Ernth Genre no Mash, Bows at no djuman gorine, greke neitber Place nor Applause: Die only Aske a Bearing.

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S S JONES EDITOR

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STATE OF IS SHOULD LATE

NO. 17.

SPIRITUAL ASPIRATION

BY FRANCES HARRIET M'DOLGÁLI Could I dip my pen in rose-light.

Fresh from fountains of the sun. Liwould paint the upward scaring. That is ever just begun Ages cannot waste its morning: Cycles but announce its dawning

Track the never-ending spital; Forward; upward; on, forever; From the great law of its being, Nothing can the spirit sever Moving in progressive stages; Through the silent lapse of ages

Though it bear a wounded panton As it gazes on the stars.

And with every upward impulse.

Throbs against its prison bars. Struggling captive, weep no longer' Even this shall make thee stronger

Stretch out, O then human spirit' O'er the waves of Sense and Time. And with Angels claim thine heirship To a destiny subline Ages cannot waste thy morning.

Cycles but announce its dawning

THE LAWS AFFECTING PUBLIC MEDICMSHIP IN ENGLAND.

HY "M A. 10X08.")

(Extracted from an article entitled "Notes on the Present Crisis," which appears in Human Nature for December, 1879.

It may be well to set forward in a popul lar form the state of these musty old laws that have been raked out for the purposes of the prosecution, and to define their bearing on the practice of mediumship in pub-The curiosities of the statute-book are known to few, and it may be new to many of my readers that public mediums, under certain statutes framed for far other pur-poses, may find themselves prosecuted in

any of the following ways:

1. An indictment may be preferred against public medium for obtaining money under false pretences. He may be tried at Assizes, Central Criminal Court, or Quarter Sessions, but his case does not come under the summary jurisdiction of a Police Magistrate as did the case of Dr. Slade.

The difficulty of proving what the Act requires will stop enthusiastic medium-hunters from having frequent recourse to it. In order to ensure a conviction it is necessary

(I) A pretence of representation made by the accused or with his knowledge and

Authority (2) That such representation was false, and false to his knowledge.
 (3) That it was made veth intent to de-

fraud. That money, or its equivalent, were, in fact, obtained in consequence and

by means of that representation—i.e., that the person that parts with his money believed the representation, and was induced by it to part with his money. These devious and tortuous by-paths af-

ford ample cover for the "clusive wild beast" to find shelter. It would be very hard to bring him to bay, and manifestly none but a Spiritualist, who believed the representation that the phenomena are due to spiritual agency, could use it.

II. On the trial of any indictable offence, the accused may be convicted of an attempt only, so that, failing proof that the fraud was successfully accomplished, it is possible

that the proof of an intent to defraud, and of the false pretences used for the purpose, would support a conviction for the minor offense (Vid. 14 and 15 Vict. cap. 100 sec. 2). Or the accused may be indicted for the attempt only, as every attempt to commit a misdemeanor is itself a misdemeanor. Observe attempt not intention; the act is sufficient without the motive being proven.

The punishment for obtaining money under false pretence is, at the discretion of the Court, five years penal servitude, or imprisonment, with or without hard labor, for any term hot exceeding two years.

III. If this be considered by the mediumhunter too risky a proceeding, or if the "elusive wild beast" escapes the meshes of the net, he may be proceeded against as a rogue and vagabond, under the provisions of "The Vagrant Act," 5 George IV., cap. 83, sea. 4. This is the Act under which Slade was summarily convicted, and sentenced to three months imprisonment, with hard labor. It provides that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects, may be dealt with summarily." The general words "or otherwise" are governed by the preceding specification of the class of offenders intended to be dealt with and so will be confined to devices (ejusdem generis) of the class as fortune telling and palmistry.

For instance, it was held by the Cours of Queen's Bench that a mere trick of telling to for hand, whereby halfpence were substituted for half-crowns, apparently placed in or otherwise, to deceive or impose on any of

of hand, whereby halfpence were substi-tuted for half-crowns, apparently placed in small paper parcels, which were then offered for sale to a crowd of persons, did not come within the Act. Yet, according to Mr. Flowers, slate-writing does. This is the ground of appeal in Slade's case. If palming off halfpence for half-crowns is not within the Act, it is hard to see how slate-

writing is. This, however, is still to be

IV. There remains one more engine, if all these devices fail. The unfortunate medium as liable to prosecution under the p George II, cap. 5, which after repealing the old Act of James I against withcraft, proceeds thus: "And for the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned, whereby ignorant persons are fre-quently deluded and defrauded, it is further enacted that if any person shall pretend to exercise, or use, any kind of witcheroft, sorerry, enchantment, or conjuration of undextake to tell fortunes, or pretend, by his or her skill or knowledge in any occult or crafty science, to discover where or in what manner any gossis or chattels supposed to have been stolen or lost, may be found. every person so offending, being thereof lawfully convicted on indictment or infor-mation in that part of Great Britain called England, or on indictment or libel in that part of Greet Britain called Scotland, shall for each stich offense suffer imprisonment by the space of one whole year, without bail. Furthermore, he is to stand in the

pillors, and fixed sureties for good behavior."

It will be bleserved that England and Scotland only are specified. Is Ireland then the happy hunting ground of medicus? At any rate one crimb of comfort is to be found in the fact that the punishment of the juliory is abolished by I Will, IV, and

such are the provisions which the wisdom of our forefathers enacted to deliver them-selves from having their fortunes told or from witchcraft, sorcery, or conjuration What they were afraid of at how far the provisions of their Acts were meaniste apply. I do not venture to guess. Whether Maskelyne is a "conjurator" or not, I dare not even wonder. I should not wonder if he was. But that opens out too wide a question. Would sauce for the Spiritualistic goode be sauce also for the conjurating gan-der? That is a nice point. How far the first young lady who trifles with Planchette

may be indicted under this Act is a problem as yet unsolved. But, at any rate, I shall not be wrong if I brand, within the parliamentary use of words, the application of these obsolete statues to the stopping of un-welcome investigation, by the strongest terms of reprobation. It may be temporily successful—nay, I will not believe so hadly of English common-sense and fair-play, as to credit even so much as that-but the time is not far distant when by the consentient opinion of educated men, those who have wished such weapons to crush that which they detest and fear, will be held to have gone beyond the rules of fair warfare. The unwelcome truth cannot be met and must be crushed. No means are ready in these enlightened days except the obvious ones of scientific investigation and study This is not to be thought of, and accordingly the "subtle devices," of Spiritualism are countermined and sought to be exploded by the no less "subtle devices" of an antiquated and barbarous legal efactment. Instead of fighting with the weapons which modern research and civilized usage alone sanction, viz., experiment and investi-gation, we are met with wholesalé ridicule and supercilious scorn, by men who laugh at ghat they do not understand, and affect to seors that which inspires them with a tulgar fear. When these weapons fail they have resort to obsolete and rusty lances dragged from the armory where they have hung unused, and rapidly ished up to meet exigencies for which they were never constructed. These they will use—the High Priests of Science—to crush out, so far as in them lies, the noblest science of all, man's knowledge of his own soul and its eternal destiny. These they will use with such vigor as inspires aman when he feels "his craft in danger." These they will use and will not even blush that they are bely by their profession and turning science into a by-word, by fathering on it practices which are born of jealousy and fear-they whose raison detre is the

10th century, the bigotry and inquisitional tactics of mediævalism, and who have, in most righteous retribution, met with an ignominious failure. This must be the result of the present at-tempt in the end. There is an alternative, which I will state, but will not enteriain. It is that the present persecution, bitterly persisted in, should succeed. The result in this case may be shortly stated. In estigation will become esoteric, and the truth will flourish all the more in secresy and seclu-sion. But meantime a heavy blow will have been dealt to freedom and liberty of action, and the dogmatism of science will be in a fair way to replace, with its even more offensive rule, the iron reign of theolo-gical bigetry, which not three centuries of gical bigotry, which not three centuries of persistent struggle have yet entirely obliterated. The Lankesters of science will replace the inquisitors church history; and it will be again proven for the hundredth time that in the opinion of such unyielding bigots, liberty of thought means liberty to think as I do, or to take the consequence.

I say I will not entertain this alternative as a serious pessibility. I will not think so poorly of the intelligence and fairminded ness of men who are, at least, civilized and

search of all truth, but whose practice is the

arrogant denial of all save that section which they honor with their own patronage.

These they will use until they break in their hands and leave them foolish and ma-lignant stell, but helpless in their mad cru-

sade: men who have tried to revive, in the

cultured, as to believe that any considerable number of them will fight under the banner of Lankester, and wage a war against investigation of any subject, however distasteful it may be to their own notions and opinions. I prefer to believe, till I am forced to think otherwise, that this is a passing craze, of which, when it is past, its victims will be thoroughly and deservedly ashamed. -Human Nature, England.

A ROYAL SIBYL. &

The Retired Prophetess Who Warned Napoleon III, in New York - Mme. Lenormand's Story Omens, Visions and Perdictions.

