del.

J. G. J.;

The Murderer Freeman.

The following is the murderer Freeman's story of the horrible sacrifice of his little daughter at Pocasset, Mass:

He believed it his mission to preach, and was a realous exhorter. That great things were in store for him as a missionary among the faithless of the world he did not doubt. As time passed he came to regard it as his duty to make some great sacrifice, which should result in a miracle and fix the attention of mankind upon the new faith. Some time ago he announced this belief to several of his collow core him. acc, which should result in a miracle and fix the attention of mankind upon the new faith. Some time ago he announced this belief to several of his fellow-worshipers. He says, the long-expected revelation of the necessary sacrifice came to him in the night. It was then indicated to him that a member of his family must die by his hand. He talked the matter over with his wife, and persuaded her not to stand in "the Lord's way." as they both considered it. They had two daughters. Bessie, seven years old, and Edith' five years, old. The latter was a sunhy haired child, the pet and the idol of the househeld. The father prayed long to know who was appointed as the victim. He says he prayed that it might be himself, but it was not so to be. After patient waiting the second revelation came, late in the night of the murder. The pet Edith was pointed out as the sacrifice. He awoke his wife, and told her what was demanded. She begged hard for her darling's life, but the husband was inazorable. Working upon his poor wife's fear of displesaing God, he at last gained her consent. The scene that followed is horrible beyond precedent. After Freeman had knelt and prayed that he might be spared the test of his faith, he nerved himself for murder. He felt that he was another Abraham, and that God would either stay his hand or else raise his daughter from the dead, as a reward for his obedience. Then he and his wife went into the beduroom, where their two children lay sleeping side by side. The mother carried the eldest to her own room. Freeman turned down the bed-clothes from the form of little Edith, raised the knife which he had provided for the occasion, and waited to see if God would not interpose. After a valu watch, and with great care, he plunged the biade into Edith's heart. There was an exclamation, and all was over. The insane father clasped his pet in his arma; and held her till he was certain life was extinct. Then he had done the will of God. Notes and Extracts.

The best of riches is contentment, the worst of poverty is low apirits.

The angel visited Hager by the fountain of water in the wilderness.

Through all our life there is something bright and beautiful in the promise of human pro-

Never be discouraged by trifies. "If a spider presks his web, twenty times he will mend it again."

Faith in spirit intercourse was never more prevalent among earth's inhabitants than at the present time. The answer to prayer is a confirmation to the mind of man that there is a higher power which

is able to devise ways and means. A belief in the supernatural, in intercommunion of spirits with mortals in some form,-is as

id as the history of our race. God, whether considered as principle or as a personality, must be regarded as above all and over all, possessing infinite intelligence.

A spirit says: "The transition sphere is the great zonal belt that surrounds this planet, and extends as far as the atmosphere of this planet extends. .

Now, as in the past, there are false prophets or mediums extant in the land; such mediums are false in their own life practices, and are liable to be ministered by spirits who are like them.

It is claimed that herbs, nuts, yegetables, pre-cious grains and delicious fruits, ripening in the sunlight, deposit such rich and refined tissues only as can build up a pure bedily temple for the Spirit-life is an active life, a social life, a ret-

ributive life, a constructive life, and a progressive life. Reason and affection, conscience and memory, go with us into the future state of existence. It is real life. A writer in the London Spiritualist says:
"Trance mediums utter sometimes striking socalled improvisations; but, in many instances, the
most wholesale plagiarism "has been proved

against them. In this dark world, with the 'multitudes grop-ing in all directions as blind men for the wall, to hide light of any kind or degree under a bushel, is to merit the contempt of our generation and of

Spiritualism lies at the foundation of all religious, all science and all philosophies. It is the key by which mankind can unlock the secret doors to their own lives, and by careful study, learn the alms and objects of life.

1

Mintaken stuls are those who think to be

without their own endeavors to work out their salvation with fear and trembling, as verified by the precepts and examples of Jesus. Greece and Rome had their temples of del-

ties, where miraculous cures were performed— their consecrated mountains and grottoes where they worshiped, and their deep caverus held so sacred that they were guarded by nymphs. The mind requires to be fed, as much so as the eyes, and the soul requires nourishment as well as the ears. The perceptive faculties must be-come interested in scientific and philosophic

Spiritualism, or there will be no marked improve-Speech may be uttered and echoes repeat it, action will have its eternal refrain; And well for the soul when the anthem shall greet

In hallowed sweet cadence, again and again!
-Dr. D. Ambrose Davis.

Pagans have had their oracles-kings, their prophets; Hindoos, their One invisible God manifested through millions of spirits, whom they approached through the mediumistic agencies, and chanted praises in conjunction with the spirits of singing stars.

Kind words are as the breath of the dew on the tender plant; they gently fall upon the droop-ing heart, refreshing its withered tendrils-and soothing its burning wees. Bright cases they are in life's great desert. Who gan estimate the pangs they have alleviated, or the good works they have accomplished?

Whether or not the professors of the Christian faith regard their own sacred Scriptures as the faithful records of undoubtable facts, there can be no doubt as to the similarity of those cur-rent circumstances, belief in which is peculiar to Spiritualists, and those which New Testament writers affirm to have been frequent in the earliest times of Christianity,

To say that this Spiritualism had, and still has, to make its way amidst much opposition, is only to say that it is subject to a law which is observed to say that it is subject to a law which is observed universally in relation to all things. Only by struggle, by hard-won conquest, can growth be attained, whether it be the growth of deadly upas, or of a tree of life whose leaves are for the healing of the nations.

The rappings thirty-one years ago were the greatest revelation the world has known in this century. They open wide the gates already alar, and to-day through a thousand mediums we have proof of another life; we have daily assurances, facts which cannot easily be doubted, showing us that the loved ones we know still live. Spiritualism is a philosophy, a science and a religion.

A prominent use of true religious meetings is to unite and combine strength in supplicating the powers above for the baptisms of those refreshing dews and showers of spirit-life, love and charity which form the soul's home of contentment, and energize it for the continuous labors necessary for the cultivation of heavenly fruits, and the practice of the virtues of a godly life.

Humanity begins to realize its immortality. Humanity begins to realize its immortality. It begins to realize that the Bible is a benefit to us when we understand it, and when we take these passages that apply to ourselves, leaving the rest to whom it did apply, proving all things, and holding fast only to that which is good, knowing that the true Christianity dwells in the true Christian life; and that that life alone is Christian which is just, humanitarian and loving.

There is never a hospital built, there is never a contribution to a suffering South or a famish-ing land; there is never, an effort to bring into state prisons a better state of things, there is never an effort to make laws which will bless the people instead of carsing them, but through that effort we can read the growth of humanity, we can see the hill-tops and the mountain-tops in those loving efforts to bless the world.

Some mer die not; the grave's abyss Is never deep enough to hide Their grandest acts, whose light shines on Like beacons on a mountain side.

The deep pulsations of their lives
Throb on, and oh, through ages vast.
As ceaseless as a river's flow,
And Time and Death's eclipse outlast.

A.Galileo may tell the world of a law which it A Gailleo may tell the world of a law which it has never before conceived may endeavor to demonstrate a fact which shall be of infinite value to mankind, not because a Gailleo is wiser than another, but because the unthinking world has sent up the cry for more light, and the Spirit-world is reflecting through the organization of such an one newer and higher laws; but when a Gailleo does speak the words which the unseen spirits had impressed upon his mind, because it was in contradiction to what the world had previously, conceived, no punishment could be severe enough for him.

.

Im a late number of The Nineteenth Century, Mr. A. R. Wallace does good public service by raising the question whethey certain methods of benfitting a nation materially, may not reduce its general happiness. "Admitting," he says, "that free trade will necessarily benefit a country materially, it does not follow that it will be best for that country to adopt it. Man has an intellectual, a moral and an methetic nature; and the exercise and gratification of these various faculties is thought by some people to be of as much importance as cheap cotton, cheap silk, or cheap claret." He then pictures a beautiful country, with its hills, woodlands, flowers, and sparkling streams, whose inhabitants are all select with an irreligious crass to sacrifice everything to get rich.

LIST OF BOOKS

FOR SALE BY THE . . RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

VEAREALSOPREPARED TO FURNISH MISCELLANous books not in our List, strugglist rates, and, ou reselect of the money, will send them by inad or express, as may
be desired. If sent by mall, one-dish mode than the regular
cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for
ronage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be bad, register your letters.

IF Orders for Books, Medicine, or Merchandise of any kind, to be sept by express C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by
pose-fourth the cost. No attention will be paid to any
order, unless those terms are compiled with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet

Arcans of Spiritualism, by Hudson Tuttle ... Analysis of Religious Bellef, by Viscount Amberley., 200 20 Age of ..esson and Examination of the Prophecies, by Thos. Paine. 90 04 by thos. Pains. Paper.

An Hour with the Angels. Cloth, Sic; post. 4c. Paper Age of Reason and Examination of the Prophecies.

Artificial Somnambellem, by Dr. Fahnestock.

Answers to Questions, Practical and Spiritual, by A. J. Pavis.

Answers to Questions, Practical and Spiritual, by A. J.
Davis.

