Eruth Mears no Mash, Bows at no Buman Shrine, Seehs neither Place nor Applanse: She only Asks a Bearing.

#### VOL. XXVIII

JOHN C. BUNDY, ROITON AND

CHICAGO, MAY 22, 1880.

\$2.50 IN ADVANCE.

NO. 12

#### CONTENTS.

FIRST PAGE .- Interesting Experiences -Exidences of Inarse Between the Two Worlds. Anthropomorph ism and Pantheisin.

6 SCOND PAGE. - Grganization Among Philosophe rs. Fellies of Spiritualists. Material flation -- An Evening with Mrs. Pickering. The Departure of Two Loving Spirits. The Position of Cephas B. Lypn Criticise !.

THIRD PAGE - Woman and the Household. Dook Heviews, Miscellaneous Advertisements

POURTH PAGE. The Power of Spirits Over Matter. The Declice of Faith. The Plate Unvarplahed Fruth. Experiments with a Man who had been Hung. Religious Panaticism. Mr. and Mrs. Leonard Howard, The Spread of Mohammedatism. Laborers in the Spiritualistic Vineyard, and Other Items of Interest. New York City . Correspondence - Another Letter from A. J.

FIFTH PAGE-Broowlyn (N. Y.) Spiritual Fraiernety. Special Notices. Obituarios Miscellaneous Advertise

SIXTS PAGE.-The Liberal and libberal Press, with Commeats. Information Wanted. The Value of a New-Yorker's Sympathy. Onject, Hairs and Itegulations of the New York Spiritual Cenference. The Unbalance of Reformers. Le ter from Mrs Mary Dana Shindler. A. J. Fishback's Deba'e: Seance with Spiritr. Explanatory. Notes and Extracta

SEVENTS PAGE - List of Pro rinent Books for sale at the office of the Religio Philosophical Journal, Miscellansous

LIGHTH PAGE, - The Ancient War God-Idea of Moses Critically Reviewed from a Modern Anti War-God S and-Point. The Secrets of a Glove. Theodore Parker. Miscellaneous Adverthements.

#### INTERESTING EXPERIENCES.

Evidence of Intercourse Between the Two Worlds.

BY R. A. REYD.

To the Editor of the Religio-Philosophical Journal:

A few weeks since I told you a story as twas told to me by a cierical friend of mine, and as he has related to me severel other singular experiences, I have thought it would be of interest to some of your readers if I should repeat them. The first is located at Ansonia, Conn., some time in 1858 or 1859:

"It was before I entered the ministry. I and had sent his family away for a season, to escape the confusion and clatter conse quent upon the presence of carpenters. Be ing somewhat lonely without his family, he wrote me to come down and stay with him a week or two, and I acceded to his request. I had not been long in the house, when I had a feeling that there was something strange and uncanny about it, and so remarked. My brother said he had never soserved anything peculiar, and was rather inclined to joke me. The first evening of my stay with him, we sat smoking in the front room and talking over familiar matters, when suddenly we were startled by what appeared to be some one up stairs knocking apon the stove pipe, which passed from the stove through the ceiling into the room over head-and into the chimney. The knocking was repeated two or three times, and not aware that any one was in the house, we seized a light and went up stairs to see who the intruder might be. We found the room empty, and all the rooms void of any living thing as well as of furniture, and the windows secure. We looked at each other in amazement, and crept down stairs, feeling somewhat cha-grines at having been trifled with in such a manner. We knew that we were alone in the house, and while remarking upon the unusual occurrence (for we were both sure that we had heard the knocking upon the stove pipe), we all at once heard a great rumpus in the cellar, as if boxes and barrels were being thrown about. We listened, and the noise continued. There was only one way of ingress to, and egress from, the cellar and we made a rush for it, quite posi-tive that we could find a solution of the mystery—that the disturber of our peace was in the cellar. We hastened down the stairs light in hand, but found everything in place and all serene. There was no ra in place and all serene. There was no rat holes, and not even a cat or a dog rewarded us for our search. We returned to our sitting room dumb-founded. 'There, George,' said I, 'didn't. I tell you that there was something wrong about this house?' Yes,' was the answer, 'but I never noticed anything out of the way until you came.'

"I have never had any fear of the supernatural. Ghost stories never had any effect upon me even as a child. I have courted bannted bouses and out of the way places.

haunted houses and out of the way places with a curious desire to see a ghost, if such a thing might be. My father once lived in what had always been known as a haunted house, in Flushing, L. I. No one could live in it, or would not. It was said that a man once committed suicide in the garfet of the house and families who had tried to live it in ware disturbed by the noise of a heavy tread house and families who had tried to live it in were disturbed by the noise of a heavy tread in that room. Father had no fear of ghosts; the rent of the house was cheap and he took it. He promised us children that he would give half a dollar to the one who should surprise the ghost in his midnight prowings. I was bound to get that half dollar, so one night I listened for the tread and heard it. I bounded out of bed and crawled stealthily up the garret stairs, but there was nothing to be seen.

"But to return to my experience at my brother's in Ansonia. It was in winter.

George was called away to attend to the duties of his parish one day, and as I did not care to go out, told him to lock the door after him so that I might not be disturbed. There was an old gentleman in the neighborhood who was a great bore, and who had a habit of coming at any and all hours to call upon us, and molested us by his inquisitiveness and loquacity. I knew if he came and found the door fastened, he would go away and I should not be troubled with him. It was about the middle of the afternoon, and I laid down upon the lounge for a short slests, but had no more than done so when I heard the front door open and shut. 'Confound it,' thought 1, 'I told George to lock the door, and he has forgotten it, and I am to be bored by that old idiot! I'll feign that I am asleep, and he will retire and leave me unmolested.' The door of the hall communicating with the foom I was occupying softly opened, and I heard ad-vancing toward me the gentlestep as of a young lady and the rustling of garments. I thought I would still eign sleep; that, perhaps, some roguish young lady of the parish had come in, and finding me asleep was going to play me a wick. Nearer and nearer she came, for I was then sure that it must be a lady. She seemed to bend over me. I opened my eyes, springing up, but there was no body present. I hastened to the street door and found it locked. The back door was locked, and the windows all fas-tened. What was it? When my brother returned I told him of what had transpired. He thought it strange, and for the first time told me that he had heard that a young lady had died in that room sometime be-fore he occupied the house, under very mysterious circumstances. "But the most unaccountable part of my experience at my brother's house is yet to

be told. I had been to attend services at his church one Sunday morning, and at the conclusion we walked home together. As we approached the house we heard some one playing upon the plano. We were very much surprised as we had left the doors locked as usual, and we could not imagine how any one had gained access to the house. But there was the plano giving forth a lively strain and the music was beautiful. We stopped to listen—there was no Imagination about that; we both heard it. We concluded that either my brother's family had returned and expected to give us a surprise, had a brother, a clergyman, residing in Ansonia, and I was living in New York. My brother was having his house repaired, had some way entered sucreptitiously and taken possession of the premises for the fun of the thing. At all events, so many mysterious doings had already taken place about the house we were in the alert, and my brother told me to go round to the back door to see that no one escaped while he went in at the front entrance. I did so. Both doors were locked as we had lett them. No one was in the Louse. The front room where the plane was, was undisturbed. The plano was covered over with books, papers, pipes, tobacco, a big distr of apples and hings too numerous to mention—in fact, in just the plight that two men would be apt to leave's room in if there were no one around to keep things straight and to pick up after them. Everything was just as we left it. We entered too suddenly to give time for any one to put down the plano cover and load the piano as before, and then escape; this was the most singular affair of my experience. Two men in their right mind heard the same thing at the same time and found nothing that could furnish a solution of the mystery. I have no the-ory to offer in explanation. It is as mysterious to me to day as ever. My brother thought I had better go home, or he should be scandallzed. He had never been disturbed in any such a way until I came

Dr. R-- here lit his pipe and settled back for a comfortable smoke, while I took breath and finished my notes. He then went on to give me two instances in which his life had been saved the a voice which was not a voice," but yet seemed audible to

him.
"I was walking," he said, "on Barclay st. New York City, severar years ago, and there came up a tremendous shower of rain. I hastened my steps in order, if possible, to secure shelter under same awning, but finding nothing better I drew up snugly under the scaffold of a new building that was then being constructed. Suddenly was then being constructed. Suddenly I was startled by a voice that said in a quick and hurried manner, 'Leave' leave!' I hesitated an instant. 'Leave the building' again shrieked the terrible voice, and I impulsively darted to one side when an ak came sliding along down the wall and buried itself in the ground on the very spot in which I had been standing. It had probably been left by workmen upon the roof and the shower had set it in motion. I believe in spirit voices. There is mention of lieve in spirit voices. There is mention of them in scripture. This seemed to me to be a voice, but not a voice speaking to me without a sound."

This, is me, Mr. Editor, is somewhat in-comprehensible. I suppose you would ex-plain it by saying that the Doctor is clair-audies, though he seems unacquainted audied, though he seems unacquainted with the term. His spiritual ears were open to the voice, and had other persons been present they would have heard no sound, unless like him they had been clairaudient.

The other instance in which his life was saved by a voice we will also let him tell himself:

"When quite a young man I was at one time walking upon the railroad track be-tween Atica, N. Y., and the first station beyond. It was toward the latter part of the day and a terrific shower came up. It rain ed so hard I could not see one hundred yards ahead of me. At that time 'Lightning Express trains were run over the road, but I was not aware that the time for passing was so near at hand. I was making my way as best I could in the blinding storm, when all at once, 'Leave! leave!' burst upon my ear. 'I called to mind a former warning. 'Leave the track!' thundered the voice, and I leaped over the embankment into the mud and darkness. A flash, a crash and roar flew past me-it was the lightning express, and I had been snatched from a trightful death. At the next station I told the story and asked how far away I could have heard the train, for I was depending upon hearing to clear the track in time. I was answered that if I had waited for that I would have been crushed, for no sooner would I have heard the coming train than It would have been upon me."

"I was telling this story at one time," he continued, "to a company of brother clerky-men, when the Rev. Wm. Street of the New York Diocese, related an instance of hear-ing a voice in his own experience. It happened at one of the stations a Hitle below Binghamton on the N. Y. and Erie railroad, though I do not remember which one. · He took leave of his wife and left the house to take the train for New York city, where he had an appointment to meet. It was his custom, immediately on entering the train, to take a berth and retire to sleep, and he was about to do so when he heard a voice saying, 'Don't go on this train.' He was somewhat surprised, but was not inclined to take any heed, thinking it was his imag-ination, when still more urgently came the words, 'Don't go on this train!' He resolved to obey the voice, left the train and went home. His wife was surprised to see him return, and laughed at him when he told her what had made him change his mind. The fate of that very train is now a matter of history. The next morning the news came of its wreck and conflagration in which every soul on board save one perished and their bodies burned to a crisp by the

devouring flames. My friend, the Doctor, seems to take stock in haunted houses, though he takes methods of accounting for them peculiar to himself. He has had a decided penchant for such places all his life, according to his own de-claration, and, of course, I believe him. As for myself I must say that I never saw a haunted house, and never expect to, though I have heard of many. The Doctor has always ran after them, sat up with them and fairly ached for an encounter with a ghost "Just beyond Rochester," he says, "there is or was a house that was said to be haunted. An Italian murdered a woman's husband there in order to get her for his wife. Driv-ing past there one night I resolved to have a scance at the house and see what would come of it. An unexpected difficulty oc-curred, for the horse I was driving would not be persuaded by any means at all to approach the house. He would prick up his ears, stare, snort and move backwards as though frightened at something he saw, but I could see nothing. I went in another direction and hitched the animal and proceeded to the house, searched it in every part, waited and hooted, but all to no pur pose-no ghost put in an appearance. went back to my carriage, experimented with the horse as before with the same result. Query.-Can an animal see a ghost ?"

He was a little more successful at one time while traveling in Central Pennsylvania, between Westchester and Harrisburg: "I was told that in that vicinity there was a haunted house in which no one would reside. I went to see it and to make inquir-ies. It was one of these large, massive stone/houses often seen in Pennsylvania and was built about the time of the Revolu-It was badly out of repair from long desertion and age. It had a large hall with rooms on either side. A staircase from the hall led to the upper story in which there were many rooms. I was informed that it was only at certain times that anything un usual took place, for example, at midnight after any hot day in summer, when no air was stirring. I lingered about in that vicinity and watched my opportunity. I had been told what I must expect to hear, the sound of footsteps going up the stairs, and then coming back again with heavier tread as though heaving a burden. Finally a as though bearing a burden. Finally a night arrived such as those particular ghosts loved. I wended my way to the house late at night, with lamp in hand, which I lighted on entering. I examined the building upstairs and down, thoroughly, to satisfy myself that it had no occupants. I securely closed and latched all the doors. At the foot of the stairs was a room in which I set my lamp upon a box and pa-tienly awaited developments. Time went on but not a sound rewarded me for my pains. It was between 12 and I A.M., and I was about ready to despair of having an exhibition, when sure enough the clearly defined sound of footsteps entered the hall defined sound of footsteps entered the hall door and went step by step up the stairs. There seemed to be several persons.—Their ed fhe lamp and went into the hall. I/heard distinctly the ascending footsteps but could see nothing. I began to experience a strange feeling of uneasiness for the first time in my life. I heard the doors open upstairs which I had taken care to close and latch. Presently I heard the steps coming back but with a firmer tread. They reached the head of the staircase. Some appeared to be scuffling on the floor as of persons stepping backwards. It sounded as though a burden was being borne by several individuals.

Down they came laboriously, the stairs creaking beneath their tread. As they passed me I instinctively drew back with a feeling of horror, for I felt the presence of something that my strainink eyes could nell see. I thrusk my hand through the balustrade, but could feel nothing. They reached the hall floor, passed out of the door into the open air and all was over. On going upstairs I found the doors open that I had taken care to shut. I retired from the house satisfied that I had got all I bargained for and went home." and went home.

I tell the Doctor that out of respect to the cloth I shall believe this yarn, but it would not do for a lawyer to tell me a similar one.

The following examples of premonitions have so much resemblance to many related by Robert Dale Owen in his works, that to such as are familiar with the same, they will have but little interest. But the Doctor is unacquainted with spiritualistic litera ture, and speaks of them as more unusual than is really the fact:

"You remember, I suppose," he says, "a circumstance connected with Mrs. R

at a certain village in Colovado." I could not call it to mind, and be continu

"She was sliging in one of the rooms of hen house directly under a chandelier. All at obce she exclaimed, 'Oh! I feel so badly -as though I were going to die." Her friends came to her and laid her upon the bed, and just at that moment the chandelier fell and would have doubtless killed her had she been sitting where she was a moment be fore

"A good many years ago," he says, "I was teaching school in Pottsville, Penn., and a Mrs. C——, a lady of standing in the community told me the following story: She had been sitting up late at night on one occasion, awaiting her husband whom busi-ness detained at a coal mine. Her sister, who was with her, suggested that they should have some lemonade, and taking a pitcher she went to the well for some water. supposed to be alive and well at her home, about five miles away. She spoke to her and she disappeared. On the feturn of Mrs. 's husband they informed him of what had occurred, and insisted that he should go immediately and see if she was alive or dead. He demurred to going that night, but was prevailed upon to go the next day. In a short time he returned and brought word that their mother expired the night before at about the time her ap parition was seen at the well."

This is about all I remember of the stories

told me by my reverend friend and I trust I have not wearied your patience. Denver, Colorado.

## Anthropomorphism and Panthelsm.

To the Editor of the Heligio-Philosophical journal;

I have seen in your paper, from time to time, some arguments pro and con upon the subject of the personality of God. Perhaps the question whether personality can be as eritied to the supreme governing power of the universe, is not one of much practical importance. Nevertheless, it is a subject examination of which will tend to the expansion of the intellectual faculties, and to ogical thinking; and on this ground I pre-

sent you the following remarks: It appears to me that all theistic conceptions must be either anthropomorphic or pantheistic. I use the former term in its broadest sense, as embracing the doctrine which ascribes to God passions and emo-tions analogous to the human, without necessarily involving a human form; which doctrine is sometimes demonstrated an-

thropopathism. The God of the Bible is anthropomorphic in the strictest sense of that term, having a human form as well as human passions and emotions. The prevalent conception of God among christians to this day, is anthropomorphie in this sense, although in modern times some have discarded the idea of a human form being necessarily involvof a human form being necessarily involved in the conception of a Supreme Being.
All, however, ascribe personality to the Deity: and any idea of personality which does not amount to pantheum, I regard as anthropomorphic. It is said that the Elder Fichte "rejected the very doctrine of the personality of the Divine Being as anthropomorphic and represented God as the moral order of the universe."

I remember to have seen in your paper, year or so ago, in a reply of Epes Sargent to an argument of Hudson Tuttle against the personality of God, the term "infinite per-sonality" applied to the Delty. If this means anything at all, it means pantheism,

means anything at all, it means pantheism, according to my comprehension. Personality involves unity, individuality. Infinity involves unity, inasmuch as there cannot be two indinities. I do not object, therefore, to the term "infinite personality" as applicable to the Deity, but rather accept it as a good definition of pantheism.

All theists ascribe to the Deity omnipotence, omniscience and omnipresence. Now there can be no power, force or energy outside of infinite power; no knowledge distinct from, or in addition to, infinite knowledge, and if there is an entity which is present in every point in infinite space, there can be no other entity present any where. If there is an atom of matter in the boundless universe which is not a part of the Deity, that atom is a personality or

individuality; and hence Delty cannot be an infinite personality. Thus, infinite personality of the Deity Involves the ideas that God is the ALL of the universe; or, as it is sometimes expressed, nature is God and God is nature, and the law of the universe is indistinguishable from the governor of the universe.

I admit that it is impossible for a finite mind to form any adequate conception of an infinite law clothed with intelligence. It is equally impossible, however, for a finite mind to conceive of an infinite personal being who made and who executes the laws of the universe, without becoming involved in a difficulty (not to say abourdity) which

I shall attempt to point out further on. One of your contributors, al least, seems to think it impossible to draw a line of distinction between pantheism and atheism. Dr. Risbough, as quoted by Dr. Grimes in your issue of March 1st, says: "Whoever denies that there is an intelligent law giver, superior to the law, denies that which all men in all ages of the world have consider. ed essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the word." Dr. Grimes has answered the erroneous statement of Dr. F. as to what "all men in all ages of the world have considered essential to the nature of a God," and nothing more need be said on that point. But that which all men in all ages of the world have believed, is not necessarily true; nor is a man who forms a different conception of the Deity from that which has been entertained in all previous ages, necessarily an ath eist. There was unquestionably a time when all men, in all previous ages of the world, had entertained no higher conception of God than that of a being having a human form; and so far as the christian world is concerned, that time was not very long ago. Was the man who first formed a more spiritual conception of Delty, necessarially an atheist?

But let us see what Dr. Fishbough's poe-tulate of "an intelligent law giver, superior to the law," will logically lead to? If God ever gave, or brought into existence, the laws of nature, there must have been a time when no laws of nature existed. And as it is impossible to conceive of the existence of matter without laws governing it, there could have been no matter or material substance in existence at that time. In fact all the sensible properties of matter are laws of matter, and matter and its laws are absolutely inseparable, even, in thought. If, therefore, God ever created matter, and the laws of matter, however many millions, billions, tribions and quin-tillions of centuries ago, there must have been an eternity back of that time, when there was absolutely nothing in existence but boundless space, inherited by a solitary and unemployed God. Is not this even more inconceivable that an infinite law, coeval with, and inseparable from infinite

Some of the arguments of Dr. F. as quoted by Dr. G., strike me as so lamentably weak and illogical, that I am profoundly astonished that a man of his reputation and learning should advance them. For instance, in reply to the proposition that the laws of nature are coeval and identical with and inseparable from, that infinite, intelligent entity which we denominate God, and which Dr. F. understands to mean that "God is law and law is God," he says:

"Thus Congress is law, and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed, volumes, and packed on the spelves of libraries, and if the printed laws should be burned, Congress would be burned—annihilated." And having gotten off this brilliant illustration, he triumphants antly exclaims: "Am I still asked to define the difference between the entity or lawmakers and the law?"

This illustration assumes precisely what the pantheistic proposition he is endeavoring to disprove denies, to wit, the fact that, the laws of nature were ever made; and hence it utterly fails as an illustration. It further assumes that the laws of nature are as destructible as the printed volumes of congressional enactments; whereas it is impossible to conceive of the existence of the universe, or of any entity whatever, even a God, independently of law. Few cientists or logical thinkers now believe that there ever was a time when the sub-stance of the material universe did not ex-ist in some form; and surely it never could have existed independently of law. That which has existed from all eternity cannot be something distinct from and independent be something distinct from, and independent of, that universal entity which we call Deity, Divinity, God.

Deity, Divinity, God.

I admit that pantheism, like all other conceptions of infinitude, is beyond the clear comprehension of a finite mind. Hence man is naturally prone to clothe his conception of Deity with fimited personality, which brings it within the scope of finite comprehension. The more the human mind becomes expanded and earlightened, the more it tends to abandon such limited conceptions of the supreme governing power.

more it tends to abandon such limited con-ceptions of the supreme governing power, and approaches towards pantheism.

If it is difficult to clearly define what pan-theism is; it certainly is not atheism. It is the furthest removed from 'atheism of any theistic idea. which the mind of man has ever conceived.

Spinoza, who was perhaps the most pro-nounced pantheist of all modern philosoph-ers after a long, firm-linked chain of rea-continued on form. Page.

Organization Among Philosophers.

BY VAN BUREN DENSLOW.

THIRD PAPER.

Image breakers like Ingersoll, Bradlaugh and Mill, seem to be slow to recognize the fact that the destruction of all faith in christian theology and even in the anper-natural, in any and all its forms, would not of itself alone materially lessen the atten-dance upon christian worship, but would only modify its modes of expression and etherealize its types of worship. If it should be proved to the satisfaction of all that Jesus had never existed, there would still be those who would contend that the aggregated impersonation of mental and moral attributes known as "Christ" would deserve worship, though shown to be emanations of human thought, just as we render to the rainbow and the cloud a type of admiration we do not accord to the ocean, after we have learned that both are emans. tions from the latter touched and painted by the sunlight.

Even so the worship of "Christ" would outlive the belief even in the personal exstence of Jesus, and the demonstration of the fact that most of the stories told of him are copied from those previously told of christna by the Hindoos. It would survive the recognition by the worshipers of the fact that the "Christ" they worshiped is a purely subjective image formed within their own minds by the process of "clothing upon" animaginary being the best thoughts or "emanations" of mankind for generations tinged and painted by the fruitful sunlight of their own adoring love. United ship after a philosophic creed has utterly displaced christian theology, and yet in this continuance there is no hypocrisy, difficult as it is for mere iconoclasts to perceive that fact. There is simply a recognition in the Unitarian mind of the fact that commerce in ideas is not to cease utterly, because some of the ancient coins with which such commerce were wont to be conducted, had been discovered to be fraudulent or counterfeit. If it is discovered for instance that the story of the whale and Jonah is a moon myth, then, says the Unitarian, let the pul pit teach that it is a moon myth and not a miracle. So if it is found that the story of the temptation of Jesus by the devil tak-ing him into a high mountain, is but a re-gamping of the Greek myth of the temptaon of Hercules and of his choice between pleasure and duty in a form and with an in-tent to cleanse the pretty Gree tale of the sin of polytheism and adapt it to the Jewish mind; or that the same story had even previously appeared in the Great Renungiation of Boodh, and thus had existed in the world n all but the severe simplicity of its Jewish dress a thousand years before it was told of Jesus, then says the Unitarian let the facts, whatever they are, be stated from our pul-pit. Nay, if it even appears in the progress of human thought that we must fall back from the moral precepts and the exemplary excellence of Jesus, and acknowledge the imperfection and inadequacy both of his theories and of his example, then says the devout Unitarian, whose devotion to truth is greater than his devotion to Christ, let se things be taught in the pulpit.

"But," it is asked, "is it consistent to teach in the name of Jesus, not only that Jesus was not God, nor divine, nor inspired nor infallibly virtuous, nor perfect exemplar, but even wherein his opinions erred and his precepts and life are open to valid ob-jection?"

'Yes," answers many a devout and philosophic Unitarian, "all these things can be preached in the name of Jesus, if they are true, because behind the errors and imper-fections of his character lay a sincerity and courage that would not have hesitated to avow these same imperfections in himself and in his teachings could be himself have surveyed them under the stronger light of eighteen centuries of broader culture and more profound historical investi-gation. And whatever he himself would do, were he living among us in this age, he would certainly wish us to do in his stead."

There are other Unitarians, however, who shrink from this logic, and to whom Unitarianism imposes as peremptory an obligation to attempt no further forward movement, as was ever imposed by Calvinism or

In all religious association and organiza-tion the end to be obtained is, in fact, a COMMERCE OF IDEAS, an interchange of thought with thought. Whatever happens this intellectual commerce must go on. If in the infancy of a city a particular building is erected, and an association or board of ade formed for the purpose of carrying on therein the trade in lumber or corn, and with the progress of time the trade in lumber disappears and that in corn diminishes, while that in iron and cloth succeeds, it may happen in time that a building over which is inscribed, "Board of Commerce in Corn and Lumber," may be entirely occupied with trading in cloth and iron. So it may happen that organizations over whose temples are written, "Church of Jesus

Christ," may find themselves more and more occupied with anti-superstitious investiga-tion, and philosophic, historic and scientific analysis until their true titles would be "Temples of Philosophic Inquiry." The change in Harvard College from old New England Congregational orthodoxy to Unitarianism illustrates the truth that the organization outlives the idea.

It is because the end for which all refigious organizations are founded, viz.: Com-MERCE IN IDEAS, is more important than fidelity to any particular idea, that our re-ligious bodies and sects utterly and almost contemptuously disregard the perishment of each and all of the ideas on which they are founded and live on more prosperously than ever after the faith they were built to promote has given place to the faith they were erected to destroy.