A reporter of the New York Mercury, having learnt that Mille, Louise Lenormand, the French fortune-teller, and only daughter of her still more famous mother, Adele enormand, was in the city, called upon her at the residence of her consin on Bleecker Street, and gives the following

He was ushered into the presence of a lit-e woman of 45, dressed in the most tasteful style, of the polithed manner of a true Parisience, and speaking the most elegant

You ask if I have come to America to practice my profession?" she said, "Mon bien, no, I shall never attempt to predict the lature any more. My eqperiences in France once 1870 have been most galling. Prior to the declaration of war against Prussia-in 1870, I was frequently consulted by both the Emperor Napoleon and the Empress Eu-Emperor Napoleon and the tamper gente. I implored them not to precipitate such a war. I told the Emperor that it would such a war. I told the would lose by it his be disastrons; that he would lose by crown and his life. He seemed deeply im-pressed, and asked me: 'Shall I fall on the field of battle?' 'Ah, no, sire,' I replied; field of battle? 'Ah, no, site,' I replied; you will die in exile.' He buried his face in his hands and, for a long time, remained absorbed in thought, at last he raised his head. His face was livid. His eyes seemed even more sunken and leaden than usual. Has my star selv he asked in a husky voice. I could not help bursting into tears, for he looked the very picture of atter despair and mental prostration. He did not say another word, but with unsteady gait left

my room. "Melle Lenormand," asked the reporter. !
"do you believe that the Al-fated Emperor full fuith in your warres the future?" "Had be?" she replied, with a smile of conscious pride . "He had good reason to believe in our wonderful powers. Why, had the Bonapartes followed my grandmother, my mother, and poor me, they might still be the rulers of France. My grandmother implored Napoleon the First not to go to Russia in 1842. But he did go, believing in his star. Previously she had foretold to the Empress Josephine her impending divorce. Again, in 1815, my grand-mother predicted the disaster of Waterloo. He saw her in Paris after his flight from that dreadful field of battle, and, in a voice broken with sobs, he expressed his regrets at not having followed her advice. Bourbons, after their restortation, persecuted my grandmother. My grandmother died in 1823. My mother had inherits ther pow-ers. When King Charles X, is 1824, was crowfied at Rheims he was so gated that he, sent a state-carriage to Park for my mother. 'Mme, Lenormand,' he said to her, 'they tell me that you are a clever) soothsayer. Now, can you tell me how long I shall remain King of France? My mother replied Sire, you will lose your crown in 1830." you mean to say, asked the King, visibly disconcerted by her answer, 'that I shall die in 1830'. No. sire, 'she rejoined,' in that year you will be driven from France in-to exile. The put no other questions, but pledged my mother to the most rigorous se The royal creey in regard to the matter. family of Louis Philippe patronized her, and that monarch frequently turned my moth-e er's predictions to account. But Guizot pooh-poohed my mother's prophectes and used his whole influence to ruin'lier. He caused several abandoned women to assume my mother's name, and to set up as fortunetellers. He also hired a scribbler to get up a book, published annually, and entitled, 'The Prophecies of Mme. Lenormand.' My mother applied to the courts for relief, but, through the influence of the Government, she lost her suit. The mortification in consequence of all this affected her so deeply that she died early in 1842, having previous-ly predicted the death of the Duke of Or-I succeeded her. Months before, Louis Philippe fell, I knew it. When Louis Napoleon came to Paris he came to me. I told him he would be Emperor. He ac-knowledged that he thought I was right. He sent all his adherents, especially the fe-male relatives of the latter, to me for ad-

"How do you have these visions of the fu-ture, Mile. Lenormand?" "Ah, monsieur, would to God I had never had one!" she rewould to God I had never had one!" she replied, in a sombre tone. "Sometimes it seems to me to lie in the air, it begins to oppress me; I sink into a sort of lethargy, and then the strangest visions rise up before me, I see the carnage of hostile armies on the battle-fields, I see death-beds of illustrious persons, councils of state engaged in the solution momentous diplomatic problems, I see crowned ladies clasped in the arms of their guilty paramours, and everything impresses itself so vividly upon my mind that when I awake I can write down the most insignificant details of what I saw. But I remain otherwise prostrated for days, and often for weeks. You must bear in mind

that it is no trifling thing for apset, weak women like me to witness the horrisle scenes of a field of battle. I shall never forget the death of poor Espinasse at Solferino His wife had frequently consided me. She was one of the ladies of honor of the Em-press Eugenie. While the battle of Solferino was in progress, Mme. Espinasse, accompanied by a deeply veiled lady, came to my house. I was in a state of lethargy I wit nessed the whole battle in my trance—Sud-denly I saw a general—fall from his borse. and writhe in indescribable agony on the I had seen that man before I recognized Gen. Espinasse! Two minutes afterwards' he was dead. Shocked beyond measure I awoke. My maid fishered in Mine Espinasse and her veiled companion. could not help uttering a cry of horror as I caught sight of the former lady. came at once dreadfully alarmed. Westlo you know about the war?' she asked are ously. 'Is my husband, the general, safe?' shook my head. 'Beavens, she shricked' of he dead?' 'I am afraid he is, I replied. With a cry of despair she threw herself into the arms of the veiled lady. 'Ah, your Majesty, she mounted, 'I thought so'. The veilrel lady was the Empress. I had seen her ludrew her well back, and wanted to know more about the battle. I told her all I knew In her excitement she fainted away. day the telegraph fully confirmed my vision. I often met the Empress afterward. She seemed to be eager to hear my propheries, but she hardly ever heeded them. Had she done so, she would be in a different position now. It was she who forced the Emperorinto that dreadful war with Prussta. warned her, but she seemed to be crazy on the subject.

"But you think that your country is now entirely out of her troubles, do you not?" No," she said, "no! Her-history will soon enough be more heartrending than ever. The politicians there hate me, because I have expressed my glosmy forebodings as to the fate of poor France. All they care for is to lead the people to believe that France is now on the high road of power, happiness and properity. But they will see, they will see, — Detroit Post.

MRS. L. M. KERNS.

Particulars in Reference to a Seance.

Mrs. L. M. Kerns, of San Francisco, gave a public test scance in Harvard Rooms. Sixth avenue and 42nd street, New York City, Sunday evening, December 17th, before a large audience, coasidering the stinging weather, to the gratification of believers, And the confusion of skeptics. I will simply state the exercises and facts as they ecurred.

First. A song—"We are Waiting and Watching for Thee," by Mrs. Adams, Mr. Farnsworth, and Mr. Wilson, the planist, rendered expressively; after which the audionce was requested to write the name or names of spirit friends with a question, on paper, and field up same securely from sight. large collection of these ballots were placed on the platform table in view of the undience. The inedium took up each paper in turn, and if an influence followed, inquired if the spirit called for was present, and if so, reply was made by gentle raps about the table. The gas of the hall remained untouched and in full blaze; the medium, the ballots, and the plain table in full view. spirit is seen the medium describes, or if heard, repeats the words. A committee of two gentlemen was selected by the angliery as judges or close observers—Mr. Kuight, a skeptic, and Mr. Washbubo, reporter of the New York World, also an unbeliever, who took seats immediately on the right and left of the medium. Mrs. Adams next sang are Ave Maria, during which Mrs. Kerns touched each ballot, and said:

I. "I hear the name of Richard Collier. Did any one write that name?" inquired the medium. A gentleman rose and said he knew such a man, but had not written his

2. Medium wrote very rapidly and nervously, eyes shut, a message signed Emma, selected a ballot, handed it to one of the judges, who opened it and found written the name of Emme Eames. The writer of the ballot said he did not see how the lady could know. The message read: "I am present with you to-night. Will select the paper on which my name is written. I wish to talk with you in private." Mrs. Kerns

does not give private sittings.

3. Another message; name illegible; asked to rewrite it; did no better. Medium said she felt the name on her arm; bared her left arm; the judges saw nothing, but while watching, a name appeared upon the cuticle in red letters; medium wrote the name again, more distinctly, same on the arm—J. Farnsworth Jonathan in full in the message. Medium requested any physician or scientist present to examine and explain the development; none appeared. The name acknowledged by the son, who stated he never spoke to the lady in his life outside of the hall, and did not think she knows any member of his family, and could not account for the test on any theory but the spiritual.

4. Said the medium; "I see, standing between the lady and gentleman sitting next to the two first on the front seat, a young man [describing him in detail,] and he calls the gentleman father. He puts his hand on the lady's shoulder, does not speak, but I see in letters in front of him the word sister."