Apocryphal New Testament.

Age of Reason.—Thes. Paine. Cl. 38c. post 6c; Paper
Arcan of Nature. Philosophy of Spiritual Kristence,
and of the Spirit-world, Vol. I. Hudson Tintle.

Arcan of Nature. Philosophy of Spiritual Kristence,
and of the Spirit-world, Vol. I. Hudson Tintle.

Arcan of Nature.

Arcan of Nature.

Ovol H.

Arcan of Nature.

Approaching Crisis, by A. J. Davis.

Astronomy and Worship of the Ancients. by G. Vale.

Astronomy and Worship of the Ancients. by G. Vale.

Astronomy and Worship of the Ancients. by G. Vale.

Astronomy and Worship of the World—G. II. Toulints.

Astronomy and World—G. II. Toulints.

Astronomy and World—G. II. Toulints.

Antiquity and Duration of the World—G. II. Toulints.

Antiquity and Duration of the World—G. II. Toulints.

Antiquity and Duration of the World—G. II. Toulints.

Ancient Faiths and Modern, by Thomas Inman, M. D.

Ancient Fayan and Modern, by Thomas Inman, M. D.

Ancient Fayan and Modern Christian, Symbolism.

Profusely Hustrated. Deeply Interesting. T. Inman.

400 12

Art and Symbolism of the Primitive Church—John P.

Landy. Beautifully printed and Illustrated.

7. 100 12

American Communities, by W. A. Hinds.

201 25 50

American Communities, by W. A. Hinds. American Communities, by W. A. Binds,
Bhagavad-Gita—Piain, 1.75 00; Gilt.
Blasphemy, by T. R. Hatsad.
Be Thyself, by Wm. Denton
Book on the Microscope.
Biblical Chronology. M. B. Cravens,
Biblical Chronology. M. B. Cravens,
Rible in Ledis,
Rible Marvel Workers—Allen Putnam.

Civil and Religious Persecution in the State of New York, by T. R. Hazard.

Cora Tappan's Lecture on Spiritualism.
Common Sense Theology.—D. H. Hamilton.
Caristianity before Christ. M. B. Craven.
Critical History of the Doctrine of a Future Life in all Ages and Nations. Wm. R. Alger.

Conant Mrs. J. H., Biography of.

Complete Works of A. J. Davis.
Childred of the World. Prof. Clodd. Paper.
Criticism on the Apostle Faul, in Defense of Woman's Rights, etc., by M. B. Craven.

Configuration of the Apostle Faul, in Defense of Woman's Rights, etc., by M. B. Craven.

Configuration of Man, by George Combe.
Common Sense Thoughts on the Bible.—Wm. Dealon.
Common Sense Thoughts on the Bible.—Wm. Dealon.
Common Sense, by Thomas Faine (collideal).
Christiality of W. Hamsey.
Common Sense, by Thomas Faine (collideal).
Christianity and Faine (collideal).
Christianity of Pinkity, or Spiritualism superior to Criticism on the Theological Idea of Deity, M. B. Craven
Cialins of Spiritualism; embracing the Experience of an Investigator, by a Medical Man.
Christianity and Malerialism, by B. F. Underwood.
Constitution of the United State.
Correct of Beligions Ideas.—Hudson Tuttle. Faper.

Child's Golde to Spiritualism.

Christianity and Liaferialism. Descendent Discussion.

Christianity and Liaferialism. Bengen's Rophy to Tyndall.

cassion.

Does Matter do it All? Bargent's Roply to Tyndall, Debate, Durgess and Underwood. Cloth 1.00 00. Paper Diak kalsm.
Defence of Spiritualism—Waitace Dictionary. Websiter's Unablined (by express).

Dyspepata, its Treatment, etc.
Descent of Man, by Darwin.
Davenport Brothers, their Homarkable and Interesting History.
Diegosis, by Rev. Robert Taylor, written by him white imprisoned for biasphemy. This work is an account of the origin, swidence, and early history of Christianity.

of the origin, widenos, and early history of Christianity
Devil's Pulpit, by Rev. Robert Taylor, with a sketch of
the Anthor' Life.

Deluge, by Wm. Denton.

Desth and the After Life—A. J. Davis. Ps. 50 Os. Clo.
Desth and the After Life—A. J. Davis. Ps. 50 Os. Clo.
Desth and the After Life—A. J. Owen.
Diskis—A. J. Davis. Coth, 60 Ol. Paper.
Diskogs for Children.
Devil and his Maker.
Denger Signals, by Mary F. Davis.
Death n Light of Harmonial Philosophy—M. F. Davis.
Darwiniam vs. Spiritalism—Hou. J. M. Peebles.
Discogness through Medicanship of Mrs. C. L. V. (Tappas) Hishmond. pas) Hichmond.

Experiences of Jodge Edmonds in Spirit-life, given through Mrs. (Tappan) hichmond.

Epitome of Spiritualism and Spirit Magnetism, their patterns of Spiritualism and Spirit Magnetism. 25 00

Verity, Practicability, Conditions and Laws. Paper m 05. Cloth. 100 cs. Eating for Struggith. 1.00 cs. Eating for Struggith. 1.00 cs. Edwin Drood. Cloth L00 00. Paper. 50 os.

Bullon Bible, Demonstrated by the Truths of Nature State Bible, Demonstrated by the Truths of Nature State, by Henry C. Wright, Paper B. O. Cleding States Hall, Theodological Research Co. States Hall Research Resear

Four Essays Concerning Spiritism—Dr. H. Tiedeman Four Essays Concerning Spiritism—Dr. II. Tedeman
Fu-Sang; or, The Discreyy of America, by Chinese
Buddhist Priests line the 5th Century
Flashes of Light from the Spirit Land, through the
mediumship of Mrs. J. II. Copant.
Footfalls on the Boundary of Another World, by Rob't
Dale Owen.
Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. Enlarged Million. Cloth
200. Pagier.
Fountain. A. J. Davis.
Future Life. Mrs. Sweet.
Ollingses of the Supernatural.

Puture Life. Mrs. Sweet.

Glimpses of the Supernatural.

Genesis and Ethics of Danjugal Love. A. J. Davis.

Puin, 25 (0). Paper.

Poin, 25 (0). Paper.

Good Sease. By Baron D'Holbach.

Great Harmenia. A. J. Davis. 5 vols. viz.; Vol. 1;

The Physician; Vol. 2; The Tracher; Vol. 5, The Secr.;

Vol. 4, The Beformer; Vol. 5, The Thinker. Each.

God the In History, by Hodson Tuttle.

God the Pather and Man the Isnage of God, by Maria.

M. King.

Gojden Melodics, paper 25, pos. 2; board.

Great Works of Thos. Paine. 1 Vol.

Great Works of Thos. Paine. 1 Vol. 20

Heroines of Free Thought, by Sara A. Underweed. 1.23 00

Hafed, Prince of Peris. Ills Experience in Earth-life and Spirit-life. Buntrated.

Herogliant, or, Gleanings from the Past—G Listewart. 1.00 04

Hartinger of Health, by A. J. Davis. 1.50 05

Harmonial Man; or, Thoughts for the Age, A. J. Davis. 1.50 05

Hayward Pook of all Heligions, including hybritashem 1.35-12 How and Wry I became a Spiritualist. 1.55-12 How on Bathe, R. P. Miller, M. D. Paper 80 of Cloth 15 08 Helpod In. Miller M. D. Paper 80 of Cloth 15 08

How do Rathe. R. P. Miller, N. D. Paper S 04, Cloth
How of Rathe. R. P. Miller, N. D. Paper S 04, Cloth
Hedged B. Elizabeth Stnart Phelps, author of Gates
Ass. Conditions and Course of the Life orders. J. W.
Draper, M. D., Li. D. 201 pp. Cloth. J. 100 20
Hesperia; a Poem. Cors. L. V. (Tappan) Highmond. 1, 31 10
How to Paint. Garding. 1, 100 11
History of the Intellectual Development of Europa.
J. W. Draper. Revised Edition. 1 Vols.
Heathers of the Heath-Stoth L. 50 C. Paper 1, 100 50
Hryelle of the Brain and Cure of Nervousness, by
M. L. Holbrook. P. James V. Wilson. 35 Cf.
If Then, and When-poem, by W. B. Barlow. 10 60
Incidents in My Life. Int Series. Dr. D. D. Homa Introduction by Judge Edimonds. 180 10
Incidents in My Life. Int Series. Dr. D. D. Homa Introduction by Judge Edimonds. 180 10
Incidents in My Life. 2nd Series. Dr. D. D. Homa Introduction by Judge Edimonds. 180 10
Incidents in My Life. 2nd Series. Dr. D. D. Homa Introduction in My Life. 2nd Series. 180 10
Incidents in My Life. 2nd Series. Dr. D. D. Homa Introduction in My Life. 2nd Series. 180 10
Incidents in My Life. 2nd Series. 180 10
Incidents in My Life. 2nd Series. 180 10
Incidents in My Life. 2nd Series. 180 10
Intellectures. Emma Hardings and T. G. Korster. 180 10
Intellectures. Emma Hardings and T. G. Korster. 180 10
Influence of Christianity and Howard Modern Spiritualism True? Wm. Desion. 190 10
Influence of Christianity on Civilization. Underwood 180 11
Influence of Christianity and Modern Spiritualism. E. Crowell. Vol. 1 25 60. Vol. III. 180 10
Industry of Primitive Christianity and Modern Spiritualism. E. Crowell. Vol. 1 25 60. Vol. III. 180 10
Industry of Primitive Christianity and Modern Spiritualism. E. Crowell. Vol. I 25 60. Vol. III. 180 10
Industry of Primitive Christianity and Modern Spiritualism. E. Crowell. Vol. I 25 60. Vol. III. 180 10
Industry of Primitive Christianity and Modern Spiritualism. E. Crowell. Vol. I 25 60 10
Industry of Primitive Christianity and Modern Spiritualism. E. Crowell. Vol. I 25 60 10
Industry of Pr

chorah Unveiled; or, The Character of the Jewish etty Definested a of Arc. a Biography translated from the French, Sarah M. Griffikee.

