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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth bears no mask, bows at no human shrine, seeks neither place nor applause: she only seeks a hearing.

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GREETING TO HENRY SLADE

God's Truth is with thee, Brother, She will make thee free,
Though all earth's hosts of falsehood league against thy fame;
She guardeth all her servants with fidelity,
Dispersing every cloud that shadoweth their name.
On every battle field since God and She were one,
By the eternal bond of self-existent life,
Her sword with Error's measured, has the victory won,
Her banner floateth longest on the plain of strife.
The war to day, my Brother, is not waged with thee;
Thy sorrow as thy joy the foe man doth not weigh,
Tis the redeeming Truth that sets the captive free,
Which self-love's chief-begotten, Bigotry would slay.
Christ walks the earth to-day as in the by-gone years;
Again the thorny crown is plaited for his brow;
The shouting, gibing rabble lift their staves and spears,
As then to do the bidding of their master's now.
The Scribes and Pharisees deny the law to-day,
By which immortal light descendeth upon earth,
Herod is seeking still the Savior-child to slay,
Though every newborn Truth be strangled at its birth.
Not hate ecclesiastic is the foe alone
Of Providence Divine; for now, with "ah-low draughts"
From the deep fountains of Knowledge, mad and drunken grown,
Where stronger, broader mind to Wisdom calmly quaffs.
The fossil-burthened bigot, musty from the schools,
Pants up the lower steps down which Truth's waters flow,
And spying his own image in their limpid pools,
Oris "CHARLATAN" "IMPOSTOR" to the fools below.
Yet even thine accusers, while our claims they spurn,
Were malice aforesaid 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 head,
It never could extinguish one bright ray divine,
Or sever its relation to the angel band.
Too long that hand hath the viewless gates ajar,
That open to the realms where our beloved ones dwell;
Too many yearning hearts have hailed it as a star,
Of guidance from the depths of Superstition'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 human mind,
More than the glow-worm's light could represent the sun.
I do not tremble for thee, though the rains descend,
The Rock of Ages lies unshaken at thy feet;
Vainly the storms of hate their rage on it may spend;
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 to see,
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,
When thousands unto whom thou hast revealed the light
Shall with thee share the glories of the Summer-land.
Baltimore, Md.

"TELL US WHAT YOU KNOW OF GOD."

Second Reply to the Buckeye State Correspondent.
BRO. 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 JOURNAL, that a little over a year ago, there appeared in its columns an article from my pen entitled, "A Reply to the Buckeye State Investigator," 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, I promised my correspondent a further notice of his seriocomic epistle at some suitable moment. My spirit guide tells me that that moment has come.
Well, my friend, you are wanting me to tell you what I know of God. Had you read carefully 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 answer 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 subject, 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 speak 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 worshippers in the various countries wherein those Gods respectively officiate:
For there was Bochus, of old Greece, and Cadmus, too, was one;
While Egypt had her Osiris, (1700 B. C.) her Isis and Amon.
Phoenicia has her "Blessed Gaunt,"—Ceylon her God Keldu;
In Scandinavia was "Odin Lord," and "Manco" in Peru.
Fohi was China's "Blessed One," "Barcale" of Yucatan,
"Bomoniolum" of Siam, and "Baka" (830 B. C.) in Hindostan.
"Quaxicoatl" of Mexico, (827 B. C.) "Hiraste," of Iroquois—
"On" of Persia, also Latin; were of those godly "Bhava."
"Mythra" was a "mighty God," "Adonis" not less so;
But "Krishna" was the first born Lord, thousands of years ago.
"Thammuz" of Syria, too, comes in 800 years B. C.
And then 550 years after him, behold "God Wiltaba."
Then there was "Eesus" of the Celtic Druids B. C. 834.
And God "Iaon" of Nepal, so reads our sacred lore.
"Quirinus" of Rome 406 B. C. was crucified, and Aeschylus Prometheus 547 was Deified.
Seven hundred and twenty-five B. C. lived Talbot's God "Indra."
And seventy-five years earlier was "Alys" of Parvata.
And just 500 years before was God "Orite" of Chalcidæ.
"Balin" of Greece 735, and "Ixion" of Rome 400 B. C.
Then comes "Lord Jesus," we are told, to whose rule the Christian nods,
For his life in every instance was that of previous Gods.
Yes, all were godly begotten, Virginia conceived, miraculously sustained, were crucified, buried and rose on the third day, and all no other than at the right hand of some other God. (Old Papa God) making intercession for their ignorant or thoughtless worshippers, respectively. But as all those fellows were better known under the title "Sons 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 selecting, 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 deulatory history, I will quote only from two eminent authors, viz: Mathew, the first of the four evangelists, and Eusebius, one of the "Holy Fathers." Now, let it be borne in mind that in any one of the Gods, there are always three implied. And in "our God," he is known under the triune title of "Father, Son and Holy Ghost." Now as to the personality 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 person. It would seem that consistency would naturally place the Holy Ghost in the first person, but the consistency is not an element of Orthodoxy. So we set down Mathew's statement as count number one. Eusebius, the "Holy Father" and Bishop of Cesare, 315 A. D., in speaking of the same God under the title "Holy Ghost"