The lady and gentleman said they were not, spiritualists, but that they acknowledge the description and relationship of a son and brother deceased. 5. "I hear the name of E. C. Graham." No response. Writer perhaps timid. s "I hear a sport say, I cannot answer

the question addressed to Emily Stone." Ballot selected, and tound by judges to con-tain a question to said name. Writer said he was a Sparitualist, but never spoke to the

7. I hear the name of Martha Young Anybody recognize it? A gentleman re-plied, I wrote that name, folded the paper well. You are a stranger to me. Never saw you except in this half. I have seen that same spirit materialized as ploth as

Wrote the name of Gus. Harny Not acknowledged the saw a spirit bound have and the letters

A. S. Reconstitud.

10. Wrote Pieurs Fatrefuld. No response. it Wrote cafter selecting a ballot, and bearing by raps it was the spirit already re-poled in case No. 9) the name of A. S. Willson; also another name beneath it. The medium complained of dizzness, and symp-tons of drowning. The gentleman arose and said be must acknowledge the names just maccountably written, the first name with tk-uncommon # was correct; the party was drowned, but in connection with the second name he desired to say nothing; that he was not a Spiritualist, and wouldn't

12. Spirit reported name of Mary Jane, as medium understood it. A gentleman first stated headdressed that name, but cancelled the acknowledgment because of a slight difference in the name as written and as heard by the medium.

13. The above mimed spirit, Henry Fair-child, next wrote impatiently: "Why the devil don't you say you know me." No con-

Going through the ballots again, and obtaining no influence the medium announced the close. The people flocked about the platform, earnestly inquiring as to the philsophy and the facts.

Early in January, Mrs. Kerns will give a public test scance in Brooklyn, for the benefit of the sufferers of the fire,
Respectfully, J. F. SNIPES, Respectfully, J. F. t No. 270 West 42nd st., New York

HOAG'S VISION.

Leber from P. T. Smith.

Entron Journals: "I see in your issue of December Eird, a copy of Joseph Hong's ision, following which there are editorial expressions of doubt indulged in, as to its genuineness; seemingly well founded, too, since its near parallel prophesy, ascribed to Mother Shipton, of long ago, and in for-eign country, was acknowledged to have been written by some over lindinative, poetically impregnated mind here in our

While I have little or no faith in the value or fulfillment of the Hoag prophecy, I am willing to hear testimony as to its author-

Joseph Hong lived in Columbiana County, Ohio, and died at about the same time infilcated; according to his own statement, he experienced some sensations and revealments, as set forth in the vision alluded to.

He was a Quaker, and a strict adherent to the Friends observance; a farmer by occupation, and regarded by all who knew him is strictly honest, and in every way above reproach; but withal, by some considered a little singular."

Most of my relations have lived in that ounty, some of whom were personally acquainted with Joseph, and knew of him writing this vision, as well as many other of seeming less import. I have seen many persons who were acquainted with him, all earing corroborative descriptions of him, which leads me to believe that he was simply very mediumistic, and under the influ-ence of "spirits;" had this vision, less under-stood then than now, which subjected him to the derisive appellation of "singular."

I have seen a true copy of the original vision as early as 1842, which is now some-where among the papers in the archives of our old family records.

The publication of it in your excellent paper, of date as above allusted to, is correct в пеат as my memory serves me. Burlington, Iowa. P. Т. Sмгтн, D. D. G.

BEAUTIFUL THOUGHTS.

Give us beautiful thoughts, said) the poet of More to be prized than jewels or gold; They will leave a bright spot on eternity's

And a record will make from youth to old age.

So let us live that our thoughts will illume And brighten our lives while we dwell in earth's form. Then, when we pass to the beautiful shore, Angels will guide our bark passing o'er.

Thus mirrored, we'll find reflected over there, Beautiful thoughts, which the angels will. And as gems they will form a bright crown above.

Thereon will be written the Jewels of Love.

. 0

Still Tenanted.

BY HIRAM RICH.

Old house, how desolate thy life! Nay, life and death alike have fled; Nor thrift, nor any song within, Nor daily thought for daily bread,

T : dew is nightly on thy hearth, Yet something sweeter to thee clings, And some who enter think they hear The murmur of departing wings.

No doubt within the chambers there-Not by the wall, nor through the gate— Uncounted tenants come, to whom The house is not so desolate.

To them the walls are white'and warm, The chimneys lure the laughing il ime, The bride and groom take happy hands, The new-born babe awaits a name.

Who knows what far off journeyers At night return with winged feet, To cool their fever in the brook, Or haunt the meadow, clover sweet?

And yet the morning mowers flud No foot-print in the grass they mow, The water's clear, unwritten song Is not of things that come or go.

Tie not forsaken rooms alone That unseen people love to tread, N ir in the moments only when That day's cluded cares are dead.

To every home, or high or low, Some unimagined guests repair. Who come unseen to break and bless The bread and oil they never share.

THE BROOKLYN DISASTER.

Private Circle Seauce with J. V. Mansfield.

BY HON. A. G W. CARTER.

Yesterday, at our private circle seance, with our friend Mansfield, the medium, I thought I would, if possible and practicable, call up some of the victims of the terrible Brooklyn Theatre disaster of last Tuesday night, which seemed to have cast such a gloom over both our metropolitan citie. Accordingly, I first called upon saude Berroughs, the setor, and wrote him a question as to the disaster, and his own sudden departure. No reply came from him, but an old friend of mine inter-vened with a reply which, however, is of little importance. I then thought of the other actor, H. B. Murdock, who was a victim of the calamity, and wrote as follows, folding up the paper and sealing it with mucilage:

"H. S MURDOCK, the actor:—If you can, please tell me about the Brooklyn Theatre disaster, and particularly the manner of your death or departure to the other world. A. G. W. Carter."

It was some length of time before an answer came. Tae medium manipulated the folded and sealed paper, and finally left his place, and coming over to me, asked me to take hold of the paper with one hand with him, and with my other take hold of his other hand, and place my foot against his, and thus form a battery. This was done, and soon his hand having hold of the paper began to shake somewhat violently, and he exclaimed "all right." He then went to his table, and sitting down in his chair, wrote the following answer to my request on the same piece of paper:

"Can it bel can it be! that I have this opportunity of returning to earth so soon after my leave of it in a most painful way? Well, friend Carter, it was to have been so, or, it would not have thus happened. What a spectable was yesterday witnessed by the spirits of those bodies who periahed with me Tuesday night; they followed their mangled and crisped remains to the common burying groundthe ditch-s sight I hope never to behold

again. I was stiff id by the dense smoke, and died before the fire touched me. My attempt to save a portion of my wardrobe was my great mistake. Tell Kate she was lucky to escape as she did. Judge, I thank you for allowing me to thus express myself.

H. S. MURDOCK.

I then asked the spirit whom he meant by Kate, and he immediately wrote at the end of his communication, in the same back hand

writing, as was the whole of his communica-I thought I would venture another question to him on another piece of paper, which after carefully folding and scaling, I laid before the medium. This was it:

"H. S. MURDOCK, the actor:-So glad that you can communicate. Now please tell me more particularly about the manner of your sudden departure; and tell me about your com-

panion Claude Burroughs, if you can." Very soon after, in the usual way, this answer was written by the medium:

"Thank you again, dear Carter, for this another attempt to speak, although my control is limited.

I could not say exactly where I dropped my body. I wondered about after the smoke be-came so dense I could not see my hand before me. I made an attempt to get at the dressing room) but in that failed: I think I fell near the stairs, but could not state post; tively. I cannot say more now. H. S. MURDOCK."

Thus it will be seen that I procured two sensible communications from the spirit of one of the chief victims of the awful calamity of last Tuesday night, on the following Sun-day. It is astonishing that Murdock was able of last Tuesday night, on the following Sunday. It is astonishing that Murdock was able to write so well as is shown. Barely, one would think that just born into the world of spirits, amidst so much apparent confusion and dismay, it would be very difficult for a spirit so to compose himself as to he able to return and write such sensible and appeate communications to us still on earth, and then see, too, his composed memory of his own position and condition at the time of the fire, and the manner of his death, agreeing, too, in the main, with the conclusions of those who found his mangled and crisped body; and again, his remembrance of Eate, and her luck in escaping as she did—and he bid me tell her so—and when asked by me whom he means by Kate, he writes Kate Claxton. There were two actresses named "Kate" who escaped—Kate Girard, and Kate Claxton. He meant the latter, and so wrots very plainly. Have we not a right to conclude and affirm before this world, that the spirit world to which we all go after death, is very near and close to us; and without a doubt the time is soon coming, when we all will realise this, and be better men and women in such glorious realisation.

But I was anxious to hear from the other actor who perished in the fitness, and accordingly wrote in the usual way.

"CLAUDE BURROUGHS, the actor:—Your fel-

"CLAUDE BURROUGES, the actor:-Your fel-

low actor Murdock has communicated to me. I will call upon you again to tell me about the Brooklyn Theatre disaster, and the manner of your departure, particulary: A. G. W. Carten."

And this enswer, singularly enough, from an old friend, and of the same profession as Mr. Burroughs, came:

"My dear Judge Carter:-I am perfectly aware how much this may seem an intrusion on my part, but as Claude is not able to control any one reliably, at this time, he begs of me to respond for him. He and his friend H. S. Murdock were to-

gether until the last. They even took each other's hands after they fell not to rise again. Claude in his rage, and Murdock in his tinest.

Fearful was the sight, but it has passed and may it be a warning to bad managers. Mrs. Conway well says: 'Had she lived those cisterns would not have been allowed to be Claude will speak for himself, after awhile, but not now. Your friend, CHARLOTTE CUSHMAN."