Light and Color, E. D. Babbert. 4.00 00 Leaves grain My Life, by J. J. Morse. 25 05 Lights and Shadows of Spiritualism. by D. D. Homes 1.50 00

Lessons for Causers above to Coth ton. Cloth Life of Wm. Denion, by J. H. Powell Life of Wm. Denion, by J. H. Powell Life of Wm. Denion, by J. H. Powell Life of Wm. Cloth 50 06. "Aper. Manomin, by Myron Colomy,

Member Curve and the Jaracitics—M. Munson.
Martynion of Man—Winwood Reade.
Magic Staff—A. J. Davis
Mediums—from the French of Alian Rardee.:
Macculine Cross and Azelent Sex Wornin...

Mental Medicia: Evans. 125 10

Mental Medicia: Evans. 10 02

Man's True Saviors. Denion 10 02

Ministry of Angels Realized, by A. E. Newton. 20 02

Manistry of Angels Realized, by A. E. Newton. 20 02

Manual for Children-Aor lyceums)—A. J. Davis. Cio. 50 02

My Affinity, and Other Stories, by Lizzie Doten. 150 10

Mediumship, vits Laws and Conditions, with Brief instructions for the Formation of Spirit Circles, by J.

H. Powell. 20 02

Mesmerism, Spiritna'lam, Witcheraft, and Miracle, by Alien Futnam. Witcheraft, and Miracle, by Modern American Spiritualism—1838–1808, By Enums

Machinge. 150 00

Hardinge . 1.50 20 Morning Lectures, (20 Discourses) by A. J. Daviz. 1.50 10 Mechanos and Mediaments, by T. R. Hazard . 10 to 10 Nora Ray, the Calid-Mediam . 50 00 New Gospel of Health, A. Stone, M.D. Clo, 2.50 15, ps. 1.53 12

Natty, a Spirit, by A. Putnam. Cloth 1.00 00. Paper. Nature's Laws in Human Life, an Exposision of Spirit-Nature's Laws in Human Life, an Exposition of SpiritRature's Divine Revelations, by A. J. Davis. 250-25
New Physiognomy. 1,000 illustra's S. R. Wells. Plain 8,00-24
Newres and the Nervous. Dr. Haillet. 1,00-26
Old Theology turned Upside Bown, by T. B. Taylor, A.
M. Cloth 1,20-08. Paper. 1,00-06
Orthodoxy False, since Spiritualism is True, by Wm.
Denton of Species. by Darwin. 10-02 Denton
Origin of Species, by Darwin.
Origin of Civilization and Primitive Condition of Man,
by Str J. Lubbock.
One Beligion Many Creeds.

50 04

1.25 00

Paine's Political Works, 1 Volume.....

Foemsfrom the Life Beyond and Within. By Gies B. Stebbins. Plain \$1.50: pos. 10c. Gilt...... Stebbins. Pisin \$1.50; pos. 10c. Oilt.
Rights of Man, by Thos. Pains. Cloth.
Rules and Advice for Circles. J. Young.
Religion of Spiritualism, by E. Crowell.
Rights of Man. Thomas Pains.
Religion and Democract. Prof. Brittan.
Redical Discourses, by Denton.
Review of Ciarke on Emerson—Lizzle Doten.
Redical Rivenes—Wm. Denton.
Redical Rivenes—Redical Redical 80 05

Scattered Leaves from the Summer Land,

Boul Affulty—A. R. Child.

Satan, Biography of—K. Graves.

Sermon from Shakespeare's Text—Bestun.

Sermon from Shakespeare's Text—Bestun.

Sabbath Question—A. E. Giles.

Sunday Not the Sabbath

Sexual Physiology—R. T. Trail, M. D.

Strange Visitors, dictated through a clairvoyant.

Spiritual Harp, 200 H. Abridged Edition.

Self-Abagsiloniat; or, The True King and Queen, by

H. G. Wright—Paper.

Soul of Things, by Elizabeth add William Deafon.

Spiritual Philosophy vs. Diebolism—Mrs, King. Spiritual Philosophy vs. Diebolisin—Mrs. King.
Seven Hour System of Grammar—Prof. D. P. Howe.
Cloth, 1,00 06; paper.
Science of Evil—Joel Moody.

Three Flans of Salvation. 10 02
The Clock Struck One. Sanv Walson. 10 02
The Clock Struck Three 1.50 00
Totem, Game for Children. 25 04
The Inbert Life or Spirit Mysteries Explained—Davis 1.50 10
The History of the Conflict bet. Rengion and Science, 1.75 10
Travels Around the World—Je M. Peebles. 200 11
True Spirit Missis paper 25 01; cloth. 00
The World's Sixteen Crucified Saviors, by K. Graves. 100
The History paper 15 01; cloth. 100
The Spirit's Book, by Athan Kardec. 1.50
The Events in the Life of a Seer, by A. J. Davis. 1.50
The Spirit's Book, by Athan Kardec. 1.50
The Better Way; an Appeal to Men in Behalf of Human Nature; A. E. Newton-cloth 00 (0); paper. 125
The World's Esges. Infidels and Thinkers by D. M.
Bennett; cloth 1.00 00; leather 4.00 00; moreoco. 150
The Hollow Globe. 100
The Hollow Globe. 100
The Gospel of Nature. 100
The Gospel of Nature. 100
The Gospel of Nature. 100
The Torons Thinkers 100
The Cooper Plain, 1.000
The Cooper Plain, 1.000
The Cooper Plain, 1.000
The Cooper Thinkers 100
Thinkers 100
The Cooper Thinkers 100
Thinkers 1

The Interpreter and Transistor—by James Mource.
Threading My Way—B. D. Owen.
Thereading My Way—B. D. Owen.
The Past and Future of Our Planet, by Win, Denton.
This to my Patienta, by Mrs. C. B. Gersay, M. D.
The Vestal, by Mrs. M. J. Wilcotson.
Treatise on the Intellectual, Myrsik and Social Mao, a
valuable work, by H. Fuwelj.
Tale of a Physician, by A. J. Martic cloth Life Of, paper
The Merita of Jesus Christ and the Merits of Thomas
Palne as a Bubstitute for Merits in Others; What is
the Difference between them? B. C. Wright.
"The Only Hope, by M. B. K. Wright.
The Only Hope, by M. B. K. Wright.
The Crists, by Thos. Palne. Cloth, 80 05. Paper.

Vision of the Beyond. Gill, 1.50 to. Prain.

1.25 08

Vestiges of Creation.

Vital Magnetic Cure.

Vital Magnetic Cure.

Vital Magnetic Cure.

Loco of Vital Force. How Wastet and How Preserved—E. P.

Miller, M. D. Faper, 50 00; cloth.

Volney's Enins: or, Meditations on the Revolution of Empires, with biographical notice, by Count Derm.

Volney's New Researches.

Vital Magnetism—E. D. Bubbitt.

Vital Magnetism—E. D. Bubbitt.

Views of our Heavenly Hotne—Andrew Jackson Davis

Paper, 50 06; Gloth.

15 08

What Was He? By W. Denton. Paper, 1.00 10. Cloth 1.25 10 Whiting A. B. Biography of 1.50 10
Who are Christians? Denton 10.02
What is Hight-Denton 10.02
What is Hight-Denton 10.02
Church-Pot, H. Barnard 10.02
Why I was Arrownmicated from the Prestyterian 10.02
Why I em a Spiritualist 10.02
Whith Potsen J. M. Poebles 10.03

ANCIENT SEX WORSHIP. A curious and Remarkable Work, containing the Traces of Ancient Myths in the Beligions of To-Day. of Ancient Myths in the Religious of To-Day.

A curious, learned and painfully suggestive book. It is evident that especial pains is taken to deal delicately with the subject.—Chicago dournal.

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

70 pp. 94 its.—

70 pp., 26 illustrations, 12mo., paper, 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twesty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, inder the head of "Business," forty cents per line or each insertion.

Agate type measures fourteen lines to the inch. Maion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance. Advertisements must be handed in as early as Menday noon, for insertion in next lesse, earlier when possible.

TO CLOSE ESTATE.