Iconoclasts fundamentally err, therefore in supposing that religious organizations are immediately seriously affected by the disproval or refutation of a creed on whose acceptance, they assume, the body rests. In point of fact it is not the creed that forms point of fact it is not the creed that forms the organization, but the organization which throws off the creed, as a tree its bark. The creed is generally not thrown off until it is dead. The real cause that forms the organization is the attraction that gives rise to the circulation of fluids or to the commerce of ideas, the former in the tree, the latter in the church. These attractions are satisfied by the church organization, so long as it the church These attractions are satisfied by the church organization, so long as it furnishes the ideas adapted to its audience. These ideas must combine, according to the principle so happily enunciated by Fourier, the two antagonistic principles of fidelity, and novelty, of continuity and alternation, or as they are called in theology, of orthodoxy and heterodoxy, or conservation and progress. In vegetable philosophy the outer bark, which is being sloughed off in detached scales of crusty hardness consists

of dead fibres through which living sap once ran. This represents creeds which have ceased to attract the human heart. The inner bark overlies the veins that are swelled with the sap that bears on its bursting tide the fibre, fruit and flowers of the present year. This current of life draws its double source from the root that dwells with Pluto, and from the leaf that kisses the heavens. So the human mind derives a double growth from the darkness that curtains the past and the sunlight that bursts upon the future.

Everywhere in nature life is the product of organization; however fondly we may dream that the organization results from the life. So everywhere in history the great attractions which unify mankind into sects, schools, collegia, ecclesia, propa-gands and parties, the attractions toward knowledge, mystery, beauty and benevo-lence do not derive their vitality from the creed to which they give rise, but from the deeper and perpetual attractions to which they minister, which cause the human heart to delight in science, investigation, wonder and love. These attractions de-

 The elucidation and correct apprehension of all that has been known. This may be called the commerce in useful ideas.

The investigation of the mysterious and discoverable. This may be compared to the precarious, but noble commerce of exploration, the perpetual finding of new worlds.

3. The enjoyment of that harmonious adaptation of means to ends or that fitness which we call art and beauty. This is the commerce equally of the artist, the poet, the musician and the scientist, and

The promotion of human happiness This is the commerce which results from and sums up all the others, which begins in mutual service and ends in mutual admira-tion and affection.

Here are the operation of four distinct attractions. We are attracted towards the true; towards the novel; toward the beau tiful, and towards the good or happifying by virtue of supreme passions of our nature which defy analysis, because they are fun-damental and inherent properties, like gravi-tation, cohesion and hie, without which we could not be what we are. To all these at-tractions, the mythologies, theologies, churches, sects, creeds and schools that have prevailed have in some degree ministered. It is to these that the religious, or super stitious mind really refers when it points to the orthodox "rattlebox" which has charmed and satisfied the yearnings of its intellectual infancy, and asks, "What are you going to give me in place of it." it chiefly mourns is not the dangers to its creed, but to its church, not the loss of its faith which it feels may be doubtful, but to the surrender of its organizations whose utilities it knows to exist, and 'errs only in supposing them to spring from its creed instead of its conduct.

We wish to show now therein a college of philosophy, combining the best and most preservative and fruitful features of them all, could minister to these same attractions at least in the more advanced and candid minds, far better than any of them.

I fully appreciate the fact that the cause of progress will move on, in and through existing church, collegiate, theatrical, musi-cal, artistic and scientific organizations, whether any new and more comprehensive plan or method is adopted or not. The growth of the human mind is as irrepressible as the bursting forth of life in spring Were it inexorably enacted that no profess-edly philosophical erganizations should be founded the church, the theatre and the col lege would continue to converge toward each other as they are now doing; sermons bacom-ing more dramatic and scientific, dramas be-coming more intellectual, polite, reverent and moral; and institutions of learning acquiring incressed respect for the science and the arts with a waning love for mere books and words. But new ideas expand and take root more effectively and with less hypocrisy by the aid of new institutions than under the incubus of old.

In various forms, and by divers persons, the answer to the questions, "What are you going to give us in place of the old theology?" has been, "The New Humanity." By this we mean not a New Jerusalem let down from heaven, but a new Chicago, a new New York, a new London, and new Paris and Pekin, evolved through human industry and intelligence. The chief reason why the human intellect has been so largely directed toward the obscurities of another world is because it has lacked the range and depth of culture essential to comprehend the unexhausted fields of useful action and energy which lie unimproved in this life: just as in all communities the class who de sire to migrate are those who have least capital, skill and industry to work with where they are. It is the intellectual bank-rupts and paupers of this world who are most anxiously hoping for a better. Looking over the field open to human en-

ergy and white for the reapers, we find them suggested in the following painful

facts, .viz.: First. Scarcely an organization exists anywhere for inculcating pure knowledge or science, as such, unbiassed by any theo ries, sects, interests or schools, founded eith er on conceptions relating to the unknow able or on conceptions relating to the pers onal support or pecuniary profit of the teach er or investigator. So long as this is true, science wears on its right hand a shackle and holds in its left a bribe. So long as this is true can it be wondered that science knows absolutely nothing as to the causes of two thirds of the diseases that afflict the human body and cut off human life and usefulness. It has not even begun to inquire the causes of smallpox, cholera, yellow fever or scarlet fever. Its mission thus far, as to things affecting the body, is not to save life, but to enable a profession or caste of medicine men to grow fat on diseases, as lawyers fatten on crime and priests on sin. A college of philosophy, would aim to sub stitute, through its investigating depart ment, to be composed of scientific physicists, some inquiry into the causes of such bodily ills. I venture to assert that it would be of infinitely more value than any opinion we might derive from the Bible as to the nature of the beast with ten horns or the golden candle sticks. ten horns or the golden candle sticks.

Secondly. Our treatment of crime and of poverty are in the most absurd degree empirical, ignorant and ineffective. We know that our punishments fail to reform the criminal and we suspect that they never afford the least protection to society, while they sunder families, rest heavily and murderously on the innocent wife and children of the wrong doer and convert every possitentiary into a university for teaching penitentiary into a university for teaching relony. Yet our churches move on paying no more scientific attention to the means of diminishing crime, than if burglary had no more moral bearing on society than brickmaking. A burglar who believes, as most of them if examined will be found to do.

that the Bible is inspired, that Jesus Is "Very God of Very God," whatever that may mean, and that burglary or murder is as easily forgiven as lying, through the "blood of Jesus," is a better man and nearer heaven, on the christian theological basis, than the Franklin, Shakespeare, Goethe, Humbolt or Galileo, whose life is spent in unselfish and intelligent labors for mankind, but whose studies or tastes lead him to re gard Jesus as himself a Jewish peasant and enthusiast not more competent to guide mankind in their search for duty than Joan of Arc. A college of philosophy would aim through its department of humanitarian investigation to spread through the country a truer apprehension of the means essen tial to the cure of crime, and to mitigate the

cruel inefficiency of our present systems.
Thirdly. Our theories of government and of law are full of vagaries and ignorance that have already plunged our country into untold bloodshed and cost, and that threaten, nay, are certain, if they continue, to bring equal or greater calamitees on the future. Our glorious republic is a nursery of charlatans and a paradise of demagogue and fools, among whom superficiality is the measure of success and the pretense of patriotism is the "last refuge of a scoundrel." Possibly a college of philosophy might do something toward a discovery and eluci dation of some of the principles of good government; a labor to which our churches are certainly wholly inadequate, as they know all about Ahazuerus and Zedekiah but nothing about Hayes, Blaine,or Tilden or parliamentary, or responsible, or constitu

tional government.

Fourthly. The human mind needs greatly to be freed from the myths, born of the oriental and savage poetic tastes, but ultimately congealed by our western literalism into shackels that retard our progress and oppress our hearts. The converging rays of fifty different sciences are, within twenty-five years past, throwing more real knowledge into our study of the ancient writings, known as sacred than had charac-terized the preceding two thousand years. Every science attacks some one or other of these myths, Astronomy dissolves the ancient theological heaven, wherefrom the divine glory only shone in upon us, through little openings in the crystal firmament called stars, and substitutes a new heaven, which is atheous, even unto the farthest star, revealing only the vast dimensions of the unknowable. Geology and physics in its other departments teaches that the event called creation never occurred, and there-fore that for no scientific purpose, is the ex-istence of a personal creator called for. The fuller exploration of the false religions in the light of modern philology and ancient mythology demonstrates, that even to the last vestige of an idea, they are the sources of the true religion; therefore that a christianity, every thought and conception in which had a pagan father and mother must itself be pagan. The science of morals has all to be re-written and the line of demarcation between right and wrong to be made to conform to the principle of utility to man instead of obedience to some expothetical God, who is the mere proection of human ignorance into the skies To the work of keeping up with all these ideas, a few pulpit leaders are ambitious to be equal, but nothing can be more obvious than that a christian church of any name is as powerless to do justice to them as a Swiss hand sickle would be to harvest our prairie crops of wheat, or a wheelbarrow to do the traffic of a modern railway.

For these among other reasons we com-mend to our readers the suggestions connoted by a college of philosophy. Those shadowed fortil in this paper bear more par-ticularly upon the kind of work to be per-formed by its department of investigation, department which at present has no ex istence in churches and scarcely any in the

colleges now extant.

Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER TWO.

To the Editor of the Religio-Philosophical Journal: I have studied Spiritualism from my earliest boyhood; I have never been anything else but a Spiritualist; I have been influenced more or less by mylsible agencies from my very infancy, yet during all these years I have never been able to detect or recognize any individual control or know from whence or from whom this peculiar influence comes.

When trouble or sorrow is about to befall me, I often know it weeks before. I feel it approaching day by day, with the certainty of fate. The dark gloomy cloud grows more and more dense as I near the misfortune that awaits me. I seem to see sorrow brooding in the green leaves and hear it echoing from the songs of birds. I am often warned in dreams of some important event in my life, and so often and accurate have been the fulfillments, that I have come to look upon certain mysterious dreams as an absolute prophecy of the im-mediate future. I am also able by the mere force of will, to go into a kind of a semi-trance or psychological condition. In that state I write and speak with but little men-tal effort. I am not able to recognize any individual control. I simply feel that my brain is illuminated; that I am in harmonious relation with the world of harmony. The thoughts expressed while in this condition are never in advance of my own edu-cation. They are no more reliable than my best thoughts while in a perfectly normal condition.

Right here I wish to make an application: In all so-called "trance mediums," who pro-fess to speak in a perfectly unconscious state, you will find that their language, thoughts and sentiments will correspond precisely with their mental culture, intel igence and refinement, and that their houghts expressed in trance, are the same that are advocated and believed in the normal state, and, therefore, no more worthy to be accepted as truth.

I have written this somewhat lengthy outline of my own peculiar organization in order to draw a conclusion. The folly of Spiritualists is that they assume too much for the spirits. Writers anxious to give authority to their respective works, assume authority to their respective works, assume as the spirit author, some one of the illustrious dead, and the credulous, like young birds with gapping mouths, swallow every word as sacred gospal truth. It is time that the eyes of Spiritualists were bpened to the frauds practiced in the name of Spiritualism outside of dark circles and physical manifestation. I have long been convinced that all trance speakers who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. It may be an innocent deception, a kind which a class of credulous Spiritualists must have in order to be sure that they are talking with their grandmother, or some

other dead relative, instead of the medium; but it is reprehensible nevertheless, and my advice to all those mediums is to quit this practice, and be true to themselves, their spirit guides and their friends.

Another folly is to assume some dignitary as the author of their speeches. This is a weakness which all trance mediums have. It gives authority to their statements, and shuffles off the responsibility for their errors on the spirits. Thomas Paine, Theodore Parker, Swedenborg, St. Paul, George Washington, and old John King, have many things to answer for. In every land and nation, a thousand times each night, they give us an oration "On Heaven's Pure Delight."

Oh: call them up no more
"From out the vasty deep,"
Their wings are weary—throats sore,
In God's name let them sleep!

It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book, Ali such assumptions are purely arbitrary. If there is a soft place in the brain of the author, he may sincerely believe that some especial spirit was directing him, but the chance of this belieful being a truth, is just about as probable as old father Chauncey Barnes's prospect was of becoming president of the United States, which he so confidently ex-

pected for so many years.

When I see a book in which some spirit of the dead is assumed as author, I regard it, first, as a fraud or a delusion; and, second, that it may be expected to abound in unscientific and imaginary notions, without any reason to substantiate them, only the "thus sayeth the spirit." The sooner such fictions find the paper-mill, the better it will be for Spiritualism.

It is to be regretted that Dr. Crowell, after giving us the strong, logical, argumentative work, "Identity of Primitive Christanity and Modern Spirmualism," should enter into the field of novel writing, just at the time when all such works will begin to be regarded as the fictions in the history of

a spiritual science.

Works bearing the title, "Life of Jegus Christ, written by St. Paul and the Apostles;" "Life of St. Paul, written by himself," and all that class of "stuff," are the worst kind of fictions for they present to worst kind of fictions, for they presume to speak the truth from infalliable authority, when in reality they are but the wild dreams and guesses of insane or deluded people. When Spiritualists become sufficiently sens-

ible to quitbuying such presumptuous-non-sense there will be no more of these sickly novels produced. It is the demand that creates nearly all the follies in Spiritual-

Columbus. O.

#### Materialization-An Evening with Mrs. Pickering.

On the evening of April 20th, I attended a circle at Mrs. Pickering's, 796 Tremont street, Boston. There were present, includ-ing Mr. Pickering and another gentleman who had charge of the scance, eleven persons. The room in which the scance was held, was in the second story, front room. The cabinet, if so simple an arrangement can be called such, is formed by a rod passing across a corner of the room, enclosing a triangular space, barely leaving room for the medium to sit comfortably in the chair; one side is a solid brick wall, the other a substantial lathed and plastered partition. This corner is covered with dark cambric, and then a canopy overhead; two curtains dropped down in front complete it ready for use. I made a thorough examination before the scance, and satisfied myself that there was no chance for concealment of clothing, or an opportunity for the entrance and exit of confederates. A rope was strung diagonally between us and the cabinet, Mr. Pickering sitting inside at a small table with a music box which he would wind up. On the wall, say six feet from the cabinet, iaii aneii, v kerosene lamp shaded on one side by a piece of green cambric-say a foot wide and six feet long. We could readily read fine print, and some-times the room was made quite light. On my inquiring why the ropes were placed between us and the medium, we were told that it was to prevent persons rushing up to the cabinet and thus destroying conditions and thereby injuring the medium. If we accept the fact that the phenomena are genuine, the explanation seems plausible. We sat in a row not over six feet from

the cabinet. The medium on entering the room, went immediately into the cabinet. We were requested to sing and in fifteen or twenty minutes a full form appeared. During the evening a dozen or more were seen, but I regret to say mone, were recognized. At our request the curtain would be drawn aside, and we could see the medium in a deep trance, sitting in the chair and the full form before us. Beveral male spirits ap-peared and more of the other sex; one of the male forms had black pants on and another had grey or light ones. Some of these forms are those who have control or charge of the circle and, of course, stay out longer and are more active; one, an Indian, copper colored, and dressed in brown clothing; another a Spanish lady, tall and lithe of figure. She stood up by the door and also kept time to the music box. She motioned to Mr. P. to get her photograph which was on the mantel, which she presented to me. The Indian form rang a small bell vigorously and tossed it to me. Another form raised up the hand of the medium and kissed it, and also kissed her on the forehead. Two forms at different times in the evening claimed to be for me; one a male, large, and I should indge, had he been a human being, he would have weighed one hundred and seventy-five pounds. He had light hair and whiskers; he came to the rope and I stood within two feet of him. I requested this form to write on the late his room. this form to write on the slate his name. The slate and pencil was shoved under the curtain and soon it came out and on it was written: "You ought to know who I am Harry." I regret to say that I did not.

The other form that called to me was altogether more spiritual, if I may use the term, than any of the others that appeared during the evening. This form had a chain of golden color, that she seemed to weave or make at will, and would coil it about her neck and head. I saked mentally: "If this is you have been as the contract of the contra is you, M—, will you bow your head three times? and this was immediately done. This form said in a whisper, so all in the room could hear it, "crowned," at the same time colling the chain about her head. The time coiling the chain about her head. The forms of the females were generally of the size and contour of the medium, and the eyes all looked alike. This was the observation of Dr. H. B. Storer, of Boston, and Judge P. P. Good, of Plainfield, N. J., the only two persons that I had ever before met with that were present.

At nearly the close of the scance, the medium came out of the cabinet and sat in a chair outside in a trance condition. A hand and arm would come out and shake a hand-kerchief. I requested one of these to bring

home with me, but did not succeed in get ting one. I then asked that a knot in my own handkerchief might be tied. It was thrown into the cabinet and soon the chair left in there, came out and my handkerchief was tied to the back and a knot in two corners of it. A table with a music box was shoved into the cabinet. We could hear the music box wound up, and then it comwhen the forms had previously appeared I requested that several would take my hand. The nearest that I succeeded in this was to get struck by the fingers of one of the forms. When the curtain was drawn aside at difwhen the curtain was drawn aside at different times during the evening, as the medium sat entranced, she seemed small of stature and wasted away, and when the form raised her arm to kiss her hand, it dropped lifeless to her side.

Some will say that the forms appearing was the medium, and that it was a dummy that sat in the chair. I do not think this nossible, and my own impressions of this

possible, and my own impressions of this seance was, that the medium was honest and that the phenomena could not be pro-duced by her consciously. How far she was used by the powers that controlled, I

cannot say.

My own conclusions in regard to "materializations" from what thus far I have had an opportunity to witness, is that in the present stage of development, it is but seldom that a spirit can control sufficient to be recognized, and that it is far better for us to spiritualize our own souls by lives of purity, peace and harmony, and to strive earnestly to cultivate spiritual gifts, and then the Spirit-world will be able to magnetize our homes and us by the divine rays that are in accord with the highest and best possibilities of the human soul in its mortal condition. When we succeed in doing this, the two worlds will be so blended and in unison that our loved ones will walk into our homes, sit and converse with us visibly. If such are our aims and aspirations, the angelic world will accomplish even more than our wildest imaginations deem now possible.

S. B. NICHOLS. 467 Waverly Avenue, April 24, 1880.

The Departure of Two Loving Spirits.

To the Editor of the Religio-Philosophical Journal: Since all spontaneous spiritual experiences are valuable in our study of the philosophy of life, the following account may be worth preservation in your widely circuited Journal. It was given me in configure, a very few days since, by a gentleman whom I have known more than forty years

and for whose veracity I can fully vouch.

Though not an outspoken Spiritualist he is nevertheless a natural "seer" at times; but so much disposed to obey the injunc-tion, "cast not your pearls, etc.," that he generally sees and says nothing, fearing it might, in this materialistic age, interfere with a business somewhat of a public char-

The gentleman is now a widower, and the statement relates to an apparition at the death of his last wife, in companionship with whom he had lived a number of years. It occurred that he was suddenly and unexpectedly called from his place of business to the chamber of death, on account of his wife (who had been convalescent) having been taken with a sudden and fatal relapse. Standing near her bedside and casting his eyes towards a window he clearly saw the form of his first wife, deceased for a number of years, and she greeted him with a smile of recognition. Immediately after she ap-peared to pass, without obstruction, through the glass and to approach the dying woman. Simultaneously the spirit from the latter arose from out of the mortal body. The elder spirit passed her arm lovingly around the newly-born, as if to support her, and the two together went out through the window. Pausing on the outside, they both turned and gave him a farewell smile, then gradually receded seeming to rise as they went. line of their ascent arose, beyond his sight above the top of the window.

How beautifully consoling it would be, could we all have our eyes thus opened to preceive, that, even at the hour of depart-ure, comes the supporting angel to lead us forth into newness of life. J. G. JACKSON.

# The Position of Cephas B. Lynn

Criticised. To the Editor of the Religio-Philosophical Journal:

In a recent lecture delivered by Mr. Cephas B Lynu before the first Association of Spiritualists of Philadelphia, he gave utterance to the following remarks:
"Science has come along and destroyed the

cosmegony of Genesis; sin is not the result of hu-man-volition, but of ignorance; christianity gives no objective facts of man's immortality."

Believing it the duty of every one who loves his fellow man, and regards his welfare, to endeavor in the interest of truth, to correct error wherever in the interest of truth, to correct error wherever he finds it, and more especially when he finds it in those who assume to be our trachers. I propose briefly to comment a little on the above remarks. In Bro. Lynn's first assertion that science has destroyed the cosmogony of Genesis, he squarely places himself in antagonism to some of our most intelligent and scientific minds who, in point of scientific research, he would hardly claim to be their equal, besides the host of those who, perhaps, are as capable as himself. If our brother had said it was his opinion and belief that science had destroyed the cosmogony of Genesis, we should raise no objection. His second assertion that "sin is not the result of human volition, but of ignorance," seems to us still a greater fallacy. The history of the past is full of evidence that men who have been cultured and trained in the highest possible degree in both secular and religious knowledge, been cultured and trained in the highest possible degree in both secular and religious knowledge, and have even occupied the place of teachers of morality and religion, have often been led by the spirit of revenge or cupidity, or the love of money, to take the life of their fellow man, after cool and careful premeditation. "Sin is the transgression of the law," both divine and human, and law is made to protect us against this evil. The law recognizes man as a free agent, and hence responsible for his acts. It is not difficult, however, to see that this "assertion" strikes at man's free agency and justifies him in the commission of sin, and also strikes at all law as arbitrary and unjust, for if man sins only through ignorance, certainly it would be wrong to punish him for what he could not help. We venture to say that "Auman colfice" is in avery case of extraining the not help. We'venture to say that "human vol-tion" is in every case of actual sin its chief

tion" is in every case of actual sin its chief factor.

The third assertion of our brother, we regard equally unlenable. He says "Christianity gives no objective proof of man's immortality." If we rightly understand the term objective, it implies all kinds of objects of which the human mindtakes cognizance outside or apart from itself. If this definition be correct then I offer only one well authenticated case to disapprove the truth of this assertion, and then myltask is done. In the carly history of christianity in this country, a man by the name of William Tenant, a Presbyterian minister, fell in a frame, in which state he lay three days, apparently dead. Through the carnest pleading of his physician, who was strangely impressed that his friend was not dead, his burial had been several times postponed; at last his physician begged for fifteen minutes longer, after which he would consent to his burial; precisely at the expiration of the time he awoke to consciousness, and when sufficiently recovered, he gave a statement of his experience in the spirit-land during his three days journey there, freely conversing with his spirit friends face to face, and also enjoying with them the happiness of heaven.

5. D. W.

### Woman and the Household.

BT RESTER M. POOLE. [Metuchen, New Jersey.]

"The Earth walts for her Queen." When a judge in New York city, on sentencing a man for cruelly beating his wife, recently said, " By the law I can only give you six months in prison, had you beaten your horse I could have given you two years," he uttered the severest satire on the law of the land which lips could frame. I grant that multitudes of us are cherished inmates of happy homes, but what of those wretched, struggling creatures who suffer in silence the thousand ills which are the inheritance of a weaker class? They who feel the wrongs of others as though inflicted upon themselves, still more, they who have risen from the personal into a realization of JUSTICE, that first grand principle of spirit cannot rest until all human beings have an equal right to life, liberty and development.

Inberty means more than we can comprehend, save in rare, inspired moments. Freedom before the law is only the first step to-ward freedom for the soul. Following it, must come freedom from dogma, superstition, bigotry, prejudice: freedom to investi-gate, to reason and to labor in any field of thought and action. Freedom to develop from the souls own centre—to reach outward and upward toward the sunshine of Divine love and light, as the tender plant unfolds leaf, bud and blossom in the warmth of early summer.

Unjust laws, the tyranny of sex and ig-norance, now chill and blight the fair unfolding of womanhood, as cold winds and frosts destroy the promise of early bloom. But as surely as warmth fitfully advances by the changeless laws of the seasons, and the full glory of summer comes apace, so certainly shall woman develop new power and grace under the sunshine of a better civilization. And as in vegetation, the pow-er of growth lies within, it is the all-powerful, indwelling flame of God which inhabits the soul, that immanent and eternal spirit which is one with all other spirit, that glows and burns and soars within the heart of us, and leads us toward a larger freedom and a higher life.

This interior growth has more than kept pace with the removal of arbitrary and external restrictions. Unjust laws remain in the code of the general government, and the several States. We have no representa-tion, even when subjected to taxation; the mother is denied the care of minor children upon the death of the father; she has but a small portion of their joint earnings upon the death of her husband, and frequently sees the fruits of her own industry and economy go to his relatives who have no right them. If during his lifetime he be coarse and brutal, her marriage has been a season

of prolonged misery.

If she falls into offence of the law which she had no part in making; man is her in-dicter, her jury and her judge. If she be condemned, he is her jailor, her physician, her priest, her advisor. She cannot weep her sorrow or penitence upon the bosom of a sister. She is exposed to the coarseness and ferocity of male keepers, and becomes hardened by every experience. If her poor brain becomes unbalanced, she is sent to an Insane Asylum managed by men who are vainly supposed capable of readjusting that delicate and tangled mechanism which by no possibility can they fully understand. If she be the victim of four crime, a coroner's jury of men is summoned, and no woman's presence is allowed to soften the terrible features of the case or vail the scarred re-mains from the pitiless touch and gaze of

surgeon and reporters. Under all these drawbacks and more, woman drags her footsteps with halting wear-iness up the mount of progress. What wonder if she sometimes stoops to vanities or yields to the allurements of pleasure? The wonder is that so many cling to the sub-stantial and enduring, and win by dignity and sweetness a consideration which legal enactments have not given. Only by comparing the present with the past, our ownland with benighted countries, the wise and good with the weak and rude, can we arrive, even approximately, at a conception of what the truly unfoided woman will yet become.

More than a quarter of a century ago, Margaret Fuller wrote the following lines with that diamond pointed pen which sketched such broad, noble outlines for this and other generations to finish. The darkest shadows were already there; half-lights are appearing; when shall the high lights be added?

"The growth of Man is two-fold, masculine and feminine; Man, in the order of time, was developed first; as energy comes before harmony, power before beauty.

"Woman was therefore under his care as a consider the might have been har guardless."

an elder. He might have been her guardian and teacher. But, as human nature goes not straight forward, but in an undulating course, he misunderstood and abused his advantages, and became her temporal master instead of her tender sire. On himself came the punishment. He educated Woman more as a servant than a daughter, and found himself a king without a queen.

"The children of this unequal union show-

ed unequal natures, and, more and more, men seemed sons of the handmaid rather than the princess. At last there were so many Ishmaelites that the rest grew frightened and indignant. They laid the blame on Hagar and drove her forth into the wilderness.

"But there were none the fewer Ishmaelites for that. At last men became a little wiser, and saw that the infant Moses was, in every case, saved by the pure instincts of

in every case, saved by the pure instincts of Woman's breast. For, as too much adversity is better for the moral nature than too much prosperity, Woman, in this respect, dwindled less than Man, though in other respects still a child in leading strings.

