Ernth wenrs no mask, bows at no human shrine, seeks neither place nor applause : she anly asks a hearing.

VOL. XXI.

CHICAGO, DECEMBER 16, 1876.

B. S. JONES, EDITOR,

"TELL US WHAT YOU KNOW OF GOD."

SI.00 A YEAR, IN ADVANCE:

NO 14

GREETING TO HENRY SLADE

BY MRS P O. HYZER

God's Truth is with thee, Brother, Shejwill make Though all earth's hosts of falsehood league against thy fame; She guardeth all her servants with fidelity,

Dispersing every cloud that shadoweth their

On every battle field since God and She were By the eternal bond of self-existent life, Her sword with Error's measured, has the vic-

Her banner floateth longest on the plain of strife.

The war to day, my Brother, is not waged with Thy sorrow as thy joy the foeman doth not Tis the redeeming Truth that sets the captive free, Which self-love's chief-begotten, Bigotry would alay.

Christ walks the earth to-day as in the by-Again the thorny crown is plaited for his The shouting, gibing rabble lift their staves

and spears, As then to do the bidding of their master's

The Boribes and Pasrisees deny the law to-day, By which immortal light descendeth upon earth.

Herod is seeking still the Savior-child to slay,
Though every new born Truth be strangled
at its birth.

Not hate colesiastic is the foe alone Of Prescience Divine; for now, with "shall low draughts"

From the deep founts of Knowledge, mad and drunken grown,
Where stronger, broader mind to Wisdom
oalmly quaffs.

The fossil-burthend bigot, musty from the up the lower steeps down which Truth's waters flow, And apying his own image in their limpid

fools below. Yet even thine accursers, while our claims they spurn, Were malice aforethought less active in

the brain, Might something glean of proof that spirits can return To earth, by seeing Jeffrys on their bench again.

But did all power in earth of Church and State combine, To strike the lamp of Truth, my Brother, from thy hand,
It never could extinguish one brightray divine,
Or sever its relation to the angel band.

Too long that hand hath the viewless gates That open to the realms where our beloved ones dwell: Too many yearning hearts have halled it as a Of guidance from the depths of Supersti-

tion's hell. Were all the feasts, and fasts, and faiths of Church combined, With all the prayers of priests, and prelates merged in one, They could not weigh thy service to the hu-man mind,

More than the glow-worm's light could rep-I do not tremble for thee, though the rains de-The Rock of Ages lies unshaken at thy feet; Vainly the storms of hate their rage on it may

The fury of the billows it will calmly meet. What are a few brief years e'en at their darkest phase, Compared with the fair ages thou shalt live

In which earth's generations yet high heaven shall praise, For freedom from the chains secured them through thee

Thy marks will follow thee, Earth's fields will yet grow white With harvest from the seedlings scattered by thy hand, ands unto whom thou hast revealed

the light o Shall with thee share the glories of the Bum-Baltimore, Md.

"Bpiritualism," says M. A. (Oxon), "under some form or other, will increase and flood with its advancing wave the whole line of modern thought. Prof. Lawser, flourishing a police court summons to stay its course, is as ludicrous a spectacle as Mrs. Partington with her mop pushing back and fighting the Atlantic Ocean. The old lady should have, confined her attention to puddles. Mr. Lankester might profitably do the same."

Second Raply to the Buckeye State Correspondent.

BBO. JONES:- Will you favor me with space in your excellent columns for a few thoughts touching the subject of God. It will be remembered by the many readers of the Joun MAL, that a little over a year ago, there appeared in its columns an article from my pen en titled, "A Reply to the Buckeye State Investi-gator," said reply contained a brief account of the origin and authenticity of the Bible. The letter to which my article referred, contained about forty questions, among which are the words forming the caption of my present article. If my memory serves me correctly, promised my correspondent a further notice of his seriocomic epistle at some suitable mo-My spirit guide tells me that that mo-

Well, my friend, you are wanting me to tell you what I know of God. Had you read care-fully my article entitled, "An Atheistic Spirit," published in the Journal Aug. 1st, 1874, as given through my pen by one of the ancient Grecian sages you probably would not have had occasion to ask me for further information on the present topic, as the old sage expressed my proclivities on this much perplexing subject. But since you have asked me, my snawer must be this: "Just what you know—no more, no less." If you now ask me what I think you know of God, I then answer in all candor, "Nothing—emphatically nothing."
But there are two sides to this mystical sub ject, and should you still persist in your interrogatories and ask me for a summary of my knowledge of the history of God, why, then I shall be under the necessity of asking you, which one of the Gods are you inquiring about; for, according to history, there are many Gods? I spake of several of them in my article entitled "An Atheistic Spirit," as above alluded to, and to which I now refer you; but there are others whose histories are equally prominent and no doubt of equal importance to the worshipers in the various countries wherein those Gods respectively officiate:

For there was Bacchus of old Greece, and Cadmus, too, was one; While Egypt had her Osirus, (1700 B. C.) her

Baeus and Amon. Phonecia has her "Blessed Gaunt,"-Ceylon her God Keidu; In Scandinavia was "Odin Lord," and "Man-

Fohi was China's "Blessed One," "Barcale" of Yucatan, "Somoniedum" of Siam, 'and "Saka' (6)0 B.

C.) in Hindostan. "Quexeloatel," of Mexico (827 B. C.) "Histate," of Iroquolac-

"On" of Persia, also Latas were of those godly "Bhoys."
"Mythrs" was a "mighty God," "Adonia" not less so: But "Krishna was the first born Lord," thou-

sands of years ago. "Thammus" of Syria, too, comes in 800 years And then 250 years after him, behold "God Witlaba,

Then there was "Hesus" of the Celtic Druids B. O. 834, And God "Ison" of Nepsul, so reads our sa-

cred lore. "Q sirinus" of Rome 406 B C was crucified. And Aeschylas Prometheus 547 was Deified. Beven hundred and twenty-five B. O. lived

Thibet's God "Indra." And seventy five years earlier was "Alys" of And just 500 years before was God "Orite" of Chulder

"Balin" of Oresa 725, and "Ixion" of Rome 400 B. C. Then comes"Lord Jesus," we are told, to whose

rule the Obristian nods, For his life in every instance was that of previous Gods. Yes, all were gaostly begotten, Virgin con-ceived, miraculously sustained, were crucified, basied and rose on the third day, and all now atting at the right hand of some other God, (Old Papa God) making intercession for their ignorant or thoughtless worshipers, respectively. But as all those fellows were better known under the title "Bons of God," (yet they were real Gods of the second class) it may be that you, my friendly correspondent, are wanting to know something of the history of the life and character of first class Paps Gods. If so, and as you have not defined which, I take it for granted that you will allow me the privilege of soluting, and as I am most familiar with the history of the papa of Jesus, the youngest of the family of born Gods, I will avail myself of the privilege extended; so Jehovah, of course becomes my present theme.
As to the origin or parentage of "Jehovah God," much might be said, but, as few well authenticated facts are preferable to volumes of desultory history, I will quote only from two eminent authors, vis : Mathew, the first of the four evangelists, and Eusebius, one of the "Holy Fathers." Now, let it be borne in "Holy Fathers." Now, let it be borne in mind that in any one of the Gods, there are always three implied. And in "our Go1," he is known under the triuse tills of "Father, Bon and Holy Ghost." Nowas to the paternity of this family God, Mathew in speaking of him under the title of "the son," says, "He was begotten of the Holy Ghost," which is the same God in the third parson. It would seem that consistency would naturally place the Holy Ghost in the first person, but then, sistency is not an element of Orthodoxy. By we set down Mathew's statement as count number one. Eusebius, the "Holy Father" and Bishop of Cesaree, Si5 A. D., in speaking of the same God under the title "Holy Ghost"

(the third person in the arranged order,) save he was begotten of the Son, or to use his words verbatim, "Jesus Christ begot the Holy Ghost," though he does not say any thing about there being a Virgin present. This we

set down as count number two.
Now if the Ghost begot the "Son" as Math ew declares, and the Bon begot the "Gaost" as protested by the "Holy Father" Eusebius, is it not good Orthodox, logic to conclude, that it was upon this self same principle of begetting each other, that the Father received his being, either with or without a Virgint Or in other words, the Ghost and the Bon together may have begotten the "Father." This would make him both "Alpha and Omega," even more, for he would then include the middle more, for he would then include the middle also. This is certainly Trinitarian logic. As to his place of birth of the "Father," neither Mathew nor Eusebius says a word about it; but the prophet Habakkuk tells us that he (God) "came from Teman. We are informed by other writers, that he is everywhere at the same time, yet a personal being; so like the noble Presto, he is just as apt to be found where he isn't as where he is

where he isn't as where he is. As to the dimensions of this Triune God when viewed from under the title of "Holy Ghost," or in the light of the third person, Rusebius informs us that he is just sixty-six miles high, twenty-four broad, and in depth wonderfully proportioned." This, though far from making him infinite, makes him at least a "bully" God. David the pasimist, how-ever, sees proper to differ from the "Holy Euseblus," and informs us very pointedly that he (God) is about the same in sign and stature as he is, i.e the same sign as David. Which of those two scholarly gentlemen is nearest cor-rect in their delineations I leave for the Christian world to decide. As to the members con stituting his organism, with their legitimate functions, I am, most assuredly quite conversant with their history, and can boldly declare without fear of successful contradiction, that he is purely human; he being minus not a single member of the human organism, from the hair of his bead to the soles of his feet. And as proof that in point of function, he is the same, I am able to show from Bible au-thority (and this is good enough for any Christian) that he has filled practically, every known avocation, good, bad, and indifferent, pertaining to human life Of this fact I am certain. for I have rewritten his Biblical biography both in prose and verse, with a prayerfu spirit.

As touching the moral character of Jehovah

3od, as set forth in the Bible—his main organ -there is not one book, save that of Esther, of that vast compilation, but what represents him as being possessed of one or more of the sinblackened attributes characteristic of fiends or devils incarnate, and not a crime commit-ted, or recorded as the error of man, that is not more than doubly eclipsed by those com-mitted by the God in question. He is the author, either through ignorance or willful design of destroying, not only the innocent happiness of his first and only created pair, Adam and Eve (according to the Bible), but three them, he curses the whole family of man vib a curse no less than that of death. He is a not at this; but even insnimate nature, rially sickens and dies under the deadly weight of his curse. Nor yet is this all, for even he himself is forced to throwoff the robe of his Godship and be clothed in the corruptible tabernacle of his own cursing, in the tody of Jesus, thus sharing the fate of his own life damning counsellings to pay the cont of his cruel designs. He is guilty of universal murder in sending a deluge on the earth to sweep like one vast besom of destruction into the vortex of ruin, a world of animated beings, simply "because he did not understand their nature after he had created them. He is again gulity of sending devastation and ruin upon whole cities, using as weapons of death, fire and brimstone mingled with hall, and converting into salt banks those whom the elements of destruction refus-ed to obliterate. He is guilty of destroying families, tribes and nations divers times for no other purpose or cause under heaven than that of exercising their own Judgement or liberty of conscience in matters of religious worship. He is guilty of shedding blood by the sword, of burning men and women to death with fire, of killing by purposely using furious cyclones, of sending vermin as posts, and ferocious animals, such as lions, bears said leopards to tear into pieces the fish of his fishing victims, of sending venomous serpents to bits those who might seek refuge in the seek, and by driving name by proxy through the temples of his alceping fugitives. He is guilty of fitting the land with drunkenness, of smiting the people with blindness, of causing the flesh to pine away while yet on their feet, of creating an unnatural appetite and destroying the power of satistion that the hungry might die with sching void, of glutting nostril deep with stench meat after training his people in the gluttorous habits of feasting on broiled built and sheep. He is guilty of trafficking in the bodies and souls of men, women and children -selling them into the hands of a cruel and —selling them into the hands of a cruel and barbarous people; and inaugurating for their rule of correction the brutal practice of boring their ears and lacorating their bodies, while at the same time, he deems the sale or price of a dog an abomination in his sight. He is guilty of jealousy, polygamy, adultary and incest, by taking from hubbands their wives and giving them to their neighbors for delicement in their own eyes. He is guilty of robbury, fraud and their on a large scale is several instances, and their on a large scale is several instances, and their one is jewels, and other vehicuble property of the Egyptians, and then destroying their lives in the most brutal manner. He is guilty of dashing out the brains of little daildren, and by proxy ravishing their heart strickes mothers.

and in several instances committed the adulter ous act in person; as in the case of Lash, one Jacob's wives, with Hannah the mother of Bamael the prophet, the wife of Manoah mother of Sampson, and Mary, Joseph's espoused. Indeed, it is in valor that we attempt to enum-erate the crimes of damning character com-mitted by this Bible monster. For he is charge able with all manner of deeds of cruelty and barbarous murder, from that of universal and eternal death down the small and debasing act of fist fighting with boys at hotels and other places of public gathering. Our heart sickens within us and our brain reels with frenzy as we reflect on their soul blighting nature; and our pen, could it but speak, would, no doubt, refuse to make further record of his numerous deeds of heinous character. With one other statement, then we close up this avenue of crime which is without a parallel. He is guil ty of causing parents to eat the flesh of their own children, the children that of their parents, and brothers and sisters the dash of each other. What devil could do more? Were such a monster to enter the halls of pandamon ium, the very fiends would weep and howl and if no other alternative, would dash out their own brains to escape the presence of one too dark even for the damped to look supon Such is the Bible picture of him who bears the tible of Jehovah-the God whom Obristians worship. Now, my Buckeye friend, if you have any other Gods in view whose delinea-tion you desire, please give us their names. J. H. MENDENHALL.

Cerro Gordo, Ind.

Extracts from the Sacred, Books of Zoronator.

BY HUDSON TUTILE.

The eminent oriental scholar, M. liang But far better authority are the anclent Greek writers. They agree in placing the era of Z rosster more than 6 000 years B. C One of the first writers on the subject X inthas of Lydia, who wrote about 450 B.C. makes Z prosser to have lived 6 500 B.C. A

X inthas was contemporary with Darius, the Z roaster, who is said to have lived at the time of Hystaspes, Darius' father could not have been the historic personage who composed the Avesta. Z rosster was a common name among the Persiana as Jesus was among the Jaws, and hence the confession that has

Aristotle places Z roaster 6,000 years before the death of Piato, or 6,850 B. O., and Eu-doxus Hirmsdorus makes similar statements. Hermippus, who made the books and religion of the Magi the study of his life-time, states according to Pliny, on the authority of Agonakes, his teacher, that Z roaster lived about 5 000 years before the Trojan war or 6 190 B. C.