Jesus of Nazareth;

A TRUE HISTORY

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority from Spirits who

while on the Earth.-Given through the Mediumship of ALEXANDER SMYTH.

were Contemporary Mortals with him

PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be Tun Thun Ristony or Jasos or NATABETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the myth-ical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose trails of character were amiability, justice, truthfulness and behavolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair-audient communications and mental visions through the Medium and Author. The grouping of these characters, com-piling the incidents, description of the scenery and illustra-tions, are given in the words and style of the Author, who has no other apology to make for any imperections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabili-ties. In accordance, then, with the duties and engaginents by which I am bound, I respectfully sampled to the public May it be productive of its great design, in dispersion from the minds of mankind the dark clouds of sperstitious errors—such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTROR.

CONTENTS.

Dedication; Preface; Introduction—The Medium's Spiritua Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home, Home of Lazarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan; Baol in his chamber—The Conspiracy; Judas and Coshi; Saul and the Sphil; Jesus in his Grotio—The Dream; Jesus at Nazareth; Bethsalds, the home of Simon or Peter, Piain of Genesareth; Bethsalds, the home of Simon or Peter, Piain of Genesareth; Bethsalds, the home of Simon or Peter, Piain of Genesareth; Bethsalds, Genesareth; Bethsalds, Home, John of Genesareth; Bethsalds, Genesareth; Bethsalds, Home, John of Bethsalds—Jesus teaches and heals the Adlicted; The Beautiful Gate—Jona discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spriit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The respectation of Lazarns; Jesus discourses with Micodemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Pharisees; Scene at the Piaice of the Sanhedrin; The assembling of Jesus and his followers; into Jesus and his followers; into Jesus and Mary in the Garden of Getthermane; Chamber of Jesus and Mary in the Garden of Getthermane; Chamber of Gestin—Jesus accumed; Jesus before Piaice and Herod; Procession to Golgutha; The lost Bracelet fuund; Herod shu the Sphil—Astounding revelations; Saul and Judas—The reward of the Traitor; The last communication of the Spirit Saul to the Medium.

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

To close the estate of the late proprietor, we will for the NEXT NINETY DATS, sell this book of 856 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage

. For sale, whofesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill

Business Cards.

FRANK BAKER S.W. OSGOOD, NOTABY PUBLIC. BAKER & OSGOOD,

> ATTORNEYS AND COUNSELORS, movies 15 and 16. TIMES BUILDING, CHICAGO.

Agents Wanted.

AGENTS WANTED to sell Dr. CHARE'S 2000 RB-your money. Address Dr. Chase's Printing House, Ann Arbor, Mich. 34-25-34

\$350A MONTH-AGENTS WANTED-36 best \$350 melling articles in the world; one sample free. Abdress JAT BRONSON, Detroit, Mich. 250-27-2

A NEW BOOK.

Andrew Jackson Davis.

ETTITLED "VIEWS

HEAVENLY HOME."

This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents indicate the great variety and importance

CONTENTS

CONTENTS:

Ciairvoyance, its Orista, Powers, and Progressiveness. The Superior Condition described; Prychophenetics, their Bevelopment, Laws, and Wonders, Consciousess, its Sunshine, Pelight and storms; The Pivotai Power, its Laws, Servants, and Manifestations; Interior View of the Onter World; The Language of Correspondence; Ekepticlam, the Cause of true Knowledge; Emanations, their Origin and Importance; The Elevation of Men unto Gods; Frimitive Bellevers in Spiritualism; Maistonaries of a New Gospel; Authorities for the Individual Guidance, Ceremonics, Old and New Forms; Cherubim, mening of the World; Eguidance of the Human Body; Cheerfulness, an All-healing Medicine: Origin of Family Trees; Roicism, Morais both Ancient and Modern; Innated Justice, Origin of Conscience; The System of Nature Described; The Sinth Circle of Suns; Magnetic Rivers in the Upper Spaces, Author's Views confirmed by Science; Origin of Electricity and Magnetism; Location and Justice of the Celestral Carrents; How Spirits Ascend and Descend; The Fligrimsge of the Human Race; A Description of the System of Nature; Psychophonic Message from Pythagoras; The Universe, a Musical Instrument; Concerting the Solar and Astral Central Stan. Editionally of Mental Sun Centres. An Arcainer emassages from Pythagoras; The Universe, a Musical Instrument; Concerting the Solar Systems. Beauty and thury of the Planets. Appearance of Jupiter and Saturn. A Reflect eman Research and Motion of the Solar Systems. Beauty and thury of the Planets. Appearance of Jupiter and Saturn. A Reflect eman Research of Musical States of Cylestra on the Summer-Land. Concerning the Problem of Time and Space. Immers And. Concerning the Problem of Time and Space. Immers Size of the Isle of Akropanance. Bemarkable Persons in the Summer-Land. Concerning the Problem of Time and Space. Immers Island. Concerning the Problem of Time and Space. Immers Size of the Isle of Akropanance of Space. Immers Island. Concerning the Problem of Time and Space. Immers Island. Concerning the Probl I as tresh volume is tilustrated with diagrams of celestias objects land contains nearly three hundred pages. It is a reg

ular one dollar book, but being a sequel and companion to "Stellar Key," it is published at the same price. In eleth binding, 75 cents, postage 8 cents; in paper covers, 50 cents, postage 6 cents.

", "For sale, wholesale and retail, by the RELIGIO-PHILO

SOPRICAL PUBLISHING HOURS, Chicago. Newspapers and Magazines For sale at the Office of this Paper.

Boston Investigator. The Spiritualist and Journal of Exychological Science, London. 1/ "

Physicians.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y. and obtain a large, highly illustrated book on the system of Vitaliting Treatment

Psychological Practice of MEDICINE.

MEDICINE,

Medical Dragnostic. Send lock of patient's hair, age, sen
and One Dollar. Patients coming under treatment, will be
redited with this Dollar on their first monthly Fayment.
Deferent patients, separate letters.

Hembeltes and treatment for one month, by mail, Four
Dollars. Fever and Agust specific by mail, 50 cts; to Agenta,
yr, doson, Three Dollars.

Development of Mediumship, Examination, send lock of
hair, age, sex and 2 postage stamps, One Dollar. Our Parephilet, Development, fix Theory and Practice, afty contaPsychologised or magnetized paper for Development, One Dollar.
Associate for the development of any special phase of mediumship, One Dollar. Time is very valuable! we solicit business
only as advertised.

Terms Cash and no deviation from this rule.

Address. F. VOGL, Baxter Springs.

Cherokee Co., Kanses.

Would You Know Yourself CONSCLT WITH A. B. SEVERANCE, THE WELL-ENOWS Psychometrist and Clairvoyant.

Come in person, or send by letter a look of your hair, or hand-writing, or a photograph; blewill give you a correct delineation of character giving listructions for self-improvement, by telling what faculties to cultivate and what for restrain, giving your present physical, mental and spiritual condition, giving past and "sture events, telling what kind of a medium you can develop, nto, if say, what business or profession you are best calculated for, to be successful in life. Advice and counsel in busine a matters, also, advice in reference to marriage; the adaptatic so of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in anhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

HE ALSO TREATY DISEASE MASESTICALLY AND OTREEWISE.

TREES:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Prescription, \$2.00. Proceedings of the patients and Prescription of the surprise of the patients and Prescription \$2.00. Address A. B. SEYERAMOR, 218 Grand Ave., Milwaukee, Wil.

ELECTRICITY."

The application of this wonderful element as a remedial agent is not new, but the Combination of the Galvano and Electro Farradic Currents as we get in Dx PRATT's improved ELECTRICAL CHARRIS new, and is being appreciated daily at the

OPERATING ROOMS

H. H. JACKSON, M. D., MEDICAL ELECTRICIAN. 89 Randolph Street. SPECIAL AGENT FOR THE CHAIR.

Call and see it. Correspondence solicited, from the profes-ion. Convoltation free. Also Electro-Magnetic treatment of Mrs. Dr. dackson Hours, 9:30 A. M. to 12:30 P. M. Twenty years' experience Written diagnosis from lock of bair on receipt of price, \$2. 20 18 U

Clairvoyant Healer.

DR. D.P. KAYNER,

The Well-Known and Reliable Clairvoyant, in whose practice during the last twenty-seven years curse of difficult cases have been made in nearly all parts of the United States, can now be addressed in care of P. O. Drawer 207, Chicago, by those desiring clairvoyant azaminations and advice for the recovery of health.

Letters abould be written, if possible, by the patient, giving full name, age and sex, with a small fock of hair handled only by them, and enclosed is a clean piece of paper.

FERSON AL WY ANTWY ANTWY.

PERSONAL EXAMINATION.

Those-destring personal examinations can be accommodated Arrangements can be made for personal examinations by applying at room 61 Morchants Bullette, corner of Labelle and Washington sta, Chicago. Elastic Trusses, for the cure of Hernia, applied, or fur-nished by mail.

NO CURE! Dr. KEAN,

173 South Clark St., cor. of Monroe, Chicago, May be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. Kaan is the only physician in the city who warrants cures or no pay. Office hours \$ A. M. to 8 F. M. Sundays, from 9 to 12.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-nest twelve o'clock, at the Third Unitarian Church, corner Monroe and Ladin streets. All are invited.