Here we have then, Charlotte Cushman, the renowned actress, intervening for her feeble friend, Claude Burroughs. She addressed me familiarly, (we knew each other in this life) and tells me that, "as Claude is not able to control reliably at this time, he begs of her to respond for him," and she does so, and answers my question appositely. Bhe refers to the two actors together in death-one rags," and the other "in tinsel"-in the dress in which they had been acting their parts in the play of the "Two Orphana." This is curious indeed, manifesting much knowledge of details; and then the admonition to "bad managers," and the introduction of Mrs. Conway, the former careful manager of this Brooklyn Theatre, in whose presence this disaster would not probably have occurred for water would have been on hand, and abun dantly supplied. All this is very remarkable indeed, and gives us much room for profound thought and reflection. What friends we must have on the other-side, and how soon, after our departure hence, we will be among them; have them about us and around us, ready and willing to do everything for us. Bir-roughs and Murdock, without a doubt, have been and are now surrounded by many—many of their professional brothers and sisters like Miss Cushman and Mrs. Conway-administering to their every possible comfort, and giving to them help and aid, in their new birth in the other world. How consoling, how comforting, how blissful the knowledge that when we go hence, we go among most loving and lovea-ble friends. This will be heaven—this will be our heaven.

Anxious to hear from some of the other vic time, and not knowing names, I wrote as follows, and folded and sealed the paper:

"To any one or more of the victims of the Brooklyn Theatre disaster: I would like to hear from any one of you, or more, who are able to communicate about the Brooklyn Theatre disaster.

A. G. W. CARTER."

And this answer came: "This is kind of you, a total stranger to ex-tend so broad a call. I will say I was one of the late victims; with me several of my dear family perished in the flames. We all perish-ed from suffocation—Deborah, Lena and Mary, and Phillip and Morris Solomoz. We all perished, four near together. I am too weak to say more.

In looking over the list of victims in last Friday's New York Herald, I find all these names of the same family—"Bolomon." The five members of the same family perished together, suffocated by the smoke of the fiames; and thus, says Lena, one of these five—now spirits—to me, writing to me in answer to my "broad call" through a mortal, spiritual medium. Burely we must be convinced after what is said in this writing, that mortals immediately after death, enter spirit-life, and then can return and communicate to those they have left behind them.

This is a truth, and a fact-who can, who will denv it now?

New York.

INNER-LIFE.

Communication of William Pitt, Through the Mediumship of Helen M. Dodge.

At a time when the world is agitated as it At a time when the world is agitated as it has been within the past few years with the investigation of this phenomena, it becomes us who can do so to come forward and proclaim its truth, and spread the glorious revelations all over the earth, leading the blind where they may see, the ignorant where they shall understand; and when we have convinced one soul of the doctrine of spirit power, this one may be a means of many beholding the path that leads to the Summer land; and that in it we invisibles return to say we live beyond the pall and the shread, the bier and the cold grave whose chilliness makes the strong man tremble and remember this, too, will be my resting place, the last home of the form; but the soul, the immortal spark that lived in the body, where has that fled, and whither will mine go, when the chord is loosened—oh, whither? Thus man reasons to day, and to morrow the heart may to still and cold within his breast, and the spirit freed from its bondage, and it is of this journey or his abiding place, that all mortals try to learn—many by reading the Bible; some by reading the RELIGIO PRILOSOPHICAL JOUR-MAL, SCIENTIST, OF BANKER OF LIGHT; those last

MAL. Scientist, or Banana or Lieur; those last mentioned not taking much interest in Christ crucified, or his recurrection on the third day.

A man having that name might have been crucified, and if he was he also would have risen to a brighter world, but in regard to his being a saving ordinance, why, the whole story sounds like a leaf from the books of Jules Verne—"To the Center of the Barth," "A Trip to the Moon," Under the Beas," or "Around the World in Eighty Days;" any of these are not more inconsistent. Thomas-Paine did more for the benefit of mankind when he gave to the public his "Age of Resson" than any one man has ever done, in regard to this point of salvation since his time. He was not afraid to denounce the Bible in the most bitter terms, and explain to a blind people that they were relying on a rotten creed,

He was not afraid to denounce the Bible in the most bitter terms, and explain to a blind people that they were relying on a rotten creed, and his words were true. He came near losting his life for the knowledge he gave unto the world, but a good Father kept him in His hands and he was saved, and to day in Spirit life he proclaims the /wonders and the beauties of the doctrine of spirit-communion.

Most of our great minds were always in doubt while on earth, in regard to this religion taught them from infancy, and if they kept allence in regard to its truth or untruthfulness, it was because they wished to go with the current—and believe what they chose—while none were the wiser. It is really of very little account to the pure in heart what they believe, for the being whose life is full of noble deeds, need have no fear for the life to come—the souls of the just have their reward whether they believe in the Koran, or worship idols, it is all the same; they will be taken to a beautiful home and be happy; but the spirit who believes in this doctrine, and has these qualities above mentioned, enters a more exalted sphere and progresses faster than one who is

not a believer in this divine revelation. If it was possible to convince mortals that they must do good always, and not evil if they would be happy in another state of existence, and that they could do good by believing in this doctrine, and walking in the path that the pure spirit points out, the earth would become an Eden; but you will hear some one ask, "How are we to know a pure spirit?" have but this to say in reply to all such questions: A human being possessed of an ordi-nary amount of common sense, knows when good advice is given, just as well as they know wine from water; fr.m the fullness of the heart the mouth speaketh, and if the words are noble thoughts, sentiments that sink deeply into the soul; if they elevate and turn the mind heavenward, we know that that spirit is true and good a reflection from the divine true and good, a reflection from the divine power that governs the universe. On the oth-er hand the spirit that is impure, unholy, un-just, can not speak such thoughts back to the world; at least not until he has been purified, and therefore mortals can in nearly all cases be convinced whether a good person is talking to them or a bad one. Sometimes they may be deceived where only a line or two is spoke to them, but not where long pages are written.

There is another point to be looked at also;
let all people be careful of the medium they

employ, for on this depends as much or more the good or bad advice they receive, for a me the good or bad advice they receive, for a me-dium whose life is immoral, whose thoughts are impure, will attract spirits like them, there-fore let all be careful to whom they go for messages from another world. In the first place a person who is of high moral tone, whose life is a scene of purity, can not be opn-trolled by spirits of a low order; this is an im-possibility, therefore let him or her seek those who are like pearls, and they shall receive pearls I assure you; by the fruit shall ye judge the tree, and it will be a righteous judgment. Too many people have labored under the idea Too many people have labored under the idea that all mediums could be controlled by any class of persons, whether they were reflaed or uncultivated. It is not so; the medium who is of careless habits, who associates with the low, unestucated, whose life is not a model of puri ty, can never attract the great and good minds that have passed to Spirit-life. There is in-stances where good and refined spirits have ent messages through such an organism, but it was necessity—it was because they could find no other, and the great desire to communicate with the world made them accept a post tion that was very distasteful, but when other mediums were perfected, those of a higher order, that moment they left, and let their place be filled by those who did not consult personal worth. I will admit that there are at the present time, mediums who possess wonderful power--writing mediums, whose lives are a daily disgrace to themselves and to the cause they are engaged in, but these persons rarely if ever write one page, for they are controlled by all kinds of people, and write only a few hurried lines that would shame a native to behold after he had written it, and all the information they get is of a local character. They are a sort of local column to a daily paper of not an enviable reputation, still their power is wonderful, but it is used by illiterate people nearly always, unless some lady or gentleman of refinement asks for a message from a noble spirit, and in that case they come forward and

write a few words, but it is unsatisfactory. We want a pure soul; we want a pure life; we want a mind whose thoughts are noble and exalted, a person who cares little for the vani-ties of the world, and who is particular about associates; in short I might as well come to the plain truth; we are aristocratic and take pride in the assertion, and we will not when we can avoid it, write through any other organism than one whom we know is of the same opinion we have expressed. Many are waiting my pleasure to communicate with you, since your band is so large, and (we write several pages instead of as many lines), your time is fully occupied so I only add to this page, my signature.
WILLIAM PITT.

. William Patt. Harl of Chatham.

My Own Declaration of Principles.

The fact of spirit communion now being permanently established in the minds of a large number of spiritually illumined souls, the time seems to be nearing for a goodly number of fully prepared recipients who will make a legitimate use of the following incontrovertible traths.

First.—None but of all find angel missionaries sent to earth by order of the courts of heaven are nonemitted to act in general legitimate and in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in general legit in the sent to earth or and in the sent to be sent to

en, are permitted to act as guardian spirits, or as controllers of spiritual manifestations.

Becond.—These angel missionaries represent by various modes, our relatives, friends and distinguished persons principally as they were in carth life, with their peculiarities and deformities, which representations are believed by the majority of Spiritualists to be the iden-tical spirits of those represented, or the manifestations thereof.

Third .- in consideration of the truth of the foregoing declarations we must conclude that when our relatives, friends, and all who are born into spirit-life, go immediately to the spiritual sphere proper, which the writer believes exists in the form of a transparant belt. (opake to spirits) just beyond the limits of our atmosphere, and do not return to earth until

atmosphere, and do not return to earth until permitted to do so by angel guides.