But it must be admitted as difficult, if not impossible, to fix these almost pre-historic dates. Until the Greeks came in contact with the Persians, Casideans, Assyrian and Babylonian history are but myths, until modern researches opened the vista into their almost measureless past. The Z ind language in which the religious books were composed, essentially differed from that spoken by Darius. It had become a dead tongue.

To translate these ancient writings into mod ern speech, is among the most difficult tasks, and has not been, nor can it be sufficiently performed, for the forms of thought have radically changed.

Yet the moral maxima, early acknowledged had become concrete, and all the religious coming after, of necessity built on their broad

MARRIAGE PRAYER

In the name and friendship of Ormund. Be ever shining. Be victorious! Learn purity! Be worthy of good praise. May the mind think good thoughts, the works good, the works de good! May all wicked thoughts hasten away, all wicked words be diminished, all wicked works burnt up. all wicked works burnt up. . . . Win for thy-self property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever, and well wishing. Be not cruel. Be not wrathful minded. Commit no sin through shame. Be not covetous. Tor-ment not. Cherish not wicked envy, be not haughty; treat no one-despitefully, cherish no lust Be chaste. Actively engaged in good works. . . . Bater into no strife with a revengeful man. Be no companion to a covetous one. Go not on the same way with a cruel one. . . . Bafore an assembly speak only pure words. . . . May that come to you which is better than the good. May that not come to you which is worse than the evil. May that not come to me which is worse than the eyil.

O fire, son of Ahura-Maxia, we draw near to thee with good mind, with good purity, with deeds and words of good wisdom draw we near to thee.

We praise thee, we acknowledge ourselves as thy debtors, Masia-Ahura.
With all good thoughts, with all good works, with all good words, we draw night us to thee.
This, thy body, the fairest of all bodies—that which we call the sun we invite Masda-Aura, the greatest a nong the great lights.

May power and strength come to me accord ing to thy will, that I may be able to maintain

To the man full of brightness may the brightness which is the best of all, be given! Manifest thyself, O loveliest, heavenly Masia. ... May every man attain the best; who eaches us to know the right paths for profit, for this corporeal world as well as for the spirtual. . . Tass, thought I, as the strong, as

well as the Holy, O Mazdal As thou with thine own hand protected the blessing, which thou hast created for the good as well as for the wicked. Give thou to me perfect purity, since I desire it for myself, thou who art bound with wisdom.

That ask I thee, tell me the right, O Abural who was the father of the pure creatures at the beginning? Who has created the way of the Bun, of the Stars? Who causeth the Moon to wax and wane. . . . Who upholds the earth, and the stary firmsment! (the unsupported) so they fall not,—who the waters and the trees? Who has united swiftness with the winds and the clouds? . . . Who working good, has made light as well as darkness? Who working good, sleep and waking? Who the morning dawns, the noons, the night?

FROM THE VERYARED.

I desire the pure man, who especially thinks, speaks and does good.—iii.

The right spoken words praise we. The victorious peaces praise we.—viii.

Of the pure men who perform good works,

the pure women who perform good works. Keep ready feet, hands and understanding-

for the performance of good works, according to the law and the commandment, for avoidance of unlawful, forbidden, wicked words. Accomplish here good deeds. Afford help to the helpless.—xviii.

PROM THE KHORDAH AVESTA.

In the name of God, the giver, and forgiver, rich in love....who always was, always is, and always will be....From whom alone is derived rule. Ormusi is the greatest ruler, mighty, wise, creator, supporter, refuge, defender complete of good works, overseer, Praise the omniscience of God who hast sent

through the holy Z croaster, with pure Frohar, peace for all creatures, the wisdom of the law -the enlightening derived from the heavenly understanding... Wisdom and guidance for all beings who are, were, and will be, and the wisdom of wisdoms, the Marithra Openta, who effects freedom from hell for the soul and leads it over to the Paradise, the brilliant and fragrant of the pure.

All good do I accept at thy command, O God, and think speak and do it. I believe in

God, and think, speak and do it. I believe in the pure law, by every good work, seek I for-

I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinval, may I at-tain Paradise with much perfume, and all enloyments, and all brightness.

Aburs-Masia, created the creations very good, very fair, very high, very furthering, very lofty.
That they might make the world progressive,

not growing old, not dying, not becoming corrupt, but ever living, ever profiting, - a kingdom as one wishes it; that the dead may arise, and there may come immortality for the liv-ing, which furthers the world at will. Khordah Avesta -xxxv. Z trathustra saked Abura-Manda;

When a pure man dies where does his soul dwell during the first night? And the Lord replied:
"Near his head it sits itself down in praying

happiness for .itself! 'Happiness be to the man who conduces to the pappiness of each.' On this night the soul sees as much joyfulness as the whole living world possesses. . . . After the lapse of the third night turns itself

to light, then the soul of the pure man goes forward, recollecting itself at the perfumes of plants. A wind blows to meet it from the midday regions, a sweet-scented one, more sweet-scented than thy other winds.

A beautiful ma'den appears to him, saying:
"I am, thy good thoughts, words and works,
thy good law, the own law of thine own body.
... Thou art like me, O well-speaking, wellthinking, well-acting youth, devoted to the good law, so in greatness, goodness and beauty as I appear to thee....To it speaks a pure one deceased before." Then speaks Ahura-Massa: "Ask him not whom thou askest, for he is come on the fearful, terrible, trembling

way, the separation of body and soul."
When a wicked man dies it is said in this first night the soul seas as much displeasing as the whole living world. Those do not please me, who not after their

Whose makes the mind better, and performs good works, he acts according to the law in

All good thoughts, words and works, are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hall.

He who cultivates the fruits of the field oul-tivates purity. Where there are crops there the Durvas hies. Where there are thick ears of corn there the Darvas fig.

PROM THE YACHA.

Here praise I now abura Mania, who has created the cattle, who has created purity, the water and the good trees.

Who created the spleador of light, the earth and all good. To him belong the kingdom, the might, the

We praise Him first among the adorable beings With our bodies and life praise we

The Fravashis of the pure men and women, we praise.

The best purity we praise. What is fairest, what pure, what immortal, what brilliant, all that is good. The good spirit we henor, the good kingdom we henor, and the good law, and the good rule, and the good wisdom.

A WOMAN'S WORK.

A Sketch of the Lite-Work of Mrs. Elizabeth Thompson; Mrs. Thompson's Labors tor the Suffering and Needy; Pleasing and Interesting Incidents of Her Remarkable Ca-

DEAR SIE:-1 enciose a sketch of the work of one of our greatest philanthropiet's for pub-Beatlon in the Raugio PHILOSOPHICAL JOER-MAL. She is a Spiritualist, receives a large in-come yearly, which she devetes to doing good rather than to pomp and disp'ay.

Respectably, E. E. Barnum. NEW YORK, NOV. 17th, 76.

Obituarios' are taptaliums. They merely serve to awaken us to an aggravating sense of our loss, to a knowledge of the removal of ome person whose characteristics or mode of life might have served us with an unending fund of benefit, entertainment or worthy example had me but known of his or her existence. Contemporary notices of celebrities and marked individuals are of too rare occurrence in this country. The public of this our greatest city are totally ignorant of the odd upon every side. dwell within a block or two. nsy, sometimes in the very street. One of the most retiring and difficult of approach of these elect of creation is the noble lady who forms the subject of this inadequate aketch. True American aristocracy is extremely limited, viewed from the standpoint of indigenous lines! descent, but in Mrs. Elisabeth Thompson we find the great grand daughter of the brave Hannah Dustan, and a distinct relative, upon the maternal side, of that heroic Princess in American Mistory, Pocahontas.

Samuel Rowell, the father of Mrs. Thompwas a son of the seven children who fied with their father from the cottage in Haverhill (1697) when attacked by a band of marauding savages leaving Mrs. Dustan, her infant and Mary Neff. the nurse, to the horrors of Indian The subsequent berolam and marrel lous oscape of Hannah Dustan and Mary Neft. laden with the scalps of their ten persecutors are a household tale and familiaz-to ever American school-boy. Mrs. Thompson started in life with all the herolo qualities of Hannah Dustan and the extraordinary beauty of person which the admired Pocahontagis said to have possessed. And now, after the lanes of more than half a century, the free, independent soul and graceful person are even enhanced in attractiveness by the mellowness of the mature state. e childhood of this public benefac-tress w passed in the wilds of Vermont, and as far back as can be remembered the infant traits foreshadowed the coming woman. The suffering of an injured bird or animal called forth, not a mere display of sympathetic pity and grief, but a positive tempest of agon; which was divided between the object and subject of misery. As the years went by this characteristic sympathy took a step higher and devoted itself to the thankless task of

ministering to needy humanity.

As has been truly said. Mrs. Thompson re-sided in a haunted dwelling-not haunted in the usual acceptation of the term, by the ghosts and spirits of the departed, but by an unceasing hords of brggars; she did some-thing for them all, and had she owned the whole world everybody in it would have had a home rent free, or would have had their board bills paid until she had provided one. As may be expected, the experience taught by such a course has been appalling, and would serve as a monument of the folly of indiscriminating philanthropy. It has been suggested that an appropriate appellation for Mrz. Thompson would be, a modern model of philanthropy; we should say father a modern martyr, bleeding at nine times nine wounds delt by the hand of many a beloved Brutus, brokers, merchants and farmers, doctors, lawyers and divines, authors, artists and actors, beologists and one-idea m been raised into prominence, their families sustained, and they supported until such times as they were able to grasp the germ of life, or sank again by their own worthless weight into oblivion. Students have been educated for posts of truth and prominence, schools have been founded, colleges endowed. en founded, colleges endowed, the weak and diseased removed to places of comfort, the culprit ejected from prison sent to the West, and an honest mask furnished him, while desperate and shameless women have been reclaimed and held by main force to the line of right and honor. And what was the motto which prompted such self-abnegation? "The best possible the least possible harm!" "The best possible good to all, with possible harm!" What were the conditions upon which these benefits were dispensed with such a bounteous hand? That the name of the donor should never be dragged into publicity. And what is the result of it all? Even those who have eaten of her ad and drank of her wine to save themselves from starvation have turned away and said: "That woman is insane." "And I cannot blame them for their impression!" says the lady herself, with a good-humored laugh.

In all great projects for the good of humanity which required pecuniary support Mrs. Thompson has been the power behind the throne, or, as she modestly expressed it, "the wheel in the pit." Heretofore the only query in answer to a petition of the sort has been: Is there some good (in it to relieve the misery I see about met Then if chairmen and secretaries have appropriated the thousands to their personal needs, which has been the case in several memorable humanitarian projects in this city, the lady has said, "Well, the bread has been cast upon the waters." Each one must build upon some foundation, even though it be not legitimate; and a hearifelt "God help them" has closed the record of that misplaced confidence and generosity. By consulting the books of the manufacturers it has been discovered that during our late war thirty sewing machines at least were presented by Mrs. Thompson to the widows of soldiers who found themselves suddenly called upon to maintain their families; not to mention the houses and suits of rooms which have been rented and comfortably furnished for the same

At the time of the great Boston fire, in which city the mass of this lady's estate is situated, her friends begged her to telegraph to her Trustee and ascertain the extent of her . Instead of which the following mesmge flushed over the wires:

Are my tenants suffering? If so, provide for them! "There is only one woman in the world who could so far forget herself at such a time," exclaimed a well-known Judge upon the re-

exclaimed a well-known Judge upon the re-ceipt of the telegram, "and that woman is Mrs. Etisabeth Thompson?"

It is a fact that the lady would not only for-get her own well-doing, but she seemed to have not the alightest desire that her beneficia-ries should recollect it.

"I have given bounteously as Heaven has given me," she says, "and with Heaven abides the result."

At this day there are those who roll in their carriages with liveried servants upon their box, who but for the timely assistance of Mrs. Thompson might be now in the aimshouse,

perhaps in a pauper's grave, while she rides in a cab or a horse car, to save that she may have the more to give. And these riders in car-riages and denisons of palitial homes would blush to be obliged to acknowledge their obligation. It was some satisfaction the other evening to hear one of New York's most prominent speakers say before a large audience, pointing to a corner of the hall where distance of that woman I should not be standing upon this honorable platform?" It is not our purpose, nor would it be delicate, to enter into an enumeration of the myriad offices which the subject of this sketch has performed for humanity; we merely desire that the inter-cated of this city should know whom they have among them while she is here. Suffice it to say that hundreds, nay, thousands, have known what it is to bless the name of Mrs. Elizabeth Thompson, or at least to have the incentive for so doing, since for the last forty years this lady has almost monthly performed some work in the interest of her fellow-men, one of which, if presented before the public, would be sufficient to render her remarkable.

Little as Mrs. Thompson is known in the city of her residence, her fame has reached the other side of the Atlantic, and it was not long since that her munificence in connection with the Association for the Advancement of Beience was much commented upon in the London journals. The lady has also been the recipient of most gracious letters from the officers of the International Woman's League in all parts of the world; a Scolety which in great part took its rise from the bounty of Mrs. Thompson, and which has now extended its worthy influence throughout England. France, Germany, Switzerland, Russia, Servia and India. Such Institutions as the Thompson Free Medical College of New York for Women; the Poor Women's dewing Club; the New York Liberal Club; the Peabody Academy of Science; the American Social Science Association; and an infinity of others are able to testify to her unquestioning generosity. That such abstruse and weighty sub-jects should attract and hold the interest of a woman upon whom every form of flattery has been lavished has excited one of the leading scientists of the day to remark a phenomenon which is of rare occurrence, namely, that the deprivation of educational opportunities in early life instead of hindering the growth of mind has simply given to it an interior and subjective character, and, as it were, a type poculiar to itself. It is further remarked that the lady in question has come into that unaided ripeness of mental development in which she seems to know the essential truth of every suffect while yet often ignorant of its details. This peculiar mental quality, this profound insight unsustained by of jective knowledge has proved a very adequate guide to her in apportioning the benefactions which her wealth has enabled her to make in behalf of science. Instead of tending to lavish aid upon those subjects which were already established in public appreciation, she has sought out and sided those original investigations which in this country so far find so little sppreciation and patronage.