THOMAS PAINE VINDICATED. By Hobert G. ingersoil. Price 10c. For sale at the office of this paper.

LESSONS For Children About Themselves.

BY A. E. NEWTON. A mosa and Children's Lyceums, Primary Schools and Kami-lies, designed to Impart a knowledge of the Human Body and the Conditions of Hea th. Price (in cloth) 50 cts., postage 3 cents. Usual discount to the

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

Modern Spiritualism

PLANCHETTE

THE DESPAIR OF SCIENCE, By EPES SARGENT.

NEW EDITION.

What the Critics say: What the Critics say:

A neat 12mo, volume of more than 400 pages, with an ample index. The book stands so much alone in its superiority that we do not heaftate to characterize it as the only bonest history of Spiritualism. A surprising history it is, and well loid. PA lightlephan Press.

The most decided opponents of the new Spiritualistic movement may read it with satisfaction for its coppons and lucid statement of facts, the force of its reasonings, and the moderation and truthfulness of its spirit.—Y. I Pribuse.

At least we have a thoroughly good book about Spiritualism; the best attested and most striking facts, the most interesting arguments, theories, and originas. The writer is concless and rapid, carrying us forward from point to point without wearying us anywhere.—Chicago Pribuse.

Planchettie; or. The Dospair of Science; beings full account of Modern Spiritualism. its phenomena, and the various theories regarding it. Price, 31.25, abstir bound in cloth. Mailed post-paid by the Publishers.

BY THE SAME AUTHOR

The Proof Palpable of Immortality; being an account of the Materialization Phenomena, Independent Writing, etc. Price 15 cents.

For sale, wholesale and retail, by the Religio Philosophical Publishing House, Chicago.

NEW WORK.

"M. A. (OXON)," ON

PSYCHOGRAPHY ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS: List of Works bearing on the Subject, Preface. Introduction.

Preface.
Introduction.
Psychography in the Past; Guidenstabbe—Crookes.
Psychography in the Private, and with Public Psychics
Personal Experiences in Private, and with Public Psychics

1.—O' Sight-Evidence of-Mr. E. T. Bennett, a Malvern Beporter, Mr. James Burns, Mr. H. D. Jencken.

L. Of Hauring-Evidence of-Mr. Serjeant Coz., Mr. Geo., King, Mr. Hensleigh Wedgewood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valfer, J. L. O'Bul-livan, Epoc Bargent, James O'Bargent, John Wedlerbes, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins. IL-From the Writing of Languages unknown to the Per-

Ancient Greek—Evidence of Hon. H. Dale Owen and Mr. Blackburn (Siede); Dutch, German, French, Spanish, Porta-guess (Siade); Russian—Evidence of Madame Blavataky (Wat-kins); Eomato—Evidence of T. T. Timayenis (Watkins); Chi-nese (Watkins).

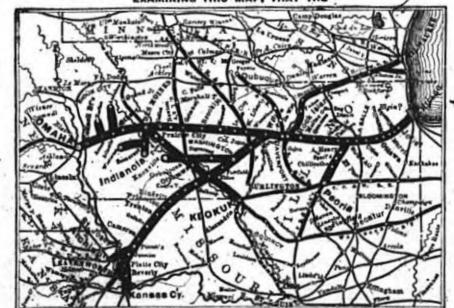
Psychics and Conjurers Contrasted; Elade before the Research Committee of the British National Association of Spir-Kanlists; Slade Tested by C. Carter Blake, Dac. Sci.; Eridesco of—Ber. J. Fage Hopps, W. H. Harrison, and J. Seaman (Siede); Writing within Slates securely growed logother—Evidence of Mrs. Andrews and J. Menill; Dictation of Words at the Time of the Experiment—Eridence of—A. R. Wallace, F. R. G.S., Hennetgh Wedgwood, J. P., Sev. Thotpse Culley, W. Oxley, George Wyld, M. D., Mise Kallingbury; Writing I. Answer to Questions Inside a Closed Box—Evidence of Messre, Adshead; Statements of Circumstances under which Experiments with F. W. Monck were conducted at Esighier; Writing on Glass Coated with White Paint—Evidence of Benjamin Columna.

rett, F. R.S. E.

Evidence of W. H. Harrison, Editor of The Spiritualist.
Summary of Facts Narrated.
Deductions, Explanations, and Theories.
The Nature of the Force: Its Mois of Operation. Evidence
of C. Carter Hinks, Don Sci., and Conrad Cooks, C. E.

English edition, cloth, 187 pp. Price, 11.35, postage 19 cents.
". For said, wholessie and reball, by the Range to Philosorright. Postmanian House, Cheege.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY



CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its THE GREAT CONNECTING LINK B.

Its main line runs from Chicago to Council Blufs and Omaha, passing through Joliet, Ottawa, La Ballic Genesec, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marenao, Brogliyn, Grimell, and Des Molnes, the capitol of lowal with branches from Bureau Juzcion to Peccisi Wilton, Junction to Muscatine, Washinaton, Fairbeld, Elgon, Belknas, Centreville, Frincesen, Trenton, Galistin, Cameron, Lesroeworth and Atchison; Washinaton to Sigourney, Oskaloosavand Knozyllic, Keokuk to Farmington, Bonaparie, Bentosisport, Independent, Eldon, Ottumwa, Eddyvilla, Oskaloosa, Pella, Monroe, and Des Moines; Des Muines, to Instancis and Winterset; Alisante to Audubon and Avosa to Harisso. This is positively, the only Haliroad which own, controls and operates a through line between Chicago and Ranesa.

This Company own and soutrol their Blefoling Carawhich are Interior to none and give yout a fouble berth between Chicago and Council Bings, Leavenworth, or Atchison for Two Dollars and Fifty Centar and a section for Eve Dollars, while all other lines charge between the same points, Three Bollars for a dobble berth, and Six Dollars, while all other lines charge between the same points, Three Bollars for a dobble berth, and Six Dollars for a section. What will pleans you most will be the pleasure of enjoying your meels, while passing over the beauting prairies of Illinois and lows, in one of our magnificant films and Restaurant Cara that accompany all through Express Trains. You get an entire meel, as good as is served in any first-class botel, for seventy-five cents; or you can order wifelt you like, and pay for what you get.

Appreciating the fact that a majority of the people prefer separate spartments for different purposes, and the consumous passenger business of this incompany rans its PALACE HEARFING DAIRS for Entire Of Carta.

our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day. Magnificent Iron Bridges agan the Mississippil and Missouri rivers at all points crossed by this line, and transfers are avoided at Council Blaffs, Leaves-worth and Alchison, compeniesz-being made in Union depois.

THE PRINCIPAL R. R. SONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS ACCHICAGO, with all diverging lines for the East and South.

At ENGLEWOOD, with the Lake Shore & Michigan Southern and Pittaburz, Pt. Wayne & Chicago R. Hda. At Washington, with the Lake Shore & Michigan Southern and Pittaburz, Pt. Wayne & Chicago R. Hda. At Washington Hillinois Cantral R. R. At Pangla, with P. P. & J. P. L. & D., I. R. & W. Ill, Midlandy and T. P. & W. Rillyoads.

At ROCK ISLASH, with Hillinois Cantral R. R. at Penglia, with P. P. & J. P. L. & D., I. R. & W. Ill, Midlandy and T. P. & W. Rillyoads.

At ROCK ISLASH, with the Davenport & Northwestern R. R.

At ONVERY LIBERTY, with the Bartington, Codar Regids & Northern R. R.

At ORINAELI, with Central R. R. of Iowa. ALDES MOINES, with Central R. R. of Iowa Shada & Northern R. R.

At OTTITUDE, with Central R. R. of Iowa; St. Louis, Kan City & Northern and C. R. & Q. R. Rds.

At KEGETE, with Tolede, Peoria and Waznaw, Wahash, and H. Louis, Keolank & N. W. R. Rd.

At LEAVENWOITH, with K. P. and R. Cen. R. Rd.

At LEAVENWOITH, with K. P. and R. Cen. R. Rd.

At LEAVENWOITH, with K. P. and R. Cen. R. Rd.

PALACE CARS are run through to PEONIA, BES MOINES, COUNCIL BLUFFS, ATCHISON and LEAVEN WORTH.

Tickets via this Line, known as the "Orent Book Island Route," are sold by all Ticket Agents in the United States and Canada.