"So Man did her more justice, and grew more and more kind. But yet—his habits and his will corrupted by the past—he did not clearly see that Woman was half himself; that her interests were identical with his, and that by the law of their common his, and that by the law of their common being, he could never reach his true propor-tions while she in anywise remained shorn

"And so it has gone on to our day: both ideas developing, but more slowly than they would under a clearer recognition of truth and justice, which would have permitted the sexes their due influences on one another, and mutual improvement from more dignified relations.

"Wherever there was pure love the nat-ural influences were, for the time, restored.

"Wherever the poet or artist gave free course to his genius, he saw the truth and expressed it in worthy forms, for these men especially share and need the feminine principle. The divine birds must be brooded into life and song by mothers.

"Wherever religion (I mean the thirst for truth and good, not the love of sect and dogma) had its course, the original design was apprehended in its simplicity, and the dove presaged sweetly from Dodona's oak.

"No age has been left entirely without a witness of quality of the sexes in function, duty and hope. Also, when there were unwillingness or ignorance which prevented this being acted upon, women had not the less power for their want of light and noble free-dom. But it was power which hurt alike them and those against whom they made use of the arms of the servile cunning blan-

dishments and unreasonable emotion. "Now the time has come when a clearer vision and better action are possible—when Man and Woman may regard one another as brother and sister, the pillars of one

porch, the priests of one worship.

A I believe that at present the women are the best helpers of one another. Let them think; let them-act. We only ask of men to remove arbitrary barriers."

#### BOOK-REVIEWS.

HIGHER ASPECTS OF SPIRITUALISM. By M. A. (Qxon), Pp. 124, 12mo. London; E. W. Allen & Co. Boston; Colby & Rich. Ch'cago; The Re-

ligic Philosophical Publishing House M. A. stands on the high grounds of pure, philosophical Spiritualism, and inspired by the divine breath of the spheres, presents its facts and teachings in their higher aspects. His work is ably done, and not only will the Spiritualist be delighted at the calm and beautiful manner in which his belief is pre-sented, the scoffer will pause in silence and the skeptic will be fain to ask if after all a

tree bearing such exquisite fruit may not strike its roots deeper than he has deemed. The author says: "I protest that it (Spirit-ualism) is not the silly thing that its friends (alas!) too often depict it. It has a noble side of which the world hears little, and which it heeds less. When a Crookes tells the scientific world that he is about to investigate the subject, he is hailed as a Daniel come to judgment; yea, a Daniel. But when he reports that the facts are true, the scientific world will have none of them, and Daniel would lose his reputation as a man of science, did he not redeem it by some more material and therefore more popular investigations.

"When a Newton relieves suffering humanity by his power of healing, the world laughs at human credulity, but makes no account of the fact that the load of human

misery is thereby lightened.
"When Spiritualism releases an enslaved mind from the terrorism of a degrading creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers of the world to come, the world sneers of the would sneer again at Christ were he among men. The world knows nothing of the consolations of the family circle; nothing of the light that has beamed there on many a mind that had has beamed there on many a mind that had come to despair of a future existence, and was driven well nigh to distraction by the problems of the present. It knows little of Spiritualism as a religion, nor of the extent to which its teachings are permeating mod-ern thought, leavening the churches, and giving a truer and nobler faith to many a soul that sorely needed it."

The author gives thirty-six pages to the Present position and future needs of Spiritualism in England;" his conclusions applying just as well to Spiritualism here as there. The remainder of his book is devoted to its 'Religious Aspects," and the ground is well gone over. His positions are well taken, his argument clear and incisive, and his con-

clusions unobjectionable. As is well known to the intelligent reader. As is well known to the intelligent reader, M. A. (Oxon) is the nom de plume of Stainton-Moses, Professor in the London University, and one of the ablest supporters of Spiritualism in England; he with many others of literary and philosophical habits of thought have regarded Spiritualism as a subject which might be studied after the manner of other scientific pursuits, and thus manner of other scientific pursuits, and thus made popular. We are glad that he has not only seen but so forcibly expressed his idea of the situation. He says (page 15): "For it is vain to expect that a movement so wide as Spiritualism, one animated by such divergent influences, one that appeals to so many types of mind, one that naturally draws into relation with it all the restless, speculative, curious, and often usevenly balanced minds that mankind is always plentifully furnishing; one, too, that see thes and bubbles in the midst of an age of excitement and excess, physical and intellectual too; it is idle to expect that such a movement will not present to the heatile movement will not present to the hostile critic aspects of disorder, and even of li-cense, which will furnish him with ample opportunity for assault. There is very lit-tle conservative about it; little that is orderly, any more than there was in the great revolution that left us christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. It is not in a transition epoch, nor amid the very birth-threes of a epoch, nor amid the very birth-throes of a new dispensation, that we are to expect a reform of the drawing-room order, nicely cut and dried in the study of the originator, patronized by the nobility, clergy and gentry, and accomplished by the decorous moving and seconding of some nicely-worded resolutions. It is no time for polite patching-up; we are in the very dust and din of spiritual strife, in the thick of a great spiritual conflict, the effects of which we shall try in vain to escape; and it is no time now to go about deprecating noise, and timidly sprinkling rose water to quench the powderfumes of battle. The battle is upon us, and it is a waste of time to grumble at the smoke and din."

We are glad our English friends have come to a realization of this issue and have courage to boldly present it. They have

come to a realization of this issue and have courage to boldly present it. They have trimmed continually and sought to christianize Spiritualism. In his prejudice, William Howitt called the writer a "pagan," because he did not endorse the popular theology, and was unsparing of those who denied the tenets of the Old. Now the leaven is working and there is rapid disintegration. The reform is a revolution, and strong as is the language above quoted it only faintly expresses the greatness of the coming struggle.

Mr. Staluton-Moses always writes well and readably and his works are all valuable acquisitions to the spiritual library, but we regard the present work in many respects as superior to any he has yet produced.

H. T.

AFTER DOGMATIC THEOLOGY, WHAT? Materialismyor a Spiritual Philosophy and Natural Religion. By Giles B. Stabbins; 144 pp. 12 mo. Boston; Colby & Rich. Chicago: Religio-Philosophial Publishing House.

The Reteran author and lecturer, whose name appears on the title page of this volume, needs no introduction to the reader. He came battle-scarred from the ranks of the great anti-slavery movement when victory at last perched upon its standard, and from the beginning he has been a firm, consistent and able advocate of the higher phase of Spiritualism. In this volume he successfully attempts to show that Spiritualism is the coming religion, or guide in

the conduct of life. First, he reviews the field of theology and popular religion, and shows by words of its ablest pulpit advocates, that it has become disintegrated and ready to fall by the weight of its own inconsistencies. Something must come to supply its place. He pertinently asks: "Is a rowritual philosophy or a material philoso-phy to tule the world? What will be the tendency and result of the one or the other? These are the great religious and scientific questions of the day." Truly the issue is here clearly presented for there can be but two classes, Materialists and Spiritualists.

The author then proceeds to the considera-tion of the effects of the reception of Mater-ialism or negation, and shows how inade-quate a solution it furnishes of the problem of life. He then considers the spiritual

side. Here he eloquently says:
"Materialism makes the crude and out-ward stuff we call matter dominant, has no spiritual genesis of things, but only blind force and law, ignores and holds superfluous a Positive Mind, relies on our external senses as the sole source of knowledge, treats a life beyond the grave as an idle dream and religion as a superstitious folly—both to vanish as rational knowledge enlightens the world. The central and inspiring idea of a spiritual philosophy is an indwelling Positive Mind. It finds that interior and constant forces, governed by law and guided by mind, mould and shape, dissolve and shape again, the plastic and transient forms of matter, and so outwork an infinite design. Its natural religion is man's aspira-tion to bind himself to the eternal life, to obey the eternal law, to reach up toward eternal wisdom and love, and make them manifest in his daily life. Its ethics are based on the intellectual and spiritual con-stitution of man-and call for obedience to a aw of right within."

Such being the aim of the spiritual philosophy, the author turns to its facts, and marshals them into line. He shows why he has faith, and how that faith becomes certain knowledge. Mingled with his facts are philosophical thoughts and characteristic scraps of erudition, making the chap-

ter like a mine of precious ores. Mr. Stebbins concludes with "Intuition— the soul discovering truth, wherein he pres-ents principles it would be well for all Spirtualists to consider. The only fault that can be found with the author is that here he is too brief. We should have been pleas-ed to have had him show to the utmost the value of the new method, whereby man becomes the center of the universe, instead of God, and the conduct of life an unfolding from within of inherent forces, instead of being governed by a foreign system, foisted upon the mind, making it a cringing slave or a helpless puppet to dance to the will of an irresponsible tyrant.

The Western. May-June, (H. H. Morgan, t. Louis, Mo..) Contents: Sister Brenda; A Ghost's Adventure; Battle of Wilson's Creek; Michael Augelo's Regret; Realism and Idealism; A Thought; Frederic Hohen-stauffen; Book Reviews; Current Notes.

# BENSON'S POROUS PLASTER

has received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plasters and all other external remedies.

5000 Physicians and Druggists of good standing, volunartly endorse them as a great improvement on all other

Sold by all Druggists. Price 25 Cents. BEWARE OF IMITATIONS.

28 11-12 13 14 MISTAKES OF INGERSOLL;

# AS SHOWN BY

PROF. SWING.

W. H. RYDER, D. D., EHAPLAIN MCCABE.
BROOKE HERFORD, D. D., REV. W. F. CRAPTS,
J. MONRO GIRSON, D. D., ROBERT COLLYER, D. D.,
BABBI, WISE.
FRED. PERRY POWERS, AND OTHERS. INCLUDING ALSO

INGERSOLL'S ANSWERS -TO-

PROF. SWING. BROOKE HERFORD, D. D. W. H. RYDER, D. D. DR. H. W. THOMAS. ROBT. COLLYER, D. D., DR. KOEHLER, And other Critics.

Also, Ingersoll's Lectures entitled "MISTAKES OF MOSES"

AND .

"SKULLS." And His Funeral Oration at his Brother's Grave,

WITH COMMENTS ON THE SAME BY HENRY WARD BEECHER and HON, ISAACN, ARNOLD "The collection is timely and creditable, and its fairness in presenting both the text and comments is commends" bis."—Quicage Evening Journal.

An interesting book; it is not often that a public character like this is subjected to criticism, which is at once so fair and so acute, so civil in manuar, and yet so just, as in these instance. Adognost

All Complete. Svo., 270 Pages. Price, 1.00. Postage 12 cents.

For eals, wholesale and retail by the Religio-Philosophical
Publishing lidgue, Chicago.

# Prof. W. Denton's Works.

RADICAL RHYMES. They are written in the same bold and vigorous style that characterizes his prose writings. Price, \$1.25, postage fi cents. LECTURES ON GEOLOGY, The Past and Future of our Planet. A great scientific work. Price, \$1.50; postage, 10 cents. cents.
THE INHECONCILABLE RECORDS; or, Genesis and Geology—60 pp.; price, paper 23 cents, postage 2 cents; cloth 50c., postage 4 cents.
WHAT1 HGHT. Shows how we can tell right from wrong, and that no man can do this by the Bible. Frice 10 cents, cents. and that no man can do this of the Indie. Price to cents, postage 2 cents.

COMMON SENSE THOUGHT ON THE BIBLE; for common sense people. Proves that the Bible is very far from being what the cleray claim for it. Price, 10 cents; postage 2 cents. CHRISTIANTY NO FINALITY; or, Spiritualism superior b. Christianity. Christianity a religion to be outgrown in the progress of humanity. Price, 10 cents; postage 2 cents.

ORTHOROXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10c; postage 2 cents. Price 10c.; postage 2 cents,
THE DELUGE IN THE LIGHT OF MODERN SCIENCE.
It shows the flood story to be as false as it is foolish. Price,
10 cents; postage 2 cents,
BE THYSELF. A discourse on self-hood, Pric, D cents;
Dosstage 2 cents. THE GOD PROPOSED FOR OUR NATIONAL COM TITUtion 10 cents; postage 2c.

BERMONS FROM SHAKESPEARE'S TEXT: "Tongues in Trees" etc. This is a very instructive sermon. 10 cents; postage 2c.

MAN'S HUE SAVIORS. Science and benevolence man's great saviors. 10 cents; postage 2c.

WHO ARE CHRISTIANS! Shows that there are no Christians, lifthose only are Christians who obey Jesus. 10 cents; postage 7c. WHO ARE CHRISTIANS? Shows that there are no cars than, if those only are Christians who obey Jeens. 10 cents; postage 2.

Is SPIERTUALISM TRUE? Price, if cents; postage 2 cents, THE SQULOF THINGS; or, Psychometric Researches and Dacofereries. By William and Elizabeth Denton. Vol. I. Chapter Headings: Pictures on the retina and brain. Pictures on the retina and brain pictures. Appendix on the properties on the retina and the footierable. Vol. II. Chapter headings: The sout and the footierable. Vol. III. Chapter headings: Archeological examinations. Astronomical examinations. Miscellaneous examinations. Astronomical examinations. Miscellaneous examinations. Astronomical examinations. Miscellaneous examinations. Immo. col., 36 pp. Freely illustrated, Price 51.50 postage 16 cents. These volumes, though numbered consecutively, and treating of the same general subject, are entirely independent of each other, and it is not necessary to have read one in order to understand the others; a more introvening series of books can hardly de imagined.

\*For sale wholesale and retail by the Publishers, Ralicaro Pallicsophical L'Unitables and retail by the Publishers. Ralicaro

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

ATTORNEYS AND COUNSELORS. BOOMS 15 and 15, TIMES BUILDING. CAICAGO.

An Egglish Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Catthe Fowders sold here are worthless trash. He says that
Sheridan's Condition Powders are absolutely pure and inmensely valuable. Nothing on earth will make heas by like
Sheridan's Condition Powders. Dose: one trasposmial to
one joint ford. Sold everywhere, or sent by mail for eight
jetter stamps.

1. S. JUHNSUN & CO., Bangor, Mc.
26 20 28 19 26 20 28 19

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

### Ayer's Cherry Pectoral

For Diseases of the Throat and Lungs; such as Coughs, Colds, Whooping Cough. Bronchitts, Asthma, AND CONSUMPTION.



have won the confidence of mankind and become household words, among not only one but many nations, must have extraordinary virtues. Perhaps no one ever secured so wide a rep utation, or maintained it so long AS ATER'S CHERRY PROTORAL. It has been known to the public about-forty years, by a long conthat have won for it a confidence

in its virtues, never equaled by any other medicine. It stills makes the most effectual cures of Coughs, Colds, Consum; Hon, that can be made by medical skill. Indeed, the CHERRY PECTORAL has really robbed these dangerous diseases of their terros to a great extent, and given a feeling of immunity from their fatal effects, that is well founded if the remedy be taken in scason. Every family should have it in their closes for the ready and prompt relief of its members. Sickness, suffering, and even life is saved by this timely protection The prudent should not neglect it, and the wise will not Keep it by you for the protection it affords by its timely use in sudden attacks.

PREPAREDABY

DR. J. C. AYER & CO., Lowell, Mass. Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE. 2616 22-27 2 8 14-20 26-28 6 12 16

Vital Magnetic Cure,

VITALMAGNETISM Application to the Treatment of Mental and PHYSICAL DISEASE.

BY A MAGNETIC PHYSICIAN. In this volume of 216 pages the author furnishes the key to much which has here tofore been locked up in mystery. It is a work which should be read by all who dealer to understand the laws of life and their relations to others. Price Reduced from \$1.50 to \$1.25; postage 8 cents ". For sale, wholesale and retail, by the RELIGIO-PHILO-sornicas Publishing House, Chicago.

#### WORKS OF E. D. BABBITT, D. M.

The Principles of Light and Color.

Contains 576 Royal Octavo pares and over 200 heautiful en-gravings, and colored olates, superbly bound, and stamped in black and gold. Price postpaid, \$4. In black and gold. Price postpaid, 4s.

"Contains more remarkable discoveries than any other
work of modern times... Annew world hitherto unknown to
medical men is here opened up." - Normal Teacher, Ind.

"The grandest book that wasever written by one man." G. Wadsworth in the Religio-Philosophical Journal.

The Wonders of Light and Color.

A beautiful pamphlet with heavy illuminated cover illustrating Harmony of Color, a compend of thromopathy or Color Healing, a full account of Instruments for color treatment, and answers as an introduction to the large work, besides giving some of the later practical applications. Price poetpaid, 20 cents.

"Better than gold for each of six departments, is alone worth the 23 cents charged,"-C. L. Parker, M. D. The Health Manual.

Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Gulde revised and improved, also a Chapter on the Fine Forces, a Brief Ontline of Chromopathy together with Vital Magnetiam the Life Fountain, being an answer to Dr. Brown-Sequard, etc. Illustrated with beautiful pigirs, 216 pages, 12 mo. Cloth. \$1, or paper covers 50 cents postpaid.

"I like it immensely."—J. M. Peebles. M. D.

"Dr. Bannitt: Dran Sini-I have examined with some care your Health Gulde, ietc., and cannot refrain from expressing to you my conviction of the inastimable value of these works. They must form the text books of the new school of Therapeutics which physical science is sure to evoive and should be studied in every family."—A. E. New-ton.

The Chart of Health. A beautiful chart with colors, rollers and binding, over a yard long. Price 50 cents.

"It ought to be suspended in every dwelling and schoolroom in the lan", and made the topic of daily lessons until
the bles are familiar as household words."—A. E. Neuson. Vital Magnetism the Life-Fountain.

Being an answer to Dr. Brown-Sequard, the magnetic theory defended, etc. Price 25 cents. N. B. Those buying the Health Manual will not need this little Volume, as it is incorporated in the former.

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

## THE SPIRIT-WORLD:

ITS INHABITANTS, NATURE, AND PHILOSOPHY.

BY EUGENE CROWELL, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism"

Author of "The Identity of Primitive Christianity and Modern Spiritualism"

CONTENTS.

Introduction.

CONTENTS.

Introduction.

CHAP 1.—The Spirit and Sool; Death, the Birth of the Spirit; Temporary Descrition of the Budy by the Spirit.

CHAP 1.—General View of the Howens.—The Earth Sphere; Condition of Bigoted Sectarians.

CHAP 3.—The Don Hencens or Spheres.—The Earth Sphere; Condition of Bigoted Sectarians.

CHAP 4.—The Higher Hencens —The Indian Heavens; Description of the Higher Hencens; Continued).—Heavenly Mansions or Homes; Garments, Ornaments, and other Unicety Employments of Spirits, Means of Supplying other Wants.

CHAP 5.—The Higher Hencens; Continued).—Heavenly Mansions or Homes; Garments, Ornaments, and other Unicety Employments of Spirits in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; the Insane 18 Spirit-116.

CHAP 7.—The Higher Hencens (continued).—Wherein Spirits in Differ; Mariage in the Heavens; Family Helazions in the Heavens; Children in the Heavens; Family Helazions in the Heavens; Children in the Heavens; Family Helazions in the Heavens; Children in the Heavens; Family Helazions in the Heavens; Children in the Heavens; Prevision of Spirits to Earth; Do Ancient Spirits and Spirits from other Worlds Visit the Earth;

CHAP 1.0—The Philosophy of Spiritin Intercourse.

CHAP 1.0—The Philosophy of Spiritin Intercourse, CHAP 1.0—The Philosophy of Spiritin Intercourse, Orange International Philosophy of Spiritin Intercourse, The Memoran International Philosophy of Spiritin Intercourse, The Ability of Spirits to Hear and Understand Onlycots Transa sub Visions.

CHAP 1.—Marian Philoso

MRS. J. E. POTTER, TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

#### MRS. FANNIE M. BROWN.

Medical, Business and Test Medium, can be consulted daily, except Sunday, from § a. m to 13 m., and from 1 to 5 p.m., Main Street, Williamantic, Conn. Diagnosts of Disease by lock of patient's hair, handled by patient only, § 1.00 and two Scent stamps. Five questions on business with satyle, § 1.00 and two Scent stamps. Five questions on business with satyle, § 1.00 and two Scent stamps. Patients treated at a distance anoccastally by lock of hair.

#### DR. J. R. NEWTON

URES all Chronic Diseases by magnetized letters.

By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sex, and a lescription of the case, and a F. O. Order for 8.00 or more, according to means. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-office address, Station G; New York City.

The MODERN RETHESDA for sale by Dr. Newton. Price \$1.00, postage free.

# HOW TO BE For Business Mon. Farmers, Workjustners, YOUR OWN

irth Agents Wantest, Soud for circulars and terms, . W. Zigetter & Co., 180 E. Adams St., Chiege, ill.

# Clairvoyant Healer.

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

Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-even years cures of difficult cases have been made in nearly all parts of the Uni-ted States, has his office at Hoom 52, on the same door with the Religio Philosophical Journal office, and those desiring clairvovant examinations and advice for the recovery of health, that can be relied upon, should not fail to consult him at once.

health, that can be relied upon, should not fail to consult him at once.

Letters should be written, if possible, by the patient, giving full name, age and sex, with a small lock of hair handled only by them, and exclosed in a clean piece of paper.

FEES:—For Examination and Written Instructions, Sets. If medicines are furnished an additional fee with be charged. Besides treating successfully all other forms of disease he makes a specialty of Canber, Catarrin, Files and Diseases of Females.

Females.

Elastic Trusses, for the cure of Heynia, applied, or furnished by mail. Address, Room 52 Merchants Building, N. W. Cor. LaSalle and Washington Sts., Chicago, III.

#### Would You Know Yourself CONSULT WITH A. B. SEVERANJE, THE WELL-ENOWS

Psychometrist and Clairvoyant.

Come in person, or send by letter a lock to your introduction, or a photograph; he wift give you a correct delineation of character giving instruktions for self-improvement, by telling what faculties to distivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and 'nture events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business as matters, also, advice in reforence to marriage; the daptation of of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy 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 pathwist follow, will improve their health and condition every time, if it does not affect a care. DELINEATIONS.

HE ALSO TREATS DIREASES MASSETZCALLY AND OTHERWISE. TERMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$1.00. Diagnosis and Prescription, \$3.00. Pull and Complete Delineation with Diagnosis and Prescription, \$3.00. Address A. B. SENTRALDE, 217 Grand Ave., Milwankee, Wis.

ANNOUNCEMENT.

## THE VOICE OF ANGELS

A Semi-Monthly Paper, .

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and MANAGED by SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages,

WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts, PRICE PER TRABIN ADVANCE, \$1.65.

Less time proportion. Letters and matter, for the paper must be addressed as above, to the undersigned. Specimen D. C. DENSMORE PUBLISHES 1

A Purely Vegetable Remedy The Safest, Enslest and Best ever discovered for

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

# A WONDERFUL DISCOVERY

A purely vegetable compound, not doctored with polsonous liquors, being dry a gentle cathartic and effective tonic-sure to effectually cure some of the most caromon and painful diseases that battle med-ical 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 effectively." FOR SALE BY ALL-DRUGGISTS.

EF if the KIDNEY-WORT camed otherwise be readily obtained, is will mall a parkage, pro-gaid, on receipt of the price, one dollar, WELLS, RICHARDSON & CCC, Proprieture, Burlington, Va. Sold in Chicago by all Jobbers. 27 11 e6 w

SYNOPSIS

# COMPLETE WORKS

ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Neatly Bound in Cloth.

Postage 7-per cent by ra-If sent by Express, the Charges Parable on Delivery. Postage 7-per cent at ra-If sent by Express, Charges Pafable on Delivery.

Nature's Divine Ecvelations.

The Physician. Vol. I. Great Harmonia.

The Teacher.

II. The Reformer.

The Reformer.

IV. The Reformer.

The Thinker.

Morning Lectores. Being il discourses.

A Stellar Ect to the Summer land.

Arabula, or Divine Guest.

Approaching Crisis, or Truth vs. Theeloxy.

Answers to Ever-recurring Questions.

Children's Progressive Lyceum Manual.

Death and the After-Life.

History and Philosophy of E-si.

Hartinger of Realth.

Harmonial Man, or Thoughts for the Age.

Eventa in the Life of a Seer. (Memoranda.)

Philosophy of Special Providences.

Free Thoughts Concerning Heligion.

Prietralia, Containing Harmonial Answers.

Philosophy of Spiritual LiteroGurse.

Free Thoughts Concerning Heligion.

The Temple—on Diseases of the Brain and Nerves.

The Fountain, with Jets of New Mesnings.

The of a Physician, or Seeds and Fruits of Crime.

Dakka, and theet Earthly Vedims.

Dakka, and theet Earthly Vedims.

Dakka, and theet Earthly Vedims.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

". For sele, wholessle and retail, by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago.

# Seligio-Philosophical Journal

J. R. FRANCIS, - - - Associate Editor Terms of Subscription in advance.

One copy one year, ..... \$2.50 6 mos.,....\$1.25 Clubs of five, yearly subscribers, sent in at one time,....\$10.00 Clubs of Ten, Yearly Sub-

scribers, sent in at one time and an extra copy to the getter up of the Club, ..... \$20.00 As the postage has to be prepaid by the

publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., May 22, 1880.

#### The Power of Spirit over Matter.

The folly of the editor-at-large scheme has been manifested in the public assertion by Dr. Brittan, whom his friends would put forward as the mouthplece of Spiritualism, that it is impossible for a spirit to present himself in a tangible form.' It is impossible, he tells us, because it is "incompatible with the laws of nature." How can any human being be qualified to make such an assertion as this, unless likenows not only all the laws of nature, but whatever higher laws there may be that modify or supervene those laws? Levitation seems a violation of the laws of gravitation until we realize that a supersensual force may be exerted by an unseen spirit. If spirit has a limited control over organized matter in the form of the human body, if it can influence the members of that body to strike a blow, or to lift a weight, how do we know that a disembodied spirit, with enlarged powers, may not have such a control over matter as to mould tangible forms at will?

Experience assures the great majority of studious Spiritualists that such a power over matter is really exerted by spirits; spirits invisible to man in their inner essence, but able to reconstruct the various forms they had at different periods of the earthlife, and thus to give some partial means of identification. One of the earliest and most persistent of the physical phenomena has been the manifestation of hands, visible and tangible. No experienced Spiritualist will, we believe deny that this phenomenon is thoroughly proved, and susceptible of daily reiterated proof under proper conditions. Intelligent observers do not conclude that the hand thus presented is "spirit materialized" in any other sense than this: It is an indication of the power of a finite spirit to use matter in the reproduction of temporary, swift-vanishing forms. The power of a finite spirit is limited: this we do not deny; and there is no evidence yet that these "sub-creations," these floating presentations, can have any permanency in the midst of those more enduring human forms which the infinite spirit has launched into being for a limited service in the earth-life. But to lay it down as a law of nature that a spirit has no such control over matter, as is evidenced in the phenomena of what is, perhaps unphilosophically, called materialization, is a sad blunder and an act of presumption for an "editor-at-large"-one supposed to be speaking for the great body of Spiritualists-to indulge in.