Fourth.—The book called "The Diakks," and written by A. J. Davis, I verily believe was dictated by wise angels, and intended as a stepping-stone to a higher philosophy by showing that "Diakks" spirits are sent to earth by "Divine permission" as a means of developing the intellects of mortals, and when mortals shall have advanced this step they will easily comprehend the truth of these declarations.

Fifth —The further conclusions are that "Diakks" spirits are really no other than qual field

akka" spirits are really no other than qual find angel missioneries who are governed by au-pernal law in all manifestations however much they may represent the character of "evil" spirits or vandals embodied or disembodied.

Sixth.—Furthermore, guardian angels do, in wisdom in certain cases and by order of the angel courts, impel mortals to commit what mundane law designates criminal acts; and mundate law designates criminal acts; and also, in various ways, are instrumental in causing human suffering without violating the supernal law of their commission; such affliction being necessary to spiritual development and the felicitous enjoyment of the immortal soul. Morover, such angel missionaries respond to prayer invoking relief from disease and other afflictions, only, as an exception to a general principle though such angel missionaries may have a perfect knowledge of the means of relief. The same law obtains in relation to catastrophes and their direful consequences.

Beyenth—Angel missionaries news present

Beventh.—Augel missionsries never present to the mortal world a new truth without its being accompanied with some form of disputation, at first, as a means of compalling, not only an exercise of judgment as to what is true or untrue, but the decision or solution is just what mortal mind is capable of producing. Angels do not decide for us any question, or solve any problems, therefore all decisions of questions or solution of problems presented by controlling spirits, are only of mundane authority. Furthermore, there has never been a new truth—a truth that has not in all previous ages, been handed down from on high revealed only through

prepared receptacles (mediums) of the morworld, and the progress, reception and utilization of such new truth or discovery is mainly dependent upon the power or capabilities of the receptive medium to promulgate said revelation, and the receptive capacity of mortal minds for such revelation.

Eighth. - Angel guardians impress the minds of their wards in such direction as the minds of such wards are naturally inclined whether in the direction of good or evil deeds, in accordance with a supernal law pertaining to the process of intellectual and spiritual development. The good being positive, in due process of time, overcomes the "evil" resulting in successive and progressive unfoldings with correspond ingly increased and increasing enjoyment, unendingly onward.

Ninth.—No reliable information can be ob-tained from controlling spirits through mortal media in relation to criminal acts of mortals without a violation of supernal law in relation sthereto, on the part of such controlling spirits, or, as a rare exception to a general principle.

Tenth.—The foregoing declaration of prin-ples utterly annihilate any "Devil" other than such as is legitimately interwoven into the divine economy and which serves as an indis-pensible purpose in the process of intellectual development, and spiritual unfoldment.

The writer of the foregoing declaration of principles was the recipient of the truths therein contained, during, and after passing an ordeal for spiritual development, such ordea lasting some fourteen days and nights with an-gel missionaries, during all of which time he was perfectly elairaudient and supposed at first, that he was surrounded by a band of evil spirits, but learned during the ordeal that the supposed evilspirits were representations, were produced by qualified angel miss'onaries, sent to earth by order of the courts of the spiritual

And now, after a lapse of over sixteen years from that remarkable event of his life, and during all these subsequent years he has, apparently, been in direct impressional converse with angelic influences directed upon his mentality in such a way as to develop an under-standing of supernal laws as must, in due time, be presented to others, sand when understood will produce a remarkable change in the spiritualistic progressive programme, and will open up an entire new channel of progressive ideas, and in a more direct line toward the prophetic millennial condition of our sphere.
D. G. MOSHER.

Married.

Married, at the Spiritualists' meeting, in the town of Tiffery, Dana Co., Wis., Nov. 18th, 1875, in the presence of alurge congregation, by S. P. Best, minister of the "ever sting grapel," Mr. ColuMAN L. VARBLE, of Bast Emerald, St. Croix Co., Wis., to Mrs. BLIZABUTH A. RING, of New Haven, Dasn Co, Wis.

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J. C. TILTON, Pittsburgh, Pa.

IMPORTANT ANNOUNCEMENT.

Theo years age I made as IMPROVEMENT IN WASH BOILERS; a simple arrangement by which elean was applied to the washing of clothing. I have neverictors said this under the name of lineam Washier, or Woman's Prisand, for each it is in fact, I have advertised it in nearly every religious devrapaper in the United States, also in the leading secular papers, using double-column and double-page advertisements. The readers of this paper was remember seeing my card in the various papers of the country.

8-00-0-0-0 have been sold. I am satisfied that mething have strive advertised ever rendered as general satisfaction. Yet Tills, my first invention, was and gain perfect. As for the hast two years I have health myself to the study of constructing and perfecting a New Bigam Washing, and, as the results of my efforts, I bed every statement that I have been entirely successful. My NEW STRAM WASHINE is absolutely facilities; so much so that I naver have a signic person, who had seen it work, I will be delighted with it. It has rendered, that for, Parfact and Universal Hastington, and each must be the result, for it works like a WONDIES—sever filling to do all failured for it. In conclusion, let me say, that should any once say that he has seen a States Washer, ask has if he has seen the New Bicson Washer, ask has if he has seen the large filling to do all failured for it.

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VOL. XXI

S S JONES, ESTATA,

CHICAGO, JANUARY 6, 1877.

NO. 17.

SPIRITUAL ASPIRATION.

BY FRANCES HARRIET M'DOUGALL.

Could I dip my pen in rose-light,

Fresh from fountains of the sun,
I would paint the upward soaring.
That is ever just begun: Ages cannot waste its morning : ycles but announce its dawning.

Track the never-ending spiral; Forward; upward; on, forever; From the great law of its being. Nothing can the spirit sever-Moving in progressive stages, Through the silent lapse of ages

Though it bear a wounded pinton As it gazes on the stars, And with every upward impulse, Throbs against its prison bars; Struggling captive, weep no longer! Even this shall make thee stronger.

Stretch out, O thou human spirit!

O'er the waves of Sense and Time,
And with Angels claim thine heirship To a destiny sublime Ages cannot waste thy morning; Cycles but announce its dawning.

THE LAWS AFFECTING PUBLIC MEDIUMSHIP

IN ENGLAND. BY "M. A. (OXON.").

(Extracted from an article entitled "Notes on the Present Crisis," which appears in Human Nature for December, 1876.)

It may be well to set forward in a popular form the state of these musty old laws that have been raked out for the purposes of the prosecution, and to define their bear-ing on the practice of mediumship in pub-lic. The curiosities of the statute-book are known, to few, and it may be new to many of my readers that public mediums, under certain statutes, framed for far other purposes, may find themselves prosecuted in ats of the following ways:

1. An indictment may be preferred against

a public medium for obtaining money under false pretences. He may be tried at Assizos, Central Criminal Court, or Quarter Sessions, but his case does not come under the sum-mary jurisdiction of a Police Magistrate as did the case of Dr. Slade.

The difficulty of proving what the Act requires will stop enthusiastic medium-hunters from having frequent recourse to it. In order to ensure a conviction it is necessary

(1) A pretence or representation made by the accused or with his knowledge and authority.

(2) That such representation was false, and false to his knowledge.

That it was made with intent to de-

fraud. That money, or its equivalent, were, in fact, obtained in consequence and

by means of that representation-i.e., that the person that parts with his money believed the representation, and was induced by it to part with his

These devious and tortuous by-paths afford ample cover for the "elusive wildg to find shelter. It would be very hard to bring him to bay, and manifestly none but a Spiritualist, who believed the representation that the phenomena are due to spiritual agency, could use it.

II. On the trial of any indictable offence,

the accused may be convicted of an attempt only, so that, failing proof that the fraud was successfully accomplished, it is possible that the proof of an intent to defraud, and of the false pretences used for the purpose, would support a conviction for the minor offense (Vid. 14 and 15 Vict. cap. 100 sec. 2). Or the accused may be indicted for the attempt only, as every attempt to commit a misdemeanor is itself a misdemeanor. Observe attempt not intention, the act is set in the control of the serve attempt not intention; the act is sufficient without the motive being proven.

The punishment for obtaining money under false pretence is, at the discretion of the Court, five years penal servitude, or impris-onment, with or without hard labor, for any term not exceeding two years.

III. If this be considered by the mediumhunter too risky a proceeding, or if the "elusive wild beast" escapes the meshes of the net, he may be proceeded against as a rogue and vagabond, under the provisions of "The Vagrant Act," 5 George IV., cap. 83, sec. 4. This is the Act under which Slade was summarily convicted, and sentenced to three-months' imprisonment, with hard labor. It months' imprisonment, with hard labor. It provides that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects, may be dealt with summarily." The general words "or othotherwise" are governed by the preceding specification of the class of offenders intended to be dealt with and so will be confined to devices (cjusdem generis) of the

tended to be dealt with and so will be confined to devices (consider generis) of the class as fortune-telling and palmistry.