Mrs. Thompson is not an enthusiast in any direction, not even in behalf of the liberality which she constantly manifests. She preserves the balance of her own mind in the midst of constant solicitations and enticements to aid unworthy objects, and there can be no higher test of that jadiciousness which is emi-nently characteristic of her. It is fairly beyond the province of such a sketch as this to make mention of the very peculiar traits of character and conduct of life which render Mrs. Thompson, as she says herself, an oddity. We may be allowed, however, to second the words of an elderly and prominent editor, who said, after an intimate acquaintance for years, that our heroine was "a lady of marked personal attractions, cheerful temper, and winning mannars, an especial favorite among all her associates. Her devotion to her imme-diate family and relatives was a prominent characteristic, and manifested a remarkable egation of self in anxious solicitude others. Her husband was a gentleman of liberal education and cultivated taste, and in his wife he found an appreciative and devoted companion. My acquaintance with both was always gratifying, and has left upon my memory sentiments of high respect and warm esteem." We trust that we have not too for We trust that we have not too far infringed upon the propriety and upon the desire of the lady to remain in seclusion, but we deem it desirable that these few facts-and they are facts-should come before the public Should this sketch chance to fall into the hands of its subject we trust she will par-don our liberty. Bill, many will read our words and rejoice, for the light of this woman's life has penetrated many a dark, forgotten corner. A lawyer of distinction has penned the following lines in compliment to this note ble lady :--

We read of stars whose orbits turn So distant from our earthly sphere. That when their rays have wandered here The stars themselves have ceased to burn.

So when thy light of life hath fled, The thought of thy good words and deeds
Shall lighten many a heart that bleeds,
And thine be bleesed, thou being dead.

NEW YORK IN THE OLDEN

A Series of Interesting Reminiscen-. - 005.

BY J. BARNITE BACON.

THE ARCH IN THE CLOUDS.

About the year 1807, an association existed in New York and its vicinity, styled "The Knights of the Black Veil," or "The Noble Architects;" organized in "workshops," and having "overseers and foremen" as their principal officers. Ostensibly, their object was to search the deep mysteries of Nature and Art, and to draw aside the dark veil which hid them from men. They were, first, mathema-ticians, artists and men of learning; and scoondly, mechanics, artisans; and practical men of every kind. The association was merely a natural outgrowth of the peaceful industries which succeeded the Revolution, obeying the voice of the Republic bidding its sons develop

and adorn their heritage.
Old directories of the city afford the following traces of the order at the beginning of the

century: YITRIVIAN WORKSHOP, NO. 1. "Herman Vosburgh, Overseer: James Newton, Foreman; Abrahaur Austin, Becretary; Oliver Goodwin, Treasurer; Noel Blanche, Smith Outler, Master of Ceremonies; Joseph Dellinger, Isaac Hodge, Stewards; J. J. Helmer, Warden.

"Consistent workshop, No. 2.
"Samuel Schofield, Overseer; Abraham Judah, Forsman; Joseph V. Garnier, Secretary;
Jacob S. Arden, Master of Oeremonies."

As the order grew in numbers in this and the adjoining States, its influence was concentrated in a representative body called the "Grand Concisve;" a centre of authority whose patronage was much sought by scientific aspirants, and also a powerful lever in soliciting governmental aid for useful projects.

Among the earlier members of the associaamong the earlier members of the association was a man of rare natural genius, not sufficiently understood and appreciated then, and almost forgotten now. His name was Thomas Pope, an Englishman by birt, an architect, and sometimes a landscape gardner, having an time at 30 Wall street, and dwelling in the rural district at that time, at 413 Greenwich street. One of his natures was Mr. Francia C. street. One of his patrons was Mr. Francis O. Hall, then of the Commercial Adscriser, who resided in a semi-rural villa in Maiden Lane, running through to John street, and who em-

ployed Pope to lay out his grounds.

While supplying his daily wants in such employments, his ardent spir t aspired to higher paths. In his own words, "the walks of science were his chief delight, particularly those sublime ones which relate to practical as well as theoretical architecture." Withal, he was prone to daily with the muse, and possibly the allurements of fancy sometimes led him to forget the sober array of fact. Hence came that splendid but fleeting vision which he once dreamed on our shores. To him belongs the credit of the first project of bridging the East and North rivers with a single arch.

As to the former river, the proposed, first, a long arched arm of stiffy braced timber, stretching out for nine hundred feet from the New York shore, where it was to be immoved ably fastened by the weight of the abutment. Then the half arch thus formed was to be met by a similar arm, or half-arch, imbedded in like manner on the Brocklyn shore. In this way the whole bridge or arch was to span the river, supported only at its extremities, with a versed sine or altitude of two hundred and twenty five feet.

It was a magnificent conception for that early day. A rainbow arch springing from each shore, and curving its lofty and alender periphery up among the clouds. Appended to an old engraving of the proposed bridge is the following a piration of the architect:

"Let the broad are the spacious Hudson stride, And span Columbia's rivers far more wide, Convince the world America begins To foster Arts, the ancient work of kings. Stupendous plant which none before e'er

That half an are should stand upon the ground Without support while building or a rest; Causing the theorist's rage and sceptic's jest, Like half a rainbow rising on our shore, While its twin partner spans the semi o'er, And makes a perfect whole, that need not part, Till time has furnished us a nobler art."

In order to put in execution the great work he had planned, the architect had endeavored to enlist the aid of influential men in the city and state, as well as the co operation of the principal ship wrights and builders. About this time, too, he desired to obtain a public recognition of its merits from his brethren, the Knights of the Black Veil. Their Grand Conclave was helding an assemblage in the city, and they had appointed a certain day to accompany him up the East river, to hear his explanations in full view of the stream he desired to span.

Robert Pulton had, just before, completed his second steamboat, the Oar of Neptune. He was favorable to the project of Pope, and it was upon his boat that the company were ar-sembled for their excursion. Steaming round the Battery, the boat entered the Bast river, and the architect thus begun:

"Observe, gentlemen, how nature has pro-vided for the erection of this bridge. Mark that eternal abutment rising on the Brooklyn shore. See how sure and staple a weight and prop it will prove for the great steel-yard or crane which'is to stretch out from it over the stream. On the New York side, however, where the shores are low, we must bring art to our aid, and furnish an abutment and a

weight with great blocks of stones; which will also serve as ascents." "Worthy brother!" said one of the hulghts, who happened to be a leading cartman from King-Pin' Hali—"will not the accents be very long? They must rise very gradually from the lower streets, and I fear your abutment will be so long as to cut the city in two and hinder traffic."

"N ! no!" said the architect decidedly. "A hundred feet in length will at flice for the mere abutment, and the streets parallel to the river will furnish the approaches. Then, sgain, steam will soon render sails and maste

"Well, Brother Popel" said another cavil-ier, "it will be hard to persuade me that you can get together in your abutment iron, stone and simber enough to resist the stress of so long an arin, say nine bundred feet."

"That's just the trouble," said a boss build-'you must build your half srch without any centre or other supports beneath it, and besides its own weight, there will be divers men and much machinery on it, increasing the leverage as the arm stretches further out."

Brother Blunt, a shipwright from Maine, now interrupted, "See here, Brother Archi-tect, how are you going to build a beam so long as that with stiffness enough? Seems to me the end will drop off before you are done." "Waal, now," put in Brother Pye, from Boston; "that sin't any trouble, I can see that you can grow a beam out, inch by inch, just like a tree grows. But then you've got to make it mighty thick at the butt, and when you have it all done, it'll pull up Brooklyn by the roots and take the roof off New York, and

down it comes-smash !" The architect was almost in despair at these adverse criticisms, but subduing his impa-tience, he unrolled his drawings and proceed ed to combat the objections. In his records though, he has left this memorandum relative

"Methinks the sons of Art would be too bles Were there not men-like these to prove their Dest."

It was a warm afternoon in July when the party were thus steaming slowly up the river, and while they were engaged in debate a thunderstorm gathered, and poured its torrents over city and river. Its course, however, was brief, and meanwhile the boat and laid to at a slip. The falling floods soon dwindled away into a gentle summer shower, and by the time the inventor had finished his explanations, the rays of the afternoon sun were just re-appearing through the drifting clouds.

As the boat steamed into the river again, the Grand Master of the Conclave said—"It would be a great pleasure to our noble Order to boast that one of our brothers was the first to span the East river with a bridge, but that can haver be. I cannot believe that it is given to

man ever to effect so great a work."
"Nor I," said the Grand Beribe, "for such a bridge must be an arch in the clouds. Fancy may trace it, but only the eye that beholds it can realise it."

"Fancy can trace it, and faith will build it," replied Pope. Then pointing to a steam en-gine, he added, "Behold the fulfillment of a faith!"

The sun now blazed out in the west, and a glowing arch appeared in the eastern heavens, springing from the shores of New York and gradually despening its colors up to the senith. Presently, from the Heights of Brooklyn another cutefficients and the senith of Brooklyn another cutefficients.

other quadrant shot up to meet its supplement aloft.

"Behold again! The Great Architect spans the stream with the arc of promise! Ho shall we yet see that sublime curve flinging its archivolts over these waters?"

So sudden and singular a sequence to the expressed faith of the inventor moved even the sceptical beholders around, and it greatly aided his further efforts. He now urged his project with renewed energy. First he prepared an elaborate work, with full drawings of his bridge; then he constructed two models, one on a small scale, and the other a grand structure, one hundred feet in length, and presented them for the test of scientific men. Finally, in the papers of the time, he published the fa vorable testimony of the shipwrights of the city, based on an examination of his grand

The predictions of Mr. Pope have since been realised. He was the father of T. P. A. Pope, the spiritual lecturer, who though somewhat eccentric, is regarded as a "chip from the old

SPIRITUAL COMMUNICATION.

Communication of Sir Henry Vane. through the Mediumship of Helen M. Dodge.

Empires have passed away, and Republies have been established since my form was seen upon the earth. Kings have been dethroned, and cities destroyed since the days of my am bition to behold a free people; and though the ax deprived me of the work I would like have done, the ax to day can not deprive me of speaking back to earth, and proclaiming that the cause for which I suffered death was right, was just, and God has sent me here at this moment, that I may say what is in my heart: that a coward's and a tyrant's hand was the cause of my untimely dissolution. What an age of ignorance I lived in on earth, none can tell save those who felt its degrading influences as I did; and how this broad Republic has risen to fame and power since I beheld it in the form a century since. I was a martyr for the cause of freedom, and my spirit is filled with a feeling of mingled wrath and pity, when I look back on these scenes that belong only to the savage, and not to civilized man The world has much to answer for in regard to this subject; for never until capital punishment is abolished can it become a place of happiness for mortal man; nor can the im mortal spirit be as happy as he would be, if there were more justice done him while in the form. If he had suffered on the block or the scaffold, he comes here (especially if he was innocent) with a thought of revenge in his his heart; this is not always the state of his feeling, however, for if he is naturally forgiving in his nature, he may overlock the horrible deed; but if, as I said, it arouses the lion in heart, he will endeavor to wreak out his vengeance in some way; for when he lost his head he did not lose his human nature—it all comes here with us, for good or for bad as the case may be, and so I say let the world stop this taking of human life; it does not matter if it was for murder that the prisoner is arraigned, let him not auffer death, but imprison him while he shall live, and harm him not, and then shall the world grow in righteousness, and become as little children.

Man, with his noble spirit that God has given him, was not made to be out down like a blade of grass, because his opinions do not happen to coincide with those even superior to him; nor even if he has violated the law by committing crime, it does not follow that the putting out of the light extinguishes the power in him of doing the like again—in the form, yes-but in another world he will have the use of all his faculties just the same, and straightway commence a series of deeds that would frighten half the world; while they think he is dead, he is right among them play ing the "devil" generally. What we want is for the whole earth to understand this point in Spiritualism; let them realize that it is sinning against God to take any man's life, and that it injures his morals, instead of improving them in the world he must go to, and when they once learn this there will be a reform for the better, but until then spirits will come back, making those softer who injured them. Pecple, in general, have no idea how spirits work sometimes to accomplish the destruction of those who have done them harm, while in the form. They devise means, and carry it out with just as much precision as ever a general did'in storming a city, and it is not rare to see a small army under their control, also, that work by orders, like a body of troops getting ready for battle. Knowing these things, then, and they can know them if they will investi gate a little; knowing that human nature is the same after it leaves the form, they must become aware that all spirits are not overrighteous, and that the more are such persons to be dreaded-that they will sacrifice reason for resenge, and no earthly power can prevent, unless they begin at the beginning, and cease to use the ax and the halter. Do you suppose that any Ohristian, if he should be so unforturate as to be hung innocently, would, on coming to consciousness, get up and say,—"I forgive these unjust people for putting the rops around my neck?" Not his Christianity would soon become one of the things that were, and he would return the compliment nine cases out of ten, by following those who were the cause of his demise; and not only fol-low them, but torment them likewise in one way or another-human nature again over and over. Much of the trouble that is on the earth is

caused in this way, and especially among the ignorant portion of society; and as this class will be in the majority for a long time to come, it is very essential that people should be educated, and all the good—in their nature be brought to light by kind hands who know how to lead the erring into paths of honor and uprightness.

Spiritualism/should be taught in our Public Schools, that its holy influence might be seen among all nations of the earth. Let the child be taught that the spirit of its father or its mother is with him guarding him from evil, and guiding his feet in the ways he should go, and guiding his feet in the ways he should go, and see how soon his every act would tell of the noble influencythus thrown around him.

As I said before we must commence at the beginning—make the child what you want the man to become, and all will be well.