Our correspondent, J. J. C., has ably answered the assumptions of the editor atlarge. We learn, for the first time, that Dr. Brittan himself claims to be a medium; that spirits have come to him in broad daylight, taken him by the hand and "manifested themselves in countless ways;" but that place your hand on one of these spirit-forms, "it; would pass through it as through a cloud of steam." We must infer then that when spirits take Dr. Brittan "by the hand." he merely feels it as "a cloud of steam." Our own experiences, and those of most Spiritualists, not claiming any medial sensibility or power, are very different. A spirit has probably power to take on any grades of materiality, from an impalpable vapor to a matter resembling flesh in color, consistence. and temperature. To say that he can do the one and not do the other, is to reject the testimony of thousands of competent witnesses. Dr. Brittan's theory would contradict the belief entertained by most Spiritualists, that we are, properly speaking, spirits even in this life, manifesting ourselves by means of a physical organism, and exercising the power of a spirit over matter in a limited degree. If we are immortal (not dying) in the etymological sense, such must be the case. Life is continuous. There is no suspension of it; and when the material body dissolves, there is a substitute ready in the spirit form, which, for all we know to the contrary, may be constituted of spirit-matter, while the spirit itself, the life-give ing intelligent principle—the delfic principle-has a power over matter plainly mani-

fested in the various physical phenomena of Spiritualism. That spirits as they manifest themselves to mediums like Dr. Britian, may come in intangible, invisible forms, is what we who are not mediums, can neither deny nor affirm; for what is palpable to the medial sense alone, and not to men in general, in their normal state, is evidently not a question of science. And it is upon facts capable of scientific verification that we wish to rely.

#### The Decline of Faith.

From every part of the civilized world come evidences of the same kind. The Rev. Br. Pierson, pastor of the Fort street Presbyterian church, of Detroit, lately addressed the students of Garrett Biblical Institute. Sald he:

North, the net increase of membership by profession, over the decrease by deaths, has fallen off seventy-five per cent; come down from 27,000 per year to 7,000 ltd. And the President of the Institute interjected this remark: "I think the facts are fully as discouraging in the Methodist church!"

To this the Christian Statesman replies: "If then, these two great bodies of the Christian Church are losing in their aggressiveness, where does persistent, it creasing, fighting strength remain? Evidently, nowhere. And if not, why not? Is God's are shortened in these latter years that he cannot save the people?"

We might answer this by saying that all the means of salvation from dangers that can be demonstrated to have any existence, are still in full blast and doing a thriving trade. The drug stores are open and briskly plying our stomachs with big and little pills, because they promise to cure from dangers of disease and death that are capable of being shown to exist. Our farms, railroads and factories are in full blast, because such industries bring salvation from possible want which is a demonstrable danger. Our schools, courts and legislatures, newspapers, publishing houses and printing offices are in full blast, because they purport to bring us salvation from ignorance and crime, fraud and injustice, error and misapprehension, ennui and indolence all of which exist.

Bat church membership primarily only perports to bring us salvation from "sin," which, in the theological sense, seems to be an abstract term that conveys no definite idea, and Hell which all men are pretty well satisfied, has no existence.

The Statesman thinks the evil arises from "chasing skeptics while Satan sits at ease," etc. The point is that as Satan has not been seen on earth for several hundred years, men are getting doubtful whether he ever had any existence. Until they can be satisfied that he exists, to try to frighten men with him, is beating the air. If you have got any Satan on hand, and can really exhibit him, you can make the biggest fortune at fifty cents a head admission, that was ever made. It is not because we are not all curious enough to see him, but because you cannot, by producing him, show that he exists. The Statesman further says: "A sanctified illiteracy converts more souls than a self-satisfied intellectuality."

Now "sanctified" and "self-satisfied" are different modes of expressing the same state of mind. An illiterate man who thinks bimself to have arrived at a high state of holiness, has got all he aims at, and therefore cannot help being self-satisfied. An intellectual man who is satisfied with himself must be so because he conceives that his course is right, true, just and wise. Striking out these two equivalent, and therefore irrelevant words from the equation, it remains simply "illiteracy converts more souls than intellectuality." To such an affirmation one question forms the inevitable reply. Converts them into what? The question on its face admits of but one answer, viz., into dupes!

The Rev. H. M. Storrs, preaching recently in Brooklyv, said:

"In my ministry I go preaching through the churches of the land, and I ask myself, as I look round the congregations, and if is min an agricultural region, Where are the farmers, for there are very few of them here? If I go to a manufacturing city I make a similar liquiry as to the mechanics, for I don't see them in church. When I meet one of these mechanics and I ask him why he was not in church he says, 'I've given that up,' I ask him if he believes in Christ, and he tells me, that he thinks Christ was a good man in his time I go out into a lonely prairie and I stop to inquire of the woman whose family are living in a 'dag out,' if she knows anything of Christ, and she talls me that she has got beyond that. I come back to on cities and I look at our literature, and I find it imbued with heathenism. It may be refired, but it is nevertheless heathenism.

The historicu, James Anthony Froude, in a recent article in the International Review

"The entire generation at present alive may probably pass away before the inward change shows itself-markedly in external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings, that it is moving with increasing, speed along a track which it will never retrace, and towards issues infinitely momentous. We keep to conventional forms, because none of us like to acknowledge what we all know to be true; but we do not believe; we do not even believe that we believe, the bishops themselves no more than the rest of us; no more than the College of more than the rest of us; no more than the College of Augurs in Cato's time believed in the sacred chickens.

These testimonials ascend in their grade, but they concur in their general import. They all indicate that the great problems of origin, destiny, Delty and happiness, At they are hereafter to attract the attention they deserve, must be investigated scientifically and discussed philosophically. The world was under the rule of sanctified illiteracy for eighteen centuries. /But the nineteenth has forever broken the spell.

The "Savannah Abend Zeitung," quoted in the Licht, mehr Licht, gives the following method of distinguishing genuine Spiritualist phenomena from the imitations produced by juggiers. In the former the pulsation of the medium is found to be very considerably reduced, and there is a corresponding fall in the temperature of the skin. When the phenomena are produced by the action of a confederate, the pulse, even if not accelerated; will not be reduced, and the temperature of the body will remain normal.

"The Plain Unvarnished Trpth."

While the intrinsic value of truth is al ways the same, its current value in the world depends to a large degree upon the source from which it emanates. If only the most ordinary fact is uttered by Grant or some other representative man, it is heralded as a new revelation of astounding importance and an exhibition of unusual acumen only to be expected from the most exalted intellect. Again, truths may be uttered by Spiritualist or liberal papers concerning the religious tendencies of the age, and they will be scouted by the orthodox world as simply the groundless assertions of opponents, unworthy the attention of those who have been washed white by the blood of the Lamb. For these reasons there is deep significance in the following para- | tue Northwest, who will be glad to hear of graph clipped from a late issue of the Saturday Evening Herald of this city, a society paper which circulates extensively in fashionable circles, among those who pay great attention to the outward forms of the strictest orthodox sects, and who know the proper place in the prayer book, and can give the devout responses with all the unction, of well bred devotees. Apparently the Herald editor is on confidential terms with his genteel readers; in the language of the street, "he has been there and knows" how it is himself," and knows he does not endanger his patronage by voicing in the following plain and truthful language the

sentiments of his constituency: "Prof. Swing attributes the falling off in church attendance, to which allusion was recently made in these columns, to the 'growing attractiveness of earthly things.' With due deference for the superior wisdom of the genial Professor, we do not think the reason he gives is any reason at all. Earthly things are relatively no more attractive to the people of to-day than they were fifty years ago, to those who were then actually engaged in places that know them no longer. The plain unvarnished truth is that orthodox theology is losing its hold upon the public, and while the truth is unpalatable it cannot be denied by those who appreciate facts."

#### Experiments with a Man who had been hung.

Carl Manke was hung at Buffalo, N. Y. May 14th, for the murder of John Atlof. It appears from the account given that after hanging twenty minutes the body was cut down and turned over to the family. The casket containing the body was carried out of the jail yard and into a dark place adjoining the engine room, for scientific examination. The room was perfectly dark except from the light made by a student lamp with a powerful reflector. Upon removing the cover of the casket, the rope was removed from the dead man's neck and laid on one side for the Sheriff. The black cap was then taken off. The features were not distorted, but looked calm and quite natural. The eyes were closed, and the general appearance was that of a person sound asleep. The deathly pallor which overspread the face before death, had passed away, and instead there appeared quite a glow of color. Forty minutes after death the electric battery was applied for the purpose of noting the muscular action. The muscles of only the nose, cheeks, eyelids and other portions of the face responded instantly to the application of the electric current, and the study was an interesting one for the learned gontlemen

Forty-five minutes after death a hypodermic injection of nitrate of amyl was made under the skirron the left wrist. Eight drops were injected-the object being to produce heart pulsations if possible. Infmediately following the injection, Dr. Howe made a gentle pressure occasionally on the chest, but at the end of five minutes, he failed to discover any pulsation of the heart, though some of the other physicians at one time were quite sure they could feel a faint pulsation by placing the hand under the clothing and over the region of the heart.

The San Francisco Chronicle of a recent date has a lengthy account of an experiment made by a Peruvian surgeon, who placed a man condemned to death under anesthetics and took out his brain, the man living for some time. Of course circumstantial evidence is not always to be relied upon; but in some cases it seems to be pretty con-

### Religious Fanaticism.

Dan Lyle, a colored man of Clarkesville, Ky., has suddenly sprung into notoriety. He asserted that he was the Savior, his wife the Virgin Mary, and Busan Talley, who lives with them, a prophetess. In his zeal he has on divers occasions appeared at places of worship both for white and black people, and insisted on playing his part as a preacher, to the great disgust of all present, and the constables of the district procured a warrant for his arrest upon charge of disturbing public worship, and went to his house to execute the same. Upon entering the house the officers were attracted by a smell of putrid human flesh, and on making search they found two of Lyle's children, aged respectively three and five years, dead, with their necks broken. 'From the appearance of the bodies, decomposition having commenced, they must have been dead some time. The coroner's jury rendered a verdict that the children came to their death by violence. Parties from the neighborhood have an impression that the murder was instigated by the "Virgin Mary" and the prophetess, who have both wielded strong influence over Lyle, and that he did the killing to relieve the women of the care 'ed strength.

of the children, believing that for the occasion he was Herod.

#### Mr. and Mrs. Leonard Howard.

We had a pleasant call from Mr. Leonard Howard, of St. Charles, Ill., this week. Mr. Howard is paying his numerous friends in Chicago, he says, his parting visit, as he is now upwards of seventy years of age, and has not recovered his strength since his last serious il ness; but we shall hope to see his genfal face many more times. Mrs. Howard is also with her husband; her medial powers are quite as strong as ever, as hundreds can testify, although she met with a very severe accident, which has injured her general health very much. This remarkable couple have many, many friends throughout them; they are honored and respected in the community where they have lived for over-40 years, and it can in no sense be said that they have ever been ostracized or ill treated on account of their belief in Spiritualism. Mr. Howard held for many years (until his health forbade him accepting it the last time offered) a public office, the gift of the people.

Mrs. Howard has possessed ble gift of mediumship in a rare degree for about twenty five years. Thousands from all over the country have visited her, and in a very large majority of cases, have gone away perfectly satisfied. Mrs. Howard's own experiences have been varied, and almost every phase of mediumship has been hers. A very interesting book could be written of her life for the past twenty live years. She was a very unwilling medium at first, and opposed it with all of her strong will, but the "old Doctor," as he is familiarly styled, (an Indian control) saw in her a most favorable subject for control, as has been repeatedly proven, and a favorite son (a bright boy of sixteen) passing to higher life about the same time very suddenly, the combined efforts of the two seemed to be able to overcome Mrs. 'Howard's prejudice; and we should all feel very grateful to these spirit friends for the great comfort and consolation they have been the means on bestowing upon sq many of us. Mrs. O. A. Bishop, the medium, a daughter of Mr. and Mrs. Howard, seems to possess her mother's gift in a most remarkable degree. Other members of the family possess medial powers, but they are, as yet, unknown to the

May our old friends be long spared to their friends here below.

# The Spread of Mohammedanism.

The London Spectator of April 24th contains an article of extraordinary interest upon the growth of Mohammedanism; the writer assuming the somewhat startling proposition that "an immediate expansion of this faith till it becomes the creed believed and obeyed by the largest portion of the human race, is on the cards:"

In Africa the Arab missionaries are indefatigable; they penetrate into regions which no European has ever seen, and they convert whole tribes at once, raising those tribes, it should be added, decidedly in the scale of civilization. A Houssa, for example, is far beyond any other negro of the Western coast. There is more than a possi-bility, a strong probability, that they will, before many generations have elapsed, have converted all the remaining Pagan tribes of Africa, and have made that continent, Abys-sinia excepted, Musselman from the Mediterranean to the Zambest; and possibly, though that is a different question, have built very extensive kingdoms. In Arabia the creed tends constantly to become more fanatical and earnest.

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

Dr. J. K. Baily spoke at Spear's Corners, near Mantua, Chio, last Sunday.

Ophelia T. Samuel is to lecture at Waukegan, Ill. She has been well received where she has lectured.

Mrs. Emma H. Britten will speak for the First Society of Spiritualists in Cleveland, Ohio., during the month of June.

Addie Curtis, of Austin, Tex., writes: Good mediums and lecturers are very much needed in this part of Texas."

Mrs. E. L. Watson is drawing crowded houses to her lectures before the First Bociety of Spiritualists in Philadelphia.

E. V. Wilson will lecture at Mitchelville, Iowa, May. 17th, 18th and 19th, and at New Ulm; Minn., May 20th, 21st, 22nd, and 23rd.

The London Spiritualist says: "Spiritualism has been somewhat depressed of late in its public aspects, but making great strides in private."

In England as well as in this country the more ignorant of the public have been explaining "away" the phenomena of Spiritualism, as "all mesmerism."

Mr. S. C. Hall, a prominent Spiritualist, of London, England, has Just been rewarded for his services to art and literature by a civil pension of \$750 per annum.

Judge P. P. Good, of Plainfield, N. J., saiis on the 29th of May by steamer Devonia of the Anchor Line, for Glasgow, Scotland. He will travel through Scotland, England, Holland, Belgium, Prussia, Saxony, Bohemia, Austria, Hungary, Italy, Sicily, Switzerland and France; thence back, to England, where he will remain a while, returning in the fall to his home. His address will be in care of Henry Gaze & Son, 142 Strand, London, W. C., England. We commend Judge Good to our foreign friends. They will find him a genial gentleman and an ardent Spiritualist. We hope Judge Good will have a pleasant voyage and come home with renew-

The Ramsdell Sisters have located for a time at No. 22 Walnut street, where they will be pleased to receive their friends.

Prof. William Denton lectures in Northfield, Minn., this week, on his way to Duluth. He may be addressed at the latter place.

W. Z. Hatcher, Cleveland, Ohio, sent seventy three cents for Abner Horton, prisoner. Mrs. Emma Hardinge-Britten also offered to pay one year for him; but his case had already received attention. . .

Spiritual Notes, of London, Eng., says:

"Mrs. Simpson, of Chicago, known as the celebrated 'Flower Medium,' contemplates visiting London. We can assure her of a hearty welcome. As her wonderful manifestations occur in broad daylight, her mediumship will be valuable in confounding

A Catholic priest went to the office of the Brinceville, Ill., Independent, one day recently, and warned the editor he would take away his entire Catholic patronage if the paper don't cease abusing Parnell and the Irlah The editor defled him, and has since been making it warm for the priest.

Geo. F. Winch writes: A Spiritualist's Experience, Conference and Medium's Meeting, is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2:30, at Masonic Temple, 23rd street and 6th avenue, New York. Free admission and free platform.

C. B. Hoffman writes as follows from Enterprise, Kansas: "Any test mediums who may be traveling on the Kansas Pacific R. R. (now U. P.) are cordially invited to stop at Enterprise. They should get off at Detroit, one and a half miles distant. We will take good care of them, and assure them enough patronage to more than pay ex-

We learn from an exchange that on Thursday evening, April 29th, the marriage of Col. Alex. I. Lindsay, of Creston, Iowa, and Mrs. L. P. Anderson, of Washington, D. C., occurred in the pariors of the Barret House, Burlington, Iowa. Col. Lindsay is general. ly and favorably known throughout Southern Iowa. The bride has the reputation of being an excellent medium and a most estimable lady. We hope their future will be radiant with sunshine-one continued harvest of happiness. Their home will be at Creston, Iowa, where Col. Lindsay is the proprietor of the Creston House. ...

#### New York City Correspondence.

ANOTHER LETTER FROM A. J. DAVIS.

A baby boy was born one hundred years ago (on the 7th of April, 1780,) whose father was "frigidly encased in the conventional manners of his time;" but his mother, full of the living Present, and not held by the tyranny of the Past, "was not to be impos-ed upon by others, and what is rarer, she practiced no imposition on her own mind." From this fountain of commingled paternal conservatism and rigidity, and maternal integrity and progressive goodness, the now appreciated and monumentalized Channing ascended into a personal life. "The growing boy was almost dainty in his loveliness of form and face." Constitutionally conservative like his father, and spiritually high-born and sensitive like his mother, he slowly ground out the grists of religious ideas, which constantly entered into the fine faculties of his thoughtful mind. He struggled heroically against the tendencies inherited from his father. But after long agonies in thought and feeling, great was his reward; for the spiritual light of progress warmed his troubled hears, and filled his intense mind with the sublime enthusiasm of genius. After much tribulation he obtained the freedom of eternal truth in certain directions. Inspired by this heavenly liberty, the spiritually majestic Channing said: "I desire to escape the narrow walls of a particular church and to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following Truth meekly but resolutely, however arduous or solitary be the path in which she leads."

LEADING SPIRITUALISTS PERTURBED. In my former letter to you I was moved to say, in substance, that all thoughtful Spiritualists are drifting toward the popular sentimental Christianism. Among the promment Spiritualists I observe that this remark has awakened a species of critical dis-turbance. And why! Because (some of them say) there is no such drift. They regard the remark as a misrepresentation of their position and tendency. If there be no such drift, if the tendency of thoughtful Spiritualists is not toward an evangelizing for missionary) organization, why are they (some of them) here in New York engaged in the formation of a "Constitution" "By-Laws," to the end that Spiritualism, per se, may be empowered to take a respectable organic national position among the great family of existing religious sects? Brethren! I commend you to the great Channing's immortal declaration: "I desire to escape—to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears—to follow Truth, however solitary be the path in which she leads!"

A. E. GILES'S CONCENENTAL TOUR In my previous letter I called attention to the free and forcible presentation by our. able legal friend in epposition to the con-servative physicians in Macsachusetts. This servative physicians in Massachusetts. This same gentleman has for a succession of years done many manly works to advance the cause of free thought and Spiritualism. What I now desire to say is this: On Thursday, April 29th, Mr. Giles left New York (not mysteriously, and not "for parts unknown.") but by the splendid steamship "City of Brussels," as a member of Gook's Annual May Party; which party, as one united company of excursional voyagers, will visit all the principal cities, such as London, Paris, Turin, Genoa, Rome, Naples, Florence, Venice, Milan, Lucerne, Zurich, Brussels, Antwerp, Amsterdam, etc.; and this word of introduction and greeting I now send abroad to all Spiritualists and Liberalists resident in the cities or their vicinities, and I now and hereby commend our journeying Brother to you as worthy of your honest right-hand and your hearty God-speed.

"AFTER DOGMATIC THEOLOGY-WHAT?". That indefatigable and independent mind ed speaker and writer, Mr. Giles B. Stebbins of Detroit, Mich., has blossomed out this spring in a sparkling anthology. His pamphlet, bearing the foregoing title, is thoroughly against both encludes to progress—Dogmatic Theology, and Catagoric Materialism. He enters the arena bravely against both, and his two-edged sword swings like a meteor around their doomed heads. If you wish to read this tragical encounter—in which the fittest survives all grave doubts upon questions of life and death—why! just send to the author or publisher and purchase a copy. Mr. Stebbins is also the author of two volumes, which will long outlive him in this world; and such a fate is exactly what they deserve, and in view of this result of his earnest labor, I do not pity him a particle.

PROF. BRITTAN'S RECENT EDITORIAL

LABORS. This gentleman's recent contributions to several papers, in resistful reply to oppon-ents to Spiritualism, whose articles had been printed in the same papers, indicate clear and strong convictions in his mind in re-gard to the subjects discussed. I have read with pleasure and profit several of his pro-ductions as printed in the journals; and I have had occasion to remark that his success in getting into these anti-spiritualistic papers has been far greater than I had dar-ed to hope; but many of the Editors entertain a high and just regard for Prof. Brittan, and they therefore extend to him grace fully the hospitality of their columns, Nevertheless, as it seems to me, Spiritualism, in its outward phases, is rapidly chang-ing. A more positive work is pressing in at the very doors. The universal feeling of distrust and apprehensiveness on the one hand, and the almost equally universal desire for a definite popular forward move-ment on the other, signify something more important than is imagined by the unthink-

#### Brooklyn (N. Y.) Spiritual Fraternity.

M very large, cultured and intelligent audience assembled in our hall this evening. What think you, readers, of a confer-ence meeting holding a session of three hours and interest unabated until the last hymn was sung, and the people separating with great rejuctance? The general expression on the faces of all was one of deep interest and fraternal good will, so eminently characteristic of all our meetings. Prof. Henry Kiddle was the speaker for the evening, and the many new faces present showed the respect in which he is still held by many outside of our faith. He always has something to say that arrests the atmands an intense interest through to the

mands an intense interest through to the close. His language is always cultured and his style easy, and, at times eloquent; he was frequently applauded. He said:

"I assure you that I am glad once more to address you. The subject of my lecture was selected by your President, and is upon 'Mediums and Mediumship.' In the lecture of this evening, I design to present a brief exposition of the principal mode of apirit intercourse in our day, as illustratapirit intercourse in our day, as illustrat-ed by my own experience. To those who have spent years in a close and careful investigation of the phenomena of Spiritualism, I can scarcely expect to afford any information of importance; but even to those, it may prove interesting to find their own conclusions illustrated or confirmed by the attested experience of an independent ob-

"I do not intend to discuss theories or frame hypotheses to account for the facts referred to. Observation must precede theory. I do not think our observations are, as yet, sufficiently extensive or profound, to enable us to enunciate the general principles or laws which must underlie every sound theory. On this account it is idle to attempt to reason, a priori, upon the facts of mediumship, for we do not know the or mediumship, for we do not know the cause of the effects which we see, nor the limits within which it operates. We know that spirit, under certain conditions and within the limitations prescribed by laws as yet undiscovered, operates upon matter apparently in opposition to ordinary physical cal laws; I say spirit, because the phenome-na which seem to transcend these physical laws, like all those which characterize the higher sentient life, are accompanied by the manifestation of an intelligence and will which seem to control the mechanical movements. The mere mechanical movements acting upon our external senses, without this exhibition of intelligence and will, would have very little significance. Ocwould have very little significance. Oc-curring without any obvious cause, they would, of course, be mysterious, but we should naturally expect to trace them final-ly to some physical source; but when they come bearing the solution of the mystery, and, in all their protean forms, offering the same solution and one that is perfectly in accord, not only with our reason, but with strongly attested facts, which have occur-red in every period of the world's history, we may well despair of disproving the same

we may well despair of disproving the same and evolving a more satisfactory one by means of our reason and experience.

"For example, raps are heard upon a table which can be traced to no physical agency; and no amount of investigation, we find, is able to solve the mystery. The ingenious scientist constructs the most elaborate and complete apparatus, to cut off every posable to solve the mystery. The ingenious scientist constructs the most elaborate and complete apparatus, to cut off every possible physical agency or force that might produce the phenomenon, but all in vain—the raps still continue. Well, it is a scientific puzzle, and the scientists might exhaust their ingenuity to account for the fact! But suddenly some one, conscious that the spency causing the raps has will and intelligence, asks questions implying both; Will you rap three times? Five times? Then times? Will you tell me who you are? Suppose that, in such case, an intelligent response is given, even as to facts unknown to all present, and the statement is made by the surviving intelligence and will of one whose mortal remains lie crumbling into dust in the grave, who does not perceive that the mysterious phenomena from that very instant assumes a different character? They are spiritual, not by human hypothesis, but by the direct communication of the fact, attested subsequently by ten thousand witnesses and in a hundred diverse ways. Let the skeptic contradict the statement, if he please; he can only contradict it; he cannot confute it by any counter facts or by any process of reasoning.

"There is the manifestation of an inde-

counter facts or by any process of reasoning.

"There is the manifestation of an independent will and intelligence in all these phenomena, implying, of course, a separate mind, and hence a separate individuality bears witness of itself, that it is the departed spirit of one who lived and walked upon this earth. When in the flesh it was aspirit just as much as it is now, and in its former condition it was able to overcome the force of gravitation and other physical forces within certain limits, through the instru-

mentality of its nervous and muscular systems, and now when it has thrown off the mortal coil, it can still control matter, but only through the instrumentality of a mortal called a medium.

"Medium is a modern term, and forms-a part of quite an extensive vocabulary, which the study of the spiritualistic philosophy has originated. The well known facts of spirit intercourse brought its special technical terms, such as seer, diviner, soothsayer, necromancer, sorcerer, prophet, sibyl etc., but until the present there was no general term to denote a person through whose peculiar physical and spiritual organization spirits could hold communication with In a larger sense, to use the lauguage of the French spiritist Kardec, 'Every person who feels in any degree whatever, the influence of the spirits, is a medium; this faculty is inherent in man, and consequently not an exclusive privilege; so there are few in whom are not found some rudiments of it.' It is, however, only when the faculty is shown by striking visible effects, dependent upon a peguliar sensitiveness of the organization, that a person is called a medium; that is an agent for the transmission of intelligence from departed transmission of intelligence from departed spirits. What the peculiarity of the organ-ization is that imparts the faculty of media umship, I do not intend to discuss. To understand it fully we would have to comprehend the nature and laws of spirit existence both in the terrestrial and celestial condi-tions. Its philosophy may hereafter be better unfolded, although very much has already been done in this direction. Here is a suggestive statement that will afford a key to many spiritual manifestations: The Spiritworld sustains a positive electrical relation to the material world, of which it is a higher form, and further a more perfect devel When spirits leave the body the transition causes them no loss of intelstep in their history while in the body, is marked by that law of progression which developes knowledge and power in exact ratio with the requirements of spirits, it is reasonable to suppose that their power over the refined elements in nature, and their knowledge of the laws that govern them, will be greatly increased by their immediate assimilation with the refinement and knowl edge which pervades the second sphere of human existence. They cannot, it is true, come in immediate contact with gross substances, but they can and do act upon them with powerful effect through the agency of

magnetism and electricity."