(the third person in the arranged order,) says he was begotten of the Son, or to use his words verbatim, "Jesus Christ begot the Holy Ghost," though he does not say anything about there being a Virgin present. This we set down as count number two.
Now if the Ghost begot the "Son" as Mathew declares, and the Son begot the "Ghost" 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 Virgin? Or in other words, the Ghost and the Son together may have begotten the "Father." This would make him both "Alpha and Omega," even 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.
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, Eusebius informs us that he is just sixty-six miles high, twenty-four broad, and in depth wonderfully proportioned. Talk, though far from making him infinite, makes him at least a "bully" God. David the psalmist, however, sees proper to differ from the "Holy Eusebius," and informs us very pointedly that he (God) is about the same in size and stature as he is, (is the same size as David. Which of those two scholarly gentlemen is nearest correct in their delineations I leave for the Christian world to decide. As to the members constituting 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 head to the soles of his feet. And as proof that in point of function, he is the same, I am able to show from His authority (and this is good enough for any Christian) that he has filled practically, every known vocation, 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 prayerful spirit.
As touching the moral character of Jehovah God, 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 blackened attributes characteristic of fiends or devils incarnate, and not a crime committed, or recorded as the error of man, that is not more than doubly eclipsed by those committed 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 through them, he curses the whole family of man, in a curse no less than that of death. He is not at all; but even inanimate nature, really sickens and dies under the deadly weight of his curse. Nor yet is this all, for even he himself is forced to throw off the robe of his Godship and be clothed in the corruptible tabernacle of his own creating, in the body of Jesus, thus sharing the fate of his own life damning counsels to pay the debt 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 guilty of sending devastation and ruin upon whole cities, using weapons of death, fire and brimstone mingled with hail, and converting into salt banks those whom the elements of destruction refused to obliterate. He is guilty of destroying families, tribes and nations diverse 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 pests, and ferocious animals, such as lions, bears and leopards to tear into pieces the flesh of his fleeing victims, of sending venomous serpents to bite those who might seek refuge in the sea, and by driving nails by proxy through the temples of his sleeping fugitives. He is guilty of filling the land with darkness, of smiting the people with blindness, of causing the fish to pine away while yet on their feet, of creating an unnatural appetite and destroying the power of satiation that the hungry might die with aching void, of glutting nostrils deep with stench meat after training his people in the gluttonous habits of feasting on broiled bull 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 barbarous people; and insinuating for their rule of correction the brutal practice of boring their ears and inserting 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, adultery and incest, by taking from husbands their wives and giving them to their neighbors for dilection in their own eyes. He is guilty of robbery, fraud and theft on a large scale in several instances, and especially in opprobriating his favorite band to borrow under pretense of returning the money, jewels, and other valuable property of the Egyptians, and then destroying their lives in the most brutal manner. He is guilty of despoiling the brains of little children, and by proxy ravishing their heart-stricken mothers,

and in several instances committed the adulterous act in person; as in the case of Leah, one Jacob's wives, with Hannah the mother of Sammel the prophet, the wife of Manosh mother of Sampson, and Mary, Joseph's espoused. Indeed, it is in vain that we attempt to enumerate the crimes of damning character committed by this Bible monster. For he is chargeable with all manner of deeds of cruelty and barbarous murder, from that of universal and eternal death down to 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 guilty of causing parents to eat the flesh of their own children, the children, that of their parents, and brothers and sisters, the flesh of each other. What devil could do more? Were such a monster to enter the halls of pandemonium, 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 damned to look upon. Such is the Bible picture of him who bears the title of Jehovah—the God whom Christians worship. Now, my Buckeye friend, if you have any other Gods in view whose delineation you desire, please give us their names.
J. H. MENDENHALL.
Cerro Gordo, Ind.

Extracts from the Sacred Books of Zoroaster.

BY HUDSON TUTTLE.
The eminent oriental scholar, M. Haug, places Zoroaster 2800 B. C., thus antedating Moses. But far better authority are the ancient Greek writers. They agree in placing the era of Zoroaster more than 6000 years B. C. One of the first writers on the subject, Xanthus of Lydia, who wrote about 450 B. C., makes Zoroaster to have lived 8000 B. C. Xanthus was contemporary with Darius, the Zoroaster, who is said to have lived at the time of Hyastapes, Darius' father could not have been the historic personage who composed the Avesta. Zoroaster was a common name among the Persians as Jesus was among the Jews, and hence the confession that has arisen.
Aristotle places Zoroaster 6000 years before the death of Plato, or 6850 B. C., and Eudoxus Hirmadorus makes similar statements. Hermitippus, 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 Zoroaster lived about 6000 years before the Trojan war or 6750 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, Chaldeans, Assyrian and Babylonian history are but myths, until modern researches opened the vista into their almost measureless past. The Zend 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 modern 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 maxims, early acknowledged had become concrete, and all the religions coming after, of necessity built on their broad base.

MARRIAGE PRAYER.

In the name and friendship of Ormuzd. Be ever shining. Be victorious! Learn truly thy worth of good praise. May the mind think good thoughts, the words speak good, the works do good! May all wicked thoughts hasten away, all wicked words be diminished, all wicked works burst up. Win for thyself 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. Torment not. Overhaul not wicked envy, be not haughty; treat no one despitely, cherish no lust. Be chaste. Actively engaged in good works. . . . Enter into no strife with a revengful man. Be no companion to a covetous one. Go not on the same way with a cruel one. . . . Before 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 evil. So may it happen as I pray.
O fire, son of Ahura-Masda, we draw near to thee with good mind, with good parity, with deeds and words of good wisdom draw we near to thee.
We praise thee, we acknowledge ourselves as thy debtors, Masda-Ahura. With all good thoughts, with all good works, with all good words, we draw nigh unto thee. Tais, thy body, the fairest of all bodies—that which we call the sun we invoke Masda-Ahura, the greatest among the great lights.
May power and strength come to me according to thy will, that I may be able to maintain parity.
To the man full of brightness may the brightness which is the best of all, be given! Manifest thyself, O loveliest, heavenly Masda. . . . May every man attain the best; who ceases us to know the right paths for profit, for this corporeal world as well as for the spiritual. . . . Tais, thought I, as the strong, as

well as the Holy, O Masda! 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 Ahura! who was the father of the pure creatures at the beginning? Who has created the way of the Sun, of the Stars? Who caught the Moon to wax and wane. . . . Who upholds the earth, and the stary firmament (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 noods, the night?
FROM THE VAYVEDER.
I desire the pure man, who especially thinks, speaks and does good. . . .
The right spoken words praise we. The victorious deeds praise we. . . .
If the pure men who perform good works, of 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.