It has been said that people have become insane over this phenomens—have been carinsane over this phenomens—have been carried away from plain common sense by its revelations. Now let me assure you that all persons who have shown any symptoms of insenity from the knowledge that Spiritualism brought it to them; were tinged with the disease before they ever heard of spirit-communion; and I doubt if they ever would have been noted for their sound judgment, for I am yet to see one single individual of firm purpose and clear understanding that was not benefitted by their communion with spirits of a higher order. The sound mind is not shaken at the sight of heavenly things, or at the knowledge thereof; and it is nonsense to suppose that Spiritualism is a doctrine that will crase people with its wonders, for it is a false-hood, and no sensible person will deny it. I have seen those who did act like an escaped lunatia over this phenomena, but they were not sound on any subject, and allowed this one to take up all their time, which no person should do, as the human mind needs food that is not stimulating at all times, and therefore,

after it has been engaged in the investigation, or in communion with the invisible world for a few hours even, it should rest by the perusal of light literature, or some pleasant conversa-tion on subjects not so deep as the one we are now engaged in. I am of the firm opinion that the study of spirit power would lead all Bible christians to a knowledge of their own shortsightedness, and make them see that to be saved they need not cry to Jesus so much, but to spirits more, and learn of them who have taken this leap in the dark, what they saw when they opened their eyes for the first time on the other side of the river. They in nearly every instance would be made happy by the experiences told them, and would close the volume that they now seek consolation in, and look to this source for the real truth. In conclusion, let me say that this is only a pre-face to what I am going to write hereafter through your organism, and as many wait to communicate, I reluctantly give place to abler

SIR HENRY VANE. Orki

*Str Hemy Vane was one of the early governors of Massachusetts, and on his return to Regiand he advocated a Republican form of government, on which as: count he was falsely accused of treason and beheaded

Michigan State Association of Spiritualists.

BLEVENTH ANNUAL MEETING.

The Eleventh Annual Meeting of the Michigan State Association of Spiritualists will convene in the village of Sturgir, Friday afternoon, December 15th, 1876, and continue through Saturday and Sunday, the 16th and 17th.

This call, is made after consultation with representative Spiritualists in different parts of the State; and in accordance with the expressed wish of those who have been consulted, it is hoped that there may be a large attendance of Spiritualists and Liberalists, and that the State Association may enter upon a new career of influence and usefulness. There are two motives that ought to inspire us to seek the advancement of the truth, namely, the good of the world at large, and our personal good. Notwithstanding the many drawbacks that Bpiritualism has inflered through the shame less pretentions of unworthy persons, and the reproaches and denunciations of bigotry, it is making certain and sure progress, and was never before so strong in the hearts and convertibles of those to whom the hearts and convertibles. victions of those to whom it has come as an unfailing well-spring of life in the arid desert of spiritual doubt and unbelief consequent upon the decay of faith in the old systems. Logically, that which is worthy the acceptance of individuals, is worthy to be cherished by the same individuals collectively, and it is hoped that, forgetting all diffe ences and past errors, our friends may come forward and units in declaring their belief in, and attachment to the fundamental truths of the Spiritual Philosophy and its fully attested facts. More than this: In the changes of parties, in legislation, in the acts of government, the rights of man are always involved. The party of Liberalism in the country, of which the Spiritualists constitute a large percentage, is the best representative of the rights of man, because taking broader views of those rights than those who adhere to the eld systems. But the party of Liberalism is without organsation, and consequently without power. In this light, aside from the strength that Spiritualism as such may derive from the organic actions of those who are believers in it, united and harmonious action is especially desirable; and in this light also, the co-operation of all Liberalists is invited.

The programme of exercises will be under the control of the Association when convened, but will most likely follow generally the order heretofore adopted, and for the information of those unfamiliar with the meetings, the following probable order is suggested:

FRIDAY AFTENDON.—Opening address by the President; reading minutes; appointment of committees; resolutions, motions, etc.

BATUSDAY FORENOON .- General business, of which unfinished business will have precedence. Afternoon-Election of officers. Evening-Lecture.

EUNDAY.—Regular exercises by lectures at

10:20 A. M , and 2 and 7:30 P. M. A conference meeting of an hour usually precedes the regular business of each morning

The best speakers that can be procured will be in attendance. It is hoped that societies will send their best

singers, that good music may be added to the pleasure of the occasion. The Spiritualists of Sturgis will entertain

visitors as far as they can, and reduced rates will be given at the hotels. A. B. French, of Clyde, Ohlo, and Capt. H.

H. Brown, of Rockford, Ill., are the engaged speakers. There will be present, also, Bro-Stewart, of Kendallville, Ind., who, as a speaker, is not excelled in our ranks. Mrs. Whiting Anthony, and Mrs. Morse, of Joliet, Wis are exceeded. Wis., are expected.

Let each local society appoint five delegates, such as are sure to attand, and where there is not an organised society, we hope as many places as possible will be represented.

Capt. Brown and Mrs. Morse have been for the past two years state lecturers of Iowa; they are strangers in Michigan, and we hope for them a hearty welcome; that friends from different localities will come duly authorised to engage their services for the coming

Come prepared to subscribe for the Spiritual papers. B. SPINNEY, President. MRS. L. E BAILBY, Secretary.

Contents of the Little Bouquet for December, 1876.

Practice vs. Preaching; Day Dreams; A Remarkable Boy; The Resper and the Flowers; Death and Funerals; Science for the Young: The Three Little Chairs; "Jimmie's Bister;" The Tower of Babel, (Illust.); Nottle was Truly Angelie in Spirit; A Mother's Advice to her Children; Have Animals Spirits? Angelio Childhood; A Vision; Instructive Items; Who-Are the Angels? The Witch Wife; Why Passy Ate the Canary; Listening; Cathedral at Milan, (Illust.); Of Buch is the Kingdom of Heaven; The Golden-crested Wren, (Illust.); Of Such is the Summer-land; Animals Illustrate Spiritual Changes; The Recording Mirror; God Works Through General Law, Juanita; Varie; ties; The Philosophy of Life; Pet Prairie Dogs;

Mrs. Richmond. Every family of Spiritualists should subscribe for the Lerrin Bouquer. Only \$1.00 per year. Address Rulieso-Puniosorunat.
Puninume House, Chicago. Of Life. Mind and Matter.

To account for their beginning is an admitted 'impossibility; hence unreliable results must be the end of all efforts, and yet are we immortal or not, has arrested minds of the deepest thought in every age, and does to day. This question has not received a solution satisfactory and tranquillaing to the reason and common sense views of humanity in general. Is such attainable? If not, let a few ideas by adduced to show humanity does not cle like brutes and lose all consciousness forever. To have clear perceptions the mind must be free of bigotry, and the bias of sectarian creeds, and not stultified with narrow views, in order to look squarely at mystery and all phenomena, so as to be free and able to glean all facts attainable that can be made available to benefit all who will use reason and good common sense. The universe exists, and how made without life to produce it is inconceivable, and equally so how life was produced; or it and the universe from nothing; therefore let it be assumed that life, mind and matter have al-ways existed, and a basis is formed for hu-manity to be guided by. With this theory, the life, mind, intelligence, sight, hearing, thinking, reasoning, as also joy, sorrow, hope, fear, etc., of humanity has its source from what has the above and all attributes. It seems impossible to conceive how they all could come into existence without a more sufficient cause than what can be gleaned from the earth, air or any other source; and yet some contend that "by a combination of the atoms and parts of matter life, motion and organization is the result.? Think and reason a moment, for if there was no life in the "atoms and parts of matter" before combination, such could not change their essence; hence it is apparent, for a reasonable conclusion, they existed before any combination as parts of universal life, mind, matter, etc.—organization simply giv-ing individual life—for, if matter always ex-isted as matter, and mind as mind, or their essence previous to organisation, then by it a new being is formed, which ever after has an individualised existence, with life and con-sciousness of its own, furnishing a good res-son why "like is forever producing its like" in all nature.

It is generally admitted as a fact that "what exists can not ever be annihilated;" hence the separate life existence, essence, or spirit of humanity, can never be destroyed, through the body burned with fire; neither could such consciousness lapse into the life of its source, because it was a part of such source previous to

having con clousness, and remains such.

As music is not dependent on a piano, wind upon a ship, nor electricity upon a wire, we may reasonably conclude life and mind are not dependent on the combination and organisation of the human body for its origin, so long as life is so abundantly manifested in all animate and inanimate creation, the air itself

being full, etc. As things come from nature, it must of course contain the entire mental and physical qualities we find manifested everywhere; therefore our thoughts, passions, humors, moods, and all ideas of art, beauty, deformity, perfection, or monstrosity, are derived from nature; aye, evil as well as good—humanity as spiritual beings included. That humanity, or the real man or women, are truly spiritual in the essence a little reflection on existing facts will show, vis: There never was anything produced by the hand of a human being that was not spiritual in its origin, being thought out; yes, first thought out in the human brain,

and whoever saw and handled the human mind? That such is impossible is good evidence that mind and matter are distinct entities, and separate in their essence, and the evidence is not yet controverted, although some ignore the idea of "anything spiritual, CTUALLY unknowable;" and yet many ideas of every day use are wholly spiritual, and never present to outward sense at all, as for instance numbers 1 to 10, they being signs only, represent-ing ideas with fixed and exact relations to each other; the same with time, space, art, measure, weight, and the whole circle of science, be-

ing visible signs in their relation to outward things, the mind being limited to outward

things is compelled to adopt the unseen and

invisible to aid in the every day efforts of life.
No one can hardle the idea of numbers, time, space, art, etc., as they do matter, hence ideas of invisible and insensible things are conceived and known of only through their relations to the visable and sensible, by and through the spiritual part of humanity, as connected with its wants and desires. It must be admitted as a stubborn fact that not an invention or art was every produced that was not first thought out-was spiritual in origin. Can we reasonably suppose such thought is no more enduring than the things it produces, and is as liable to decay, and to be blotted out of ex-istence equally with the things produced, which all know wear out by use, or go to decay by action of the elements?

Ideas that are spiritual in their source, are they not imperishable, eternal, and coeval with matter as also superior to matter. It is possible for the living mind, from which all art and invention emanate, to be any less in-destructible and eternal than matter? Reflect deeply, and ask your reason if the mind that studies, invents, comprehends, analyses, and brings the signs and ideas into use for the welfare of humanity—making them reliable— can be only parallel with perishable matter, and perish like a brute?

Is it not a reasonable idea that all ideas that go to make up : eal and true to ruce, and gives humanity facis to judge by in place of conjec-ture, imperiabable and eternal, their origin being from an infinite intelligence, which is dif-fused everywhere in all things, a more consistent idea than for them to be the accident of matter, which by combination produced life, motion etc." all "ideas of design, being foolish." "In God we live, move, and have our being," is an idea rejected only by those who say "there is no first cause," therefore all phenomena must be their own cause, which is an aband idea. We live with a live with nomena must be their own cause, which is an absurd idea. We live with nature around us everywhere, hence inside of God, and we can no more get outside of such God, essence, or spirit to view and study than the liver of man can to study the body, of which it is a part; hence the part to be exercised in the study of nature, or God, is the spiritual—the invisible within; and to contemplate God as a personable being, or spirit, existing in a heaven in the sky for its home and throne is a waste of brain thought and foolish when such is supposed to exist everywhere. Much of mystery is solved by assuming this earth and all on it to be only an infinitestical part of the universe, animated by a life, see mind which acts with such unerring photision that its laws and all science are based upon the absolute certainty of the movements of nature; therefore Spiritualism looks for a cause in what governs matter, and all inventions or arts owe their form to the mind, that is governed by law also. by law also.

The state of the state of the second second

WHICH IS FIRST?

Ecclesiastical or Civil Law?

THE QUESTION IN CANADA

The Pope of Rome has raised an issue with the whole world. It affects all peoples and all governments alike. Either they or the Pope must submit and consent to play the second

fiddle to the other. Which shall it be f
The Pope says, 'I am all the same as God
on earth. I am infallible, God could be no
more. I am the supreme ruler, dictator, and judge of all spiritual matters."

"But the spiritual is above and before the temporal. A man obeys his God before his king. Therefore am I superior to all civil

"I consent to all civil government, to civil allegiance. Good Catholics may believe in me, and still be faithful to their civil allegi-

"But that civil power must be subordinate to me. On all points on which we differ, I must decide, and my decision must prevail. No nation may make a law which countermands any order of mine."

But the nations have not accepted this assumption. They do not actively declare against it, because they deem it unnecessary. as the Pope has no power to enforce his commands. But they do go on making their laws, regardless of the Pope's consent, and executing them against his will. They disregard the remonstrances of his priests. They will have their own way, and not the Pope's.

There is no nation in Caristendom, but has this issue to settle. In Roman Catholic countries, it is a pressing demand. It comes with force, and has to be resisted by force. In Protestant and free countries, it is more cautious and unpretending. But it is there. In our country, it is so thin and visionary that we scarcely see it. But it is here also, and must be met.

In Italy, the king and the Pope are at sword's points. The papiets would whip the king if they thought they could.

In Germany they are making a monstrous commotion, but the church is fast going to the wall. In England, and all her colonies, the theory of Gladstone prevails, and the church is made to yield to the civil law.

In Canada a number of trials have just been had which would be very useful for our peo-ple to read, and be acquainted with. The lower courts seemed inclined to favor the priests and the church; but the Court of Queen's Binch, when appealed to, reversed all such ruling, and declared emphatically that the Civil Law must be respected as the supreme law, and that no priest could be permitted for a moment to ignore it, or set it aside.

One of the judges was very explicit in his declaration that the dogma of the Pope could not be listened to there. He said the priests had to do with spiritual things only, and when they stepped out of that, into civil affairs, the law must teach them better.

Two of the cases were of a lawyer, and a blacksmith, who had left the church, and rafused to obey the priests. The priest spoke of them in the oulpit. He said they were contu-macious heretics; they were excommunicated. He went further, and warned the faithful not to deal with them.

The judge said this was going into business matters. It was calculated to injure the business of these parties, and the priests must pay damages. And they did.

It is time we settled some points of the same character. A man and a woman go before one of our civil magistrates, and are married according to the laws of California. Now, the Catholic priests, and some other foolish peo-ple, regard such marriages as nothing at all. They will insist upon it that the parties are

living in adultery.

That is all right. We can take no notice of opinions. The priest may excommunicate them. He may refuse to receive them into the communion. He may refuse to baptize their children. These are all spiritual matters, under his control.

But when he steps beyond that, -when he charges them with living in adultery, when he denounces their children as bastards, he inter feres with their Civil Rights, and may be punished by the courts.

No American citizen should at any time permit any priest to step out of his proper spirit-ual sphere, and presume to defy Civil Law. We owe it to ourselves and our country to strangle this papal assumption in its birth, and teach the priests of Rome that the people, in America, are, and will be the supreme rulers of their own country .- Thistleton's Illustrated Jolly Giant.