For instance, it was held by the offert of Queen's Bench that a mere trick of eleight of hand, whereby halfpence were substituted for half-crowns, apparently placed in small paper parcels, which were then offered for sale to a crowd of persons, did not come within the Act. Yet, according to Mr. Flowers, state-writing does. This is the ground of appeal in Slade's case. If palming off halfpen is for half-crowns is not within the Act, if is hard to see how slate-

writing is. This, however, is still to be tried.

IV. There remains one more engine, if all these devices fail. The unfortunate medium is liable to prosecution under the open George II., cap. 5, which after repealing the old Act of James 1 against withcraft, proceeds thus:—"And for the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, it is further enacted that if any person shall pretend to exercise, or use, any kind of witchcraft, sor-cery, enchantment, or conjuration or updertake to tell fortunes, or pretend, by he or her skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels supposed to have been stolen or lost, may be found, every person so offending, being thereof lawfully convicted on indictment or information in that part of Great Britain called England, or on indictment or libel in that part of Great Britain called Scotland, shall for each such offense suffer imprisonment

by the space of one whole year, without bail. Furthermore, he is to stand in the pillory, and find sureties for good behavior." It will be observed that England and Scotland only are specified. Is Ireland then the happy hunting-ground of mediums? At any rate one crumb of comfort is to be found in the fact that the punishment of the pillory is abolished by 1 Will, IV., and 1 Vict., c. 23.

Such are the provisions which the wisdom of our forefathers enacted to deliver them-selves from having their fortunes told or from witchcraft, sorcery, or conjuration. What they were afraid of, or how far the provisions of their Acts were meant to apply, I do not venture to guess. Whether Maskelyne is a "conjurator" or not, I dare not even wonder. I should not wonder if he was. But that opens out too wide a question. Would sauce for the Spiritualistic goose be sauce also for the conjurating gan-der? That is a nice point. How far the first young lady who trifles with Planchette may be indicted under this Act is a problem as yet unsolved. But, at any rate, I shall not be wrong if I brand, within the parliamentary use of words, the application of these obsolete statues to the stopping of un-welcome investigation, by the strongest terms of reprobation. It may be temporily successful—nay, I will not believe so badly of English common-sense and fair-play, as to credit even so much as that-but the time is not far distant when by the consentient opinion of educated men, those whohave wielded such weapons to crush that which they detest and fear, will be held to have gone beyond the rules of fair warfare. The unwelcome ath cannot be met and must be crushed. No means are ready in these enlightened days except the obvious ones of scientific investigation and study. This is not to be thought of and accordingly the "subtle devices" of Spiritualism are countermined and sought to be exploded by the no less "subtle devices" of an antiquated and barbarous legal enactment. Instead of fighting with the weapons which modern research and civilized usage alone sanction, viz, experiment and investi-gation, we are met with wholesale ridicule and supercilious scorn, by men who laugh at what they do not understand, and affect to scorn that which inspires them with a vulgar fear. When these weapons fail they have resort to obsolete and rusty lances dragged from the armory where they have long liung unused, and rapidly furnished up to meet exigencies for which they were, never constructed. These they will use—the High Priests of Science—to crush out, so far as in them lies, the poblest science of all, man's knowledge of his own soul and its eternal destiny. These they will use with such vigor as inspires a man when he feels "his craft in danger." These they will use, and will not even blust that they are sying their profession and turn-ing science into a by-word, by fathering on it practices which are born of jealousy and fear—they whose raison if etre is the search of all truth, but whose practice is the arrogant denial of all save that section which they honor with their own patronage. These they will use until they break in their hands, and leave them foolish and malignaristill, but helpless in their mad grusade: men who have tried to revive, in the 19th century, the bigotry and inquisitional tactics of mediavalism, and who have, in most righteous retribution, met with an ig-

nominious failure. This must be the result of the present attempt in the end. There is an alternative, which I will state, but will not entertain. It is that the present persecution, bitterly persisted in, should succeed. The result in persisted in should succeed. The result in this case may be shortly stated. Investiga-tion will become esoteric, and the ruth will flourish all the more in secres; and seclu-sion. But meantime a heavy blow will have been dealt to freedom and liberty of action, and the dogmatism of science will be in a fair way to replace, with its even more offensive rule, the iron reign of theological bigotry, which not three conturies of parsistent structure have yet entitled all the persistent struggle have yet entirely oblite-rated. The Lankesters of science will re-place the inquisitors church history; and it will be again proven for the hundredth time that in the opinion of such unyielding big-ots, liberty of thought means liberty to think as I do, or to take the consequences.

I say I will not entertain this alternative as a serious possibility. I will not think so poorly of the intelligence and fairmingled-ness of men who are, at least, civilized and

cultured, as to believe that any considerable number of them will fight under the banner of Lankester, and wage a war against investigation of any subject, however distasteful it may be to their own notions and opinions. I prefer to believe, till I am forced to think otherwise, that this is a passing craze, of which, when it is past, its victims will be thoroughly and deservedly anhamed.—Human Nature, England.

A ROYAL SIBYLA

The Retired Prophetess Who Warned Napoleon III, in New York-Mme. Lenormand's Story-Omens, Visions and Perdictions.

A reporter of the New York Mercury, having learnt that Mdlle. Louise Lenormand, the French fortune-teller, and only daugh-ter of her still more famous mother, Adele enormand, was in the city, called upon her at the residence of her cousin on Bleecker Street, and gives the following:

He was ushered into the presence of a lit-tle woman of 45 dressed in the most taste-ful style, of the polished manner of a true Parisienos, and speaking the most elegant

"You ask if I have come to America to practice my profession?" she said, "Mon Dieu, no, I shall never attempt to predict the future any more. My eqperiences in France since 1870 have been most galling. Prior to the declaration of war against Prussia in 1870 Laws frequently consulted by both both. the declaration of war against Prussia in 1870, I was frequently consilted by both the Emperor Napoleon and the Empress Eugenie. I implored them not to precipitate such a war, I told the Emperor that it would be disastrous; that he would lose by it his crown and his life. He seemed deeply impressed, and asked me: 'Shall I fall on the field of battle?' 'Ah, no, sire,' I replied; you will die in exile.' He buried his face in his hands and, for a long time, remained absorbed in thought, at last he raised his head. His face was livid. His eyes seemed absorbed in thought, at last he raised his head. His face was livid. His eyes seemed even more sunken and leaden than usual. Has my star set? he asked in a husky voice. I could not help bursting into tears, for he looked the very picture of utter despair and mental prostration. He did not say another word, but with unsteady gait left my feet.

my room."
"Mille Lenormand," asked the reporter, do you believe that the diffrated Emperor had full faith in your powers of foreseeing the future?" "Had he?" she replied, with a smile of conscious pride. "He had good reason to believe in our wonderful powers. Why, had the Bonapartes followed my grandmother, my mother, and poor me, they might still be the rulers of France. My grandmother implored Napoleon the First not to go to Russia in 1812. But he did go, believing in his star. Previously she half foretold to the Empress Josephine her im-pending divorce. Again, in 1815, my grand-mother predicted the disaster; of Waterloo. He saw her in Paris after his flight from that threadful field of battle, and, in a voice broken with sobs, he expressed his regrets at not having followed her advice. The Bourbons, after their restortation, persecuted my grandmother. My grandmother died in 1823. My mother had inherited her powers. When King Charles X, in 1824, was crowned at Rheims he was so elated that he sent a state-carriage to Paris for my mother, 'Mme. Lenormand,' he said to her, 'they tell me that you are a clever soothsayer. Now, can you tell me how long. I shall remain King of France?' My mother registed. Now, can you tell me how long. I shall remain King of France? My mother replied, 'Sire, you will lose your crown in 1830.' Do you mean to say,' asked the King, visibly disconcerted by her answer, 'that I shall die in 1830?' No, sire,' she rejoined, 'in that year you will be driven from France into exile. He put no other questions, but pledged my mother to the most rigorous secreey in regard to the matter. The royal creey in regard to the matter. The royal family of Louis Philippe patronized her, and that monarch frequently turned my mother's predictions to account. But Guizot pooh-poohed my mother's prophecies and used his whole influence to ruin her. He caused several abandoned women to assume my mother's name, and to set up as fortune-tellers. He also hired a scribbler to get up a book, published annually, and entitled 'The Prophecies of Mme. Lenormand.' My mother applied to the courts for relief, but, through the influence of the Government, she lost her suit. The mortification in consequence of all this affected her so deeply that she died early in 1842, having previously predicted the death of the Duke of Orleans. I succeeded her. Months before Louis Philippe fell, I knew it. When Louis Napoleon came to Paris he came to me. I told him he would be Emperor. He acknowledged that he thought I was right. He sent all his adherents, especially the female relatives of the latter, to me for advice."