FROM 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. Ormuzd is the greatest ruler, mighty, wise, creator, supporter, refuge, defender complete of good works, overseer, pure, good and just. . . .
Praise the omniscience of God who hast sent through the holy Zoroaster, 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 Maritras 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 the pure law, by every good work, seek I forgiveness for all sins. . . .
I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinvat, may I attain Paradise with much perfume, and all enjoyments, and all brightness.
Ahura-Masda, 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 living, which furthers the world at will. Khordah Avesta. . . . xxv.
Zarathustra asked Ahura-Masda:
"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 confides to the happiness 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 perfume 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 maiden 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, well-thinking, 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-Masda: "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 sees as much displeasing as the whole living world.
Those do not please me, who set after their own pleasure.
Whoso maketh the mind better, and performs good works, he acts according to the law in word and deed.
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 hell.
He who cultivates the fruits of the field cultivates purity. Where there are crops there the Duras live. Where there are thick ears of corn there the Duras die."
FROM THE YACNA.
Here praise I now Ahura-Masda, who has created the cattle, who has created purity, the water and the good trees.
Who created the splendor of light, the earth and all good.
To him belong the kingdom, the might, the power.
We praise Him first among the adorable beings. . . . With our bodies and life praise we Him.
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 honor, the good kingdom we honor, and the good law, and the good rule, and the good wisdom.

A WOMAN'S WORK.

A Sketch of the Life-Work of Mrs. Elizabeth Thompson; Mrs. Thompson's Labors for the Suffering and Needy; Pleasant and Interesting Incidents of Her Remarkable Career, Etc.

DEAR SIR:—I enclose a sketch of the work of one of our greatest philanthropists for publication in the RELIGIO-PHILOSOPHICAL JOURNAL. She is a Spiritualist, receives a large income yearly, which she devotes to doing good rather than to pomp and display.

Respectfully, E. E. Barnum. New York, Nov. 17th, 76.

Obituaries are tantamount. They merely serve to awaken us to an aggravating sense of our loss, to a knowledge of the removal of some person whose characteristics or mode of life might have served us with an unending fund of benefit, entertainment or worthy example had we 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 and original characters which surround them upon every side. I dwell within a block or two, nay, 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 sketch. True American aristocracy is extremely limited, viewed from the standpoint of indigenous lineage, but in Mrs. Elizabeth Thompson we find the great-granddaughter of the brave Hannah Dastan, and a distinct relative, upon the maternal side, of that heroic Princess in American history, Pocahontas.

Samuel Rowell, the father of Mrs. Thompson, was a son of the seven children who fled with their father from the cottage in Haverhill (1697) when attacked by a band of marauding savages, leaving Mrs. Dastan, her infant and Mary Nell, the nurse, to the horrors of Indian tortures. The subsequent heroism and marvelous escape of Hannah Dastan and Mary Nell, laden with the scalps of their ten persecutors, are a household tale and familiar to every American school-boy. Mrs. Thompson started in life with all the heroic qualities of Hannah Dastan and the extraordinary beauty of person which the admitted Pocahontas is said to have possessed. And now, after the lapse 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. Her childhood in the wilds of Vermont, and her far back as can be remembered the infant traits fore-shadowed the coming woman. The suffering of a male injured bird of animal called forth, not a mere display of sympathetic pity and grief, but a positive tempest of agony 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 resided in a haunted dwelling—not haunted in the usual acceptance of the term, by the ghosts and spirits of the departed, but by an unceasing horde of beggars; she did something 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 indiscriminate philanthropy. It has been suggested that an appropriate appellation for Mrs. Thompson would be, a modern model of philanthropy; we should say rather a modern martyr, bleeding at nine times nine wounds dealt by the hand of many a beloved Brutus, brokers, merchants and farmers, doctors, lawyers and divines, authors, artists and actors, dreamers, theologians and one-sided men have 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, 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 good to all, with the least 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 bread 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 me? Then if chairman 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 heartfelt "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 purpose.

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 Trustees and ascertain the extent of her losses. Instead of which the following message flashed 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 receipt of the telegram, "and that woman is Mrs. Elizabeth Thompson!" It is a fact that the lady would not only forget her own well-doing, but she seemed to have not the slightest desire that her beneficiaries should recognize 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 almshouse,

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 carriages and denizens of palatial 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 sat a lady dressed in black: "But for the assistance 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 interested 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 Science 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 Society 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 Sewing 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 subjects 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 peculiar 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 subject while yet often ignorant of its details. This peculiar mental quality, this profound insight unassisted by objective 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 aided those original investigations which in this country so far find so little appreciation 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 judiciousness which is eminently 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 manners, an especial favorite among all her associates. Her devotion to her immediate family and relatives was a prominent characteristic, and manifested a remarkable negation of self in anxious solicitude for others. Her husband was a gentleman of liberal education and cultivated tastes, 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 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 eyes. Should this sketch chance to fall into the hands of its subject we trust she will pardon our liberty. Still, 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 notable 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 blessed, thou being dead.

NEW YORK IN THE OLDEN TIME.

A Series of Interesting Reminiscences.