Death of Col. George May.

BROTHER JONES .- Mr. Chandler has just returned from Nebraska and Dakots Territories. While at Yankton, the subject of the en-closed elipping which I send you, passed to spirit life, and, on examining the contents of his trunk, it was ascertained that he was a Spiritualist and a lecturer. I write and send this to you hoping you may know something of him or his family relations, that they may know of his sudden demise. During his sick-ness he was constantly talking with spirits, and they called him deranged. From his writings we judge Mrs. Tappan was a great favorite. She may know him.

Yours, &c., M Dubuque, Nov. 26 h, '76. M. M. CHANDLER,

COLONEL GRORGE MAT.

The funeral of Col. George May, who died at the Merchant's hotel night before last, ocat the Merchant's hotel night before last, co-curred from Christ church yesterday afternoon at 2-o'clock, Rsv. G. Higgs, rector, officiating. The funeral was under charge of Hon. John Lawrence and the ber of Yankton county. As was stated yesterday. Col. May was a ctranger in our midst. The most that was known about him is gleaned from conversa-tions he had with S. W. Packard, of our city, from time-to time. It appears that he has been a prominent man in his time. He read law with Abraham Lincoln at Springfield, and law with Abraham Lincoln at Springfield, and afterwards moved into Iowa white that state law with Abraham Lincoln at Springfield, and afterwards moved into Idwa white that state was a territory. There he was successful in business and accumulated some \$60,000 worth of body, of which it is a to be exercised in the to be exercised in the local to be exercised in the local to contemplate God as a spirit, existing in a heavits home and throne is a hit and foolish when such a territory and located temporarily in various western and northern towns. In 1872 he went to Now Orieans, where he had a sister who is prominently connected and is very wealthy. Ool. May mentioned as an incident in her career, that she gave a reception to Gen. Grant which cost her \$20,000. The colonel was for years a leading man in politics, and held positions of profit and trust in New Orieans. It is thought from what he said, that his title of colonel was gained by service in the army during the war, and Mr. Packet that his title of colonel was gained by service in the army during the war, and Mr. Packet in the Black Hills. Being employed by Madame Lake as counsel for the prosecution of the

murderer of Wild Bill, he came to Yankton to attend the trial. A'ter his arrival here his employe failed to make payment of promised fees, and he was left a stranger among strangers, without money to pay his ordinary ex-penses. He was taken with his fatal illness while at the Merchant's hotel, and there received every attention which could be given a suffering mortal. Sufficient means were fically raised to defray his expenses. He was well cared for and descently buried, and this is the end of Col. George May .- Dress and Dekotian, Yankton, Dakota.

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CHICAGO. BATURDAY. DECEMBER 1, 1876.

KNOWLEDGE IS THE TRUE SAVIOR.

Benefits Resulting from Organization.

"THINK FOR TOURSELY AND EXPRESS THAT THOUGHT!

FREE TH. UGHT WILL GIVE US TRUTH! ["

Our friend Luther Colby, Editor of BANNER OF LIGHT, expresses his opinion to the effect that the "New Movement" at Philadelphia, last July, for the organising of Spiritualists, is already dead. If so it has died very young. We are inclined to think Brother Colby is mistaken. The young child has most excellent nurses, and they have shown their attention to the bantling by their efforts in Tennessee and New Hampshire. Very few Spiritualists it is true, were in attendance at the birth of these two State Associations. But they were nevertheless duly ushered in and Christened as le gitimate offsprings of the "New Movement" The President and Secretary are sealous workers, and by no means believe that the object of their well matured scheme, has ceased to exist.

Indeed, we think that Brother Colby will find that his announcement of a belief in its death is a summary mode of disposing of the question-not altogether efficacious, when discussion of merits is so much demanded.

Mankind have so long tacitly yielded assent to the proposition that "man is by nature a religious being," that many honest Spirftualists at first thought are ready to yield assent to the further proposition that "Jesus of Nazareth is the spiritual leader of men," and further, that a religious organization with some such confession of faith is necessary.

Many people who have always held fellowship with some sectarian organization are now embracing the truth of spirit communion, but have not thought of the Philosophy of Life. hence without agitation of the subject from a rational standpoint, would be very likely to submit to a new spiritual yoke just as irrational, and one that would soon prove to be as unwelcome as the one shaken off.

Hence we have shown the fallacy of the "New Movement"-the dangers that await Spiritualism by its adoption, in a manner entirely 'unanswerable. We have felt it to be our bounden duty to do so. The "movement" was not of that character to be abhorent to the casual observer. It commended itself in this one particular to the Spiritualists-it was in the line of an organic effort. In this light it was commendable. Hence the greater the necessity for an exposure of the dangerous fallacies that were concealed beneath the silken

Men and women are by nature social beings, and if the authors of the "New Movement" had predicated a necessity for organic efforts upon that truism, instead of declaring that "there is a deep religious nature in man," they would not have met with opposition upon that

Again, we felt in duty bound to meet the absurd declaration (and yet a declaration which the mass of people from early education, are linble to tacitly adopt without giving due thought to the subject) that "Jesus of Hazareth is a spiritual leader of men." And yet it would seem strange that even one Spiritualist could be found adhering to the same fallacy in substance, as the declaration so strennously put forth by the advocates who, (in common par-lance,) wish to "put God in the Constitution" of the United States.

In view of the fact (as we believe) that the

"New Movement" is not already dead, as Bro. Colby thinks, we feel in duty bound to agitate thought upon the subject of benefits growing out of organic efforts, so liberal in sentiment that no man can find any reason to complain that it in the least degree, restricts the ntmost freedom of thought and expression thereof-indeed upon a basis that recognises the motto .

"THINK FOR YOURSELF AND BEFRESS THAT THOUGHT!

PRES THOUGHT WILL GIVE US TRUTH ! !"

Such a basis of organization will afford room-enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

Such an organization would by no means debar from, nor bring reproach upon a member for holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from church or Odd Fellow fellowship.

A basis of organization so liberal would call together all who have a desire to know of, and hold communion with their friends in spirit-life. There are millions of people in the United States who now stand aloof from, and know but little about Spiritualism, because we are not making any united efforts by regular meeting, for mental and moral culture, who would upon a basis that would not debar them of freedom of thought and other social relationship, fraternize with Spiritualists in every good and laudable undertaking.

The formation of local societies, if the nucleus consists of but five members in a town, would speedily expand into a society that would command the respect of the people, and allay the prejudice now so common. Strength would aggregate capital for the purpose of securing frequent lectures for the enlightenment of the people who would be glad indeed to listen.

The opposition to Spiritualism arises from unwarranted prejudice in the minds of those who would become firm advocates and supporters of the Philosophy of Life, if their minds were once disabused upon the subject.

When the scattered receivers of the truth of spirit communion unite on a basis that will admit a skeptic (in the general sense) upon all religious subjects, and a devoted church-member as freely as they would one who is an outspoken Spiritualist, and give a full opportunity for a free expression of thought, (in the spirit of kindness,) they will soon love the cause of open spiri. communion, which they now so strenuously deny.

No person can possibly assign a reason for wishing it otherwise than true. The opposers can rationally do no more than deny its truth. To say it is evil spirits only, who hold communion with earth friends, is giving evil spirits a privilege and power over the good in spirit life not credit to Infinite wisdom, nor does such an argument meet the better judgment of the people of ordinary intelli-

The aggregating of good men and women into liberal associations in each town for the investigation of truth, will afford a mental satisfaction that is now no where enjoyed. Religious meeting, do not furnish mental food for thoughtful people. The doctrine everywhere obtains among orthodox people that "carnal reason is dangerous—great is the mystery of Godliness." But thinking people fear no such danger, and the great mass of men and women are now beginning to think-hence they will hall with joy an association of respectable, intelligent people, with whom they can affliate in search of truth.

As instances in point showing the benefits of liberal organizations of modern times, for the advancement of general intelligence upon scientific and philosophical subjects (and Spiritualism is in fact only to be found in that category), we have only to look at the lecturing bureaus. These are organizations for the promulgation of truth, and they call out the very best thinkers in the cities and towns where such lectures are given. All classes of people sectarian and non sectarian, there assemble to obtain knowledge. No one thinks of religious dogmas, while listening to lectures in which science and philosophy is the theme. Hence Fe repeat, let no religious dogma from the most liberal to the most benighted of sectarisnism, ever find a place in an organization for the promulgation of the Philosophy of Life.

By a proper organic effort, influence and capital will be aggregated which will be potent in diffusing general intelligence; and intelligence will make itself felt in all of the primary departments of life. In those primary departments power is generated for the shaping of legislation, which is but the voice of the people expressed, and is siways intended for the best interests of mankind.

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. Spiritualism, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to-aid the invisible benefactors of man kind in inaugurating the necessary means to accomplish the most good, without the least hope of self aggrandisement.

We hope to be inspired very soon to publish a plan for local organisation, so simple in form and requirements, that no one can complain of complications that will mar its utility.

MRs. RICHMORD will deliver an inspirational poem, Bunday evening, Dec. 10th (after her lecture.) on "The Christ of the Future." As the world has already had sixteen crucified Saviors, we would really like to know whether the one of the future has got to pass through the same ordeal.

Buddha-Mrs. Richmond's Lectures.

The lectures of Mrs. Cors L. V. Richmond, at Grow's Opera Hall, 517 West Madison St., continue to attract large audiences, who are enthusiastic in their admiration of her inspired utterances. At a late lecture she was controlled by a pupil of Buddha. The simple announcement that she was to lecture under the control of an eminent personage who lived several hundred years before the birth of Christ, was sufficient to crowd the Kall with eager listeners. Had this pupil given the life incidents connected with the history of his inspired teacher, traced minutely the various reforms that he inaugurated, and made plain the many obscure events of the past, in connection with early religious development, he would have presented more valuable information than he did, and settled many points now in doubt.

It is, indeed, gratifying to know that these ancient spirits congregate at Grow's hall, and present their own thoughts and experiences to those present. The history of Buddhs, the teacher of this pupil who inspired Mrs. Richmond on the occasion referred to, is not altogether clear. It appears, however, from the best authority that Buddha passed to Spiritlife about 543 B. C., having during his event ful career on earth done much to alleviate the misery of mankind, instilling into their mind the noblest of precepts, and setting them an example worthy of being imitated. The Buddhists of Asia, ever enthusiastic in their religious views, consider Buddha a savior superior in every respect to Jesus-more humble in his aspirations and habits, at times the companion of beggars that he might thereby destroy caste, which had constructed an almost impassable barrier between certain classes of people.

Buddhists will tell you that Christ was ambitious; that though a simple carpenter he had in view (Jewish authority) the project of enthroning himself as king, whereas Buddha, the son of a king, born in purple, surrounded with all the magnificence of an oriental court, and the recipient of all the pleasures money could purchase, boldly stepped forth among the common people, became as one of them, resigning not only the pomp, splendor and luxuries of kingly life, but also his beautiful and socomplished wife, and his only son to whom he was greatly attached, that he might be free to assist in banishing castes, and to promulgate a high toned morality and philosophy, which to-day has devotees in southern portions of Biberia, in China, Corea, Japanese Islanda, Cambodia, Birmah, and the North-western and Central portion of Hindostan, and other countries, numbering nearly one-third of the human race. Although the followers of Buddha are so numerous, China, Ceylon, Blam and Birmah, alone containing millions, yet they are so actuated with the divine spirit-so overshadowed with grand teachings of their master, they never resort to petty persecutions like Catholics and Protestants, in order to make adberents to their faith.

The teachers of the religion of Buddha, temperate in all their habits and animated with a desire to ameliorate the condition of humanity, ever seek through humility, fasting and prayof to subjugate the animal passions and instincts, that the higher attributes of the soul may scintillate with greater brightness, and attract from the darkness around them those who were degraded. Jesus drank wine; Jesus had his fine suppers; Jesus was somewhat ambitious, and hence could never have become a disciple of Buddhs. Jesus was born in a man ger; poverty greeted him, and he became a carpenter. Brddha, however, was kingly born; yet a divine mission was stamped upon his soul, as plainly as the beautiful tints upon the pendant flower. The name given to him signifled "brave and beautiful." Each soul is stamped, as it were, while in the embryotic condition; Columbus with the scenery of a new country; Mozart with the melody of music Falton with the potency of steam; Demosthenes with emotions that bubbled up in eloquent strains of thought, and Buddha had his plastic nature, while in the queenly fairy castle of his em bryotic home, impressed with those feelings of tenderness for humanity, love of philosophy and batred of caste that ever distinguished his

The philosopher has well said that the greatest study of mankind "Is man." Buddha not only studied himself, but he peered into the mysterious workings of nature, and skillfully opened the avenues to natural science in which to a certain extent the scientists of to-day are compelled to travel in. In that respect he was superior to Jesus, who never gave utterance to an original idea worthy of being recorded on the pages of philosophy. Buddha wisely said, "Reflection alone is the path of immortality. He who does not reflect and think, is already dead. Reflection alone makes man a kin to God." Buddha was a scientist as well as a moral reformer. Jesus was a moral reformer, a great and good man, but too effeminate in nature to cope successfully with great emerger cins, and too narrow in thought to comprehend the majorty of philosophy. Buddha was the successor of superior men and women, an offshoot from a tree whose branches extended back into the untold past, and which bloomed with the merits alone of past times, culminating in Buddha, who first asserted the supremacy of the soul over the passions. Buddha had his visions, he saw the grandeur of the spirit realms, and he was wiser than he knew, Living alone at one time, after a few days of con stant meditation and prayer, he had a beatific vision of such importance that the locality where he was stopping became one of the most sacred places in India. "Liberality, observance of the precepts of the laws, withdrawal into lonely places, wisdom, diligence, benevolence, patience, verseity, fortitude and indiffer ence,"are the ten great duties of the Buddhist-

ic faith. Buddha did not live for self, but the

grand idea of modern Spiritualism, that one can best elevate himself by elevating others, was ever uppermost in his mind; it was the predominant trait of his character, the monitor that governed his movements, and made him the reformer of his age. Of course Buddha owes much to pre natal influences and surroundings. His mother's name signified Love; and her soul seemed imbued with that element, and she transmitted the same to her child, hence Buddha, when he arrived at maturity, loved all mankind.