The information not obtainable at your home licket office, address. E. ST. JOHN. A. KIMBALL

Goo'l Tat. and Pass'er Aut. Chicago, HL

Continued from First Page vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me

in my bereavement That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the peo-ple would have welcomed it! But why. shouldn't we receive it to-day? Is God dead? Are there no revelations to this nineteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this town. Hasn't a man a right to ask for proofs to-day? Why should not the Infinite spir-it give his children light in this nineteenth it give his children light in this nineteenth century? Are we to go back two thousand years to learn geography? A man who should try to palm off upon us a map of the world, that was made two thousand years ago,, and tell us it was a true map, would be hooted at. Why isn't religion just as much subject to law as science? Why haven't we as good a chance to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business. Whatever comes, carefully scrutinize it, but don't throw it away because it differs from don't throw it away because it differs from what we were taught in our childhood. There are grand truths here that need investigation. If we investigate them I am satisfied as to the result. I never knew a man to investigate this subject of Spiritual-ism without becoming satisfied that this body is not all there is of us. He finds there is a spirit. That spirit retains its memory, and its love, and has the power, under faand its love, and has the power, under favorable conditions, to communicate with us. It seems to be justin proportion as the spirit's hold upon the body is loosened that the spiritual vision is opened. There are many persons who are never clairvoyant in life, but at death are frequently able to distinguish what they could not see under ordinary conditions in life. How foolish to fear death. I feel on the contrary that I am death! I feel, on the contrary, that I am about being born again. That is it; we must all be born again whether we like it or not. We are to be born to a newness of life. We all know how frequently dying persons will see scenes and listen to sounds that their friends in the body cannot see. The friends frequently say, "He is losing The friends frequently say, "He is losing his senses," when the fact is he is just gain ing his senses. It is the friends who have not got them. The dying one has new ears just coming into use; he hears what the rest cannot. When they come to be born again, they will have these senses also. When we once embrace these ideas, away goes the dread of death with all its terrors goes the dread of death with all its terrors. Death has been represented as a skeleton, waiting with a dart to transfix the helpless victim. What use has been made of these ideas to tetter human souls. A man said to me, "Ah, you've got to die!" "Yes," I replied; "I know it, I am glad of it. I am not afraid to die. Isn't the next world ruled by the same God as this? or has He given it into the hands of the devil. Who rules the next world? 'Our Father and our everlasting Mother. They rule—He and She—they next world? Our Father and our everlast-ing Mother. They rule—He and She—they rule both this world and the next. People seem to think they will find things altogeth-er different. "Ah! you'll catch it there!" they say. But, I say, you'll catch it here if there's anything to be caught. The same laws run through both worlds, and both laws run through both worlds, and both have the same ruler and the same grand principles. We are simply ourselves there just as we are here. If we were not, there would be no life for us. What if I were to wake up somebody else? If I were to wake up Tom Jones it would not be myself. But we are ourselves and nobody else in the next condition of being. We carry with us everything thathas accrued to us from the moment of life to the moment of death. Does the Infinite Mother who has given us this blessed sun, and showered down untold this blessed sun, and showered down untold blessings upon us from the moment of birth, turn a fury and devour her offspring? Not a bit of it. People have no more reason to fear death than to fear life. no more than you do every night. You die every night when you go to sleep. We grow weary and say, "Let me rest." The spirit wants to leave this weary body. When we understand the philosophy of death all horror of it is gone. Then this shrouding in black dresses, and black veils, and all the horrible, black, abominable things will be done away. We want something to represent life—life—everlasting life. We want a chance to develop into more perfect men and women. That is the chance that lies before us all. "Ah, but hell! hell!" is the cry. "To those on the left hand will be said, 'Depart ye cursed to the place prepared for the devil and his angels.' And to those on the right, 'Come ye' blessed, inherit the mansions prepared for you." But is there no horrible hell for the wicked, and no blessed place for the righteous? No, because there are no righteous, and no devils. First, the righteous have to live on this no more than you do every night. You die First, the righteous have to live on this planet. Take the goats and sheep and put them together, bringing nearest to each other those goats and sheep that are nearest alike, and you can't tell the difference. Just so with people. er those goats and sheep that are nearest alike, and you can't tell the difference. Just so with people. Take the righteous and the wicked and graduate them—bring them together in a similar manner, and where is your distinction between the best wicked man and the worst righteous man? Where are we going to put them? If nobody went to heaven but the good, heaven would be as empty as an Orthodox church. If nobody went to heaven but the good, heaven would be empty. If a man says he never lied, I say he lies when he says so. Call a man up and cross-question him; then cross-question his wife, and you will find out what he is. Then take the worst man and bring his mother along. She says, "John was always good at heart." It is so with everybody. There never was a man but had a spark of good in him. There is going to be a time when that spark will be fanned into life. I do not say, continue in wickedness. It doesn't pay. The tendency of the universe is toward the good and fure. If people do wrong they have to suffer the consequences. You can't run away from under the sky. Results will follow causes.

What of Jesus? He reaped just what he

You can't run away from under the sky. Results will follow causes.

What of Jesus? He reaped just what he sowed. What did he die for? Because he had to. Jesus was just as good as he could be, and so with all the rest. The only way to save yourself is to cease to do evil and learn to do well. Sin destroys, but it doesn't destroy us. Men lie, but they tell more truths than lies. Thieves have to be honest among themselves or there would be no communication between them. The good part of man is bigger than the bad part. People enter upon the next life just as they leave it here. It depends upon their conduct as to what they are.

The Independent Age, of Alliance, Ohio,

"Dr. J. M. Peebles, well-known to our readers, is in the southwestern part of the State, organizing independent christian churches. He will be in Dayton, Cincinnati and Spring-field during this month."

PATRIARCH AND NOVICE

The Wise Andrew Jackson Davis Calmly Criticises Mr. Kiddle's Youthful Enthusiasm.

In a cottage on one of the quietest streets of Orange, N. J., Mr. Andrew Jackson Da-vis, the patriarch of American Spiritual-ism, talked with a World reporter yesterday about the novitiate of Superintendent Kiddle. A generation ago Mr. Davis an-nounced to a circle of friends that a new and astounding phase of spiritual power was to be revealed through him. He was then eighteen years old, and a poor shoe-maker's son. He dictated his Revelations, and since then has been a most voluminous writer, composing work upon work in the development of his Harmonial Philosophy, and to-day, if he is not known all over the world, he has a larger visiting-list in other worlds than in ours. Mr. Davis is tall, slender, almost gaunt, and perfectly straight in his carriage. His clothes are of the strictest clerical cut, but he wears a soft silk ker-chief about his neck. His hair is long, and his beard is full. A soft black hat completes his out-of-door costume. Of Spiritualism he speaks as if it were a matter of science -a thing beyond peradventure. Looking in a mild way through a pair of very bright, gold-rimmed spectacles, he spoke freely of Mr. Kiddle and his new departure:

"There is nothing at all remarkable in the fact that Mr. Kiddle has come out in the way we have seen, nor is it strange to see the excitement created when one in his position comes out for such a belief. The world at large cannot judge him by the or-dinary methods, yet it will attempt to do so, and Mr. Kiddle will suffer. I do not know him, but I have read the book, and should from that judge him to be in his office a man of methodical habits, of culture and man of methodical habits, of culture and ability; but when he went home he laid saide his office habits. From nine to five each day he was the alert manager and superintendent, watchful and keen in his ways of viewing matters, but from eight to ten in the evening, in company with his son and daughter as mediums, he was impressive and passive, ready to take and susceptible to the full extent of his religious nature, for he looked upon these revelations as in a measure a religious rite. He did not as in a measure a religious rite. He did not bring to bear upon his evening work the same wary circumspection which had marked him during the day. If he had done so he would never have published the book he has given to the world; but it is only proper when the book is to be judged that we should know exactly the frame of mind in which he prepared and published it. I am told that he is a member of a Christian church, and I should have supposed as much, but I venture to assert that there has al-ways been in his mind a lingering doubt as ways been in his mind a lingering doubt as to the fact of a life hereafter. He recognized the doctrines of Christianity as excel-lent rules of life, but whether there was a life beyond the grave, was a gap which he has bridged through the assistance of the members of his family as mediums for spir-itual communication. Once convinced that he was receiving those communications, he felt it his duty to give them to the world. It was a religious duty with him, and he is filled with the feelings which make mar-

"Is this work of value to Spiritualists, or does it contain anything new? "No; it is an elementary work, and shows that Mr. Kiddle is not 'posted' on the pro-gress made in the spiritual circles for twenty-five years past. Careful experiments have given the class of communications which Mr. Kiddle offers, their only value as proofs so far as they go, that there is a world outside of our own. It is a lower where of mediumship. There are hundred. phase of mediumship. There are hundreds of publications new before the world of a similar character, much of it not worth the paper on which it is printed. Had Mr. Kiddle been conversant with the literature of Spiritualism, I do not think he would have issued the work. It may have an effect on the general public, not in what it will teach them, nor in the conviction it will teach them, nor in the conviction it will carry, but in the attention it will call to the subject. When Judge Edmonds came out and declared finnell a believer the cry was great, and the excitement and attention paid to the new philosophy probably drew thirty thousand to believe in it. Therein is the value of Mr. Kiddle's book; it is ill-constructed in many ways, wanting 'editing,' as you would say, but it has a value as an elementary work, and for those who, like its author, know but little of what has been done in developing the science and philosophy of Spiritualism, it is of much value."