The speaker showed that the moral and intellectual status of the medium did not always effect the character of the communications. Some of the best mediums had been taken from the poor and lowly, and often their moral nature was low and their conduct reprehensible. He urged justice to mediums and the exercise of the broadest charity for their faults. Sensitive as they were to influences from the visible and the invisible worlds, their lot in many cases was a perplexing and trying one.

He showed how earnestly our spirit friends tried to find opportunities to communicate to us, and when they were sale to do so they were met with incredulity and

do so, they were met with incredulity and indifference. He urged us all to saidy the laws of spirit communion, and to develop and unfold in our own homes that spirit of kindness, love and fraternal charity, so exemplified in the life of Jesus. He showed conclusively that the spirit needed no greater hell than his own conscience. There is no self-righteousness among the angels, and there is no condemnation among spirits, except that which the erring pronounce upon themselves.

The law of mediumship is one of the most beneficent laws of God's creation, and many who look with disdain upon the humble medium, will in the hereafter be glad tocome back to earth, and try to control the lowliest of these spirit instruments. The speak? er alluded to the mediumship of Andrew Jackson Davis in producing "Nature's Di-vine Revelations," and also to L. M. Arnold through whom was produced that marvelous book, "The Grigin of All Things." He referred to the vist number of publications given through human mediumship, and he prophesied in the coming and, these earlier records would be revered even more than the christian reveres the records of ancient mediumship. He warned us of the dangers that pertained to a public exercise of mediumship, from contact with all grades of intelligence and moral growth in the form, as well as out of it. The work of spiritualizing the world must be done, and the angels can do it only through mediums, and these must be exposed to danger in order to disseminate the truth. There need be no danger if God's laws are care-fully followed, and their nature we always have to also very by experience, and some-times by a very sad one.

The office of mediumship is to present to

those now living on the earth-1st, the evi-dence of a continued existence after the death of the material body, and 2nd, admonition and instruction to guide us in the attainment of happy conditions of existence.

The speaker illustrated the fact of a genthe speaker illustrated the fact of a gen-eral belief in the ministry of spirits, as the poetry and literature of our age are full of it, but when we produce the phenomena demonstrating the fact, we are sneered at, and the christian world are warned that it is the work of the death. What absurdity and inconsistency!

and inconsistency!

He claims that the most striking of all the phenomena, is that of materialization or the appearance of the spirit to the senses, by the means of a temporary bodily ferm, consisting of material substance draws. stance drawn from the magnetic emana-tions of living bodies. This takes place ac-cording to natural laws, the exact nature and operation of which we probably cannot comprehend in this state of being. The fact that spirits can take on these materializ-ed forms, is just as firmly established as any fact in science can be. It rests on the reliable testimony of thousands of witnesses and can be verified by any one who will reliable testimony of thousands of witnesses and can be verified by any one who will take the pains and incur the expense of investigating it. But to do this requires patience, care, vigilance, a mind in equipose between knowledge and ignorance, and the ability to reason and judge.

A presumptuous conceited person, who, goes to a materializing scance a skeptic, will probably come from it a disbeliever. Supposing that in the strength of his superior discernment and wise incredulity he has sounded the depth of the mystery, and that his sounding machine has brought in fraud!

scientest, made the phenomenon of materialization a subject of the most careful scientific investigation in his own house, and under conditions that absolutely excluded the possibility of fraud or illusion. Count Bullet, a wealthy nobleman of Paris, devoted several years to the investigation of this subject with results that established the reality of materialization by permanent scientific evidence. The speaker continued:

"Let me speak more in detail of my own

experience in connection with this interest-ing fact. I will state the points that de-mand explanation from the skeptic:

"il A have seen a full and elaborately draped form in white robes, emerge from the cabinet, within a second or two after the medium, dressed in black, had entered

it.
2. I have seen several figures, ranging from ten to twenty, variously dressed, some males others females, differing in statue, size, general appearance, etc., emerge from a small cabinet, open below and resting upon the carpet of a parlor in a private house, where there could not be the slightest suspicion of deception or contrivance. In fact, all my experience has been under these conditions these conditions. .

"3. I have recognized the faces of relatives and friends well known to me in life, but unknown to others present. "4. I have passed in the cabinet with a

spirit friend and seen the form disappear in the presence of the medium.

"5. I have passed into the cabinet with a tall and large male. figure recognized as a friend in life, and found the medium sitting in the chair; have passed out and been instantly followed by a short female figure clothed in elaborate white drapery, with a tasteful head dress of flowers, etc.

"6. I have seen a form emerge from the cabinet while the medium was standing en-

tranced outside, and a few seconds after I had passed from the cabinet.

"7. A circle of eight or ten persons, on one occasion, saw a female form draped in white, emerge three times from the cabinet. while I was sitting inside, and the medium standing outside; my own magnetism, as was said, having supplied in part what was needed to effect the materialization.

"8. I have seen figures on the outside of the cabinet, rising apparently out of the floor, and disappear in a similar manner by sinking apparently into the floor; this, like the other phenomena, occurring in a private parlor. And, in connection with this, I haves seen the spirit form expand or weave, as it were, her drapery to a most astonishing de-gree, so that as she extended her arms, her copious drapery hanging from them, looked like large and graceful angel wings.

"9. I have seen forms present themselves without a cabinet in the room in which the medium was seated, one of the circle seated by him and holding his hands. "In these nine statements, which com-

prise but the salient points of the phenomena I have witnessed, are certainly contained sufficient proof to establish the fact that there was no personation by the medium in the cases referred to. I may also say that I have stood in close proximity to these forms. They have placed their hands upon me; in some cases shaken hands with me; they have placed their faces within a few inches of mine in order that I might scrutinize their features; and exhibited all possible willingness and earnestness, to

convince me of their reality and identity."

In conclusion the speaker argued that the evidence of spirit phenomena was overwhelming, as to being produced by spiritual beings, contrasting present evidence with what the christian believer accepted from past ages mostly on "the traditions of from past ages, mostly on "the traditions of the Elders." He also alluded to the marvelous utterances of inspired speakers; Mrs. Hyzer, Miss Lizzie Doten, Mrs. Brigham, Mrs. Richmond, Mr. Colville and others, and in conclusion he said: "For my own part, I say with all my heart, God bless the mediums. Give them hope, purity and courage in the performance of their truly great mission to spiritualize the world, and make them feel that in the exercise of their beautiful gifts, they are in this life taking the steps that lead to heaven" (Prolonged

applause.)
Judge P. P. Good, among other things,
Telated the fact that a Mr. Mathews, in England, had recently been incarcerated in prison for exercising his gifts. He said he had sat with Mr. M. in this country, and

knew him to be a good medium. .

Mrs. Mary L. Gridley related an instance eccurring in our city, of independent writing through a lady, a private medium, under peculiar circumstances.

Wm. C. Bowen made a short address and thanked the speaker of the evening for his very able lecture, and particularly for the catholicity of spirit manifested, and said that the "spirit rap" had proved the "despair of the scientist," for all who tried to solve its source invariably because spiritualists.

Prof. Payton Spence and Mrs. Amanda M. Spence were present with us to-night, and the latter gave a very interesting acand the latter gave a very interesting account of her own mediumship, and presented many practical thoughts filled with the old-time fire, that in the earlier days electrified her audiences all over the land, which were listened to with intense interest by the large audience. Mr. and Mrs. Spence leave for Colorado in June, and the friends should give them a warm and hearty greeting for their past efforts in the cause.

8. B. NICHOLS.

S. B. NICHOLS. 467 Waverly avenue, Brooklyn, N. Y.

### Business Botices.

MRs. D. JOHNSTON, Artist, 712 Astor street,

SORE THROAT, COUGH, COLD and similar trou bles, if suffered to progress, result in serious Pol-monary Affections, oftentimes technable. "Brown's Bronchial Trockes" reach directly the seat of the disease, and give almost justant relief.

SEALED LETTERS answered by R. W. Filnt, No. 1897 Broadway, N. Y.. Terms: \$2 and three S cent postage stamps. Money refunded if not an wered. Send for explanatory circular, 21-23tf

The Doctor's Yinlding.—Ever since Prof. Green wrote to the Medical Record advising physicians everywhere to use the Safe Kidney and Liver Cure in their practice, it has been gaining in favor with the profession. They can find nothing which is a substitute for it. R. Caulkins, M.O., of Rochester, N. Y. says he would now prescribe it to all who are afflicted with serious kidney and liver diseases. 28-11-12

Hanr, if not necessity, makes a Hair Dressing such as Dr. Ayer's laboratory issues indispensable to many. The "Vigon" is one of the most delightful we have ever used. It restores not only the chlor, but gloss and luxuriance, to faded and gray hair.

THE WONDERFUL HEALER AND CLAIRVOTANT MRS. C. M. MORRISON, M., D.-Thousands acknowledge Mas. Monnison's unparalleled success in giving diagnosis by lock of bair, and thou-sands have been cured with magnetized remedies prescribed by the Medical Band.
Drangons at Latter.—Encloselock of patient's

halr and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

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

Address, MRS. M. C. MORRISON, M. D. 98.2011

P. Box 2519. Boston.

Gri.r. Evon Butter equal to best June product and Winter butter equal to best June product. Grocers pay 3 to 5 cents a pound extra for butter made with this powder. Guaranteed harmless. Increases production 6 to 10 per vent. Reduces time of churiling one half. Sold by druggists, grocers and general store keepers. Send stamp for "Hints to Butter-Makers." Address, Butter Improvement Co., Builalo, N. Y.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant axaminations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Balle and Washington Sta. Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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

CURES EVERY CASE OF PILES.

SPIRITUALISTS AND REPORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritnalist meetings in San Francisco.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our four of trial. Result us two dollars, post effice order on Chicago, Ili, and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ilis.

E. V. Wilson.

#### Lassed to Spirit-Life.

Sornia Powett, was born in Clarence, Eric county, N. Y., November 13th, 15.4. She moved with her parents in 1816, to hover, Cuyahoga county, Ohio, and passed to spiritific April 13th, 1800, at her home to Dover. She was born a Spiritualist, and early embraced the beautiful philos phy of Spiritualist, and her life has not been in vain, for by her many good qualities of mind and heart, she won and held the love of all who knew her, and they will refer with affectionate rememberance to her many excellent traits of character. She leaves many examples worthy of miration, and a vacancy in her house and social circle difficult to fith the beauty of the shear and a vacancy in her house and social circle difficult to fith the leaves a five children and a husband to mourn for her departure.

GONE HOME.

How true, "Death loves a shining mark," And sime its arrow well, Secures our dearest one of earth, And bids us say farewell.

Cold death has taken from our home Our darling mother dear; Who bade us sulle through bitter grief. And wing away the falling tear.

Think when you gather around at eve, lier spirit wavers near. So bid a way, the smothers of grief, And dry the loving tear.

Look up and emile for mother's sake, Her sufferings now are o'er, She's some to join the spirit hand, Where death is known no more.

She passed away like dow from early flowers, in life's well spent morn.
Left memory frought with sweetness pure,
Like hope from heaven's first dags.

There mother waits to greet us. With the bright and shifting band, flopt good to meet us. In that bright and happy land.

#### Meeting of Spiritualists and Liberalists of Michigab.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Sampson Hall, Charlotte, Eston Co., Commencing on Friday evening, June 4th, and closing on Sunday evening June 6th, Rev. Chas, A. Andrus, Fiushing; Rev. J. It. Buraham, Baginaw City, and Bishop A. Beats, Jamestown, N. Y., have been emerged as speakers. Other speakers are also invited to be present.

Bishop A. Beats the inspirational singer will furnish minely for the occasion.

Local committee of arrangements: J. M. Haslett, Mrs. Samuel Coulter and Mrs. J. C. Harmon, of Charlot S., An invitation is extended to all interested in the cause to attend.

L. S. BURDICE, President.

L. S. BURDICK, President. Miss J. R. LANE, Secretary.

## Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesona will hold their Third Annual Camp Meeting at Seneca Park, near Bonalr, Howard Co., Iowa, commencing June 50th, and ending July 4th or 5th. Dr. J. M. Pedoles and Prof S. Niles have been engaged as speakers. Mrs. H. N. Van Deusen, psychouctric and business medium, and Geo. P. Calby, Clarkgoyant and test rucklum, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the etersiese. On Friday swining there will be an independence Socieble with music for dancing, and if desired, and music will be furnished for dancing swary day from 8 to 8 or 10 r. M. Let all who can bring tente and bedding. Wood and bay will be furnished free to all campers. Com. of Arrangyments. J. Nichola and Ira Kidridge, of Cresco? W. Nash and W. Stork, of Lime Strings, and 6. W. Webster of Ronair. Bonair is on the Chicago, Milwausee and St. Faul E. R. Letters of inquiry may be directed to G. W. WEBSTEH, Bonair, Howard County, Iowa.

Meeting of Spiritualists in Michigana

The Hatmonial faciety of Storgia, Mah b., will hold their Annual Meeting in the Free Church, on Frieny, Saturday and Sanday, the 18th, 19th and 28th of June. Ashe speakers from abroad and he in attendance to address the people.

By Onders of Cornittee.

\* . . Spiritualists Convention at Rochester, N. Y.

In response tran predicted invitation of the Rochester Splennists Association, a Quarterly Convention of Spiritualists of Western New York, while held at Old Pellows Temple, West Mainterest, Rochested Saturday and Sunday, June 5th and 6th, Commercing at 10 o'clock and holding three sees has each day. Mrs. Colbr, and Mrs. Taylor are engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are espected.

A cordial invitation is extended to all to attend, and it is hoped this fratereal call from the chapter will meet with a hearty response from the currounding country.

J. W. EKAVER, Committee, MRS. WM. NOE,

#### A Mass Meeting for all Women Who Want to Vote. -

A Mass Meeting for all women who want to vote wall be held at Farwell Hall, it is Madlaon St., between Clark and La Salle streets, Chicago, Ill., Wednesday, June 2nd, 1850, at 16 A. w., 2 30 and st. Every supported to Example 18 the United States who sees or hears of this call is houst carnessity invited to be present as this meeting. It this is tupous hie, she is inraced to send a lettering postal, with her pame and wish capressed in her briefess and strungest manner, sudgressed to.

King warm Cany Stanton.

Cape 12 West Lake St., Chicago, Ill. Letters or postals certain to reach Chicago on Jone 2nd, can be addressed Farwell Hall.

Now let us receive at least twenty thousand postals, and it them be sent in ample time to reach our meeting at Farwell Hall in season.

The best areakers in the United States will be arrowned. Our

Now let us receive at least tweety thousand postsas, and tet them be sent in supple time to reach our meeting at Farwell Hall in season.

The best speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominaning Convention, to resent our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States and we pledge durselves to secure protection in the exercise of this right fo all citizens. Irrespective of sex, by an amendment to the National Constitution.

Let us near tagether and by overwheiming force of numbers show dur carnestness and our determination to secure for ourselves the acknowledged right of set government.

Vice Pres at Large, N. W. S. A. Martino Joseph Gaog.

Chalrman Executive Com. N. W. S. A., All papers friendly to Woman's demands are requested to copy this call. Women are everywhere urged to give it wide circulation.

News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS. THE CINCINNATI NEWS Co., 181 Race St.

Cincinnati, Ohio. The Asterican News Co., 39 and 41 Chamb-WESTERN NEWS Co. 14 Randolph St., Chicago, Ill. DR. J. H. RHODES, 440 No. 9th street, Phila-

delphia Penn.
RETAIL AGENTS. W. S. BARNARD, Republican Hall, 55 33rd St., New York City. S. M. Howard, 51-E-12th St., New York

CHAP R. MILIOER, East New York, Kings,

County, ...

I. Rosenstock, Fulton S., opposite car stables, Brooklyn, N. Y.

H. Snow, San Francisco, Cal.
W. A. & C. S. Houghton, 75 J. St., Sacra-

THE LIBERAL NEWS CO., 620 No. 5th St., St.

Louis. Mo.

A. WARD, Salt Lake City, Utah.
M. W. WAITT & Co., Victoria, B. C.
EVANS, VAN EPTS & Co., Cleveland, Ohio.
F. A. Rogers, 16 Woodland Ave., Cleveland,

DANIEL REESE, P.O. News Stand, Philadelphia, Penn.

delphia, Penn.
THE CENTRAL NEWS STAND 205 Chestnut
St., Philadelphia Penn.
Z.S. Moore, Jackson, Michigan.
G. W. BALDWIN, Houston, Texas.
J. D. Sawyer & Co., Galveston, Texas.
Thos. Lees, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS. JAMES BURNS, 15 Southampton Row, High-Holburn, London, W. C. England, W. H. HARRISON, 38 Great Russell St., Lon-

don, England. J. J. Monse, 22 Palatine Road, Stoke Newington, London, N., England.
Thos. J. Birton, 53 Sigdon Road, Hackney
Dow no London E., England.

W. H. TERRY 84 Russell St., Melbourne,

Australia.

Bew Advertisements.

MISS C. E. MAYO, SPIRIT MEDIUM

THE

# WOMAN'S FRIEND

THE WOMAN'S PRIEND is the Chrapost and Best

WASHING MACHINE

In the World. It is of simple in its construction and principles of action that even a child can learn its use in a few minutes, and it can be worked with east without six of injury to the most delicate bands.

It is the best, as it requires less labor and open of clothes, while it washes cleaner and quicker than any other known. No wringers needed with our machine, as its action is two fold, both washing and wringing.

It is made from the bardest and best seasoned timber and the fluest rubber; the iron parts are covered with sinc to prevent rusting, and it is so strongly made that it can not possibly get but of order.

Bysits use thousands of women's hearts have been gladdened, and the miseries of the wash day promise to be a thing of the past.

It washes equally well the heaviest and most delicate fabrics. No more sore knuckles, aching backs, broken nails and bilstered hands. No further use for the chemicals and wash ing powders that rut and destroy the clothes.

To introduce this useful household machine we will place the machine in the hands of any lady who will forward with her application 75 CENTS, which we estimate will about pre-pay expenses of delivery, etc., with the understanding that she will show its operation to at least 6 of her lady friends, and thus saist us in its general introduction.

THIS OFFER IS ONLY OPEN FOR 30 DAYS FROM DATE OF THIS FUBLICATION.

Send money in Registered Letter or Post Office. Order, with address of Town and County plainly written. If Postage / Stamps are sent 5 cents, extra will be required to cover cost of exchange.

Address

H. MILLER & CO.

Importers and Exporters of Machinery, etc., 54 South-William Street, New York.

ORGANS State Solid Walnut & Ontaver: 8 Bots of Reeds, CELESTE - State of Reeds, CELESTE - State

111.42



### Shakespeare's Works Complete ONLY \$2

The entire works of Shakespears, carefully prepared from the excilest and more modern editions, asiacised, where communitation have differed as to the sense of obscure or deshiful passages, from these resultings which the sheat critics believe to be the most Shakespearess and best soyled to a popular children to be the most Shakespearess and best soyled to a popular children. So Frequency embeliabled such subcoverts and eigenst engressings, by Councy, the solabrated such shorters and eigenst engressings, by Councy, the solabrated social, and a steel portrait of Shakespears. The "Farlog" Shakespears to The Best Edition, Printed from new, clear, easily read type. Contains of the Poetro-off the Plays-off the Characters—all the Languages and the Council of the Coun

#### Paices from the Beople, ND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Liberal and Illiberal Press, with Comments.

The Boston Christian Register assures us that: "Dr Channing was never more positive than when he affirmed the wrongfulness and danger of blind adhesion to authority. 'He who in any case admits doctrines which contradict reason has broken down the great barrier between truth and broken down the great barrier between truth and faleshood, and lays open his mind to every delusion.' There are clear traces of chase same teaching in the New Testament, as where Jesus challenges the Jews to judge of themselves 'what is right;' and in Paul's courselling every man to be 'fully persuaded in his own mind, —cautions which are never out of date, and which point to the true principles of education." the true principles of education.'

The soul is its own authority. And further, the soul and truth are as naturally adepted to each other as fish and water, seed and soil. Neither, popes, priests, Bibles nor spirits must be taken as absolute authority. The final appeal is reason.

"The Catholic Telegraph claims for its church a population of 6,500,000 and a priesthood of 5,200 in the United States. Of the latty, 4,000,000 are said to be Irish; of the priests, 3,000."

If the Roman Catholic church is galning in numbers in this country, it is losing in the O'd World. Only a few years sluce there , was not a Protestant church in Rome. Now there are several of them; while Republican France is modifying and liberalizing the opinions of her subjects. Education is the antidote for Roman Catholicism.

"The Pope's naw organ, the Aurora says of the new Protestant churches in Rome: 'These edifices, built/by the Protestants in the midst of the splen-did monuments of Rome, look like an asa's skin on a magnificent altar."

How very charitable and classic!

The Philadelphia Bulletin says: "The newspapers contain accounts of about half a dozen church quarrels that are exciting atten-tion in this and other parts of the country. These disputes are conducted, in most instances, with virulent bitterness by men who have made pro-fession of a religion which demands that they shall show long suffering and charity, that they shall cast out envy, hatred and malice, and shall be slow to anger, meek spirited and forgiving. It one church, in Pittsburg, the disciples of Christ not only hurled abusive epithets at each other, but they manifested so sturdy a purpose to in-dulge in violence that the police had to be sum-moned to keep the peace."

If said in New Testament to "Behold how the disciples love one another," may it not now be said, "How church-members hate one another."

The Philadelphia Press has this itera: The First Baptist church of Indianapolis on Sabbath mornings sends a messenger to the city hotels with small printed cards of invitation to the church services, which are distributed to the

This is certainly a new if not an ingenious method to get an audlence. It would be a further Improvement to send a carriage for them.

The Boston Advertiser tells its patrons that: "The Rev. Dr. A. J. Patterson's sermon was a strong doctrinal discourse, filled with straight Universalist faith and compating the doctrine of endless punishment. God's penalties, Dr. Patter, son maintained, are remedial, and intended to make man better. It is so in the natural world and so in the spiritual. He denied that Christ was crucified in the place of the sinner—the good for the wicked—to answer the ends of justice. Christ died to make the atonement of God and man more complete.

It is a common saying now-a days that a Universalist minister has but two sermons-one is against "endless punishment" and the other, proving that all men will be saved. The above paragraph seems to give further proof of the 'saying. The New Jerusalem Messenger (Swedenborgian)

gives us this paragraph: "Where science is established, as far as I know, it confirms fivedeneorg's statements. In using Swedenborg's name, I do not mean to place him. as a scientific muc, or a theologian, in opposition to other scientific men or theologians; but I regard him as he claims him elf to be. The servant of the Lord Jesus Christ. The man by whom the Lord made his second advent."

The Springfield (Mass.) Republican, while friendly to the noble William Elery Channing and the Unitarians generally, does not encourage his canonization as a Unitarian.

"But while abhorring the views of human nature commonly called evangelical, Channing re-fused to be identified with the Unitarians. He says: 'I have little or no interest in the Unitarians a sect. & have hardly anything to do with them. can enture no sectarian bonds. His ardent a new cra—a universal brotherhood. He laid hold of Unitarianism simply as the negreet approach, as embodying better than any other /phase of re-ligion his favor to idea of the 'dignity of man.'.... Why will men not a wake to the consciousness of their dignity? His life is full of sighs that the infinite resources of human nature are not devel-oped. He laments that the same false theology which has burdened the ages burles us still in night. 'I am burdened in spirit. I should die in greater peace could I see in any quarter the prom-ise of a happier organization of society; could I see but a small gathering of men penetrated with reverence for humanity. May the dawn of something better visit my eyes before they are closed

The London Psychological Review has this para-

"The late Judge Edmonds, in his reply to Bishop Hopkins, summed up the true results of Spiritualism thus: 'Spiritualism prevents, or should prevent hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul, It recognizes one God, and man's responsibility to him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charfty which rather mourns over than rejoices at the fallings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have end-

"Bishop Coxe, of New York, naturally conservative and narrow in his religious conceptions, is strenuously opposed to the appearance of the corrected and newly-revised Bible, now almost ready for publication. He thinks it may tend to further skepticism and increase achisms. On the contrary, Bishop Lee, of Delaware, smiles at the fears and repudiates the conservatism of Bishop Coxe. In an open letter Blahop Leq writes thus:

In an open letter Blahop Lee writes thus:

"The scriptures have come down to us from the remote past through the hands of transcribers, correctors and translators, men subject to infiguration. It is perfectly evident that no miraculous superintendence preserved them wholly intact. The scribe-made occasional mistakes in copying his manuscript; the translator, however honest in his intention, was not always successful in conveying in another tougue the meaning of the original. And sometimes men employed in those capacities fancied, in their self-concelt, that they could improve the text by their interpolations Shall these errors and corruptions be clung to with as much tenacity as if they had been written by the holy men of God, moved by the Holy Ghost? When discovered and well known shall they be allowed to disfigure the sacred volume and to mislead the reader, perseventure the preacher? Can the church sllow this to remain without being liable to the charge of teaching for

doctrines the commandments, inventions, or. mistakes of men? Influenced by these convictions, I halled with gratitude and joy the plan originated in the convocation of Canterbury, by the ablest scholars and most eminent divines of the church of Eegland, for a revision of what is called "the authorized version," and consented, with extreme reluctance, to act as one of the co-operating American committee. The experience of eight years has deepened my convictions of the necessity of the work, and confirmed my confidence in the principles upon which it is based and the manner in which it is conducted. Members of the revision committee properly deprecate prema-ture criticism because; before the publication, no one can certainly know what is to be criticised."