It appears from the statements of Mrs. Leon owens, who lived several years in India, that the Buddhists extertain peculiar notions in reference to the early life of Buddhs. His mother had a vision before his birth. She proclaimed herself glorious and blessed beyond women, and said she was about to become the mother of the Savior of the world. She set out on a journey to visit her mother, accompanied with a large retinue, for she was the wife of a king. Her child was born under a tree by the roadside, and it is claimed, immediately performed miracles. When seven days old, he was aprink led, a custom almost identical with that of Catholic baptism. The legend says that wis mother's body, she having died when he was three days old, was brought into the chamber during the ceremony, and was reanimated, a lovely smile illuminating her countenance.

Why shouldn't we admire Buddha. He was not only a moral reformer, but a philosopher. " Master thyself, so mayest thou teach others, and early tome them after having tamed thyself," was one among his many precepts; hence he studied his own nature, and rendered the animal passions subservient to the higher

powers of the soul.

In view of the fact that Buddha was such a remarkable man, it is not at all strange that eminent devotees of the Buddhistic faith should entertain the project of sending missionaries to various parts of the Christian world. With a savior superior to Jesus; with a system of moral precepts that cannot be excelled, and with fives that bring down to actual parallel precept and example, they have a good basis on which to found missionary societies in the United States. They can parallel all the good in Ohristianity, but they have nothing to place besides the latter's fiendish persecuti ns. They never burned a Servetus; never hung a Mary Dyer; never burnt a Francis Kitt, who held "divers detestable opinions against our Bavior;" never had a Bartholomew massacre; never sacrificed the life of an Edward Wightman, who was burnt for denying the divinity of Christ, in 1611, at Litchfield; never banished a Quaker sect, or any other; never cut out the tongue of a human being on account of any religious opinion he might entertain; never had the various appliances for punishing heretics; and their record is in every respect cleaner than those presented by the Christian world. "Let us live happily, free from greed among the greedy -happily, though we call nothing our own, said the great Buddha. We would welcome his devoted followers to this country; their missionary services would no doubt raise the standard of morality among the churches, and once tinctured with the Buddhistic influence, there would not be so many ministers seducing the wives and daughters of others. It is a fact that the Brahmins, of Indis, and the Buddhists, of China, at one time contemplated seeding missionaries through various parts of the "Christian" globe. The Waskly Queensland Advertiser, of Australia, says:

"At a numerous and influential meeting of the Chinese residents in Melbourne, it was resolved, in view of the deplorable paganism which prevails, to establish a mission in Melbourne, Victoria, to bring its benighted inhabitants to a knowledge of Confucius and of the pure morality which he taught. Careful inquiries and prolonged observations have convinced the promoters of this movement that the population of this Colony is sunk in the grossest idolatry, and that they worship medals of gold and silver, stamped with the portrait of the reigning monsrch. Oertain temples, called banks, are erected as the shrines of these pocket deities; and so abject to the condition of these pockets. is the condition of thousands of idolators, that they not only adore gods of gold and all ver, but they also worship those human beings the possess the largest collection of then Desirous of reciprocating the scalous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send Egg-lish-speaking and highly educated Mandarina into the Metropolis and country towns of Australia with a view of wearing their inhabitants, if possible, from the degrading worship of that god who bears the name of mammon. Our sacred book tells us, 'Contentment fur-nishes constant joy. Much covetousness con-stant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolators and pagans calling themselves Christians there is much covetousness and no con-tentment. Therefore, we desire as fellow-beings, crested by the same Divine Power, to bring our Victorian and Australian brethren to a knowledge of the truth, and convert them from the error of their ways."

We would welcome the followers of Buddha to this country. A few of their self-sacrificing priests, woold afford a noble example for the Christians to imitate; and if they did imitate them, they would become much better men. Buddha said: "The life-blood in the veins takes its meaning from the soul, and the soul from those who scale the heights to bring down fustice to the world." Mrs. Leonwens, in her lecture in this city, said: "Followed by his beloved disciple, he met a woman at a well and asked her for a drink. (Another scriptural reminder.) She was an outcast, a pariab, and could not believe her cars. She expresse her astonishment, but Buddha said : 'Siste we did not ask thy caste, we only asked for a drink.' She gave them water, and wondered what kind of priests they might be, and followed them. He welcomed her as a 'sister,' and assured her that, all men being born of woman, there was no reason why one should be called noble and the other vile; that only by good conduct is the soul made noble; that there was but one path for all, the path of virtue. Buddhist books were full of such in-

cidents; full, also, of such teaching as these: 'Look closely and you shall discover no difference between the body of a Prince and of a slave.' 'My friends, as the mother watches over a child, so let universal senderness prevail over the whole world.' Buddha was a thoroughly human man. He never profeased to receive divine communications. He stood alone from God, but that truth which is taught to-day as the highest and best filtered into this man's heart. Three hundred and sixty six millions of souls to day believe the principles he taught-virtue, equality, fruternity. 'Are we alone favored, and they outcasts?' was the lecturer's query."

Buddha passed serenely to spirit-life with clear conscience, with a life unspotted before all the world; and a career scintillating with magnanimous deeds; the very heavens, would open to receive his mortal soul; and with songs of joy and love, welcome him to the realms of paradise. Hundreds of people crowded around him in his last moments to hear those words, which would become immortal as soon as uttered. With a countenance illuminated with a supreme light, good advice fell from his lips, insisting that they should practice four things: "Train the mind to pure thoughts and deeds; do good to all allke; keep the mind pure and tranquil; be steady, just and wise." The change called death then took place, and his devoted followers to-day will tell you that the "smile which overspread his countenence irradiates the world to-day." Amidst the lamentation of his followers, his body was burned, and a great strife at once arose for the fragments that remained unconsumed.

Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean succep. We know we are not doing justice to ourself, nor are those who owe, doing us or them-

selves justice betonger delaying payment.

All who remit dues, so that they reach this office before the last day of December of the present year, 1876, together with six months in advance, will receive credit the same as if the adsance payment had been made. Those who do not pay before Dec. 1st, will be required to meet their bills at full rates of \$3 65 a year, and the same will be placed in the hands of collectors, who . will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the Joun-HAL on credit, some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the Journal for several years, others who are not very well off, can pay, but fail to do so from year to year, through unconvented highpence. To all such we say in the spirit of kindness, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the Journal; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F, be at once undecessed; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the RELIGIO-PHILOSOPHICAL JOUR-HAL not excepted.

All the libel suits that the germans advocates of nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers.

ANOTHER MONTH.-The response from many of those who-were largely in arrears for the Journal has been so promptly made and others having given assurance that they would certainly remit past dues and prepay for the year to come, we have concluded to give another month's time before making costs to any one, who manifests a disposition to treat us honorably. We hope to hear from every subscriber who is indebted to us before New Years.

Miss Lottie Fowler.

Miss Fowler is daily giving evidence to her patrons that the high reputation she earned among distinguished gentlemen and ladies while in England and on the continent of Europe, was well deserved. /No better test medium is to be found, and her equals are

She can be found from 1 to 8 P. M., at Room 10, RELIGIO-PRILOSOPHICAL PURLISHING House, 894 Dearborn St., just South of Harrison Street.

Bro. A. J. Fishback.

Bro. Fishback has closed his missionary abors in Minnesots, and returned to his home near St. Louis. He gave us a frategual call while en route. Bro. Pishback will accept calls for lecturing in the vicinity of St. Louis during the Winter, and receive money for subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL Address, Webster's Grove, Mo.

Philadelphia Bepartment

HENRY T. CHILD, M. D.

Subscriptions will be ruceived and papers may be obtained, it wholesale or retail, at 634 Race St., Philadelphia.

Centennial Notes.

HUMBER VL.

One of the great objects of the Centennial Exposition, and that which will mark its greatest success, is the intercourse of the people of many nations. It is to be regretted that the rude and uncivil habits of some of our people compelled most of the foreigners to abandon their native costumes, and dress after the fashions of this country; crowds of rude boys and children of older growth followed after these and made it unpleasant to them, and they resorted to this means of avoiding such manifestations of uncivility, which are not known in European countries, and have thus deprived us of an interesting feature of this great event. These people are here and may be seen on the Exposition grounds among their wonderful works, which "praise them" and speak in upmistakable language of their characters and abilities.

The Chinese are fast becoming a part of our population, so that almost all are familiar with them. Their exhibits gave evidence of the most wonderful skill, patience and ingenuity. The beautiful specimens of Chins, their country having given the name to this very common and useful ware, now known almost all over the world, have attracted much atten-tion and been highly admired; their skill in carving in wood, tvory and the metals is probably unsurpassed by any other people; their mode of labor seems very awkward to us, and is certainly very slow, but by patient and continued efforts, which are their characteristics, they have accomplished grand results, and as a people, the, will be much more richly es-teemed from the knowledge we have gained by their contributions to the great Exposition.

Their neighbors, the Japanese, were equally successful in their curious works, and wonderful exhibits which have attracted great attention for their merit; other Oriental nations have given very fine exhibits. Among the European Nations, Russia certainly deserves a very high rank, her exhibits of the malachites and other precious stones, manufactured into tables and various kinds of furniture, as well as ornamental and neeful articles, were among the most attractive and beautiful things in the main building; the silks and fors in the same department were highly admired. Germany, France and all the European countries vied with each other, and added much to the interest and usefulness of the Exposition.

To our English friends we are indebted for many of the most valuable contributions. The Exhibition of Daniel and Co., of London, con-tained the most exquisitely beautiful specimens of china and porcelain ware. The pate mer puts vases and ornaments made by Boton, in their exhibits were certainly the finest specimens of the kind in the Exhibition. From the colonies of Great Britain there were very useful and important exhibits, perhaps no otn-er department of the Exhibition fulfilled its design so fully, namely to show the progress of the century, in New Zealand; for instance, there are pictures of the original natives, some of them most revolting to look upon, placed side by side with recent pictures of the same race, at present members of Parliment in that colony. There is a fine group of photographs of native children taken from some of the schools, presenting some very excellent faces and heads, illustrating the influence of proper treatment of these aborigines by the settlers. But a few years since the continent, or group called Oceanics was inhabited only by the most rude and barbarous savages; now they present evidences of high civilization and culture, and their productions bear a favorable comparison with those of other pations.

Convention.

BRO. JONES, and friends of Spiritualism our Harmonial Free Church of Sturgis, Mich. gan, has most cordially, as a separate, Inde-pendent Boolety, invited the State Convention of Michigan Spiritualists to meet with them December 15th, 16th and 17th; and furthermore sends an invitation to all Liberalists and Free Thinkers of Offic, Indiana and Illinois, to come to this Convention.

Times are hard and money scarce, and we can promise no pay to workers in our moral vinyeard at this time, except to any plans for a future visiting. Friends or delegates from other religious bodies will be made entirely welcome to work with us. Shall we revive and live, or shall we cease to work and dief

Bro Etitor, for your sake, and my sake, and every public worker, let us theet and counsel together just now, in a united assem-

The two divisions of Liberalists, known as Spiritualists and Material Scientists, must come to an understanding, and agree not to persecute or speak to the injury of each other as-investigators after truth and facts, either given in phenomena from invisible agents, or rom scientific demonstrations.

Bitter complaints and denunciations have been made by Bpiritualists against the metaphysics of science, as dry, stale, and infidel; while on the other hand most cruelly, some so-called scientists, calcumniate the facts of handminal fluiding. phenominal Spiritualism. The time has come for a centralized union of these conflicting elements; also for a cessation of war sgainst every thing called Religion; showing the same spirit of bigetry that religionists have done for ages past against philosophy and, science. We plead for unbounded charity for all man kind and systems; for more liberality and less of the spirit of dogmatism among us. The good time will come when charity and for-bearance will be extended to all. Kendallville, Ind.

T. H. STRWART.

State Missionary.

Buo. Jones:—I am happy to inform all your numerous subscribers, and especially the Spiritualists of Minnesota, that after a period of nearly three months vacation, the services of Brother Thomas Cook have been secured as State Agent for the "State Association of Spiritualists" of Minnesota. His labor will begin at Winons, Minn., Jan. 1st. '77, and he will lecture at the different points between there and Hastings, thence West to Farmington, where he will meet the members of the Executive Board, who will give him further information, and in a measure labout his work for the Winter campaign, which will lie mostly south of the Minnesota River, with the exception of Cryver, McLeod and Renville Counties.

As it e Spiritualists in the Northern part of the State have been favored with the elequent lecturer, Bro. A. J. Fishback, for the past Summer, the Spiritualists of Southern Minnesota are entitled to the services of Bro. Cook the Winter campaign. I hope the Spiritalists and Sporal minded will lend the cause a helping hand by encouraging Bro. Cook in

the arduous labor for the cause of truth and

The friends who are desireds of Bro. Cock's labor, will address S. Jenkins, at Farming ton, Mian , until Jan. 10th, 1877.

I hope the Spiritgalists of the State will find in Bro. Cook all they desire, for I believe him an earnest worker in the cause of progress.

B JENKINS, President of the State Association of Spiritualists of Minnesots. Farmington, Minn.

Quarterly Meeting.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in the City of Ripon, commencing Friday, December 15th, 1876, continuing its sessions Saturday and Sunday. Susie M. Johnson and Dr. Severance as speakers, guarantee a success. Other speakers are expected. The kind friends

of Ripon hope to see a large attendance.
Dr. J. H. SEVERANCE, President. Dr. J. C. PHILLIPS, Secretary Northern Wisconsin Spiritual Conference.

CHARLOTTE THOMPSON sends \$7 75 to this office, but falls to give her Post Office.

A KINNEY sends \$5 00 to this office, but fails to give his Post Office address.

W. B HAND sends \$5 00 to this office, but does not give Post Office address.

THE NEW TOWN HALL AT AVER.—This elegant structure is now complete. In beauty of design it surpasses anything of its kind in the fitate. Constructed of brick and dark marble it is as permanent as it is charming. The English architects have adorned it in subdued colors, which please without tiring the eye. Dr. J. C. Ayer built and gave it to the town in acknowledgment of the distinction they conferred upon him in taking his name. Although it is a generous gift, still the hearty good wishes of a whole people are of a greater value, and the generous donor has doubtless secured them.—Groton (Mass.) Journal. THE NEW TOWN HALL AT AVER .- This elegant

Bustness.