"How do you have these visions of the fu-ture, Mile. Lenormand?" "Ah, monsieur, would to God I had never had one!" she rewould to God I had never had one!" she replied, in a sombre tone. "Sometimes it seems to me to lie in the air, it begins to oppress me; I sink into a sort of lethargy, and then the strangest visions rise up before me, I see the carnage of hostile armies on the battle-fields, I see death-beds of illustrious persons, councils of state engaged. In the soluties of momentous diplomatic problems, I see crowned ladies clasped in the arms of their guilty paramours, and everything impresses itself so vividly upon my mind that when I awake I can write down the most insignificant details of what I saw. But I remain otherwise prestrated for days, and often for weeks. You must bear in mind

that it is no trifling thing for apoor, weak women like me to witness the horrible scenes of a field of battle. I shall never forget the death of poor Espirasse at Solferino. Ills wife had frequently consulted me. She, was one of the ladies of honor of the Empress Eugenie. While the battle of Solferino was in progress, Mme. Espinasse, accompanied by a deeply yeiled lady, came to my house. I was in a state of lethargy. I witnessed the whole battle in my-trance. Suddenly I saw a general fall from his horse, and writhe in indescribable agony on the ground. I had seen that man before. I recommend from the property of th ognized Gen. Espinasse! Two minutes af-terwards he was dead. Shocked beyond measure I awoke. My maid ushered in Mme. Espinasse and her veiled companion, I could not help uttering a cry of horror as I caught sight of the former lady. She be-came at once dreadfully alarmed. What do you know about the war?' she asked waxi-ously. 'Is my husband, the general, kafe?' i shook my head. 'Heavens, 'she shricked,' is he .dead?' 'I am afraid he is,' I replied. With a cry of despair she threw herself into the arms of the veiled lady. 'Ah, your Maj-esty, 'she mouned, 'I thought so!' The veil-ed lady was the Empress, I had seen her be-fore, but gever met her face to face. She drew her veil back, and wanted to know more about the battle... I told her all I knew. In her excitement she fainted away. Next day the telegraph fully confirmed as vision day the telegraph fully confirmed my vision. I often met the Empress afterward. She seemed to be eager to hear my prophecies, but she hardly ever heeded them. Had she done so, she would be in a different position It was she who forced the Emperor into that dreadful war with Prussia. warned her, but she seemed to be crazy on the subject.

"But you think that your country is now entirely out of her troubles, do you not?" "No," she said, "no! Her history will soon enough be more heartrending than ever. The politicians there hate me, because I have expressed my gloomy forebodings as to the fate of poor/France. All they care for is to lead the people to believe that France is now on the high road of power, happiness and properity. But they will see, they will see, —Detroit Post.

MRS. L. M. KERNS.

Particulars in Reference to a Seance

Mrs. L. M. Kerns, of San Francisco, gave a public test seance in Harvard Rooms, Sixth avenue, and 42nd street, New York City, Sunday evening, December 17th, before a large audience considering the stinging weather, to the gratification of believers, and the confusion of skeptics. I will simply state the exercises and facts as they ccurred.

First,—A song—"We are Waiting and Watching for Thee," by Mrs. Adams, Mr. Farnsworth, and Mr. Wilson, the pianist, rendered expressively; after which the audience was requested to write the name or names of spirit friends with a question, on paper, and fold up same securely from sight. A large collection of these ballots were placed on the platform table in view of the audience. The medium took up each paper in turn, and if an influence followed, inquired if the spfrit called for was present, and if so, reply/was made by gentle raps about the table. The gas of the hall remained unouched and in full blaze; the medium, the ballots, and the plain table in full view. If a spirit is seen the medium describes, or if heard, repeats the words. A committee of two gentlemen was selected by the autience as judges or close observers-Mr/Knight, a skeptic, and Mr. Wasigburn, reporter of the New York World, also an unbeliever, who took seats immediately on the right and left of the medium. Mrs. Adams next sang an Ave Maria, during which Mrs. Kerns touchd each ballot, and said:

L "I hear the name of Richard Collier. Did any one write that name?" inquired the medium. A gentleman rose and said he knew such a man, but had not written his

2. Medium wrote very rapidly and nervously, eyes shut, a message signed Emma, selected a ballot, handed it to one of the judges, who opened it and found written the name of Exma Eames. The writer of the ballot said he did not see how the lady could know. The message read: "I am present with you to night. Will select the paper on which my name is written. I wish to talk with you in private." Mrs. Kerns does not give private sittings.

3. Another message; name illegible; asked to rewrite it; did no better. Medium said site

felt the name on her arm; bared her left arm; the judges saw nothing, but while watching, a name appeared upon the cuticle in red letters; medium wrote the name again, more distinctive, same on the arm—J. Farnswarth Jonathan in fall in the inessage. Medium requested any physician or scientist present to examine and explain the development; none appeared. The name acknowledged by the son, who stated he never spoke to the lady in his life outside of the hall; and did not think she knows any member of his family.

The lady and gentleman said they were not Spiritualists, but that they acknowledge the description and relationship of a son and brother deceased. 5. "I hear the name of E. C. Graham." No response. Writer perhaps timid. 6. "I hear a spirit say, 'I cannot answer the question addressed to Emily Stone." Ballot selected, and found by judges to con-tain a question to said name. Wreter said he was a Spiritualist, but never spoke to the 7. "I hear the name of Martha Young. Anybody recognize it?" A gentleman replied, "I wrote that name, folded the paper well. You are a stranger to me. Never saw you except in this hall. I have seen that same spirit materialized as plain as acknowledged. 9. Turning to the planist Ne medium said she saw a spirit bestire has, and the letters A. S. Recognized.

10. Wrote Henry Fairchild. No response.

11. Wrote (after selecting a ballot, and learning by raps it was the spirit already re-ported in case No. 9) the name of A. S. Willson; also another name beneath it. The medium complained of dizziness, and symptoms of drowning. The gentleman arose and said he must acknowledge the names just unaccountably written, the first name

with the uncommon? I was correct; the party was drowned, but in conflection with the second name he desired to say nothing; that he was not a Spiritualist, and wouldn't 12. Spirit reported name of Mary Jane, as medium understood it. A gentleman first stated he addressed that name; but can seled the acknowledgment because of a slight difference in the name as-written and as héard by the medium. 13. The above named spirit, Henry Fair-child, next wrote impatiently: "Why the devil don't you say you know me." No con-

Going through the ballots again, and ob-

Wrote the name of Gus. Harney. Not

taining no influence the medium announced the close. The people flocked about the platform, earnestly inquiring as to the philosophy and the facts.

Early in January, Mrs. Kerns will give a public test scance in Brooklyn, for the bene-

fit of the sufferers of the fire,

Respectfully, J. F. SKIPES,

No. 270 West 42nd st., New York,

HOAG'S VISION.

Letter from P. T. Smith.

EDITOR JOURNAL:—"I see in your issue of December 23rd, a copy of Joseph Hbag's vision, following which there are editorial expressions of doubt indulged in, as to its expressions of doubt induged in, as to its genumeness; seemingly well founded, too, since its near parallel prophesy, ascribed to Mother Shipton, of long ago, and in a for-eign country, was acknowledged to have been written by some over amaginative, poetically impregnated mind here in our

ountry.
While I have little of no faith in the value or fulfillment of the Hoag prophecy, I am willing to hear testimony as to its author-

Joseph Hong lived in Columbiana County, Obio, and died at about the same time inclcated; according to his own statement, he experienced some sensations and revealments, set forth in the vision alluded to,

-He was a Quaker, and a strict adherent to the Friends observance; a farmer by occupation, and regarded by all who knew him as strictly honest, and in every way above reproach; but withal, by some considered little singular. Most of my relations have lived in that

county, some of whom were personally ac-quainted with Joseph, and knew of him writing this vision, as well as many other of seeming less import. I have seen many persons who were acquainted with him, all bearing corroborative descriptions of him, which leads me to believe that he was simply very mediumistic, and under the influ-ence of "spirits;" had this vision, less understood then than now, which subjected him to the derisive appellation of Fsingular.

I have seen a true copy of the original rision as early as 1842, which is now somewhere among the papers in the archives of our old family records.

The publication of it in your excellent paper, of date as above affuded to, is correct as near as my memory serves me. Burlington, Iowa. P. T. SMITH, D. D. G.

BEAUTIPUL THOUGHTS.

Give us beautiful thoughts, said the poet of

More to be prized than jewels or gold; They will leave a bright spot on eternity's

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Organization.

BY HUDSON TUTTLE.

There is a general feeling among Spirit-ualists that there should be some form of Organization wherebytheir scattered forces can be brought together, and rendered available as a means of mutual culture and

The times are ominous of change. The black cloud of Catholicism has become much larger than a man's hand, and we are threatened with a pepe, to set up the throne of the Papal world on our shores. Rome is ever the same, and her bloody hand never has released its clutch at the throat of free thought, and she would now subvert the grand bulwark of our liberties by destroygrand bulwark of our inserties by destroy-ing our system of popular education. Nor can Protestantism say one word in its own defense. In this crusade it is an enemy masked as a friend, a wolf in sheep's cloth-ing. In the coming struggle it will gravi-tate to its true place, and be found on the side of bigotry, intolerance, in short of Catholicism.