#### Information Wanted.

Wanted to know, the difference between chr's an Spiritualism and any other Spiritualism? and If all kinds of Spiritualism do not relate, through sherent law, to a progressive immortality? and if so, is not all Spiritualism of whatever name, one atd the same thing in essence; and does it not all grow out of the relation of spirit to matter in its various stages of development?, Now, when peo-ple call themselves Christian Spiritualists, what do they mean by the term christian? That they be-lieve in all the doctrines of the New Testament or even all that may be fairly deduced from the four gospels; that man died spiritually through the fall of Adam and lives only through faith in Christ as mediator—the all atoming sacrifice; that he that believeth shall be saved and he that believeth not shall be damned; that these shall go away into everlasting punishment but the righteous into life eternal, that between the two classes a great gulf is fixed so that the righteous shall no more associate with the wicked, etc.; that Christ is the only name given under heaven or among men whereby we can be saved? Is that it! If so it knocks the harmonial philosophy all into pi; and our rational spiritualistic Davis should bide bis logical barmonial head under some christian bushel of faith in mystery, throw away his Magle Staff and go directly to Brecher, Talmadge or Moody and get them to pray him out of that purgatory in'o which reason and nature leads every common sense man who tries to harmonize the uriverse with itself?

How is it that such men as Fishbough, Watson Buchanan, Peebles, and others do not see that modern Spiritualism commands, yea, even forces Christ, through its more rational teachings, to de-liver up the kingdom of spiri unity unto God the Father, so that God becomes the all and the in all to all tongues, kingdoms and peoples, and opens the door to a universal religion, and hence that the door to a universal religion, and hence that Christ has no more claim to a title in this spiritual movement than Plato, Paul or Peter, or any other man who has ever become a martyr to his convictions and the susterity of bis times?

Catholicism, Christianism, Armenianism and

Swedenberglanism, it seems to me, are but parts of modern Spiritualism, which the unsectarian Davis has completely reconciled in his Harmonial Philosophy, and how it is that any modern advo-cates of a true Spiritualism, based on law, science, anthropology, universology and reason, can narrow themselves down so as to be satisfied with the term, christian Spiritualist, I can not see. Why do they? Will somebody tell?

If immortality and progressive Spiritualism are founded in immutable principles, why modify our belief in it with any personal adjective whatever more than ancient or modern? Christianity, as Davis says, is a system of doctrices founded on the downfall of man and redemption through

Christ's atonement.

How can any true spiritual philosopher make
Ghrist his standard or even God himself as represented in the Bible? Is it not time for philosophers to be done with one-sided names and cling to the truth of things? Does it add anything to a man's goodness, philanthropy, humility, patience, wis-dom or spirituality to call himself a christian. Can the world think any more of him for using the term while all manner of hypeerisy is cloaked under it? If the practice of goodness brings its own reward both here and hereafter, what is to be gained by using a term which embraces so many false doctrines and so many false people?

Why should not all those who believe in the unity of truth, in the immortality of the soul, in the harmonies of the universe and in the law of progress, call themselves Harmonial Philosophers? Mr. Davis has endeavored to put an end to man worship by calling the system of spiritual truths which have come to us through his gifted mediumship and that of others, not the Dawislan theory or system, but simply the Harmonial Philosophy. What sweeter, purer and more unostentations as more could be given to the travelor of reliable to the control of the control o

tious name could be given to that system of religion which embraces all truth, all m-n, all science, yea, even all religious? That system which makes man and we man co equal, the god-head both male and female, and all providence universal. Christ and all other reformers of the past, not gods, but gift, ed elder brothers searching for the truth.

Can any man be entitled to the name of child tian who dees not believe in Christ, as an atoning, sin pardoning Saviers Do our Christian (?) Spiritualists believe that? Can any thing save an honest philosopher but the practice of the fruth in the love of humanity? If the gist of the whole of Christ's gospel is to love one's neighbor as one's self, why not take the gist and let all the evangelical busks drop to the ground. But love of fellow men does not necessarily belong to any theory of religion, it belongs to the human heart and is founded in the relation which we sustain one to the other, but no system of morals would be or could be complete without it. It comes from growth of the human soul and is found no oftener in the church than out of it. It is not christian We want to incorporate this truth all other truths that we know and call ourselves Harmonial Philosophers, believing that no one truth can antagonize with any other truth. Oh! this proclivity to blich to isms. Why not bitch to the universe and learn the great lessons of duty and self-government there? Will any body tell! D. H. HAMILTON.

Lewiston, Me, May 3d.

#### The Value of a New Yorker's Sympathy.

A few weeks since we published a letter from Abner Horton, a convict, lu the Indiana Penitentiary, in which he expresses a desire for the Jour-NAL. The following prompt response speaks for iteelf:

To the Editor of the Religio-Philosophical Journal: Yes, sir, I love "Abner" \$2.50 worth. In prison, and without friends! Calls your Journal "a valuable paper!" he is not losane. Send him the JOURNAL, a fresh new one, each week, and let the inclosed two dollars and fifty cents remunerate you for the same. GEO. H. JONES.

New York, April 28

Mrs. J. W. Clark, of Victoria, Ille., has also sent \$2.00 for the same purpose, which sum, however, with her permission we will divert in favor of Mrs. M. A: Winter, of Kankakee, Ills., a poor widow, with an invalid daughter, for whom we have lately cancelled a debt for subscription of \$9.45.

#### Object, Rules and Regulations of The New York Spiritual Conference.

1. The object of this Association is the establishment of a Free Platform for the friendly inter-change of views in relation to the facts, phenomeand philosophy of Spiritualism and the relation personal experiences in illustration of the

out price, and gets the honor of a special notice in a grand journal like the New York Herald.

The officers of the Conference shall be! a President, Secretary and Treasurer. The officers shall be chosen annually, on the first Sunday in May, except the President who shall be elected monthly, on the last Sunday of each month.

3. The President shall have power to decide all questions of Order, and also what IS, and what is NOT pertinent to Spiritualism without appeal except that Politics, the relations of Capital and Labor, the relations of the Sexes, and all questions of Social, Legislative and Governmental reform shall be ruled out of order as opening too wide a field for consideration in this Conference.

4. The first speaker at each session of the Conference shall be allowed fifteen minutes, and each succeeding speaker ten minutes, but the President may extend the time of any speaker at his

discretion if demanded by a majority of the Conference.
The Conference meets at Harvard Rooms, cocn-

er of 43nd street and 6th avenue, at 25 o'clock each Sunday. New York, May, 1880.

#### The Unbalance of Reformers.

[Western Magazine.] There are few who have ever been interested in any particular reforms who have not had occasion to lament the fect that the leaders of reforms are apt to be lacking in balance; that after a certain point is reached by them they seem to lose that common sense which binds men together as workers toward a particular end. Whether this lack of balance is a cause or an effect in the reformer's mental make up is a disputed queetlon. Whether the habitual or constant contemplation of and atthe habitual or constant contemplation of and at-tempt to apply a single principle causes them to become blinded to other principles and truths which should act as modifiers, or whether this bilindness existed from the first and resulted in making them reformers no psychologist has been able to determine. The very singular that three of the most prominent and pure-mind ed of latter-day social reformers, Robert Dale Ow-en, Gerritt Smith and John Russin have all had rerieds of insanity, leads one to suspect that a mental twist originally existed in their brains. This observation should lead us to look with len-lency upon ideas and acts that seem fanatical on Irncy upon ideas and acts that went fanalical on the part of such men, but it should also teach us to be on our guard against following the doctrines of any reformer to extremes. We need, above all things, in working for reforms, to keep within the bounds of that sense of discretion which, because men, have it in common, is called common sense. These reflections are suggested by noting some of the things which the great and good John Rus-kin has lately been saying and doing. If everthere

kin has lately been saying and doing. If ever there was a pure philanthropist he is one. No one stud-les more to benefit the labring classes than he. No one has ever given more freely of his worldly substance to schemes for their improvement than he, but he has conceived some ideas and everywhere boldly urges them which the common sense of mankind rejects. He thinks machinery a the great enemy of the workingman. He regards railroads are curse and steam engines as instru nents of Satan. He has formed a society in Eng-land and given £1,000 toward starting it, for the purrous of buying a tract of bounts; and settling it with laborers who shall live directly by the labor of their own hands without the use of machinery.
He will have the women and girls spin and weave
and "cook food exquisitely." H- will have no
steam engines on it and no railroads; he will have the soil tilled without the use of any machinery When the people want to go anywhere, he wil have them "g) quietly and safely, not at fifty miles an hour;" when anything is to be carried in shall be either in carts or row boats or on the backs of beasts or men. In short he is convinced that the only security for happiness among the la-boring classes is in a return to the most primitive modes of life in everything except beauty. He wants paintings and statuary and flowers and music to be cherished and cultivated in his Arcadia. He grows very indignant that mankind in general and Englishman in particular do not fall in with his ideas and acknowledge the feasibility of his plans for the amelioration of society.

Just at present Mr. Ruskin is engaged in a con

troversy with some of the clergymen of England on the subject of usury. Mr. Ruskin declares it is a sin to receive interest for the use of money and the Bible so declares in unmistakable language. He says that he lent his servant £1 100 for five or six years; that when he paid it back as, strange to say, he did, if, he; the loaner, had taken one penny more than the £1,100 it would have been a

Now, while the most of us who want to borrow money would be delighted at the opportunity of dealing with such a lender as Mr. Ruskis, it is probable the most of us would regard his conscientious objection to taking usury as pure fanata-cism, and so it probably is. It is only a striking illustration of the unbalance and lack of common sense which so often accompanies the mental constitution of the reformer.

This lack of balance and of commen sense is one of the painful peculiarities of many worthy reformers in our country. We listened a short time rioce to a noted and sincere reformer laying down his plans for the welfare of the laboring classes in this country. Very sincere and excellent they were in the main, but when declared that every kind o labor was equally valuable; when he asserted that the man who could organize and direct great mass-es of men for their own benefit and the benefit of society was entitled to no more compensation that the man who was either top indolent or incapable to do anything except as he was directed; when he insisted that directive power was of no more value to society than simple muscular power we down as another example of the unbalance of re-

### Letter from Mrs. Mary Dana Shindler.

To the Editor of the Heligio-Philosophical Journal It is really astonishing how ignorant the unspiritual world is of spiritual things. The New York Herald, dated Sunday, April 25th, has a long and interesting account of the healing powers of a certain Dr. Miller, written by a correspondent in Salem, Va. The account is introduced with a great formula with a great formula with a second control of the s flourish and headed in large capitals

"WHAT IS HE!" It seems he was an obscure miller living amon) the mountains of Scott Co., Va., who, while tend ing "his little overshot water mill," has been dis pensing his gift of healing for years, till finally his fame became so great that he 'was obliged to go forth from his humble home, and halt in vari-ous localities to cure the multitudes who flocked to him for healing. In the words of the New York Herald, "So great became the 'Doctor's' reputa-tion that crowds flocked to see him every day. They came from far and near, some from distant States, riding sixty miles over rough mountain roads from the nearest station. The little cluster of log houses about the mill soon became filled to repletion, provisions grew scarce, the mill wheel stopped for want of a watcher, and a crisis in the economy of the whole community was imminent Miller had to go where the hundreds that flocked to him could be housed and fed. Your correspond ent heard that he was moving, so, taking the train for Glade Springs, he intercepted Miller there on the famous Tuesday night when the healer, tired and worn from a sixty mile ride, arrived. It was intended that he should get into the village quiet-ly, and rest without disturbance. No such consummation. The town was packed at ten o'clock that night with the halt, the lame and blind. Its seemed as though the alarm bell had waked them from aleep in the farms and hamlets, and called from sleep in the farms and hamlets, and called together an excited, jamming, crushing mass. The hotel was filled. People poured into every room and crowded every hall. 'Miller! where is he? send him here!' 'There he goes!' were expressions of eakerness heard everywhere. Miller, never excited, always in good humor, passed among the throng of people, dispensing his marvelous gift of relief or palliation, and 2 o'clock A. M. found the crowd no less dense, while new comers told of scores of others who were on the way from the woods and hills."

way from the woods and hills."

So much for the Herbid correspondent, who writes as though he never heard of such a thing before. When my friends who read the account speak to me of it as a remarkable thing, I quietly speak to me of it as a remarkable thing, I quietly smile and say, "Whysthat is no wonder; there are thousands among us Spiritualists who can do the same thing. Did you never hear of the French Zodave, Jacob, who astdoished all Paris by his wonderful git of healing?" I thank God, however, that he occasionally raises up in a benighted neighborhood, such a medium as this Dr. Miller, who dispenses his gift without money and without price, and gets the honor of a special notice in a grand journal like the New York Herald.

I have lately been re-reading the book compiled.

A. J. FISHBACK'S DEBATE.

Letter from S. M. Pickler.

To the Editor of the Religio-Philosophical Journal: The people of Kirksville, Mo , have just had an opportunity of hearing an interesting discussion between Rev. A. J. Flabback, Spiritualist, and Rev. C. P. Hollis, Christian or Campbellite. The propositions affirmed by Mr. Flabback are: 1. Departed spirits do exist and hold intercourse with mankind on earth. 3 Spiritualism is the true

Mr. Hollis affirmed: That the Christian or Campbellite church is the true church of Christ. The debate continued nine evenings and it was most ably conducted by Mr. Fishback; who with his facts, logic, and cool yet superior delivery, proved himself master of the situation from be-

ginning to end. Mr. Hollis took the "devil throsy,"-that the phenomena occur but are projuced by the devil. Several of the own church members acknowledge that he was beaten. The Spiritualists are all that he was beaten. The Spiritualists are all jubilant over the spichdid presentation of their cause by Mr. Fishback. Resolutions compliment-ary to Bro. Fishback were unautmously adopted at the close of the discussion. Below will be found the closing sentences of Mr. Fishback, in the discussion:

Spiritualism is not in conflict with the discovers, inventions, inspirations and revelations of truth belonging to past ages, but in part or in whole duplicates, fortifies and confirms them. Truth is a unit—all sciences agree. We are thankful for our Bible and for all Bibles—thankful for all that the past has brought us. But for time immemorial the imperfect has been superseded by
the less imperfect, the good by the better, and the
better by the best. Progression from lower conditions to higher, or at less ta desperate struggle
for something better, is the grandest characterisilc, not only of the present, but of all the by-gone

The law of heredity is the intermediary setween all causes and effects, parents and children, generations and successive generations. We reap what we sow. There is a law of aternal necessity stamped upon all things. Wherefore not only the virtues, but the vices of our ancestors are upon us, and likewise their truths and their errors, for the nineteenth century is the helr of all the ages, Every high thought great truth, and noble deed of all the renowned men and women of the past, are our inheritance to day, without which we could not be the great, growing, wise and prosperous people that we are.

Who does not love and honor the past? Who does not rejoice and glory in the present? Since time began, every battle for truth and liberty has been fought to make us free. All heroes and martyrs who have been burnt at the stake, torn as under our contractors and martyrs who have been burnt at the stake, torn as under our contractors and the stake, torn as under our contractors and the stake. der on torturing racks, made to rot in loathsome der on torturing racks, made to rot in loathsome dungcons, die by poison or the gross, or by whatever vulgar or refined cruelty human thends may have invented, suffered and died for you and me; so, in the progress of religion, those who have sweat, as it were, great drops of blood to move humanity upward and onward, stood in the move humanity upward and onward, stood in the front ranks of the grand army of improvement, boldly declaring and practicing truth in dedance of infuriated Scribes, Pharisees, and hypocrites, and were put to death by the flery furnace, by the poisonous henfock, or by worm-wood and gall, crowns of thorns and the cross, and they have suffered and died for you and me.

The Church of Christ, which is not of creeds, Binles forms commonly down of fasts but civit.

ples, forms, ceremonies, days or fasts, but rightcousness, peace and joy, numbers its martyrs by thousands and by million. Christon and Buddha, Confucius and Socrates, Jesus and the Apostles, together with thousands upon thousands of prim-litive christians, and the pure, wise, and good who have lived since, were all noble martyrs for Christ's Church

Christ's Church is the church of humanity, em-Christ's Church is the church of humanity, em-bracing an innumerable company of free thinkers, progressionists, inventors, discoverers, poets, phi-losophers, scientists, even many "publicans and signers," together with the brave, pure, and hon-est-hearted of all ages, both antecedent and sub-sequent to the time of Jesus. True, there have been many simple minded in Christ's Caurch, for the less a man knows the more he believes, and babes there must be. But no bigot, or knave, or i liberalist was ever within its folds, and never, indeed can be. indeed can be.

The more a man doubts, reasons, and investigates, the more worthy and acceptable is he in the assembly of the angels. "For doubt is the key of knowledge, therefore he that never doubts, never investigates, and he that never investigates,

never knows, but lives in perpetual ignorance."
Wherefore, brethren of the christian church, so-called, I say unto you, he that will not doubt, think, reason, and investigate is a fool and bigot, and can only be saved by the pangs and groans of a long damnation; but the free thinking, the liberallet, especially the bold, therac, Christ-like Spiritualist shall have an abundant entrance into

Christ's Church is the "College of the Soul," whose foundations are deeply laid in the constitution of the soul of Delty and the scol of man, and whose laws are the laws of life, whose fruits are righteousness and peace, and whose chief end is to teach all men how to be wise, good, great, and useful.

Hear the conclusion of the whole matter: Spirit-communion is the Church of Christ, the temple of wisdom, the shrins of reason, the abode of love, the law of life, the river of peace, and the home of the soul. The man that rises into this church duplicates into his sublime experience uncontrolable ecstasy of the renowned Kepler. when he announced his discovery of the harmonic law of the plantary system. He said, "Nothing holds me; I will indulge my sacred fury; if you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book written, to be read either now or by posterity."

### Seance with Spirits.

[Kansas City (Mo.) Times.] Mr. Henry Stade, the eminent spiritualist, has been dolog wouderful things at the St. James dur-ing the past week. There has been a constant flow o' visitors desirous of consulting him with refero' visitors desirous of consulting him with reference to every conceivable variety of temporal matters, and the results of the scances in many instances have been marvelous in the extreme, and all have been produced in full, clear light of day or gas. Mrs. Peck, the wife of the railway magnate, had a sitting of perhaps two hours' duration and experienced a number of startling manifestations. She distinctly heard voices about her in the room—voices of friends who had passed away, from earth, and, although she could see no forms, was convinced of the presence of some arrange for from earth, and, although she could see no forms, was convinced of the presence of some strange influences having many of the attributes of human beings. She felt one spirit take her hand and stroke and pat it gently; the spirit's touch was not cold and clammy and dead, but soft and warm, as if full of healthy life. Mrk. Peck in narrating the details of the scances, reiterated, again and again that again that

but had simply visited Mr. Slade fr m a Curlosity to test his powers.

During the latter part of the week, a number of communications have been received from the deceased friends of Hansas City people, and many of these communications have been so real and lifethese communications have been so real and lifelike that the visitors have insisted upon taking the
slates home with them. The communication from
the spirit of Gen. George C. Bingham, which was
given at the seance on Monday night and published
in the Times Tuesday, has occasioned wide-spread
remark. It is admitted that the wording of the
communication sounded very much like the late
artist's style of expression, and one of the gentlemen present at the seance claims that the writing
on the slate was a fac-simile of Gen. Bingham's
chirography. Mr. Blade was
UNACQUAINTED WITH BINGHAM
—in fact, when he first read the message he called
the signature, Geo. Y. C. Bingham, and it was one
of the members of the circle who cofrected the
mistake which Blade made in hasty reading.

During the past three or four days, several com-

mistake which Slade made in hasty reading.

During the past three or four days, several communications have been received from the late Dr. A. B. Taylor, a physician well known in this city. One of these messages came during a scance yesterday and was as follows:

My dear friends—Let me say a word of comfort to those that fear death: This terrible fear that, act devils and demons around the death bed shall give place to a loving trust in God. Yes, the day will come when, in real harmonious strains from human lips, shall be chanted the song of God, of love, justice, truth and wisdom. As man learns

God's perfection and goodness there will grow in him a new trust and confidence in God. The fact is the churches are only resting on one another's merit—they do not try to comfort the mourner or the degraded, but turn from them. God never forsakes his children; Christ never turned from the poor and the outcast, but gave them comfort. . I

m Dr. A. B. Taylor.
My. Slade's health has not been good since his coming to Kansas City; he is an extremely nerrous man, and his work is of such a dature as to exhaust him easily. He will remain here until Tues-day and will then go to Moberly where he will re-main two days, and thouse to St. Louis.

### Explanatory.

Ms. Epiron:—In reading the count of the Michigan State Convention at Battle Creek, as you published it taken from another paper, I see an error; it is in regard to the report of the Committee on Mediums. I was one of that committee, and in our countil was all agreed that to test medium. tee on Mediums. I was one of that committee, and in our council, we all agreed that to test mediums there in that manner, it could not be done, and I told the committee that all we could do was to take their respective names and claims to the different phases of their mediumship, and their place of residence, and that was reported, asying that we did not, and could not endorse them in any way only on their own claims. I am no healer as reported, being only an inspirational speaker. True, I have had other phases, but not for the public.

Now, in regard to testing mediums, I believe every one must test them for himself. I would trust no one to test another for me; let each med-ium stand or fall on his or her own merit.

ium stand or fall on his or her own merit.

Bplettuatism is on the increase in this place; although we do not have public lectures in a hall, we meet each Sunday for conference in different parts of the city, and also hold scances. My Knowls is doing a good business as a test and healing medium. Mrs. Kromer is also a private test medium. Mrs. Sayles is doing well as a healer. Mrs. Dr. Marvin, Magnetic and Homeopathic physician, is having all she can do. All are working in harmony with the views of the unseen intelligences, and teaching the people to obey the laws of life and keep well.

We had a test of clairvoyance by Mrs. Kromer at my house a few days since. Mr. Malory, mail agent, was present (his family live in Nashville); she turned to him saying. "Mr. Malory, your wife is sick," telling just what was the matter. Then she sald, "Join hands and we will cure her," If was done, and on going home the next day he

was done, and on going home the next day he found her statement true, as we marked the time when this medium said she was better and gone to sleep. The wife said she saw her husband, and also Mrs. Kromer, although fifty miles away. Truly we are living in a wonderful age. Let the power come down.

Mrs. Saran Graves. Grand Rapids, Mich.

### Notes and Extracts.

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance

One sees the disagreeable half, and the night side of everything, while another sees the sunny It sin lasts forever, there will be an everlasting

punishment of sin, for sin bears its own punish-Spiritualism embodies within itself the es-

scullals necessary to constitute a principle of goodness, morally or religion. Spiritual religion is a religion of facts and

principles, and must be enduring, for facts never lose their potency—nor principles their power. The christian world has been for centuries manufacturing religious doctrines, with little re-

gard whether these doctrines embody all that is Some persons are apt to think that Spirituallats are very extraordinary people for not liking to retain "eternal punishment" in their repertory

at all bazards. Good spirits are attracted to those who are seeking after spiritual wisdom and purification, and just in proportion to their aspirations will be their inspiration.

By ourselves the evil is done, by ourself one suffers; by ourself evil is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—Buddha.

The mind of man will circumnavigate the globe before a telescaph operator can get his instru-ment ready; and as for the secum engine, why, before steam can be generated, the mind of man has made a half dozen journeys around the world.

For nearly two thousand years the teachings of Jesus bave only been imperfectly understood, and through much persecution and suffering, the christian religion of to-day is but a shadow of the real truths that were uttered by the spiritually gifted Nazarene. Men build churches Babel high, and upon their

spires, towering to the misty zenith poise the symbol of the christian's cross, as if to get it as far away from the walks of life as possible, and hide it so completely from the level gaze of life's visions and incidents, that its very existence might be forgotten.

As to everlasting punishment of the individual, we are glad to ball its coming funeral, if only on we are giad to hall its coming funeral, if only on account of the misery and madness it has brought upon the sensitive and the weak, as well as be-cause of the blasphemy and unbellef, the absurd-ities, the inconsistencies, and above all the callousness of heart it has brought upon the strong.

While scientists have been searching amid the debris of buried cities and kingdoms for proof as to the birth of the world upon which they live, they seldom, if ever, allow their thoughts to wander into the recesses of their own organism, and see if, by searching, they can find the possibilities of their own souls, or the power by which the thachinery of the brain is put in and kept in opera-

In Spiritualism we have a combination of the intellectual with the emotional, and they can legitimately travel side by side. The one becomes a companion of the other, for each affords to the other opportunities for levestigation, and they furnish each other subjects and problems for discussion and analyzation. One would not be were it not for the other. The world knew little of her possibilities before Spiritualism was revealed.

The Vews claim their sacred writings, the Bible; the Brahmins and Buddhists theirs; the Mahomedans their Koran, and the same of some other nations. But we have no sacred Bible, delivered to the ancestors of most of us. Hence we are under no obligations to the gods of other nations to believe in them, nor to bow down to and worship them. We are free as Spiritualists to go to the fountain of all truth and there seek wisdom

to the fountain of all truth and there seek wisdom. The people desire spiritual food—they have been fed upon stones; they have asked for fish and have been given serpents; they have manifested a desire for peace, but their leaders have openly declared war; they have asked for evidence and it has been denied them; and for reasons which are apparent to even a casual observer, many have burst the chains which bound them, and have accepted the spiritual philosophy as the only theory which could supply the demands.

A great deal of the evil in the world to-day comes from ignorance. A great many of the mistakes that are made in social life are the result of Ignothat are made in social life are the result of ignorance. Therefore knowledge is the true savior of the world, and in whatever form knowledge may come, and through whatever form it may express itself, knowledge is a divine savior; and knowledge is the only power whereby the world is being impelled onward from a condition of chaos and savageism to a condition which approximates in some cases to the angelic.

A belief in Spiritualism does not give any person a free pass to all the spheres of light and beauty. After leaving the physical body, a person cannot help dying, as the term is understood among men, no more than the child can help being born. We come and go, but associated with this coming and going, are duties and responsibilities which belong to the individual as a personality. If we came by chance and passed out sonality If we came by chance and passed out by accident, there might be ground for question-ing the possibility of a future existence or a pre-vious existence of the spirit in essence, but ma-ture takes away all chance problems and leaves man standing, like the forest oak, alone, with God and his angel friends.

# LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WEARE ALSO PREPARED TO PURNISH MISCELLAN FARRALSO PREPARED TO FURNISH MISCELLANous books norte, our list, at regular rates, and, on recept of the mensy, will send them by mail or express, as may
be desired. If sent by mail, ose-fifth more than the regular
out of the book will be required to pripay postage. The patronage of our friends is solicited. In making remittances for
books, but postal orders when practicable. If postal orders can
not be had, register your letters.

If Orders for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$200, or, if of less value, then by
one-fourth the cost. No attention will be paid to any
order, unless these terms are somplied with.