Those Perplexing Awards. It is quite amusing to note the claims put forth by the several organ manufacturers as to the relative degrees of merit conceded to their organs by the judges of the Centennial Exhibition, and, to a purchaser who desires, in making a selection, to avail himself of the results of the investigations at Philadelphia, it must be perplexing in the extreme; for it certsinly requires an exceedingly delicate percep tion to discover from the report of the jury of ewards which organ, if any, was considered the best. While we having nothing to say in disparagement of the organs there exhibited. but, on the contrary, could say much in praise of a few of them, yet the fact remains that at least three of the best organs manufactured in the United States were not in competition at Philadelphia, and one of these, the Palace Organ, manufactured by the Loring & Blake Organ Company, at Worcester, Mass., and Toledo, O., we have good reason to believe to be entirely reliable from the fact that it has won a National reputation for excellence that is a far better guarantee of worth than any report from a " jury " could be. Any of our readers desiring to purchase an organ, can not do better than to correspond with the manufacturers of the Palace Organ, at Toledo, Ohio-

California Sea Moss. We are indebted to B. Shraff, 18 Prospect Place, Ban Francisco, for some beautiful specimens of Bea Moss, carefully prepared and mounted on card board. They are ornamental and furnish a study to every observer and will make beautiful holiday presents; they go safely in the mails. We presume Mr. Shraft will gladly give prices and further information on application-with stamp enclosed.

Columbus discovered America, but it has been four that the only economical Shoes for children are the celebrated SILVER TIPPED. Never wear out at the toe, and are worth two pairs without tips.
Also try Wire Quitted Bojes.

A VALUABLE GIFT.—By an arrangement which J. L. PATTER & Co., of 163 William St., New York, have made with us, they announce that they will send to every one of our readers, who will send them a 8 cent stamp for postage. a sample package of Decalcomanie Pictures freet They are highly-colored, beautiful, and easily transferred to any object so as to imitate the most beautiful painting. Most of our readers, we think, will avail themselves of this opportunity to obtain some handsome pictures

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 935 Wabash ave., Chicago.

121n14|Brow

DR. T. ORMEREE is now traveling; his appointments will appear in this paper, and he may be addressed in care of RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago.

MES: ANDREWS, the well known medium of Oascade, New York, has an advertisement in another column, which will, no doubt, interest

There is nothing like leather Shoes with a SILVER TIP for children. They never wear through at the toes.

Also try Wire Quilted Boles.

ASTRMA and CATARRE.—See Dr. Langell'a vertisment. 23eow18

Doubt and Fatth.

Doubt and Fatth.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy atmost exclaim with the sick king "are not Absus and Pharphar rivers of Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapora and Electric agencies used by Dr. G. O. Somers and Mrs. Somers, at the Grand Pacific Hotal, Chicago, have been instrumental in restoring to health thousands of people, who had they followed the usual course, would be to-day in their grave. These are the finest baths in the West, and for the treatment of chronic and nervous dicorders, and the diseases of females have no equal.

Clairvoyant Examinations from Lock of

Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cyre. Examines the mind as well as body. Success M. F. Butterfield, M.D., Syracuse, N. Y., Cuans aveny Cass of Prime. [Bin653]

J. V. MANSFIELD, TEST MEDIUM -ADSWETS sealed letters, at 361 Sixth ave., New York. Terms \$3-and four 3 cent stamps. Bressran TOUR LETTERS. v91c4.53

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

-Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of discase by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Dragnosts by Letter, Inclose Lock of Patient's Hair and \$1'00. Give Age and Sex. REMEDIES sent by mall to all parts of the

United States and Canadas. EF Specifics for Epliepsy and Neuralgia Address Mrs. C. M. Monamon,

P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars.

20n16t18

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS BLAIR THE SPIRIT ARTIST WAS THE SUB-JECT TREATED.

DEAR MES. ROBINSON, 894 Dearborn Street, Chicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Obio-Mrs. Eilen Smith, was here on a visit to me, we alept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely lock, ed before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairavoyani vision on my part (and Ellen is no medium at all), but the spirita were so fully materialised we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, to took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. Bhe went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bestding but she kept waving her hand for her (Ehen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a cimilar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and us ing medicine for two years, to no effect. I have used magnetized papers from five different physicians, but never saw a materialized spirit before.

I had become skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far better, may God's best angela ever attend you

better, may God's better, may The above is a true statement of facts as

> ELLEN V. SMITH. of Bellevue, Ohio.

Diagnosing and Curing Diseases.

witnessed by me.

· OAKLAND, Cal., Sept. 14, '76. MRS. A. H. ROBINSON, Chicago, Ill.

My DEAR MARAM:—By accident I am in re-ceipt of the RELIGIO-PHILOSOPHICAL JOURNAL, containing your advertisement, in which you propose to disgnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you diagnose his case and tell me his trouble? If so, I will have you treat him. If you can't do it. I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or less prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do

so, if not, I am out only a stamp. I remain most truly yours, JOHN CURTIS. Mrs. Robinson disgnosed the ease, and here is the reply :-

OAKLAND, Alameda Co., Cal. Sept. 29, 76 MRS. ROBINSON, Chicago, Ill.

My DRAR MADAM:-Yours of 23d inst. is at hand. Your diagnosis of his case is very cor-rect, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Beeing with me is believing. I will act as you pre-

Respectfully yours, JOHN CURTIA

TROTINONIALA.

Cases which and been given up as incurable by regular physicians.

Bylvester Stebbins. Knoxville, Illa., writes September 1:th, 1876.—Mus. A. H. Romm-son, 894 S. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-

James Nicholas, writing from Gomer, Allen County, Ohio, October 7th, 1876, says:—
"Mrs. Robinson—Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has received much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madam:— "Mrs. Sarah Baird, for whom you prescrib-ed at this place a few weeks since, is evidently better after following your treatment."

Wonderful Success to Healing the

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Hobinson, are no less remarkable than those

recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as in-curable by the regular attending physicians— most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. A. H. ROBINSON.

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will-diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy curs is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a
better statement of the sex, age, leading symphotics, and
the length of time the patient has been wick; when she
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curshle cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought as respons with
a sick person, through her mediumakin, they never full
to give immediate and permanent relief, in curshle cases,
through the posities and aspessing forces latent in the
system and in nature. This prescription is sent by mail,
and be it an internal or an external application, it should
be given or applies precisely to directed in the accompanying letter of instructions, however simple it may
seem to be; remember, it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognisance of.

One prescription is usually sufficient, but in case the
patient is not permanently cured by one prescription, the
application for a second, or more if required, should be
myde in about ten days after the last, each time stating
any changes that may be apparent in the symptems of
the disease.

Mrs. Rosuseos also, through her mediumaths, dise
noses, the disease of any one who calls upon her at her

the disease.

Mrs. Rosinson also, through her inediumship, disgnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; such subsequent one, \$1.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

ply.

BB Hereafter, all charity applications, to insure a reply, must contain one deliar, to market, the expenses of
reporter, omenturaries, and postage.

R.B.—Man. Housenow will Amendmen give an present
rittings to only one. If privacy is required, it must be by
letter, accompanied with the usual fee; and terms above
stated, must be strictly compiled with, or no notice will
be taken of letters ears.

Mrs. Robinson's Tobacco Antidote.

dotto.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Bent to any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Heweyn pers and quacks will tell you that the antidote is made from gentian root. It is false, Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Rebissee's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a pofacous weed. It is a remedy presented by a band of chemists long is spirit-life, and is warranted to be perfectly barmiess.

barniess.

This House will pay any chemist one thousand delicate who will, upon analyzing this remedy, find one particle of gentlas root, or any other potentian area, in it.

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sticecessical Puntaspine Room, Chicago,

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By a middle-sied American lady from the East, fully competent. A tilustion as housekreper for widower wit. mail family, or with young or aged could for reason, his composation. Spiritarist prefers d Andreas or call on Mrs. A. Eastmond, 200 Scuth Clark St., room 6. Chicago, Illa.

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A suberb life-size portrait of either of these poets will be sent to every subscriber to the ATLANTIC MONTHLY for 1877, who remits \$5.00 direct to the Publishers, H. O. Houghton and Co., Riverside Press Cambridge, Mass.; and for \$6,00 the magazine and both portraits will be sent

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MMENSE SALE

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FOR THE HOLIDAYS!

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STATE & WASHINGTON STREETS,

Having decided to close the balance of their large purchases of "Black Silks," made in July last, previous to any advance, now offer and will continue to offer through the

HOLIDAYS \$100,000

WORTH OF

of the celebrated make of

ANTOINE GUINET & CO.,

At the same price that they sold them at in December last, which was the lowest ever made.

With the present price of raw Silk, these goods can not be produced under twenty-five to thirty per cent advance, and advise all parties wanting

For the next six months, to make their purchases now, as they shall positively advance them after this lot is sold.

SPIRITUALISM AS A SCIENCE.

A Trance Address, By J. J. MORSE,

Trance Medium, London, Eng. REPORT THE BOSTON SPIRITUALISTS' UNION.

Price, 5 cents each; or 83.00 per 105

MRS. MARKEE.

A little Child walks out of the Cabinet.

BRO. JONES:-Mr. and Mrs. Markee have been our guests for the last two weeks, and during that time Mrs. Markee has held seven materializing scances at our house. Duty to her, and also to the cause of truth and justice. prompts me to write an account of some of the manifestations that transpired during those seances. To give the readers of the Journal a history of all the manifestations that occurred during those seances, would require too much space in your valuable paper. I will only select a few from the many. Fifty-four spirits materialised, and walked out of the cablast. They conversed freely with their friends, and were recognized by them. The materialized forms varied in size from a child not over thirty inches in hight to s large Indian of six feet.

Beneca, a large and powerful looking Indian, one of the medium's controlling band, walked out dressed in Indian costume, with moocasins upon his feet, and two feathers upon hier head. Katie Brink, the spirit that was caught by the Rochester roughs, came out of the cabinet on several occasions. She conversed freely with us all; she sat upon my lap, placed one arm upon my shoulder, and wiped my face with her handkerchief. Bhe was not more than one-fourth as heavy as a person of her size. Katie is a bright and beautiful spirit; unlike the medium in size, in shape and features. At one time she materialised a white shawl, apparently from the wall of the room; she spread it over her shoulders, walked around, in order to let those in the circle see it, and returned to the cabinet. She soon made her appearance again, but without the shawl. She said she had demate rialized it, and must have another. She was standing in front of me, and not more than three feet distant, and I could see every mo-tion very plainly. Bhe stooped down, rapped, the ends of her fingers two or three times upon the carpet, and the shawl commenced to appear. At first it was not larger than two or appear. At first it was not larger than three three inches square, and in less than three minutes she had a red shawl. I should think, four feet square. She placed it over her shoulders, and walked around, letting those in the circle examine it. At one time when Katle was returning to

half in size when she reached the door.

Our daughter, who had been in spirit life nearly twelve years, came out and conversed with us as familiar as she did in earth life. She caressed and kissed her mother, and the latter was permitted to return a kiss. She sat up. my lap, put her arm around my neck, klased me twice, and I kissed her. I could see her face very distinctly. It was her form, her features, her manner of expression, and

cabinet, she had diminished nearly one-

My father came out at several seances. He conversed freely with us, and was recognised by all present that knew him in earth life. At the sixth seance he led out one of our children, a little girl that passed to spirit life when an infant. Her name is Nettie. She said her grand-pa had learned her to talk. We conversed several minutes with them, and when father started to return to the cabinet, the child cried, and said she wanted to stay longer with pa and ma. Father quieted her by telling her she should come out with him

The next seance, my mother, who had come out on several previous occasions, again walk-ed out leading by the hand.our little Nettle. The child was so pleased

SHE DANCED FOR JOY.

We conversed freely with them, and when mother returned to the cabinet, Nettie went with her, but cried as she did before. We could hear father speaking to her in the cabi-net while she was crying. Soon she stopped crying, and commenced to laugh, and said: "Grand pa says Nettle may come out with him." In a few moments Nettle again walked out followed by father. They remained fitteen minutes, and conversed with us all the time. Father said that Nettie in spirit life, is a young woman, a bright spirit; and asofar advanced in spiritual knowledge as those of her age; but in coming back to us it was necessary for her to take the form and condi-tions of childhood. Fathers and mothers in spirit life spoke words of cheer and comfort to their children and friends in earth life; children in spirit life greeted their parents and friends in earth-life with love and affection warm; and some of them sent messages to their friends that reside at a distance from

At the close of each seance, Mrs. Markee would be found sitting in the cabinet to all appearance lifeless or dead. She did not breathe; the pulse did not move; her fish was cold, and felt like that of a corpec. Mr. Markee placed his hands upon her head, and in about five minutes the pulse commenced to tremble, then to best lightly; she commences to breathe, and again returns to consciousness; but it was a half hour or more before she could leave the cabinet, and then she was so exhausted that she could not walk without help.

If the circle is broken by the UNCLARPING OF HANDS,

(as it accidently was at one of our seances,) the medium receives an injury, and leaves the circle-room with dark spots around her eyes, which gradually disappear during the next

day.

It appears to me that no reasonable person could wriness the manifestations that occurred in those seances, and suppose for one moment that it was all the work of the medium. There

were none of that class who attended all of those circles; but all with one accord said we know we have seen and talked with our spirit-friends. I would risk my small fortune, my life, and my sacred honor, upon the genuineness of Mrs. Markes's medium powers.

I cannot close this article without appealing to the Bpiritualists, to the friends of truth and justice, to come forward, and by their voice and means help sustain Mr. and Mrs. Markes in the trials through which they are now passing. It is not alone the medium Mrs. Markes that is on trial; it is the cause of religious liberty personified in the persons of Mr. and Mrs. Markee. It looks to me like a bold stroke by religious blgots and despots, to bold stroke by religious bigots and despots, to drush one of our best mediums; ah i more: To crush the most glorious truth that has ever been revealed to the human race. Truth and knowledge always causes political despots, and religious bigots to tremble; and in their blindness they make desperate efforts to crush out the dawning light that is making inroads within the dark castle of ignorance and bleeters.