BY J. HARRIS 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, mathematicians, artists and men of learning; and secondly, 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:—
"VIRGINIAN WORKSHOP, NO. 1.
"Herman Vosburgh, Overseer; James Newton, Foreman; Abraham Austin, Secretary; Oliver Goodwin, Treasurer; Noel Blanche, Smith Outler, Master of Ceremonies; Joseph Dellinger, Isaac Hodge, Stewards; J. J. Helmer, Warden.
"CORINTHIAN WORKSHOP, NO. 2.
"Samuel Schofield, Overseer; Abraham Judah, Foreman; Joseph V. Garnier, Secretary; Jacob S. Arden, Master of Ceremonies."

As the order grew in numbers in this and the adjoining States, its influence was concentrated in a representative body called the "Grand Conclave," 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 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 birth, an architect, and sometimes a landscape gardener, having an office at 80 Wall street, and dwelling in the rural district at that time, at 419 Greenwich street. One of his patrons was Mr. Francis O. Hall, then of the Commercial Advertiser, who resided in a semi-rural villa in Maiden Lane, running through to John street, and who employed Pope to lay out his grounds.

While supplying his daily wants in such employments, his ardent spirit 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 dally 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 stiffly braced timber, stretching out for nine hundred feet from the New York shore, where it was to be immovably 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 Brooklyn 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 slender periphery up among the clouds. Appended to an old engraving of the proposed bridge is the following aspiration of the architect:—"Let the broad arch be 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 plan! which none before e'er found,

That half an arch 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 his merits from his brethren, the Knights of the Black Veil. Their Grand Conclave was holding 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 Fulton 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 assembled for their excursion. Steaming round the Battery, the boat entered the East river, and the architect thus began:—"Observe, gentlemen, how nature has provided 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 accents."

"Worthy brother!" said one of the knights, who happened to be a leading cartman from King-Pin Hall—"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 suffice for the mere abutment, and the streets parallel to the river will furnish the approaches. Then, again, steam will soon render sails and masts unnecessary, and we can lower the arch."

"Well, Brother Pope!" said another cavalier, "it will be hard to persuade me that you can get together in your abutment iron, stone and timber enough to resist the stress of so long an arm, say nine hundred feet."

"That's just the trouble," said a boss builder, "you must build your half arch 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 farther out."

Brother Blunt, a shipwright from Maine, now interrupted, "see here, Brother Architect, 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."

"Was now," put in Brother Eye, from Boston; "that ain'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, I'll pull on Brooklyn by the roots and take the roof of New York, and down it comes—smash!"

The architect was almost in despair at these adverse criticisms, but subsiding his impatience, he unrolled his drawings and proceeded to combat the objections. In his records, though, he has left this memorandum relative to them:—"Methinks the sons of Art would be too blest Were there not men like these to prove their pest."

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 had 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.

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 favorable testimony of the shipwrights of the city, based on an examination of his grand model.

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

SPIRITUAL COMMUNICATION.

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

Empires have passed away, and Republics have been established since my form was seen upon the earth. Kings have been dethroned, and cities destroyed since the days of my ambition to behold a free people; and though the ax deprived me of the work I would (like you have done, the ax to-day can not deprive me of speaking back to earth, and proclaiming 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 immortal 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 heart; this is not always the state of his feeling, however, for if he is naturally forgiving in his nature, he may overlook 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 suffer 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 cut 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 commences a series of deeds that would frighten half the world; while they think he is dead, he is right among them playing 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, many of them, for the express purpose of making those suffer who injured them. People, 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 investigate a little; knowing that human nature is the same after it leaves the form, they must become aware that all spirits are not over-righteous, and that the more so scarce persons are to be dreaded—that they will sacrifice reasons for revenge, and so earthly power can prevent, unless they begin at the beginning, and cease to use the ax and the halberd. Do you suppose that any Christian, if he should be so unfortunate as to be hung innocently, would, on coming to consciousness, get up and say—"I forgive these unjust people for putting the rope around my neck?" No! his Christianity would soon become one of the things that was, and he would return the compliment nine cases out of ten, by following those who were the cause of his demise; and not only follow 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 influences 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 see how soon his every act would tell of the noble influence thus 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 phenomena—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 insanity from the knowledge that Spiritualism brought it to them; were tinged with the disease before they ever heard of spirit-communication; 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 cause people with its wonders, for it is a falsehood, and no sensible person will deny it. I have seen those who did act like an escaped lunatic, 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 conversation 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 preface to what I am going to write hereafter through your organs, and as many wait to communicate, I reluctantly give place to abler pens.

SIR HENRY VANE.
*Sir Henry Vane was one of the early governors of Massachusetts, and on his return to England he advocated a Republican form of government, on which account he was lately accused of treason and beheaded July 15th, 1652.

Michigan State Association of Spiritualists.

ELEVENTH ANNUAL MEETING.
The Eleventh Annual Meeting of the Michigan State Association of Spiritualists will convene in the village of Sturgis, 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 Spiritualism has suffered through the shameless pretensions of unworthy persons, and the reproaches and denunciations of bigotry, it is making certain and sure progress, and is never before so strong in the hearts and convictions 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 differences and past errors, our friends may come forward and unite 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 old systems. But the party of Liberalism is without organization, and consequently without power. In this light, aside from the strength that Spiritualism as such may derive from its 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 EVENING.—Opening address by the President; reading minutes; appointment of committees; resolutions, motions, etc.
SATURDAY FORENOON.—General business, of which unfinished business will have precedence. Afternoon—Election of officers. Evening—Lecture.
SUNDAY.—Regular exercises by lectures at 10.30 A. M., and 9 and 7.30 P. M.

A conference meeting of an hour usually precedes the regular business of each morning session. 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, Ohio, 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 expected. Let each local society appoint five delegates, such as are sure to attend, and where there is not an organized 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 authorized to engage their services for the coming year. Come prepared to subscribe for the Spiritual papers.