"Do you consider the communications genuine?"

genuine !" "I cannot tell. Mr. Kiddle fails very far back on his credulity when he assumes to vouch for them. It is just this way: You come into my room and say you are Oliver Johnson, and converse with me. A party of friends in that next room or beyond a screen ask me with whom I am conversing. I answer, 'Oliver Johnson.' That is all the assurance there is about it. Mr. Kiddle or his daughter has no assurance, that Shake. his daughter has no assurance that Shakespeare or Byron wrote what is ascribed to
them, except that the messages are so signed. We must judge them by what we
know of the men. If what they write can
reasonably be ascribed to them, they may
have written it, but the probability is that
they did not. Mr. Kiddle took all that was
given him in a religious simplicity, while
the public look at it with a cold, critical intellectual eye and declare it a falsity. Mr.
Kiddle cannot, and were he 'posted' in what
has been done in Spiritualism would not,
vouch for their genuineness. He has secured all there is of value in that sort of
communication when he has convinced
himself that there is a spirit communicating. But in his newness and freshness he his daughter has no assurance that Shake-

communication when he has convinced himself that there is a spirit communicating. But in his newness and freshness he goes a step farther, a step which leads him upon untenable ground when he undertakes, as I might say, to stand surety for Shakespeare and Washington and the others. He may receive communications from a friend who has gone on, and be assured that the message is from such an one, but he does not know Shakespeare, and cannot guarantee anything signed by that name."

"Am I to understand that Shakespeare has been personated by an evil spirit?"

"In a measure, yes. All human beinga pass on and live in the world of spirits. It is a belief in which to be a convert bringa assurance of one thing, that there is no such thing as annihilation; that you are sure to turn up, so to speak, and that a human soul is never lost. It is this firmly seated conviction which accounts for much that is peculiar in the lives of Spiritualists. It permits and urges more freedom of action. The fear of consequences is in a measure removed, and some remarkable vagaries have followed. When Mr. Kiddle became convinced that he had the entree to the Spirit-world his doubts should have been removed, but the propagandizing feeling overcame him, and he saw that it was his duty to publish as he did."

"What will be his probable treatment at the hands of the world?" "I am afraid that Mr. Kiddle has a very hard row to hoe. He has experience before him of which as yet he has not the slightest conception. He is to be a martyr—or a won-derful exception. Yet there is a great change coming on. In the west especially there is much more freedom than hereto fore,but in the eastern states,outside of Bos-ton, the same intolerance exists, and the best apology for a Spiritualist is a suggestion of softening of the brain. The immediate movement upon him was no more than Mr. Kiddle should have expected. As yet the secular press only have called public attention to the case, but when the religious press comment on it, will come the bitter demand for his removal. It would be just to allow Mr. Kiddle, the superintendent, to be judged by the critical ways of the world, and allow Mr. Kiddle the simple child kneeling ludged by the critical ways of the world, and allow Mr. Kiddle the simple child kneeling at the feet of his daughter; to pass on his way without harsh comment or unfair discrimination. But it is hardly likely. Judge Edmonds and Professor Robert Hare, of Philadelphia, lost much by their avowal of faith in Spiritualism. Professor Crookes, of England, had more tact, and avowed nothing, but presented facts as they appeared to. ing, but presented facts as they appeared to him, and then stopped. Had Mr. Kiddle done the same thing he would have achiev-ed a name and place for himself instead of presenting to the Spiritualists an elementary collection of unimportant matter, and to the world a book which can only provoke unsatisfactory discussion."

"Has not Professor Crookes suffered pro-

scription ?"

"Not as he would have had he come out boldly. You remember how near Professor Adler came to losing his place at Cornell by this same sort of pressure? He found enough to do to make the best of this world, leaving the, to him, doubtful ques-tion of the next world to look out for it-

"Then you anticipate little good from Professor Kiddle's book?" "Except in the way I have mentioned of provoking discussion. In itself it is noth-ing. Even if we suppose all the messages to be genuine there is little value in them. There are often messages of great value. Though advanced Spiritualists look upon all this knocking of tables and breaking of windows, esbinet work and other buffoon-ery as of no value, and rather an impedi-ment, yet therefore messages of value and ment. Yet there are messages of value and practical every-day use. I know a merchant on the Long Wharf, Boston, who finds a guide to his business affairs each day by consulting spirit friends and associates. But there is something more important than all this. It is the effect which a devout recognition of Spiritualism has in making a man a better citizen and a better inhabitant of this world. Fully understood, it has this effect: In its rudimentary stages it comes in physical manifestations or in the receipt of messages which may or may not be genuine, and do not appear to have much value in either case."—N. Y. World.

Testing Mediums.

To the Editor of the Heligio-Philosophical Journal I think that all who have had spirit-life

demonstrated to them, should desire to help one other soul, at least, to the same knowl-edge, and conversely, that Spiritualists as a body should deem it their highest duty, to help bring this matter before the world free from hindrances or unjust prejudices. But how stands the great popular verdict, now that nearly thirty years have gone since the Fox rappings? In every country where the newspapers freely circulate, and where the average of intelligence is the lighest, there is an overwhelming general feeling of contempt for the alleged spiritual phenomena, and a diagrace attaches even to their open investigation. Let a man holding office today, avow himself as satisfied that spirits return, and he will be hounded like a culprit. See Kiddle's case, etc.; newspapers devoted to this subject, are, with exceptions, help bring this matter before the world free voted to this subject, are, with exceptions, very poorly supported. Millions are converts, mainly secretly through family circies, and yet make no public sign; do not support the papers; prefer even not to have them in their houses, on account of this great and growing repugnance, which extends often to the hurting of secular interests. Intelligent observers will generally agree that this statement is true, and it strikes me forcibly, that it is about time to inquire into the cause of these results. It cannot arise from any especial mind train-ing, for all beliefs and disbeliefs, ignorance and learning, meet on this neutral ground. Common sense also shows us that while priests and clergymen may oppose Spirit-ualism for some narrow or selfish reasons, ualism for some narrow or selfish reasons, yet the wisest know full well, that there is on their hands a "fight for life," with the scientific materialists, and would be glad to have spirit phenomena help them out. It is also childlesh to imagine any considerable body of men with a mania for annihilation, or that men through education are made morbidly anxious to prove themselves but the outcome of a few atomstemporarily aggregated. I am satisfied that it is not a trouble of the head, but of the stomach. Nausea. gregated. I am satisfied that it is not a trou-ble of the head, but of the stomach. Nausea, complete and overwhelming, explains it, caused by a lot of men and women acting as public mediums, and using their spiritu-al gifts as a source of profit mainly, and sup-plementing them by fraud when it would appear to pay. And every one of these wretches when detected, has done more to keep mankind away from the blessed truths of spirit return, than a hundred life times of honest work would compensate for. In addition, they have generated indirectly the swarm of exposers and indirectly the swarm of exposers and indirectly the daily increasing, has already made the word Spiritualism almost inadmissible in society conversation. conversation.

You are advocating tests for mediums, but not half earnestly enough. Put on more steam. Men loving honesty are sure to sustain you. Why, every true medium ought to insist on never giving a public scance, without having absolute protection from enemies in and out of the flesh, who by introducing implements of fraud surreptiintroducing implements of fraud surreptitiously, have almost ruined some honest mediums. Vide Hazard's efforts in behalf of the Bliss family, Holmeses, etc., and yet he cries out against interference with the mediums. Doubtless as an acute observer and trained business man, he can quickly detect fraud when present, but our duty lies with the presentation of the facts to unbelievers who seek for light, not convinced minds, who seek through these phenomens for pleasure or personal profit. Hundreds of thousands read of, and believe in, the Bliss-exposure, who will haver even hear of Hazard's exculpation, and the Blisses by neglecting very thorough examinations of their surroundings, have, innocently, if you please, but none the less thoroughly, hurt the cause of Spiritualism more than a thousand life times of effort on their part can countarbalance. See the "Williams," alleged expose in Holland. It certainly seems as if he was a true medium victimized

by some enemy. Still we know that he has been the cause of great scandal and injury.

I might go on and enumerate scores of names. To remedy these troubles and protect the mediums who are honest, I advocate that public mediums be held accountable for any apparent fraud; that they able for any apparent fraud; that they must protect themselves, and that if they fail to do so, they be branded "unworthy" and be disowned by all honest Spiritualists. It may be asked, "How can they do it?" I answer, by never holding a public scance for the higher class of manifestations, as flower producing, materializing, etc., until a proper committee shall have completely disrobed their bodies and reclothed them in other and examined garments, and shall also so place their bodies as to render outside confederacy and machinese side confederacy and machinery unavailable. Then Af fraud appears it will be so wonderful a phenomenon as in itself to be reasonably attributed to spirits, and while naturally exciting the observer to try again rather than turn away in disgust, would be an exculpation of the medium.