Through the mediumship of Mrs. Markee, spirits in higher life are bringing light and knowledge to the human race, that rabs death of its sting and the grave of its victory; causing the spiritually blind to see; the deaf to hear, and all that behold the light; to rejoice in the knowledge of a future life, and eternal progression. But that light that elevates the human race, also robs the despot and bigot of their power to enslave the people;

by religious bigots to crucify Spiritualism, a knowledge of immortal life; the infant savior

of the race. In the city of Rochester, N. Y., Mr. Markee has been arrested and flued, for holding seances without a juggler's license He has two law-suits now pending. He has not the necessary means to defray the expenses of those suite. Mrs. Amy Post, a worthy lady residing at No. 86 Sophia street, Rochester, N. Y., has been appointed to receive donations to defray the expenses of their suits.

According to the latest information that I have received, there has not been more than one fourth enough donated to defray the nec-essary expenses. Friends of truth and justice, it will take but little from each one to raise the necessary means to conduct the defense.

Let not the historian be compelled to record it as a fact, that the Spiritualists of America suffered the Markees to fight the battle of re-ligious liberty in Rochester, unaided and

Ellicottville, N. Y. B. E. ESTCHYINLD. REMARKS.

This is a general time for persecuting genuine mediums. We have every reason to believe that Mrs. Markee is one of the very best, and would be very glad to have her come West, where she would find plenty of patronage and friends to delend her rights. We most urgently implore our brethren, who are able, to promptly respond to the call for assistance. It is not Mrs. Markee alone that is on trial; it is one of the best mediums-as a medium-it is the cause of spirit communion. It is the heaven-born truth of open communion with our loved ones gone before that is on trial; and the bigotry of Christendom is prompting it.

To fine and imprison is the order of the day. Mediums and editors are being prosecuted on every hand. We have no less than three prosecutions for libel now hanging over us; two by the great egotist, and one by the Woodhull's. But we ask no favors. We can meet them all, single-handed and alone, and show them up in a light that will convince the world that characteriess people better not go to law to obtain that which they never possessed. But our poor persecuted mediums need your kind sympathy and generous contribut ons-Mrs. Markee especially.-EDITOR JOURNAL

Watkins' the Exposed Trickster.

'A few days ago a man and woman came to this Publishing House-the man giving his name as C H. Watkins, and said he was a materializing cabinet medium, and that the people required that he should have an endorsement by the editor of the Rangio Part. OSOPHICAL JOURNAL, and that he had come to submit to test conditions.

We confined him, by simply tying a white linen handkerchief around his neck, and then sewed the knots with a strong linen thread and scaled the ends of the thread with hot scaling wax. In that condition we gave him a seat in the cabinet and newed the ends of the handkerchief (and sealed the threads) to a staple driv en into the wall back of his neck. In a short time he began to talk in a disguised voice and then pulled off his shoes and threw them out of the window, and then commenced climbing around the cabinet, ringing bells and showing himself indistinctly at the cabinet window, in a very dim light. On opening the cabinet we found that he had torn the sewing of the handkerchief loose, even to traring a piece out of it. He is one of the most shallow, and yet impudent tricksters we have met

We have since learned that while at Aurora, Ill., just before coming here, he went to Ray. Samuel Paine, Methodist pastor of Galena St., M. E. Church of that city, and tendered his services as an exposer of Spiritualism The minister did not see fit to accept of the fellow's services so he went back to the Spiritualists for quarters. They demanded that he should submit to test conditions, -the result is briefly given above.

If he has any mediumistic powers he is not worthy of patronage. It is these tricksters who are running over the country, that bring more disrepute upon genuine mediumship and Spiritualism, than all other taings combined.

If this fellow should attempt to traval under any other name, he will be known by the following description. He is slim, of medium height, with a light colored mustache.-His wife is alim, above medium height, has dark complexion, and coal black eyes. They are probably about 25 years of age.

Let our readers test all cabinet mediums in the manner described, being careful to tie and sew both knots with strong thread and seal with hot sealing wax.

The medium that refuses such test conditions m'ty safely be counted as liable to play tricks on honest investigators. In dark circles sew their clothing so fast together and seal with sealing wax that they can not raise a hand nor move a foot to play tricks in the name of departed spirits. The flawer test is no test-at all, so long as both hands/can be got together. The trickster will change the flower all into one hand and lick off what remains from the emptied hand, and then use that hand to make spirit lights by gently rubbing friction matches. He will with that hand pat and grasp the hands of investigators, and then take a part of the flower back again into that hand when the light is to be raised.

When you test a pretended medium give It is such careless test conditions that trick sters continually take advantage of, and no honest medium will refuse to submit to good test conditions.

While you are careful not to torture or make a medium uncomfortable, be careful that you make test conditions perfect.

Mas. O. A. Branco 314 West Randolph Street, is an excellent test and business medi-Her charges are but one dollar. None of her patrons go away dissatisfied.

The Chafing of Corns Don't Atone tor Sins Committed.

"He would make a splendid Universalist. If not one already, he should join that sect. The Uni-versalist believes that each one is punished-for his size on the earth; hence a man who wears tight boots, and thereby chafe his corns, repdering them sore and painful, is paying the penalty for having awindled his neighbor out of a thousand dollars, or for the commission of some other offense."

Now Bro. Jones, I thought that you were too well posted to make such a flimsy statement. Universalists believe that the man who wears tight boots, and hurts and chafes his corns, suffers pain for the sin he has committed in violating a physical law; to do you

This swindling his neighbor out of I thousand doliars is an entirely different thing. A man who can commit such a sin as the latter, is grovelling in grossness and darkness, that can only be changed by his spiritualizing him-self, by his rising to a higher sphere of thought and action. No pain such a transgressor could inflict upon himself could remove the effect of his sin from his soul. Nothing but making amends to his neighbor, so far as possible, for the wrong he did him, and the expanding of his spiritual powers until he has reached such an elevated rlane as to loathe in his soul, such a sin as wronging a neighbor out of a thousand dollars or anything else, can save him. A man who can do such an evil deed, as purposely injuring a neighbor, is so far from being spiritually minded that he has no idea of the happiness there is in deeds of love; he has no knowledge of the peace and by there is in well-doing.

We don't believe as a sect, that a man doing a good thing only because he is afraid the devil will get him if he does not do so, is in the enjoyment of "everlasting life," but we believe that a man must ever be performing good deeds, as free will offerings, in order to have the kingdom of heaven within him.

Sin never pays. Righteourness always pays The sin of wearing tight boots has its penalty, so have all others.

Praternally Thine,
J. R. BAKES.

Clarinda, Iowa.

BEMARKS . Bro. Baker is right in his estimation of our judgment in the premises. We were born of, brought up by Universalist parents, and for many years was an active member of the Universalist denomination. The item quoted is a perversion of Universalism.

We never knew one, however bigoted and prejudiced against Spiritualism, who held to any such sentiments. Many of them hold that a man suffers for his sins in his earth life only, while others take a more philosophical view, and believe that sin dwarfs the soul not only in earth-life, but the dwarf enters Spirit-life as he left the body, and only grows out of that

condition as he develops in goodness,
In analyzing their faith, the "blood of
Christ" is not found to be an essential element to salvation. We choose to deal fairly with all classes of religionists, but never hesitate to expose glaring falfacies when occasion de-mands -- ED JOURNAL.

Thomas Cook.

Bro. Thomas Cook informs us that he has accepted the office of State Missionary of Minnesota, and will enter upon his duties on the let of January. He is now in Kansas. The Junction Oity Tribune says of him:

"Prof. Cook's lecture came off quite success fally last evening at Centennial Hall. His text was "Carbon." He changed sugar into carbon, and showed that carbon is ubigatious in all organic nature. He said that the most beautiful ladies and the sweetest of babies are carbon, or charcoal. Tals setounding doc-trine created some sensation.

"An audience of some fifty or sixty was present, composed of some of the sharpest thinkers in the city and a good many juveniles. The learned gentleman's hobby is Onemistry; from this he explains everything, except, per-haps, grasshoppers which we do not remem-ber that he mentioned.

"This evening the subject is to be "Hydrogen Gas." We hope he will have a full house. Tickets for sale of the book store.

Bro. Cook will receive subscriptions and make collections for the RELIGID-PHILOSOPH-ICAL JOURNAL and LITTLE BOUGUST .- ED. JOURNAL.

Mr. Coe's Lectures.

The Upper Des Monnes, a paper published at Algona, Iowa, saye:-

"The lectures on Spiritualism last Saturday and Sunday evenings were well attended, notwithstanding a large and excited political gathering was on the street on the first mentioned evening. Mr. Ooe made a masterly effort, showing that the Bible was founded on Spiritualism that is identical with the Spiritualism of the present day, and that the Angel of the Lord, so often mentioned in Scripture, was merely a disembodied mortal. He brought plenty of proof from the Bible to sustain his assertion. He hopes to return after the holidays and bring a good materialising medium with him, if funds can be raised to defray the necessary expenses. Let every liberal minded person stand by him in his efforts for free thought and free speech."

A New Dress.

Having been favored with another; libal suit, (only \$30 000 damages claimed this time) we have concluded to give the RELIGIO-PHILO SOPRICAL JOURNAL a new dress, as a New Year's present to our readers. It is barely possible that in getting off the old and on the new, the JOURNAL may be a little behind usual advance time, but we think that it will reach, and greet the subscribers on New Year's day if not, very soon thereafter.

J. B. JURING, of Howard City, Elk County, Kan., desires to receive calls to lecture in that part of the State, and will receive such compensation as the people feel able to make. His only desire is to keep the wolf away from the door of his small family, and do all the good he can for the cause he so sincerely loves. Give him a hearing, friends. You will be of mutual benefit to each other.

Letter of Fellowship.

On the 31d day of Dec. 1876, the RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship and Ordination to Bro. John S. Taomas of Carr's Station, Georgia, authorising him to solemnize marriages in due form of

A LESSON IN MEDIUMSHIP.

"Ye cannot serve God and Mammon!"

BY CAPP. H H BROWG.

Among the many truths contained in that much abused book—the Bible—there is none other, so much as the above, that we, mediums and Spiritualists, should let sink so deeply into our souls as to be the constant monitor of our lives. "Ye cannot serve two mesters." We must be obedient to either angels or to mortals; be submissive either to the spiritual or the material; or, as He of old has it, "God or mammon."

Positive to mortale; negative to the epirit world, is the fundamental law of mediumship; and it is simply a modern paraphrase of that law of Jesus. Negatives to God, the spirit; and positive to mammon, the world.

I am convinced that the major portion of the trouble that accompany mediumship, arises from want of obedience to this law. At soon as any outside influence comes in to sway the medium in opposition to the desire of his or her spirit band, there agisee antagonism, inharmony, and consequently very imperfect and unreliable manifestations. Their outside dis-turbing influences are of the earth, earthy; as, for example, public opinion desires to please friends, or the need of means, etc Bar when the choice comes, duty and principle must be first, though all the world swing in the opposite balance, "What shall it profit a man if he gain the whole world and lose his own soul." "Be thyself ! trust thyself !" is not only the drst principle of manhood and womanhood, but also of mediumsnip. Let your own intelligence, your moral principle, and above all, your common-sense, be your guide; not alone in testing the current opinions of the world, but also those purporting to come from the spirit-world.

Be not hampered by authority. Too long has that ogre in shape of public opinion, Bible, creed, church, priest or law, enslaved mankind. The angels come to emancipate us and give us freedom to obey our own convic tions & right and wrong.

Remember that desire, aspiration and fidelity to your intuition, will draw to you that intelligence of the higher spheres which you need, ast as fast as you can incorporate it into your consciousness, which is only as fast as the plant does sunlight, i. e., as fast as it grows.

Intelligence that reaches only the brain, that moves not the heart, and prompts it not to deeds of benevolence and justice, that does not compel-recognition of the claims and duties we owe to each other in the great brother-hood of man, is of little use here, and of still less in that spiritual realms to which medium ship is the portal. He lives best and truest, who feels most, and deepest and truest. Such a life is the best preparation for conscious mediumship.

To the individual himself there is medium-

ship ever more valuable than to any one else. What the world sees should be but the overflowing of the well, while daily, momentarily, should the medium grow by this communion into grander and nobler conceptions of life, and climb higher in his aspirations and de-

Oal then use this gift, ye who have it, with this holy purpose, and tarnish it not by reckoning it by the baser measures of the mammon of this world. Keep it pure and unspotted by keeping your aspirations above all grossness. Beeking the light in the cavern of materiality. you will find it by looking upward and sunward, and not by drooping your eyes to your feet. The clarion note of the Alpine climber, "Excelsior"—" bigher and purer"—should be the cry of your soul; for in all the great round of eternal things, desire is the magnet that draws.

> "Desire can draw the angels near! Doubt bids them stand afar!"

Thike the old martyrs, renounce this world, and for the spirit suffer crucificion of the fish if need be; for in that angel world your reward will be great. "Learn to adoin every day with sacrifices."

By thus aspiring and obeying only those teachings that harmonia; with your moral in-tudious, is your individuality developed, and you learn to stand alone; trusting not God not your spirit-band, but your own truth and

honesty, and the infinite necessity of love to supply all the needs of your soul.

For the earth is pledged in payment Unto man for all he needs."

Turn in confidence then to this universal love, that cares for plant and star, answering every demand that they make for life and growth: "Shall it not much more care for you, O, ye of little faith?" Trust the laws of compensation and progression, in obsdience to which seeds sprout, rocks crumble, animals live, men are born, and angels developed; trust the power of truth and integrity in yourself to draw around you that spirit-band that shall minister to you, bringing from the founts above what you need; trust that justice that ever keeps her balance true; trust the great hereafter to make you wiser and better, and to reveal to you all that is now hidden; thus shall you grow into harmony with the great heart of the universe. Universal love, and the soulgerm-within, develop fast into that manhood here; that is a prophecy of the perfect man to be, when "death is swallowed up in victory," and mediumship finds its fruition in the higher spheres to which your earthly fielity to did. the spirit—shall give you entrance. Rockford, Ill.

The Herald of Health.

(Wood & Holbrook Pablishers, N. Y) Contents for December: Autobiography of a Veg-etarian; Ready for Schness; Hygiene and Baths at the Oneida Community; A New-fash-ioned Love Bong (i poem), Chills and Fover the Turkish Bath as " Ramedy; Food as a Moral Influence; L'ving Rooms and Back Stairs; George B Windship, M. D.—his Relations to Paysical Calture: A Woman's Poem; Hygiene for Briln and Nerves; Oar Dassert Table; Topics of the Year.

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