A. B. FRENCH, President.
MRS. L. E. HAYLEY, 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 Sister"; The Tower of Babel, (Illustr.); Nettie was Truly Angelic in Spirit; A Mother's Advice to her Children; Have Animals Spirits? Angelic Childhood; A Vision; Instructive Items; Who Are the Angels? The Witch Wife; Why Passy Ate the Canary; Listening; Cathedral at Milan, (Illustr.); Of Such is the Kingdom of Heaven; The Golden-crowned Wren, (Illustr.); Of Such is the Summer-land; Animals Illustrate Spiritual Changes; The Recording Mirror; God Works Through General Law, Juanita; Varie; The Philosophy of Life; Pet Prairie Dogs; Mrs. Richmond. Every family of Spiritualists should subscribe for the LITTLE BOUQUET. Only \$1.00 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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"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 it in the least degree, restricts the utmost freedom of thought and expression thereof—indeed upon a basis that recognizes the motto

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

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 spirit 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 intelligence.

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 nowhere enjoyed. Religious meetings, 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 hail with joy an association of respectable, intelligent people, with whom they can affiliate 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 we repeat, let no religious dogma from the most liberal to the most benighted of sectarianism, 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 always 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 mankind 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 organization, so simple in form and requirements, that no one can complain of complications that will mar its utility.

Mrs. Richmond will deliver an inspirational poem, Sunday 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. Cora 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 Hall 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 Buddha, 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 Spirit-life about 548 B. C., having during his eventful career on earth done much to alleviate the misery of mankind, justifying 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 accomplished 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 Siberia, in China, Corea, Japanese Islands, 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, Siam 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 adherents 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 prayer 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 Buddha. Jesus was born in a manger; poverty greeted him, and he became a carpenter. Buddha, 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 signified "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 embryotic home, impressed with those feelings of tenderness for humanity, love of philosophy and hatred of caste that ever distinguished his life.

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 emergencies, and too narrow in thought to comprehend the majesty 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 constant 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, veracity, fortitude and indifference, are the ten great duties of the Buddhist faith. Buddha did not live for self, but for

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 prenatal 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 entertain peculiar notions in reference to the early life of Buddha. 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 sprinkled, a custom almost identical with that of Catholic baptism. The legend says that his mother's body, after 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 tame 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 Buddhist 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 lives 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 Christianity, but they have nothing to place besides the latter's sordid persecutions. They never burned a Servetus; never hung a Mary Dyer; never burnt a Francis Kitt, who held "divers detestable opinions against our Savior;" 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 clearer than those presented by the Christian world. "Let us live happily, free from greed among the greedy—Baptist, 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 tinged with the Buddhist influence, there would not be so many ministers seducing the wives and daughters of others. It is a fact that the Brahmins, of India, and the Buddhists, of China, at one time contemplated sending missionaries through various parts of the "Christian" globe. The Weekly 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 monarch. Certain temples, called banks, are erected as the shrines of these pocket deities; and so subject is the condition of thousands of idolaters, that they not only adore gods of gold and silver, but they also worship those human beings who possess the largest collection of them. Destructive of recalcitrating the zealous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send English-speaking and highly educated Mandarins into the Metropolis and country towns of Australia with a view of weaning their inhabitants, if possible, from the degrading worship of that god who bears the name of mammon. Our sacred book tells us, 'Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolaters and pagans calling themselves Christians there is much covetousness and no contentment. Therefore, we desire as fellow-beings, created 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, would 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 justice to the world." Mrs. Leon-owens, 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 pariah, and could not believe her ears. She expressed her astonishment, but Buddha said: 'Sister, 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-

idents; 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 tenderness prevail over the whole world.' Buddha was a thoroughly human man. He never professed 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, fraternity. 'Are we alone favored, and they outcasts?' was the lecturer's query."

Buddha passed serenely to spirit-life with a 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 alike; 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 countenance 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 sweep. We know we are not doing justice to ourselves, nor are those who owe, doing us, or themselves justice by longer 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 advance 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 JOURNAL 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 carelessness or thoughtlessness. To all such we say in the spirit of kindness, we can no 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, he or she is undecided; 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 JOURNAL not excepted.

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

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 Year.

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 scarce.

She can be found from 1 to 8 P. M., at Room 10, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 504 Dearborn St., just South of Harrison Street.

Bro. A. J. Fishback.

Bro. Fishback has closed his missionary labors in Minnesota, and returned to his home near St. Louis. He gave us a fraternal call while en route. Bro. Fishback 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.

KNOWLEDGE IS THE TRUE SAVIOR.

Benefits Resulting from Organization.

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

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 organizing 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 battling 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 legitimate offsprings of the "New Movement." The President and Secretary are zealous 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 Spiritualists 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 ahistorical to the casual observer. It commended itself in this one particular to the Spiritualist—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 veil.

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 truth, instead of declaring that "there is a deep religious nature in man," they would not have met with opposition upon that declaration.

Again, we felt in duty bound to meet the absurd declaration (and yet a declaration which the mass of people from early education, are liable to tacitly adopt without giving due thought to the subject) that "Jesus of Nazareth 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 strenuously put forth by the advocates who, (in common parlance,) wish to "put God in the Constitution" of the United States.

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

Philadelphia Department

HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

Centennial Notes.

NUMBER VI.

One of the great objects of the Centennial Exposition, and that which will mark its greatest success...

The Chinese are fast becoming a part of our population, so that almost all are familiar with them.

Their neighbors, the Japanese, were equally successful in their curious works, and wonderful exhibits which have attracted great attention...

To our English friends we are indebted for many of the most valuable contributions. The Exhibition of Daniel and Co., of London, contained the most exquisitely beautiful specimens of china and porcelain ware...

Convention.

Bro. JONES, and friends of Spiritualism, our Harmonical Free Church of Sturgis, Michigan, has most cordially, as a separate, Independent Society, invited the State Convention of Michigan Spiritualists to meet with them...