It is fair to say that, if under such conditions, Mrs. Simpson proves an effective me-dium for the production of flowers, she might also perform the same office for clothes, masks, or false whiskers, and they would be equally with the flowers, manifestations of spirit power. But suppose that this strict surveillance prevents many grand and astonishing results now obtained? reply, well and good; let them be relegated to the private scances for the pleasure of those who are believers, and let the public scances be visibly and indisputably fraud proof, though only the simplest results are obtained, as their main object should be, the obtained, as their main object should be, the convincing of unbelievers. In early days public mediums were evangels carrying glad tidings and stimulating family circles—doers of much good; gradually to be supplanted by the teacher of the believer, the writer and lecturer. But instead of diminishing, the number has increased from year to year and the novelty of the subject having worn off, the paying demand has not kept pace with the supply. Every year this disproportion increases. A man suddenly finds a spirit demonstrator in his wife or children. It a believer, he is sure that such children. It a believer, he is sure that such entirely truthful (he has a notion that cheat-ing of the sly is frequent) manifestations must carry conviction, and soon is inclined to think it a duty to exhibit them to the public, who is of course expected to pay ex-penses, medium included. Of, if an imbe-liever, particular if educated, becoming suddenly converted, he invests the messages with peculiar importance, especially as they are usually signed by such names as he pleasantly imagines would naturally seek communion with his cultured mind. But the poor public stomach will not stand it. Help, Cassius! Lay on, MacDuff! As a contrast to the sickly sensitiveness now fashionable against protecting mediums from being cheated and cheating as well, I wish that Dr. Brittan would give you a description of the way Mapes and himself arranged the first scances given by Home in New York, first scances given by Home in New York, where not only room and furniture were entirely controlled by the sitters, but they even were carefully selected as people differing from each other in their methods of thought and observation. While no silly, inefficient half measures, like tying, etc., were resorted to, the medium was made to conform fully to conditions which they esteemed fraud proof, and as a result all were convinced including several who up to that time had taken no stock in what was called "revealed religion." "revealed religion." S. P. WHITING.

Orange, N. J.

Testing Mediums.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL!

· DEAR SIR-I have read from time to time during the past year with great interest, the communications of different persons, regarding dark scances and materializa-tions, and have thought you might like to hear the opinion of one medium who gives dark seances for the vocalization of spirit voices. In the first place I was, and still am, averse to scances where the full light is excluded, simply because I would have every honest medium shun any unnecessary condition which would favor deception, and I am sure that every man or woman, who wishes to prove the truth of spirit communion to the world, will most cheerfully submit to any painless test condition that will disabuse the skeptic's mind of the idea of mortal agency in the manifestations. It is true that you cannot satisfy every one. It have learned by experience that each member of a circle will probably have a different idea of what may be the best "test conditions," and I think where they (the test conditions) are to be given, it would be better to discuss their expectations. ter to discuss their respective merits out of the medium's presence, since the discussion often wearies him or her as the case may be, and may possibly, under some circum-stances, cause such inharmony as to interfere with the subsequent manifestations. We have been told to "try the spirits, whether they be good or evil," and since we know that "to err is human," why should we as mediums, not be willing also to be tried? I am willing to admit all that Judge C. in a recent letter in your paper admits, but I am not willing to admit that any good pure spirit will ever, as the guide to a medium, ask him or her to do that which will bring odium upon the truth the Spirit-world wishes promulgated. I know that materialization is a fact. I know that spirit volces can be heard when the lips and vocal organs which give utterance to them are invisible to the physical eye, and I know, too, that if we would reap a good harvest, we must sift the wheat from the tares, and I feel sure that the appeal world will smile in approval that the angel-world will smile in approval, and will bless, as will every true mediam, the fearless efforts you put forth to get at the truth in its purity.

MRS. LOUIE M. LOWE.

Washington, D. C.

A. J. Davis and Mr. Kiddle.

We do not wonder that such a veteran Spiritualist as Mr. Andrew Jackson Davis regards the performances of Mr. Kiddle, from the strictly Spiritualistic point of view, with ill-disguised indignation. Alview, with ill-disguised indignation. Although, as we have repeatedly pointed out, the truth or falsehood of the doctrines of Spiritualism need not be and ought not to be discussed in connection with the fitness or unfitness of Mr. Kiddle to superintend public education in New York, it is useless to expect that plain people will dissociate the nonsense and twaddle of Mr. Kiddle's book from the doctrines of which he has suddenly constituted himself an oracle and an expounder. And not repeated with hringan expounder. And, not content with bringing Spiritualism into contempt by absurd communications which he accepts and exalts as making up a kind of new gospel, Mr. Kiddle has actually gone out of his way to glorify his "own mediums," at the expense of all ther mediums. "By having these two "excel-mediums," he calmly observes, always accessible and beyond the slightest suspicion of collusion and imposture (to which other and paid mediums are always subject) the editor has possessed far better means of investigating this kind of spirit intercourse than has been permitted to most others."
We should say it would be in order for Mr. Davis, and for the "paid mediums" generally whom Mr. Kiddle thus cavallerly discredits to incurre whether Mr. Kiddle his credits, to inquire whether Mr. Kiddle has or has not made a gift of his book about Spiritualism to the publishers, or whether he intends to dedicate any moneys which he may receive for it to the propagation of his faith exclusively.—New York World.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE POROUS PLASTER. Overwhelming evidence of their superiority over all other plasters. It layverywhere recommended by Physicians, Drug-giste and the Press.

medal gleen for porous plasters at the Centennial Asposi-tion, 1878, at the Paris Asposition, 1878. Their great morit lies in the fact that they are the only plasers which relieve pain at once.

Every one sufering from Rheumatism, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or sehe, should use Benson's Capcine Porons Plaster and be relieved at once. Price 26 cents. Sold by all Druggists.

60 Chromo Snowlake & Lace Cares with name 10c. Game Authors' 15c. LYMAN & Cor. Clintonville, Ct.

\$777 A YEAR and expenses to agents. Outfit Froe.

\$10 10 \$1000 Invested in Wall St. Stocks makes for tunes every month. Book sent free ax-plaining everything.

Address BAXTEH & CO., Bankers, 17 Wall St., N. Y.

9,999,999

OPTUM AND LIQUOR USERS can be CURRD. Address W. P. PHILON, M. D., 75 E Mediaco St., Chicago, III. M Fil

\$66 a week in your own town. Terms and \$5 outfit free
Address H. HALLETT & Co., Portland, Maine,

FREE CIFT! Acopy of my Med-Sense Book will be sent to any person afflicted with Con-sumption, Broachitis, Asthma. Bore Threel, or Masal Catarris, It is elegantly printed and illustrated: 144 pages Ilmo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-ses for mailing. The book is invaluable to persons suffering Catarra., It is elegantly printed and illistrated: 144 pages 12mo, 1879. It has been the means of seving many valuable lives. Send name and post-office address, with six cents post-age for mailing. The book is invaluable to persons suffering with any disease of the Nose. Throat or Lunge. Address Dr. B. H. WOLFE, Cincinnati, this. 153.

BY State the paper in which you saw this advertisement.

BY HENRY KIDDLE, A. M.,

MESSAGES FROM THE ETERNAL WORLD! REVEAL ING AWFUL MYSTERIES OF HEAVEN AND HELL. AUTHORS: PUB. CO., PADUSSER, T. Bond.St., New York. Bill 2

FREE TO ALL LIFE OF CHRIST.

850 Pages. Over 200 Hinstrations.
Free to all who send us their address and six cents
postage stamps. Address. UNITED STATES, BOOK & BIBLE CO., 175 & 180 Eim St., Clockwall, O.

THE DINGEE & CONARD CO'S

them Beautiful Roses. We deliver Strong Poli, Flants, sulmble for immediate bloom, afterly by mail, at all post-offices. 5 Splendid Varieties, sour choice, all labeled, for \$1; 13 for \$3; 10 for \$3; 56 for \$4; 35 for \$5; 75 for \$10; 100 for \$3; 36 for \$4; 35 for \$5; 75 for \$10; 100 for \$3; 36 for \$4; 35 for \$4; 35 for \$10; 100 for \$3; 36 for \$4; 35 f

Hay Fover and Coide, saif by magic.

OURES NOTHING ELME. Our certificates of actual cures are from some of the most prominent men of the North-West: Dan'l H. Hale, Banker. 89 Randolph St.; Jaz. R. May, Pres't Feople's Bidg and Loan Ass., 80 Washington St.; A. F. Bennett, Scotlish Am. Loan Ass., 89 Dearborn St.; and hundreds of others. Ass your Drugglet for C.

PAIRRINGTON & CO., Sele Propr's, Merchanto Building, Chicago.

Merchanto Building, Chicago.

CENTS A YEAR.

The Chicago Weekly News,

Unstrpassed in all the requirements of an ANERICAN PARILY NEWSPAPER. The Carcaloo Wherly News is a large molecular paper, and well filled with much to sait each of the varying tastes and needs of the family circle. It gives all this reason was a complete and treatworthy Curcaso Markey Quotavista: Pronounced Entronals apon the topics of the day; is INDEPERDENT IN POLITICS, treating every political event or question fairly, without fear or mover; presents in each issue a rich variety of condensed notes on ANY LYTHMATURE, COMPLETED STORIES, PARISONA, etc., etc., and every issue conditions to COMPLETED STORIES, pure in tone and pick in dramatic interests. It is the cheapest large-stand weekly published in the United States, costing only 75 cents a year, postage included. Address

VICTOR F. LAWSON, Publisher, 123 5th Avenue, Chicago. The CHICAGO DAILY NEWS costs \$3.00 a year, or \$1.00 for four mon