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

with prompt attention. aper. 1.00 09
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 05
40 0 An Hour with the Angela. Cloth, 20c, post, 4c, Paper Age of Reason and Examination of the Prophecies. 25 08 Artificial Somnambulism, by Dr. Falmestock. 100110 Answers to Questions, Practical and Spiritual, by A. J. Davia.

Allegories of Life, by Mrs. J. S. Adams.......

Biographical Sketches, No. 1. 25 00 Branches or Palm, by Mrs. J. S. Adams. 175 (6) Common Sense Theology, or Naked Truths in Rough Bhod Rhyme, by D. Howland Hamilton..... 1.50 (8

Shod Rhyme, by D. Howland Hamilton. 1.50 (8)
Cora Tappan's Lecture on Sp. Armoban. 1.51 (2)
Common Sense Thropag. 11. H. Hamilton. 1.11 (2)
Common Sense Thropag. 11. H. Hamilton. 1.11 (2)
Critical History of the Dectrine of a Future Life in al.
Ages and Nathua. Win. It. Alger. 1.50 (2)
Complete Works of A. J. Davis. 2.00 (1)
Complete Works of A. J. Davis. 2.00 (1)
Childhood of the World. Pr. Chieft, Paper. 2.00 (1)
Christ the Corner-stone of Spiritualism—J. M. Pechics
Chapters from the Bible of the Ages, compiled by
G'es B. Stebbias. 1.20 (1)
Complete Works of Thomas Paine. 3 volumes. 1.20 (2)
Complete Works of Thomas Paine. 3 volumes. 1.20 (2)
Criticism on the Apostle Paul, in December of Woman's

Civil and Religious Persecution in the State of New York, by T. R. Hands 10 00 Criticism on the Apostle Paul, in Decense of Woman's Hightspetc, by M. B. Craven.

Conjugal Sins against the Laws of Life and Health, by A. R. Gardner, A. M., M.D.

Common Sense Thoughts on the Bible—Wm. Denton Cosmology, by G. W. Itansey.

Common Sense Thoughts on the Bible—Wm. Denton Cosmology, by G. W. Itansey.

Common Sense Thoughts on the Bible—Wm. Denton Common Sense Thoughts on the Bible—Wm. Denton Common Sense Thoughts of the Bible—Wm. Denton Common Sense Thoughts of the Bible—Wm. Denton Common Sense Thoughts of Halle — M. S. Constitution of the President of Christianity and Materialism, by B. F. Underwood.

Constitution of the United States.

Carreer of Beligious Ideas—Hadson Tuttle, Paper.

Condition of Spiritualism—Hon. J. M. Peebles.

20 00

Darwinism vs. Spiritualism-Hon. J. M. Peebles...... Matter do it All? Sargent's Reply to Tyndall, de, Surgess and Underwood, Cloth 1.00 Ob. Paper

20 00

Dakkalam.
Defence of Spiritualiam—Wallace
Dictionary. Webster's Unabridged (by express).

Dyspepsia, its Treatment, etc.
Descent of Man, by Barwin.
Davenport Brothers,—their Hemarkable and Interesting Ristory.

Diegesta, by Rev. Robert Taylor, written by him while imprisped for bagahany. This work is an account of the origin, evid-nee, and early history of Christianity.

tianity
Devil's Pulpit, by Rev. Robert Taylor, with a sketch of
the Author. Life. 

Edwin Drood, Cloth.

Experiences of Judge Edwonds in Spirit-life, given through Mrs. (Tappan) hichmond.

Epitome of Spiritualism and Spirit Magnetian, their Verty, Fracticability, Conditions and Lawa. Paper 50.05. Cloth.

Esting for Strength.

Ethics of Spiritualism, by Hudson Tuttle, ... Paper. Cloth. 25 00

Cloth, bay on Man—Pope, Cloth git 1.00 00, Board, School Edition 

Creen,
Tu-Sang, or. The Discovery of America, by Chinese Buddhist Priests in the 5th Century.
Flashes of Light from the Spirit Land, through the mediumship of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World, by Rob't Dale Owen.
Tree Thoughts Concerning Heligion, or Nature va.
Theology, by A. J. Davis. Relarged Edition. Cloth 75 08. Paper.
Fountain, A. J. Davis.
Foundain, A. J. Davis.
Forums Life, Mrs. Sweet.

Four Essays Concerning Spiritism-Dr. H. Tiedeman 30 08

Glinipea of the Supernatural 200 00
Genesis and Ethica of Conjugal Love, A. J. Davis
Prin, 15 00, Paper. 100 00
Genesis and Ethica of Conjugal Love, A. J. Davis
Prin, 15 00, Paper. 100 00
Geod Sease, By Haron P'Hotbach. 100 00
Genesis Harmonia, A. J. Davis, 5 vols, viz.; Vol. I,
The Physician; Vol. 2, The Teacher; Vol. 3, The SecriVol. 4, The Heformer; Vol. 5, The Thinker, Each. 1.50 30
Geod idea in History, by Hudson Tuttle, 120 00
Ged idea in History, by Hudson Tuttle, 120 00
Ged the Pather and Man the Image of God, by Maria
M. King. 25 00
Gelden Melodies, paper. 25 00
Home Talks by J. H. Noves. 1.25 08

Home Talks, by J. H. Noyes. 1.25 Of
Home Talks, by J. H. Noyes. 1.25 Of
Herothes of Free Thought, by Sara A. Underwood. 1.75 Os
Hafed, Prince of Persis, His Experience in Earth-life
and Spirit-life. Himstrated. 1.75 Os
Herophant; or, Giesnings from the Fast—G.C.Stewart 1.50 Os
Harbinger of Health, by A. J. Davis. 1.50 Os
Harmonial Man; or, Thoughts for the Age, A. J. Davis
Cloth. 1.50 Os
History and Philosophy of Evil—A. J. Davis Pa. 50 Os.
Cloth. 1.50 Os Gallesian Cook. 1.50 Os.
Cloth. 1.50 Os. 1.75 Os.

Jehovah Unveiled; or, The Character of the Jewish Delty Delinested Joan of Arc. a Biography translated from the French, by Barah M. Grinkes.

Life of Thomas Paine, with critical and explanatory observations of his writings, by George Vale.

Life of Jesus, by Reman.

Leves and the Master Passide, by Dr. P. B. Kandolph.

Living Present-Jesef Past-H. C. Wright, pa. 20 04, cl.

Lessons for Children About Themselves. A. E. Newton. Cipth.

Life of Win. Denton, by J. H. Powell.

Lyceum Stage. For Lyceums and Exhibitions. Rates.

Mone's Universal Assistant and Complete Mechanic, 250 00 
 Mutual Criticism.
 25 01

 Manomin, by Myron Colomy.
 1,00 00

 My wearing trib.
 25 00

 May wearing trib.
 25 00

 Masses and the Jeraclites—M. Munson.
 1,00 00

 Marry release of All and William Startes.
 200 14

 Magic Staff—A. J. Davis
 25 12

 Medicine—From the French of Allan Kardes.
 1,50 03

 Masselline Cross and Ascient Sex Worship.
 50 04

 Messelline Cross and Ascient Sex Worship.
 50 04
 Mutual Criticism.

Hardinge 150 35
Morning Lectures, (3) Discourses) by A. J. Davis, 150 10
Mediums and Mediumship, by T. R. Hazard, 10 02
Mental Cure 150 10 Nora Ray, the Child-Medium

New Gospel of Health, A. Stone, M. D; Clo. 2.50 15, pa. 125 12

Naity, a Spirit, by A. Putnam, Cloth 1.00 00, Paper,

Nature's Laws in Human Life, an Exposition of Spirit
salism. mailing 1.50 to Research 1.50 to Revenue of Review Physics 1.50 to Rev Physics 1.50 to Revenue 1.5 Orthodoxy False, since Spiritaneous as Doubon Orders of Magnetics by Darwin.
Origin of Chilizath are are Primitive Condition of Man,

by Sir J. Lubback One Heligion Many Creeds Philosophic Ideas, or, The Spiritual Aspect Nature
Presents to J. Wilmhurst.

25 00
Preychography, by M. A. (Ovon).

1.25 10
Pre Natal Culture, by A. E. Newton.

25 01

Pre Natal Culture, by A. E. Newen. 25 01
Privenological Chalt—(Well's Bescriptive). 25 04
Privenological Chalt—(Well's Bescriptive). 25 04
Pribscophy of Special Providences, by A. J. Davis. 20 03
Philosophical Dictionary of Voltaire. Fifth American Edition, Six extravo pages, two steel plates. Largest and most correct whithen in the English language. Contains more matter than the London Edition which sells for fifth. 20 03
Paulus of Dic, by J. S. Admin. Paper 35 04, Board 110 08. Coolin. 25 04
Persons and Events, by A. J. Davis. 120 08
Principles of Nature, by Mrs. M. M. Eing. 120 08
Principles of Nature, by Mrs. M. M. Eing. 120 09
Principles of Nature, by Mrs. M. M. Eing. 120 08
Principles of Nature, by Mrs. M. M. Eing. 120 09
Philosophy of Creation, by Thomas Palue, through Horses Wood, medicain. Cont. 60 06. Faper. 120 09
Parturition without Pain. M. L. Heibrook, M. D. 100 09
Perstation, his Origin and Antiquity, Hudson Tuttle 150
Pringressive Songester, 26 04. Gill. 100
Philosophy of repiritual Internurse. A. J. Davis. Cont. 120 09
Progressive Songester, 26 04. Gill. 100
Proportioning Hand diseas. Havelande to sell. 100
Presidentic Man. 150 Dec. 150 06. Gill 120
Procensification of Colleges 150 06. Gill 120
Poemsfrom the Life Beyond and Within, By Gilles B. Stebblins. Plain 150 pea, 100. Gill 120
Poemsfrom the Life Beyond and Within, By Gilles B. Stebblins. Plain 150 pea, 100. Gill 120
Procensification of Colleges 150 pea, 100. Gill 120
Procensification of Colleges 150 pea, 100. Gill 120
Poemsfrom the Life Beyond and Within, By Gilles B. Stebblins. Plain 150 pea, 100. Gill 120
Procensification of Colleges 150 pea, 100. Gill 120
Procensification of Colleges 150 peas, 100. Gill 120
Procensification of Colleges 150 peas, 100. Gill 120
Proc

Poems in Jessee Butter. Plain 1.5 Cos. Gill.

Poemafrom the Life Beyond and Within. By Giles B.
Stebbins. Plain \$1.50; pos. 10c. Gill.

Principles of Light and Color, by E. D. Babbitt
Practical Instruction in Animal Magnetism, oy J. P.
F. Detucez, translated by T. C. Hartsborn.

Parker Memorial Hall Jectures, by J. M. Peebles.

M. D.

Report on the H. alth of Liddren in the Control Com-

Parker Memorial Hall postures, by
M. D.

Report on the H. alth of Indiden in the Oneida Community, by T. R. Noyes, M. D.

Roise and Advice for Cirves. J. Young
Religion of Spiritualism, by E. Crowell.

Regists of Man. Thomas Pale
Redigion and Democracy. Prof. Brittan
Redical Discourses, by Denton.

Review of Clarke for Engagen.—Lizzie Doten.

Radical Rhymes.—Wit. Denton.

Radical Rhymes.—Wit. Denton.

Review of Clarke Sa Engagen - Lights From Radical Rhymes - Win. Benkin.
Real Life in Spirit Land, by Mrs. Maria M. King.
Spirit Invocations, or Fravers and Praise. Compiled by Allen Putraus.
Sakya Buddha, his Life and Teachings, price.
Balvation from Sts. by J. H. Noyes.
Spiritations, internal and inventor—J. M. Peebics.

Sparituations, tellinary and paragraphs—J. M. Peebins.
Soal Affinity—A. H. Chibi
Satan, Biography of—is craice:
Sermon from Stakespeare's Text—Benton.
Sabbath Question—A. E. Giles.
Sunday Not the Sabbath.
Sexual Physiology—R. T. Truli, M. D.
Strange Visitors, dictales through a clairwoyant —
Spiritual Harp, 2/9 11. Abridged Edition.
Soul of Things, by Elizabeth and William seminary
Spiritual Philosophy vs. Diabolism—Mrs. King.
Seven Hour Sysbem of Grammas—Prof. D. F. Howe.
Cloth, 1,99 08, paper.
Science of Evil—Joel Mays).
Syntagona.

Science of Evil—Joel Meys).

Spitagma.

System of Nature, or Law of the Moral and Physical

World—Radin D'Holtach.

World—Radin D'Holtach.

World—Radin D'Holtach.

World—Radin D'Holtach.

World—Radin D'Holtach.

World—Radin D'Holtach.

Solid—Spital Stories from Authentic Sources.

Self-Instructor in Phrenology—Paper, 30 04; cloth.

Solid and Law of the Robel.

Spital Spi

Soil and Heefs or, The Spiritual Science of Health and Decay. W. P. Prans. 100 oc. 5 piritual Manifestations, by Rev. Chas. Beecher. 1.50 oc. 5 piritual Manifestations, by Rev. Chas. Beecher. 1.50 oc. 5 piritual Manifestations, by Rev. Chas. Beecher. 1.50 oc. 5 piritual Manifestations, by Rev. Chas. Beecher. 1.50 oc. 5 piritual Manifestations of the Spiritual Decay of the Decay of All Things by L. M. Arnold. 1.50 oc. 1 piritual Manifestations of the Modern Betheads, by Dr. J. R. Newton. 1.50 oc. 1 piritual Manifestations of the Modern Betheads, by Br. J. R. Newton. 1.50 oc. 1 piritual Manifestations of the Modern Betheads oc. 1 piritual Manifestation of the Modern Manifestation of

Watseka Wonder, Paper, 80 06; Cloth 15; Worlds within Worlds-Wonderful Discoveries in Astronomy-W. B. Fahnestock, 50 00 Cloth, 1.25; What Was He? By W. Denton. Paper, 1.00 10. Cloth, 1.25; Wisting, A. B. Biography of ...
Who have Christians ? Denton.
What is Right—Denton.
Why I Was Ecommunicated from the Presbyterian
Church—Piot, H. Barnard.
Why I am a Spiritualist.
Witch Poison—J. M. Feebles.

"THE GENESIS AND ETHICS CONJUGAL LOVE."

. By A adrew Jackson Davis, Price, in paper, 50 cents; in cloth, '5 cents; postage free. . "Her sale, wholesale and retail, by the Hulleto-Pullo-OFBICAL PUBLISHING HOUSE, Chicago.

Modern Spiritualism, REPLY BY

REV. A. A. WHEELOCK, UTICA, N. Y.,

To a sermon on Modern Spiritualism, presched Sunday even-ing, October 20th, 1878, by Rev. C. H. GARDER, Rector of Trinity (Episcopal) Church, Utics, N. Y.

In this pamphlet of 28 Sp., the objections against Spiritual-ism and the denunclations hurled against its believers are met and answered. The Rector, is defeated, rected and all his strong points captured and the latteries are turned upon himself. It should be generally circulated as a unissionary tract. Single copies, in centa; 20 copies, \$1,00. For sale, whole-sale and retail, by the Religio-Philosophical Publishing House, Chicago.

CHICAGO & NORTH-WESTERN RAILWAY

Oldest, Best Constructed, Best Equipped,

RAILWAY OF THE GREAT WEST.

It is to-day, and will long remain the Leading Railway of the West and North-West.

2,380 MILES OF ROAD "Chicago, St. Paul & Minneapolis Line."

"Chicago, Slour City & Yankton Line."

"Chicago, Clinton, Dubuque & La Crosse Line.

"Chicago, Clinton, Pubuque & La Crosse Line."

"Chicago, La Crosse, Winnea & Minneapolis Line."

"Chicago, St. Paul & Minneapolis Line."

"Chicago, Milwaukee & Lake Superior Line."

"Chicago, Green Bay & Marquette Line."



Map of the Chicago and Northwestern Italiway.

It is the only Road the West running the celebrated Pullman Hotel Cars between Chicago and Council Riuffs. It is the only Road running the Pullman Palace Steeping Cars either way between Chicago and St. Pani, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwaukee.

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

Remember, you sak for your Tickets via the Chicago & North-Western Rallway, and take news other.

MANYIN HUGHITT.

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

37-18-39-17

RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office—62 Clark street, Sherman House, and af depota COUNCIL BLUFFS AND OMAHA LINE.

Leave. 10:20 a in Facilite Express. 10:20 a m Sloux City and Yankton Express. 9:15 p m; Omaha and Night Express. 10:30 a m Dubuque Express, via Canton. 9:15 p m; Omaha and Parkin, Express. 10:30 a m Dubuque Express, via Canton. 9:15 p m; Sterling Express.	*8:40p m (7:00 a m (4:30 a m *3:04 p m (7:00 a m
Pulman Hotel Cars are pun through, between to Omaha, on the train leaving Chicago at 10:30 a. m. road runs these celebrated cars west of Chicago. FREEPONT LINE.	hicago and No other
7:30 a m Maywood Passenger 7:30 a m Maywood Passenger 8:15 a m Freeport, Rockford & Dubuque. 10:15 p m Freeport, Rockford & Dubuque. 10:30 m Elmbarsi Passenger. 4:30 p m Lake Geneva Express. 5:15 p m S. Charles and Hgto Passenger.	*7:45 a m *7:15 a m *8:10 p m *6:30 a m *1:45 p m *10:45 a m *10:45 a m *6:45 a m
6:15 p m* Junction Passenger	7:00 p m

Note —On the Galena Division a Sunday passager train will leave Rigin at 7:50 a.m., arriving in Chicago at 10:15 a.m., Returning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION. Depot corner Canal and Kinzle streets.

ı	5:00 p m Mil gankee Sapress 10:20 a m	١.
ı.	1:00 p m 1 Winnetka Passenger (dally)	
ı	7:10 p mil Milwaukee Night Express (daily)	
٠	MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT	•
ľ	11:30 a m   Lake Forest Passenger 1:30 p m	ú
ı	4:10 p m Kenosha Passenger *1:00 a m	i
ı	5:00 p m Winnetka Passenger 7:15 p m	i
ı	5:30 p m. Wankegan Passenger *8:25 a m	ı
ı	4:10 p m Kenoshs Passenger 9:00 a m 5:00 p m Winnetka Passenger 7:15 p m 5:00 p m Waukegan Passenger 9:25 p m 4:15 p m Lake Forest Passenger 7:15 a m	1
ı	11 200 h in designation have hamonides	ı
ı	WISCONSIN DIVISION.	
ı	Depot corner Canal and Kinsle streets,	
ı	1:30 a m* (Green Bay Express *6:30 p m 10:00 a m* (St. Pau) and Minneapolis Express *1:00 p m 1:30 p m* (Woodstock Passenger * *2:32 a m	ı
÷	10:00 a m St. Paul and Minneapolis Express 4:00 p m	
ľ	\$130 p m Woodstock Passenger *9:55 & m	
ı	4:45 p m Fond du Lac Passenger 10:45 a m	1
ı	2:00 b m. Description Lassender	
ı	6.50 p m That Tington I werenger	
	10.00 a mill a Crossa Frances	
	9:00 n mil LaCrissa Kypross	
	1:65 p m Fond du Lac Fassenger 10:55 a m 5:60 p m Desplaines Fassenger 7:30 a m 6:30 p m Barrington Fassenger 7:30 a m 6:30 p m 8t. Paul and Minneapolis Kapress 7:30 a m 10:00 a m LaCrosse Kapress 10:00 a m 10:00 a m Winneapolis Kapress 11:30 a m 10:00 a m	
ŀ	\$ 00 p m t Winons and New Ulm 17:00 a m	
	9:00 p m; Winona and New Uim	ı
п	The state of the s	

\*Except Sunday. \*Except Saturday. 1Daily. (Except CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.	Arrive.
10:00 a m t Davenport and Peorla Express	14:45 p m
12:37 p m   Council Bluffs Fast Express   Kansas City, Leavenworth and Atchieu	†3:40 p m
12:30 p to t Fast Example	73:40 pm
5:00 p m   Peru Accommodation	+10:20 a m
10:00pm tt Council Bluffs Night Express	16: 20 a m
0:00 pm †† Karsas City, Leavenworth and Atchison	16:30 a m
BLUE ISLAND ACCOMMODATION	
5:55 a m+jAccommodation	t 6:60 a m
5:40 a m + Accommodation	† 7:45 a m
12:20 p m.+ Accommodation	# \$110-47N
4:15 p m+ Accommodation	1 A:30 at 10
6:15 p ti.+ Accommodation	+ 14:40 p m
7:10 p m+ Accommodation	1/6 (N) p m
11:80 p ma Accommodation	(11 (00 p m

Daily, †Daily Except Sundays, ††Daily Except Saturdays, †Daily Except Mondays, a Thursdays and Saturdays 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 offices at 89 Clark St., Grand Pacific Hotel, and Falmer House.

Zeave.

Zeave.

Vis Jacksonville, Ill., and Louisians.

Mo.

1900 a m. Secremeted St. Louis and Southern Ex-

J. C. McMullin General Manager.
JAMES CHARLTON, General Passenger Agent. EXPLANATIONS OF REFERENCES.— Daily except Sundays.

'Except Saturdays. IDaily. Except Mondays. Except
Saturdays and Sundays. "Except Sundays and Mondays.

Gaundays only. Frundays and Saturdays only. offsturdays

Newspapers and Magazines For Sale at the Office of this Paper.

Banner of Light, Boston. 6 CENTS.
Olive Branch, Utles, N. Y. 10
The Spiritualistand Journal of The Spiritualistand Journal
Psychological Science, London,
The Shaker Manifesto, Shakers, R. Y.
Medium and Day Break, London, Eng.
Theosophist, Bombsy, India.

# RATES OF ADVERTISING.

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

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch. Terms of payment, strictly, cash in advance.

Advertisements must be handed in as early as Honday noon, for insertion in next issue, earlies when possible.



This powder makes "Gilt-Fidge" Butter the year round. Comman, on e and the Science of themistry applied to Butter-making. July, Again't and Winter Butter made equal to the best dane troduct. Increases product 6 per cent. Improved quality at least 20 per cate Reduces labor of churning tree-half. Prevents Butter beginning rancid. Improves market value 3 to 5 cents a pound. Cuaranteed free from all injuries Ingredient. Gives a nice Golden Color the year round. El cent. worth will projute \$3.00 in increase of project and market value. Can jou make a better Juvestment! Benate of initiations. Genuino sold only in boxes with trade mark of dairy-maid, together with words "Gill-Elog." BOTTER MAKER" printed on each package. Pondersola by Grovers and General Store-Levers. Ask your dealer for our look "Hints to Busice-Makers," or could stamp to us for ht. Small size, it has at 25 cents; Large size, 24 has,

Attires. BUTTER IMPROVEMENT CO., Prop'rs. ........ Hater Maler " Reprised.)

MARCHAL & SMITH, NEW UNIVERSITY PIANO.



FROM FACTORY

TO PURCHASER

COMET AND SWEETSESS THAN AN

LECANT LARGE POSEWOOD PIANO.

THIS WONDERFUL PIANO

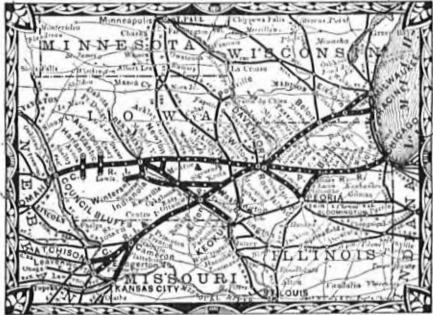
TRIUMPHANT THE WORLD OVER.

THE ONLY HOUSE IN AMERICA

BY WITH A PULLSTEIL POWERFUL AND SWEET TOSK PLANTFOR \$106. A MOURENT'S CONSIDERATON

MARCHAL & SMITH, No. 8 West Eleventh St., New York, N. Y.





CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!

IS THE GREAT CONNECTING LINK

Between the East the West is the main line runs from Cheage to Council Bluffs, passing through John Cheage to Council Bluffs, the Coun

PULLMAN PALACE CARS are run through to PEOBIA. DES MOINES.
COUNCIL BLUFFS, KANSAS CITY, ATCHISON, and LEAVENWORTH.
Tickets via this Line, known as the "Great Book Island Route," are sold by
all Ticket Agents in the United States and Canada.
For information not obtainable at your home ticket office, address,
A. IKIMBALL.
Gen'l Superintendent.

Gen'l Superintendent.

Gen'l Superintendent.

Dr. KEAN, 173 South Clark St., Chicago, may be consulted, per-of charge, on all chronic or newvous diseases. [Dr. J. Khan is the only physician in the city who warrants cures or no pay. Einest illustrated book extant; 256 pages, beautifully bound; prescriptions for all diseases. Price 81, postpaid. 71 5 29 7

THEINFLUENCE

CHRISTIANITY ON CIVILIZATION BY B. F UNDERWOOD.

for this pamphlet of about one hundred pages the author has embodied, a large number of facis totained from a long ex-tainaive and severy course of study; and as all his, authorities say fairly and honestly quoted, the work is of great value or, this accountations. His conclusions are carefully drawn and instactible, his many points.

Price, 25 cents; postage free.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE SPIRITS OF .

IRVING, WILLIS,
BRONTE, BICHTER,
THACKERAY, BYRON,
HUMBOLDT, WESLET,
HAWTHORNE, BROWNING,

AND OTHERS Now Dwelling in the Spirit-World.

These wonderful acticles were dictated through a clairvoy-ant, while in a trance state, and are of the most intensity in-teresting nature.

These of this extraordinary work is constant and steady.

Price, \$1.50; postage 10c.

"For sale, wholessle and retail, by the Haristo-Putto-soruical Publishing Hours, Chicago." \* For sale, wholesale and retail, by the Renguro-Paulo-sornical Punitsuine House, Chicago.

Continued from First Page. soning," says Chamber's Encyclopedia, "ar-rived at the result that there is but one substance, infinite, self-existent, eternal, necessary, simple and indivisible, of which all else are but the modes. This substance is the self-existent God." The same work adds: "To call Spinoza an atheist is ridicul-ous"...."for no human system of philosophy whatever exhibits such an all control-ling and even overwhelming sense of the omnipresent Gcd." J. J. C. omnipresent Gcd." Washington, May 9th, 1880

The Ancient War God-Idea of Moses Critically Reviewed from a Modern Anti-War-God Standpoint.

BY M. B. CRAVEN.