Times are hard and money scarce, and we can promise to pay to workers in our moral vineyard at this time, except to lay plans for a future visit.

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...

State Missionary.

Bro. 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.

Doubt and Faith.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost exclaim with the sick king "are not Abana and Pharpar rivers of Damascus equal to all the waters of Jordan?"

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

The arduous labor for the cause of truth and right. The friends who are desirous of Bro. Cook's labor, will address S. Jenkins, at Farmington, Minn., until Jan. 10th, 1877.

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.

CHARLOTTE THOMPSON sends \$7.75 to this office, but fails to give her Post Office.

A KIRKNEY 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 AYER.—This elegant structure is now complete. In beauty of design it surpasses anything of its kind in the State.

Business.

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.

California Sea Moss.

We are indebted to B. Shraft, 18 Prospect Place, San Francisco, for some beautiful specimens of Sea Moss, carefully prepared and mounted on card board.

Columbus discovered America, but it has been found 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.

A VALUABLE GIFT.—By an arrangement which J. L. PATTER and 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 free!

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

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

Mrs. ANDREWS, the well known medium of Omara, New York, has an advertisement in another column, which will, no doubt, interest many.

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

ASTHMA and CATARRH.—See Dr. Langell's vertiment.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost exclaim with the sick king "are not Abana and Pharpar rivers of Damascus equal to all the waters of Jordan?"

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

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J. V. MANSFIELD, TEST MEDIUM—answers sealed letters, at 361 Sixth ave., New York. Terms \$3-and four 8 cent stamps. REGISTER YOUR LETTERS. v31c4.53

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

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

REMARKS sent by mail to all parts of the United States and Canada.

SEND Specifics for Epilepsy and Neuralgia to Address MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

Residence No. 4 Euclid Street. Take Grove Hall and Dorchester street cars. v3016118

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

MRS. BLAIR THE SPIRIT ARTIST WAS THE SUBJECT TREATED.

DEAR MRS. 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.

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 locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairvoyant vision on my part (and Ellen is no medium at all).

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.

Affectionately Yours, LUTIE M. BLAIR, Rock Bottom, Mass., Oct. 16th, '76.

The above is a true statement of facts as witnessed by me. ELLEN V. SMITH, of Hallowell, Ohio.

Diagnosing and Curing Diseases. OAKLAND, Cal., Sept. 14, '76.

MRS. A. H. ROBINSON, Chicago, Ill.

MY DEAR MADAM.—By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL, containing your advertisement, in which you propose to diagnose 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 enclose 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 will have nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more.

Mrs. Robinson diagnosed the case, and here is the reply—

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

MY DEAR MADAM.—Yours of 29d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had no faith in your pretended powers. I herewith inclose your fee and desire the proper prescription. Being with me is believing. I will act as you prescribe. Respectfully yours, JOHN CURTIS.

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

Sylvester Stebbins, Knoxville, Ill., writes September 13th, 1876.—Mrs. A. H. ROBINSON, 894 S. Dearborn Street, Chicago, Ill. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of ailments."

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 prescribed at this place a few weeks since, is evidently better after following your treatment."

Wonderful Success in Healing the Sick. The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, 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 makes their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over 9000, who called upon her in person. A majority of these cases had been given up as incurable 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 cure is the essence of the art in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief history of the case, together with the name and length of time the patient has been sick; when sick, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

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 made in about ten days after the last, each time stating any change that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accurately diagnose, is done as well when the application is by letter, as when the patient is present.

Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office.

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SITUATION WANTED. By a middle-aged American lady from the West, fully competent. A situation as housekeeper for widower with small family, or with young or aged couple. For terms, the composition. Spiritists prefer to address or call on Mrs. A. H. Robinson, 894 South Clark street, Chicago, Ill.

BRYANT AND LONGFELLOW. A superb 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.

- \$15 BUY a Marble top Chamber Set. \$10 BUY a Handsome Parlor Set. \$12 BUY an Elegant Marble-top Table. \$10 BUY an Elegant Ivory Chair. \$12 BUY a 40 x 60 Hair Mattress. \$12 BUY an Elegant French Lounge. \$20 BUY the Celebrated "Empire Lounge." \$35 BUY the Harwood "Emper Bedstead." \$1 PER YARD buys an elegant Carpet. \$30 BUY an Elegant Bed-board. \$30 BUY an Elegant Dressing Case. \$12 BUY a Handsome Parlor Desk. \$25 BUY a Handsome Book case. \$15 BUY a Lady's Patent Box Set. 50 CTS. per yard buys a Good Carpet. A complete stock of Furniture, Carpets and House Furnishing Goods at Proprietor's low prices. Non-Residents can save money by ordering of us. Express charges extra. H. O. HOUGHTON & CO., 233 W. Madison St., Chicago. Send for Catalogue.

BLACK SILKS.

IMMENSE SALE OF BLACK SILKS FOR THE HOLIDAYS!

Field, Leiter & Co. 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 BLACK SILKS, of the celebrated make of ANTOINE GUNET & 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

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

What I Know of Insanity. AN IMPORTANT NEW WORK ON MENTAL DISORDERS. DISEASES OF THE BRAIN AND NERVES, Developing the Origin and Philosophy of MANIA, INSANITY, AND CRIME. With full directions and prescriptions for their treatment and cure.

By Andrew Jackson Davis, Author of Twenty volumes on the HARMONICAL PHILOSOPHY, etc. Price \$1.50; postage 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SPiritualism AS A SCIENCE. A Trance Address, DELIVERED By J. J. MORSE, Trance Medium, London, England. REPORTED BY THE BOSTON SPIRITUALISTS' UNION. Price, 5 cents each; or \$2.00 per 100. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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 sittings 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 sittings. To give the readers of the JOURNAL a history of all the manifestations that occurred during those sittings, would require too much space in your valuable paper. I will only select a few from the many. Fifty-four spirits materialized, and walked out of the cabinet. 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 height to a large Indian of six feet.

Smeca, a large and powerful looking Indian, one of the medium's controlling band, walked out dressed in Indian costume, with moccasins upon his feet, and two feathers upon his 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. She was not more than one-fourth as heavy as a person of her size. Katie is a bright and beautiful spirit; unlike the medium's sitters, in shape and features. At one time she materialized 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 dematerialized it, and must have another. She was standing in front of me, and not more than three feet distant, and I could see every motion very plainly. She 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 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 Katie was returning to the cabinet, she had diminished nearly one-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 crossed and kissed her mother, and the latter was permitted to return a kiss. She sat upon my lap, put her arm around my neck, kissed me twice, and I kissed her. I could see her face very distinctly. It was her form, her features, her manner of expression, and her voice.

My father came out at several sittings. He conversed freely with us, and was recognized by all present that knew him in earth life. At the sixth sitting 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 grandpa 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 again.

The next evening, my mother, who had come out on several previous occasions, again walked out leading by the hand our little Nettie. 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 cabinet while she was crying. Soon she stopped crying, and commenced to laugh, and said: "Grand pa says Nettie may come out with him." In a few moments Nettie again walked out followed by father. They remained fifteen minutes, and conversed with us all the time. Father said that Nettie, in spirit life, is a young woman, a bright spirit; and as far 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 conditions of childhood. Father and mother in spirit life spoke words of cheer and comfort to their children and friends in earth life; children in earth-life greeted their parents and friends in spirit-life with love and affection warm; and some of them sent messages to their friends that reside at a distance from her.

At the close of each sitting, 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 flesh was cold, and felt like that of a corpse. Mr. Markee placed his hands upon her head, and in about five minutes the pulse commenced to tremble, then to beat lightly; she commenced 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.

UNCLASPING OF HANDS.

(as it accidentally was at one of our sittings,) 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 witness the manifestations that occurred in those sittings, and suppose for one moment that it was all the work of the medium. There were some of that class who attended all of those circles; but all with one accord say 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. Markee's medium powers.

I cannot close this article without appealing to the Spiritualists, to the friends of truth and justice, to come forward, and by their voice and means help sustain Mr. and Mrs. Markee in the trials through which they are now passing. It is not alone the medium Mrs. Markee 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 bigots and despots, to crush one of our best mediums; ah! 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 bigotry.

Through the mediumship of Mrs. Markee, spirits in higher life are bringing light and knowledge to the human race, and robes 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; hence, the desperate effort that is being made

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 fined for holding sittings without a juggler's license. He has two law-suits now pending. He has not the necessary means to defray the expenses of those suits. Mrs. Amy Post, a worthy lady residing at No. 88 Saphia 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 necessary 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 religious liberty in Rochester, unaided and alone.

Elliotville, N. Y.

B. E. FITCHFIELD. 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 defend 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 agitator, 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 characterless people better not go to law to obtain that which they never possessed. But our poor persecuted mediums need your kind sympathy and generous contributions—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 O. 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 RELIGIO-PHILOSOPHICAL 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 sealed the ends of the thread with hot sealing wax. In that condition we gave him a seat in the cabinet and sewed the ends of the handkerchief (and sealed the threads) to a staple driven 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 tearing a piece out of it. He is one of the most shallow, and yet impudent tricksters we have met with.

We have since learned that while at Aurora, Ill., just before coming here, he went to Rev. Samuel Paine, Methodist pastor of Galena St., M. E. Church of that city, and tendered his services as an exposé 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 things combined.

If this fellow should attempt to travel 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 slim, above medium height, has dark complexion, and coal black eyes. They are probably about 35 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 may safely be counted as liable to play tricks on honest investigators. In dark circles saw 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 flower 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 him no slack in the handkerchief or sewing. It is such careless test conditions that tricksters 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.

Mrs. O. A. BRONK 214 West Randolph Street, is an excellent test and business medium. Her charges are but one dollar. None of her patrons go away dissatisfied.

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

"He would make a splendid Universalist. If not one already, he should join that sect. The Universalist believes that each one is punished for his sins on the earth; hence a man who wears tight boots, and thereby chafes his corns, rendering them sore and painful, is paying the penalty for having swindled 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; No do you Brother.

This swindling his neighbor out of a thousand dollars is an entirely different thing. A man who can commit such a sin as the latter, is revolting in grossness and darkness, that can only be changed by his spiritualizing himself, 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 plane as to locate 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 joy 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 be performing good deeds, as free will offerings, in order to have the kingdom of heaven within him. Sin never pays. Righteousness always pays. The sin of wearing tight boots has its penalty, so have all others.

Fraternally Thine, J. R. BAKER.

Clarinda, Iowa.

REMARKS.

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 dwells 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 fallacies when occasion demands.—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 1st of January. He is now in Kansas. The Junction City Tribune says of him:

"Prof. Cook's lecture came off quite successfully last evening at Centennial Hall. His text was 'Carbon.' He changed sugar into carbon, and showed that carbon is ubiquitous in all organic nature. He said that the most beautiful ladies and the sweetest of babies are carbon, or charcoal. This astounding doctrine 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 Chemistry; from this he explains everything, except, perhaps, grasshoppers which we do not remember that he mentioned.

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

Bro. Cook will receive subscriptions and make collections for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.—ED. JOURNAL

Mr. Coe's Lectures.