From the earliest times man has been pre disposed to divine worship, and under this devotional impulse naturally conceived a Deity of his own qualities, invested with sup-ernal attributes. Thus, when Moses repre-sents his God to be mutable and subject to human passions, such as wrath and jealousy cursing and swearing, with a propensity for fighting, he merely gives us a picture of human nature with assumed divine prerogatives. His God is theologically said to be omniscient and unchangable, yet repented of his works, and required the barbarous sacri fice of Hia Son to repair a defection caused by lack of foresight. While teason and humanity teaches that such an irrelevant product of human imagination is in conflict with the intellect of a progressive age, orthodox de-nominations still cling to this lame idea of divine omnipotence. It is well known that a personal God, as Creator, outside of nature, can not be scientifically demonstrated in consistency with an Infinite Principle, reaching beyond the adequate conception of mortals, and incomprehensible to finite minds. Hence all ideas of the first great cause ever divulged are merely exconitations of the human brain in accordance with devotional sentiment. Even if Mosaic ethics in connection with op-

position to idolatry, was a moral advance on antecedent or prevailing customs of his day, it must be conceded that the infatuation with which he inaugurated his creed-assuming its divinity to the exclusion of all otherscaused all the intolerance, persecution and religious bloodshed that has cursed the world and stained the pages of ecclesiastical history from the Midianite massacre to that of St Bartholomew's. This enthusiasm, in the form of bigotry, has prevented his God-idea under the title of Jehovah, from passing into oblivion like that of Baal, Osiris, Zeus, Jupiter ollo, etc. The gentiles sincerely believe every national religion to be true and right for those devoted thereto, and as sacred to their respect ive professors as the Mosaic code was to the Israelites. They never made religious opinion a pretext for war, like the Sinal law-giver in arrogantly denouncing all systems but his own, claiming the divine right, of destroying others to obtain their property. The estab lished idea that God selected a manslayer for his medium in giving a revelation for the ben-efit of mankind, and then limiting his favors to only one tribe of his offspring, is preposter-Moses was a fugitive from justice when he claims to have been visited by an appari-tion declaring to be the God Almighty of Ab raham, who required his service in delivering Israel from Egyptian bondage. From the fact that all nations had special names for their respective Delties, such as Bramah, Vishnu, Ormuzd, Mercury, Jove, etc., Moses immediately inquired the name of his guest; and at first received the title "I am that I am," was afterward changed to Jehovah-tran slated Lord. This name he declares was not known to Abraham, Isaac, or Jacob. Ex. 6:3. As no moral reformation succeeded his advent the corollary is irresistible that he was merely a psychic entity in congruity with his hostile proclivity—essentially confirmed by proffered assistance in disposessing the Canaanites by violence and destruction. He thus become an imaginary local and total Deity of the Israeunder the high sou mighty God that had promised the land of

Canaan to Abraham. Those Canaanites under Melchisedec, had the same right to their land as other nationa if they did use symbols in worship of Deity. Their hospitality to Abraham shows that they were a more highly civilized people than the Israelites proved to be under their war God. Abraham never claimed the land, either by promise or right of conquest, but paid for all he got, like an honorable man; and even gave tithes to Melchisedec their priest. According to Josephus he was not settled in his religious opinions when he visited Cansan, and "when a famine arose, he went down to Egypt, to partake of the plenty they enjoyed, and to become an auditor of the priests, to learn what they said concerning—the Gods, designing/to follow them if they had better notions than he," etc. It would be rather burlesque for God to call Abraham from Chaldea to, see a land his descendants were to inherit, and then starve him out of it by a famine when he got him there! It his God was Almighty, and wished to reward him for his fidelity, why not give him Egypt, which was not subject to famines? He was however dismissed from there for duplicity through lack of faith in his assumed God, before becoming indoctrinated in the theosophy of their war-God—in opposition to which good king Josiah fell fighting at the battle of Megiddo. 2 Chron. 35:21-24. But the national war-Gods of those times are not to be identified with the infinite Soul of the Universe that works only by immutable law in modern times.

A personal illustration of the Abrahamic God-idea is given by a quarrel in the Mosalc family at an inn, on their way from Midian to Egypt, when the Lord sought to kill Moses when contending with Zipporah, who called him a bloody husband. Ex. 4:24, 25. But Moses seems to have been such an expert-in self defense that this heavenly assault proved ineffectual. Full details of the encounter are not given, but enough is presented to show that the Lord, by failing in his purpose, vir-tually came off second best, by apparently cap-itulating to Mosaic terms in having Zipporah discharged, and with the boys sent back to her father. After the Lord had given Aaron notice to meet Moses, they appear to have compromised the difficulty and proceeded harmoniously to Egypt. Here they commenced a course of thaumaturgy, or miraculous performance to induce Pharaoh to let Israel go, with which Lames and Lambres compared and with which James and Jambres competed suc-cessfully until they turned all the dust of Egypt into lice, leaving none for the magicians Egypt into lice, leaving none for the magicians to make more of; when they willingly conceded the palm of victory to the Lord, and retired from the field. They doubtless thought it better to let them go, and the Lord with them, lice and all, than to have Egypt overrun with vermin, well knowing that no respectable God would engage in such filthy business. A still more incompatible part of his performance afterward consisted in hardening Pharaoh's heart to prevent him from letting them go, heart to prevent him from letting Pharach's, and then tormenting the Egyptians with plagues because he held on to them!

After a course of plagues too calamitous for Grecian mythology to furnish a parallel, Jeho. vah is said to have led out of Egypt a host of

603,550 "harnessed" men, with an estimated population of between two and three million people; who, after a miraculous passage through the Red Sea, encamped at Elim, where there were seventy palm trees and twelve wells of water, to supply them and their "much cattle." Commentators know these numbers to be fabulous, for it would be as impossible for Dan-son of Jacob-who had but one son, to have descendants mustering 62,700 warriors in the fourth generation of their sojourn in Egypt, as for two or three million people to congregate in the shade of seventy palm trees. Moses refutes their numerical register when he tells them the Lord will not drive out all the Canaanites at once, lest the land become desolate and beasts of the field multiply, but will drive them out "little by little," until the population is increased sufficiently to occupy the land. Ex. 23:20:30. If their numbers agreed with their statistics, there would have been enough to colonize the whole land with as many inhabitants to the square mile as the most densely populated districts of Europe at the present day. As their history proves its own falsity, preceded by a cosmog-ony in which geology and science are ignored, it places the defical assumptions of Moses, and alleged miraculous occurrences in connec-tion with their exodus, march, and conquest of Canaan, on a scale with cotemporary mythology, sactioned by the apostolic teaching of an age when it was not considered sin to "lie for God's glory." Rom. 3:7.

If a criminal should escape from this coun-

try, and afterward return saying he had re-ceived a mission from God to inaugurate a new dispensation, none would believe him but credulous dupes, like those who accept the revelation of Joe Smith. Why then venerate the hostile incongruities of Moses?—who declared the Lord to be "a man of war!" Ex Jesus would not accept his martial title for Delty, but used the term Father, as previ-ously adopted by Hermes Mercurius, surnamed Trismegistus-on account of his wisdom. Though theologically maintained that the victories of those people were accomplished through the direct operation of Jehovah, it is transparent to every unbiased mind that they fought their own battles, like other heathen, and blended their barbarous history with mythology of this kind, to give it religious effect consistent with their devotional states. So intent was Moses on conquest and possession in this world, that he disregarded the world to come, by not uttering a word during the whole course of his religious jurisprudence, indicat-ing that he believed in future life, or immortallty of the soul. Hence his most devoted followers—the Sadducees, disbelieved in spiritual existence. His ideas of the Lord were plainly an auth-opomorphic personification of himself, in sensual accord with the avaricious propensity of his people. By assigning him portions of the spoil obtained through blood and carnage, (Num. 31.) they compare well with the Scandinavians, who worshiped Odin as the god of plunder. Such victories as they obtained were no credit to any God, so far as merit or valor is concerned; and as regards philanthropy, will ever be a standing disgrace to the name of civilization. In comparing their military reputation with Gentile warriors, we find that according to their own figures, it took over a half million of men, with desperate fighting, under Jehovah, to subjugate some petty tribes, mostly unprepared for war, occupying a tract of territory about equal in / 'ze to the state of New Hampshire, while Alexander of Macedon, with only 35,000 under Jupiter Ammon, conquered the world! It will be observed that they took a circuit-

ous route for Canaan to avoid the Philistines,

(Ex. 13:17.) but were soon assatled by Amal-

ekites, with whom they fought a whole day, while Jehovah looked on as an idle spectator, so-indignant at the result, that he swore he would have war with them from generation to generation. Ex. 17:16. When encamped at Sinai, Moses appears to have secreted himself on the mount to chisel the Decalogue, which he asserted to have been done by the finger of God, on stone tablets, so soft, or badly cracked, that they broke on being ejected from his hands. He then violated his most important command—not to kill—in the most outrageous manner, by commanding the Levites to gird on their swords and slay their brothers, gird on their swords and slay their brothers, companions and neighbors, until about three thousand fell. Ex 32:27. For this he claims a human modification on the destructive policy of the Lord, who he says proposed killing them all. Not willing to be left without people to tyranize over. Moses had convinced the Lord of his folly, and brought him to repentance; otherwise he would no doubt have ac quiesced in the diabolical scheme, for so regardless was he of life, both human and brute, that he told them to "save alive nothing that breatheth" in the land of Cansan. Deut. 20: 16. Though the Lord is said to have led them by a pillar of cloud by day, and fire by night, yet Moses was compelled to plead with an Ara-bian to accompany them as a guide on leaving Sinal. Num. 10:31. After leaving there, the Lord halted in his pillar of cloud at Kadesh, to learn if permission would be given to pass through Idumea, but soon turned about, with his course directed for mount Hor, to escape the threatened sword of Edom-prudently acting on the principle that "a good retroat is better than a bad fight." He evinced some discretion in this countermarch, by not getting angry and swearing in his wrath. On entering Capaan he commenced hostilities by blast-ing the walls of Jericho with trumpets and rams horns, then assisting Judah to drive the inhabitants out of the mountain, but unfortunately falled in the valley, where they had chariots of iron. Judg. 1:19. For this defeat the natives afterward termed him a god of the hills. I Kings 20:23.

The Danites with their three score thousand men, not being able to rout the Philistines under Dagon, and get possession of the province assigned them, became so disgusted after fighting until only six hundred armed men re-mained, that they abandoned the ensign of Jehovah and purioined a more efficient fighting god from the house of Micah, a godologist dwelling on mount Ephraim. With this emblem of Deity they migrated to the northern border, and obtained a possession by surprising and slaying the inhabitants of Laist, where they ordained as independent priesthood under Longthan son of Gershom in rivalry with the Jonathan, son of Gershom, in rivalry with that of Shiloh. To assist David conquer the Philistines, the Lord took a position in the mulber-ry trees, and by making an unusual sound, seems to bave so alarmed them that they took to their heels, when David and his men played their artillery so effectually in the rear, that the rout was complete, and the achievement since regarded as one of the most extraordinary strategies of wariare ever performed by the Lord in Canaan. He was then highly ex-tolled by David as a "God mighty in battle," for spoils obtained. In a subsequent engage-ment, when the Lord doss not seem to have been on military duty, David came so near being overcome by a Philistine valiant, that his men swore he should go out no more with them to battle, for fear of being slain. 2 Sam. 21:17. The incredulous amount of gold and silver he accumulated to decorate a house to his war-God—in imitation of the Egyptians, Babylonians and others—was chiefly acquired by pillaging the neighboring nations, through his commander Joab, who was so notoriously wicked, that when he (David) was about to die,

and no longer needed his service to fight the battles of the Lord, he ordered Solomon to put him to death. Solomon displayed his wisdom by letting the Philistines alone, and consequently enjoyed a peaceful reign with his idolatrous wives and concubines-surpassing in salacious congruity like concupiscence offi-cially conferred by the Lord on David. 2 Sam.

Christians are led to wonder how a carnal warrior that 'tortured prisoners under saws, harrows and axes, (2 Sam. 12:31, 1 Chron, 20:3) and blessed those who dashed their little ones against the stones, (Ps. 137:9) could be consistently termed "a man after God's own heart;" without taking the fact into consideration that he was only a man after the semi barbar-ous God idea of his day and people. He would stand in but ordinary favor with the more exalted G. d.idea of this cultured age, in which humanity and civilization have since had the benefit of near three thousand years progress. He was as good as the average men of his period, and possessed some excellent qualities, but was not the heavenly minded saint his sanctimonious psalms indicate. He was morally no better than Saul, who was condemned for saving cattle-though conducting his govern-ment judiciously until distracted by an evil spirit from his war God; while David, who houghed horses on the battle-field like a savage, is eulogized by christians as a type of Christ! His prayer (Ps. 109.) betrays a heart derelict in humanity, while his petitions for the Lord to break sinners' teeth in their mouths. and let them down quick into hell, (Ps. 55:15 and 58:7) shows the nature of a heart inspired with the principles of a war-God, in whose praise he was so eloquent for worldly prosperl-iy. With a record so blood stained that even the Lord would not employ him as an architect, he spent his dying aroments in giving orders for more executions, discarding future life, by saying: "For in death there is no remem-brance of thee." Pg. 6.5.

The war spirit instilled into those Israelites by-Moses and Joshua, predominated through their whole history. So noted were they for strife, that when not engaged with others, they would play jehovah among themselves, and fight like Hector and Ajax. Their inhuman-ity in civil war is shown by the terrible Benja-mite massacre, in which the Lord was counsellor, where men, women and children were slaughtered to the almost total annihilation of whole tribe. In the battle between Abijah and Jeroboam, the Lord sided with Abijah, and he smote, while Abijah and his men slew, until the fabulous number of five hundred thousand chosen men of Israel fell slain in one engagement. For sanguinary destruction of human life, this stands unparalleled in the annals of heather warfare; but with the help of the Lord, "Abijah waxed mighty and mar-ried fourteen wives!" 2 Chron. 13:17:21. Their history gives marvellous accounts of what they term the angel of the Lord, making wholesale havoc of armies, surpassing in atrocity any fatal transaction ever recorded of the angel of the bottomless pit.

It is clear to every intelligent mind divested of educational blas, that the Israelites were an uncultivated people, with rude ideas of Deity, in adaptation to their sensual tendency. Devoid of literature, under a leader who received his learning from gentiles, (Acts 7:22) they readily accepted a warfaring God, utterly irreconcilable with a spiritual age, when the superstition of miraculous warfare is retreating before the light of science, showing that success in battle always has, and ever will depend on circumstances in connection with numbers, resources or military genius. The God of nature never participated in human butchery, by violating his own divine law for man to die by a natural process. For the sake of humanity and advance of civilization, it now remains for reformers to unite in reclaiming the name of Divinity from the fighting stigma, under the ban of which it has been demoralized since the apocryphal fall of Jericho. This divine disgrace is well illustrated by the fact that those nations accepting the Jewish war-God, now marshaled under the banner of what they call Christianity, with their superior facilities for warfare, challenge the world in aggressive hostility; and when not engaged among themselves, commence on Pagans, Mahometans, or Indians. Hence if Moses had been arrested before he escaped for violating the Egyptian ritual, and dealt with according. to the civil laws of the land and Jehovah as a God of battles, made his debut on Mars, instead of coming to inaugurate warfare under the guise of religion on this planet, the world by this time, under a God of love, might

#### ing on the anticipated blissful millennium. The Secrets of a Glove.

have reached a degree of civilization border-

Among other interesting tests given by Mr. Wilson during his late trip through Wisconsin, we select the following for publication, written by F. N. Blackman.

E. V. Wilson, the "Nonpareil" lecturer and seer, has just closed a course of highly entertaining lectures at this place, and one of his tests was such a complete victory over the opposition; that I can not resist the temptation to give it to your readers. At the close of the first lecture, Mr. Wilson requested that some lady bring him her glove which, on being done, he asked:
"Madam is this your glove?"

"Yes, sir."

Holding the glove a moment, he again ask-ed, "Madam, is this your glove?" "Yes, sir."

" Has not some one besides yourself worn or carried it?"

" Not that I know of." "Has not some one living at your house, or that leas been there, had this glove?"

"I think not." Mr. Wilson then said: "Some one besides

the lady claiming ownership, has either worn or carried this glove, and proceeded to give a minute description of the person, as well as her parents, and closed by saying, there was cancer in the family, and he thought one or both parents had died from the effects of the

The brother of the lady supposed to own the glove, stose and denied each and every allegation, and then Mr. Wilson again said, "I will wager four big apples that I am right, and the audience will find it so sometime."

The lady's husband then arose and said that an explanation was due here; and stated that his wife in going to the lecture forgot her gloves, and a lady friend said: "Put on one of my gloves and I will go with one," which was done, and the glove given to Mr. Wilson belonged to this friend, and not to the lady belonged to this friend, and not to the lady giving it to him. The interest of the audi-ence here reached fever heat. This explanation gave a clue to the whole business, and it turned out that Mr. Wilson had giver an accurate description of the owner of the glove as well as of her parents, and that both parents had died from cancer. Upon leaving the hall the parties admitted it was a "put up job."

A Baptist clergyman attended the lecture

Saturday evening, and the next day in his pulpit said substantially that Spiritualism was true, and there was no use in trying to put it dore Parker as one of the few rare persons down or deny it. I presume he will be called upon to either "put up or shut up," but as he out the idea of a truly religious man. It is

never "eats his words," I expect it will soon be the "painful" duty of the writer to lay be-fore the readers of the JOURNAL an account of his crucifixion.

However, the world moves on apace in spite of the efforts of the churches to "handspike" t back a few hundred years. Tomah, Wis.

Theodore Parker.

(Boston Herald.)

Twenty two years ago forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O. Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him;" another begged his brethren "to pray for Mr. Parker every day when the clock should strike one," and at that meeting prayers were effered for no other person besides Theodore Parker. The next morning 3,000 people in Music Hall listened to a man whose religion was joy and light, and whose " soul dwelt therein, like an eagle amid the fields of the upper air." The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a minister. It was born in him, and when he was ordained, in the summer of 1837, at West Roxbury, the prayer of the person whose hand lay on his head was, "that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his career, advised him to be a "minister at-large," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his lifework than all the great social forces of America were arrayed against him, the forces of the market and the state, not less than mose of the church and the press. He lived in a seething time, when great changes were tak-ing place in the moral and social life of the country. His famous sermon on "The Translent and Permanent in Christianity" did for free thought in America, in 1841, what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy" did for historical Christianity in England in 1833. Newman and Parker are wide enough apart as leaders in religious thought, but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off, Parker is not the infidel the Park Street revivalists imagined him to be, and the movement initiated by Keble and Newman to bring the church back to the earlier standard of belief and practice has been a healthy process in awak-ening religious thought and life. The trancendental movement in New England and the tractarian movement at Oxford were only different manifestations of the same restless energy in human thought, and the receptive mind of Parker, himself the disciple of Channing, was moulded, like the restless intod of

Newman, himself the pupil of Keble, by influences greater and wider than he knew. To day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared, and the questions for which they battled are settled and recorded as a part of yesterday's history. The passions that envi-roned Parker, that attempted to shut him out from influence upon his fellow-men, that reduced him finally to his own pulpit and to the lecture field, passions so hot the their memory to day is like the blast of a farnace, have essentially subsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker sow sons whom New Edgland has yet honored with growing fame. In 1860 it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880 his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century, and it is now generally conceded that we once had among us a man socially prescribed, personally hated, thoroughly misunderstood by the conventional representatives of religion, denied the proper recognition of his great and generous service to humanity while he lived, whom no one excelled in reverence, in piety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of/ those qualities of head and heart which, found in a man of the people, and used for the people, finally gave him the transcendant joy that he had not lived in vain. Lying on his death-bed, in Florence, Parker said: "I had great powers committed to me; I have but half used them;" and yet he had put fifty years into the work of a quarter of a century, and had fought battles, stood for unwelcome truths and dared and braved, excepting Garrison, more than any other public man of his time. As seen from the point of to day, he changed the idea in New England of what a minister ought to be. Channing led the way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvinism, but Parker never forgot that over his study door rested the musket with which his grandfather at Lexington had "fired the shot heard round the world." He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart he wrote a sad farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great scething multitudes into his own atmosphere of thought and feeling. He taught the preachers of the rising generation what and how to preach, and thousands of young men, careless of his special religious opinions, were inspired to noble and man't living by his words and by the character bhind the words. He lived a great and open life among us. Its bare record is thrilling, but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons his own life. No man ever carried into a Bos-

time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now be is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character? It is high time that men of differing fatths should cast aside the prejudices of a quarter of a century, and give Theodore Parker his rightful place as one of great students and one of the great social, political and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be, but he was also one of the most positive, constructive, upbuilding and renewing men who have ever taught and lived for what is best in

A novel way to obtain good luck is set forth by the London Figaro. It says:

"One of the little known figurants in Parisian life is the hunchback at the Bourse. He may be seen daily shambling his way on crutches through the crowd that haunts the crutches through the crowd that haunts the sacred precincts of the Paris Stock Exchange, and his speculators are a superstitious class, one of them at a time may be seemalyly to approach the deformed one, and to rub the paim of his hand over the hump, which, it is said, has the virtue of bringing good luck to the one who touches it after this manner. The poor cripple has, says the Continental Gazette, nothing better to do all day than pander to the notions of to do all day than pander to the notions of the fickle crew at the Bourse, and he doubtless makes a good living by it. It is indeed a comical sight to see the lame man, when he eyes an old customer, hobble up on his crutches, and serenely turn his hump round to be stroked by the wealthy financier, who at once makes off and is lost in the surrounding crowd.

Horsvord's Acid Prosputta affords nourishment to the Cerebral and Nervous systems.

H. H. Warner & Co., Rochester, N. Y .: GENTLEMEN: I have tried your Safe Kidney and Liver Cure for "Bright's Disease," with which I have been afflicted for the last two years, and it has done wonders for me. I felieve it is the only cure known for that terrible disease, and it is with pleasure that I write this testimony in the cavor. You are at liberty to use this in any way you see proper, to benefit suffering humanity.

Truly yours, JAS. 8. PRESCOTT,

Shakera' Society, Cuyahoga Co., Cleveland, O.

#### MRS BREED. Telegraphic Medium. 18517 870 Mission Street, SAN FRANCISCO.

Use Sterling Chemical Wick in lamps and of stoves. Cheap, brilliant, no dirt or triuming. 284 15

20 Gold and Silver Chromo Cards with name, 10 cents, postage paid. G. I. REED & Co., Nasant, N. Y.

25 Superb asa'td Gold and Bilber Chromo Cards, 10c Agent's outht, 10c. Spring. & Co., Northford, Ct. 77 22 28 21

\$350 A MONTH - AGENTS WANTED-75 best selling articles to the world: 1 sample free. Address Jay Bronson, Detroit, Mich. 276 295

ORGAN BEATTY PIANO
REWUSDARS IS Bridge and Golden Tongue Reeue, Eticit, &
Rose Rwells, Walnut Case, went'd Gyars, Stool A Book Sod.
Kew Pigasse, Steal to 68555. er Newspapersent Free.
Address Daniel F. Beatty, Washington, New Jersey.

AGENTS For the chrapest and most complete Pictorial Bibbs over published. 200 beautifulfillustrations. Sells very rapeated by the published of the Wanted Address A. G. NETHETON A CO. 19 Dearborn Street, Chicago, Ills.

# CENTS WANTED

A EVERY WIFERE to sell the best Family Knitting Machine ever invented. Will kolla pair of stocking, with HERL and TOE COMPLETE, in 30 minutes. It will also knit a great variety of fancywork for which these is always a ready market. Send the circular and terms to The Twombly Knitting Machine Co., 409 Washington St. Boston, Mass. 283 19

DR. DUMONT C. DAKE,

## Magnetic Healer.

Permanently located, Office and Residence,

147 Citaton St: Brooklyn, N. Y.

FREE CIFT! Accepy on my MedSense Book will be sent to any person afficied with Consumption, Bronchitts, Asthma, Bore Throat, or Nasal
Oasarrh. It is elegantly printed and illustrated; 14 pages
12mo. 1879. It has been the means of saving many valuable,
lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
Dr. N. B., WOLFE, Cincinnati, Ohio.

13 State the paper in which yop saw this advertisement.

7:4-4.f.

#### SOUL-READING. Or Psychometric Delineation of Char-

Mrs. A. H. SEVERANCE would respectfully announce to those who wish and will send their autograph or lock of hair, that she will give an accurate written description of their leading traits of: character, intellectual and spiritual faculties with directions for self-improvement; marked changes of past, present and future life; adaptation of those intending marriage and bints to the intermolously married; edaptations for the mental, moral and physical management of children.

tonidren.

EB Special attention given to medical examinations and prescriptions. Magnetized paper used in certain cases with great success.

Over sixteen years of constant employment by the public have established Mrs. Severance as one of the world's most

have established Mrs. Severance as one of the world's most successful inediums.
Full and complete Delinection, \$2.00 and four 3 cent stamps.
Brief Delineation including Medical Examination, Mag-netized Paper and Directions for use, \$1.00 and four 3 cent stamps. Address, Mrs. A. B. (Mary) Severance, White Water Walworth Co. Wis.

XX COT (not painted. White Duck) \$2.



Makes a perfect ind. No infittees or pillows required, "tter than a hammock as it fits the body as pleasantly, and a stratght. Foldet or opened instantly. Self-fastening, is just the thing for hotels, offices, cottages, camp-meet-es, sportsmen, etc. Good for the laws, plazes, or "coolest Bit, sportsmen, etc. Good for the lawn, plazza, or coclest of the house. Spiendid for invalidator children. Sent. on receipt of price, or C. O. D. For 50 cts. extra, with order, I will prepay expressage to any railroad station east of Mississipp: River and norm of Masson and Dixen's Line. For 75 cents, in Minnesota, Missouri and Iowa. HERM 19 N. W. LA D. 108 Fatton St., Boston: 201 Cansi St., New York, 163 North Second St., Philadelphia. 34 Market Street, Chicago. Send for Circulars, 28 5 18

# HENRY SLADE.

CABINET PHOTOGRAPHS

of the distinguished medium, finished in the highest style of the paper.

Price, 50 Cents.

Sent by mail, securely guarded against solling or cracking. Address Heligio Philosophical Publishing House, Chicago.

THE LYCEUM STAGE: COLLECTION OF CONTRIBUTED, COMPILED AND OBIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full-Music Notes), adapted for Lyceum and School Rr-hibitions, by G. WHITFIELD KATES.

Price, paper covers, 25 cents.

\*For sale, wholessie and retall, by the RELIGIO-PHILS-COUNTRAL PUBLISHED HOUSE, Chicago,