The Upper Des Moines, a paper published at Algona, Iowa, says:—

"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. Coe 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 materializing 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 liberal suit, (only \$30,000 damages claimed this time) we have concluded to give the RELIGIO-PHILOSOPHICAL 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. JONES, 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 2nd day of Dec. 1876, the RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship and Ordination to Bro. John S. Thomas of Carr's Station, Georgia, authorizing him to solemnize marriages in due form of law.

A LESSON IN MEDIUMSHIP.

"Ye cannot serve God and Mammon!"

BY GIFF. H. H. BROWN.

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 masters." 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 mortals; negative to the spirit 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. As soon as any outside influence comes in to sway the medium in opposition to the desire of his or her spirit band, there arises antagonism, disharmony, and consequently very imperfect and unreliable manifestations. Their outside disturbing influences are of the earth, earthy; as, for example, public opinion desires to please friends, or the need of means, etc. But 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 first principle of manhood and womanhood, but also of mediumship. 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 gone 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 convictions 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, just 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 brotherhood of man, is of little use here, and of still less in that spiritual realm to which mediumship 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 mediumship 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 desires.

Oh! then use this gift, ye who have it, with this holy purpose, and tarish 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. Seeking 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!"—"higher 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!"

Like the old martyrs, renounce this world, and for the spirit suffer crucifixion of the flesh if need be; for in that angel world your reward will be great. "Learn to adorn every day with sacrifices."

By thus aspiring and obeying only those teachings that harmonize with your moral intuitions, is your individuality developed, and you learn to stand alone; trusting not God nor 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 obedience to which weeds 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. Uplifters of love, and the soul-germ-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 fidelity to God, —the spirit!—shall give you entrance. Rockford, Ill.

The Herald of Health.

(Wood & Holbrook Publishers, N. Y.) Contents for December: Autobiography of a Vegetarian; Ready for Sicknes; Hygiene and Baths at the Oneida Community; A New-fashioned Love Song (a poem); Colds and Fever—the Turkish Bath as a Remedy; Food as a Moral Influence; Living Rooms and Back Stairs; George B. Windship, M. D.—his Relations to Physical Culture; A Woman's Poem; Hygiene for Brain and Nerves; Our Dessert Table; Topics of the Year.

SEND US 25 addresses of persons likely to subscribe to a good paper at 10 cts. per copy. Chicago, Ill. We will send you a beautiful chromo, in gilt frame, and a 36 p. 64 col. illus. paper for 1 mo. Agents wanted. A. J. KENDALL & Co., Boston, Mass. Write to us.

THREE NUMBERS OF THE

American Bee Journal

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THOS. G. NEWMAN, 184 Clark St., CHICAGO, Ill.

SEND US 25 addresses of persons likely to subscribe to a good paper at 10 cts. per copy. Chicago, Ill. We will send you a beautiful chromo, in gilt frame, and a 36 p. 64 col. illus. paper for 1 mo. Agents wanted. A. J. KENDALL & Co., Boston, Mass. Write to us.

Medicinal and Healing Circles

AT CASCADE, N. Y.

MRS. MARY ANDREWS,

The Materializing Medium.

DR. HAZELL, one of the best having the control of this medium desires to announce that on and after Dec. 1st next he will be prepared to diagnose and cure diseases by spirit manipulations in the dark circles, and also by magnetic treatment through the medium when entrance is given. The usual circles will be continued by George Jackson the control for miscellaneous manifestations.

Snyder's Curative Pads

(WORK OVER PARTS APPROVED, ABOVE ALL MALARIA FROM THE SYSTEM.)

They positively cure the worst cases of LIVER, LUNG, Heart, Kidney, Spine, Head and Womb ailments, Dyspepsia, Biliousness, Constipation, Scrofula, Rheumatism or Bowels, Female Weakness, Sick and Nervous Headache, Chills and Fever, Dumb Ague, Hysterical "fits," etc., may be entirely eradicated by wearing one of our Pads. Many of our best citizens can attest to their merit.

THE LIVER AND LUNG PAD, 25.

KIDNEY AND SPINAL PAD, 25.

WOMB PAD FOR FEMALE WEAKNESS, 25.

Send for our Drugstore for "Snyder's Curative Pads," and take no other, or enclose the price in a letter addressed to E. F. SNYDER & Co., Manufacturers and Proprietors, Van Schaack Stevenson & Held, CHICAGO, Ill.; R. A. HOBBS & Co., Louisville; Browning & Bloom, Indianapolis; J. S. D. Park, Cincinnati, wholesale agents, and city druggists generally. Write to us.

PALACE ORGANS THE BEST IN THE WORLD



Manufactured by the LORING & BLAKE ORGAN CO., of Worcester, Mass., and Toledo, O.

The only organ made in which is successfully combined the following essential qualities of tone: power, depth, brilliancy, and sympathetic delicacy. The most exquisitely beautiful solo effects ever produced. The only stop-action ever invented that can not be disarranged by use. The only organ made with bellows capacity so great that it requires but little effort with the feet to supply all the air desired. The best made and most elegant cases in market. No shoddy ornaments used—nothing but solid wood. Every Organ fully warranted for five years. Write to us for Illustrated Catalogue and Price List, which will be mailed postpaid on application. Address LORING & BLAKE ORGAN CO. TOLEDO, OHIO.

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Corner State and Washington Streets. (Site of old St. James Hotel.)

J. N. STRONG, Proprietor, CHICAGO. J. J. STRONG, Manager.

The management here to say that while attending to the general public every courtesy which politeness and duty demand will be extended to those who desire to stay in their hotel with special pleasure, all orders of the RELIGIO-PHILOSOPHICAL JOURNAL and their friends will receive their constant and convenient a number of special accommodations according to be prepared to give them all the information they seek with regard to the location of the hotel, meetings, lectures, etc.

\$2.50 PER DAY. Street Cars to any part of the City pass the Doors of the Hotel.

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