Catholicism.
Spiritualists and Reformers have grown out of the despotism of priestly rule; they have felt the fangs of the adder of dogmatism, the rankling poison of creeds and stand aloof with abhorance from every thing which in any wise threatens their lib-This feeling has gained strength with every inadequate attempt at organization. No true-Spiritualist regretted the death of the American Association, because all saw that it was a gigantic puff-ball, without root, or branch, or power, and a sham in as much as it elevated a mass meeting into a delegated body, whose self-constituted mem-bers represented no one but themselves. It was an incoherent rope of sand, arrogating to represent the Spiritualists of America-

and it is true it did well represent the cohesive force of Spiritualists at that time.

Now comes the "Philadelphia Movement," which leans strongly to the church, and

which leans strongly to the church, and looks to "Jesus" as the overshadowing medium, and "Leader of Mankind."

In the "Year Book of Spiritualism" for 1871, it is said of "organization:"

"Give him a place to stand, and Archimedes boasted that he could move the world. Some Spiritualists can perform this wondesful feat without a standing place. They believe Spiritualism, receive its doctrines, and hold that the church organizations are all false; yet they propose to elevate the all false; yet they propose to elevate the world by means of these same false organi-cons or none at all. The churches do ex-tan immeasurable power, for the very reason that they have foundations on which to rest. They inaugurate missionary enter-prises, found colleges, asylums, and carry forward for their own aggrandizment, a thousand schemes, simply because they la-bor as a body, and not as individuals. It is often asked. Why do not Spiritualists take hold of some of these necessary purposes? Because they, as a body, have no place to stand, and, as individuals subscribe to assist the churches in carrying forward theirs. With organization, which simply means combined strength, the money and influence which is now given for purposes which are at the time believed to be pernicious or valueless would be given with interest to that organization."

Spiritualism being a matter of knowledge Spiritualism being a matter of knowledge

and research can not adopt the old church systems. They are for the purpose of prosy-litism. If schools are founded, or asylums, or hospitals, by the churches it is not from any superabundant love of humanity, but cause through such institutions gateways are opened into their peculiar churches. No clinging to old forms can succeed. The old goat-skin bottles will not hold the new wine. Our organization wants no narrow confines of beliefs or "declaration of principles" which is a soft name for creed; wants nothing that shall impose the least restraint upon true liberty of thought or action, nor make itself judge over the opinions or acts of its members. ions or acts of its members. An organization not setting out as a crusade to prosy-lite the world, but recognizing that its members are prepared for its cultus by growth, and not by belief; its purpose is to unite those already qualified, and then re-acting by the concentration of thought, as an edu-cating influence. Casting aside all "State-ment of Principles," which must at best be restated every day, its only distinctive features being its name, by which its entire belief and purpose is revealed, it is a method by which mutual support, encouragment, and combination of force are gained.

There are only two affirmations on which we can all stand: The continuity of exis-tence in the Spirit-world and the inter-communion of spirits. These are expressed in the name Spirtualism in opposition to Ma-

Beyond these all that can be proved is accepted, with the border land of intuition which pioneers the way of accurate research.

. The plan of such an organization given in the last number of the JOURNAL, is among the best, if not the best yet presented. It is a perfect working system, and needs only energy to put it in practical detail. It provides for the present and all future contin-Now what is required? A few energetic

workers in a locality, who feeling the want of mutual aid, and a better intellectual, social and spiritual culture, come together and organize on this sure basis, which takes nothing from the individual but bestows the power of the whole on every member.

Will such an organization be successful? The answer depends on what is meant by success. Every organization, though it die in birth is a success, for it has accomplished the full measure of its usefulness. It dies because it is not wanted, to give place to others that are. If absolute permanency is meant, then it may or may not be successful, the result depending entirely on the

The organization can never rise above the aggregate of its members. It must ever be a reflection of them, and hence it calls for strenuous individual exertion. It calls for integrity, honesty, charity, unselfish love and spirituality, for willing spirit of selfsacifice, for a high and magnanimous sense of duty and personal obligation. So long as these are maintained there will be harmony, and it is a burning shame for those who claim communion and direct contact with the sacred world of spirits, which over looks and knows their innermost thoughts, who claim emancipation from thralldom of error, and to be worthy acceptors of the Harmonial Philosophy, to allow selfishness and discord to embitter their minds their minds.

Spiritualism has expended its forces in disintegrating the individual from his hold on the old; it is time the law of crystalization brought together the individual atoms. This plan furnishes a nucleus around which such aggregation may commence.

Now is the proper season for the effort. Wherever a few Spiritualists and Free-thinkers reside they can organize a society, which shall become a power in the land.

Great numbers are not necessary. Once started the ball will roll and accumulate. The only danger will be a too rapid growth by the acceptance of unassimilatable mater-

Then let each society become fully em-bued with the cardinal truth of Spiritual ism as the "Science and Philosophy of Life, that all true development is from within and not from without, and instead of plac-ing their whole dependence on foreign speakers and mediums, look in the greatest measure to themselves, and they need not fear of failure. The attempt to keep alive popular curiosity, and "draw" the crowd, is the rock on which many local societies have one down. There was nothing but sand gone down. There was nothing but sand for their foundation. Societies must look to home effort, for the greater culture. They must have the current literature, a library, with occassional lectures at their means will allow, without pressing on any one. We have societies, many of them in mind now, that flourished ten years ago like green bay trees, that expended from one to two thousand dollars a year for lectures, now absolutely dead. We hear it said in lamenting tones that Spiritualism has perished with tones that Spiritualism has perished with them. Not so. They all died of the effects of the system they adopted. They resolved themselves into mere lecture committees. They built up no social life, no organized self-improvement, nothing but a platform on which itinerant speakers might air their pet hobbies, and in some instances the society was killed by the mephitic breath of such airings.

This is the result of clinging to the old

This is the result of chinging to the old idea that redemption must come from without, while the constitution of the mind tells us unequivocally that it must come from within by growth. The members did not rely on themselves; they must have some speaker to think and speak for them.

for them.

Organization on this plan, at once makes everything possible. All works of chafity, of education, and resistance to oppression.

should it come. It will give a place of meeting on Sunday, a Lyceum for the children social recreation, amusement, and spiritual life, and will become a potent power for good, in exact ra-tio as the members work in their individual spheres.

THE SPIRITUAL CRISIS.

Communication from a Christian Spiritualist.

READ, AND HOLD FAST ONLY TO THAT WHICH YOU CONSIDER RIGHT..'

BRO. JONES:-The cause of "Spiritualism" has evidently reached a crisis, rendering important modifications, if not an entirely "New Departure," necessary, in order to vindicate its claims to public credence, and secure for it an impartial hearing in the future. The recent "exposures" of the frauds of popular mediums, and the concessions found in the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual papers, that in these fraudulent materializations many persons recognized, or thought they recognized their departed friends, has enveloped the whole subject of physical manifestations in doubt and uncertainty. And it is useless to talk about "test conditions," so long as se-cret cabinets and dark rooms are claimed as essential to the production of physical phenomena.

It is well known to the readers of the JOURNAL, that I am a believer in the spirit-ual phenomena recorded in the Bible, and especially in the prodigies connected with the life of Jesus of Nazareth and his disci-ples. It is also known to your readers that I recognize an absolute distinction between the "angels of God" and the "familiar" and "evil spirits" of the Bible. I not only believe in the extensive frauds practiced by but I also believe that many of vulgar and useless phynomena of modern dark seances are the products of evil spirits [Diakka.] Be that as it may, it is clear to my mind that if physical phenomena are to have any influence with intelligent people in the future, in changing their views on the subject of angelic ministrations, they must differ in their character, and the circumstances under which they are produced, from those of the last decade. The utter insignificance and inutility of the bell-ringing, horn-blowing, rope-tying, and other similar feats of modern dark seances, so much re-sembling, and so easily duplicated by the tricks of jugglers, must now give place to such prodigies as attended the lives and la-bors of Jesus and his disciples, to ineet the demands of enlightened scientists, as well as believers in the history of Primitive Christianity. The prodigies of Jesus and his disciples all had for their object humanity and benevolence. None were ever performed to gratify the curiosity of the multitude; much less for the purpose of making money, as now. The sick were healed; the lame were made to walk; the blind received their sight; the deaf their hearing; evil spirits were cast out, and lunatics restored to their right mind. The hungry, who followed Jesus into the desert, were fed by thousands with a few loaves and fishes. And these things were done indifferently, by-day or night; in the dark or in the light; in the private chamber or the public assembly, as time or occasion required. Nor were those who witnessed these prodigies left in doubt as to their real occurrence. Their worst enemies admitted that a " notable miracle has been-done by these men, is manifest to all that dwell in Jerusalem."

* /(See Acts 4:14). This had reference to the public healing of a man who had been lame from his birth, by Peter and John, at the temple of Jerusalem, at

3 o'clock in the afternoon, in the open assembly of spectators.

It will be seen that neither darkness, or any "test conditions" were necessary to demonstrate the reality of this manifestation of spirit power. Whenever humanity, truth or justice, required angelic ministrations, or the exercise of spiritual power, whether by day of night, in public or private, it was always present with the faithful followers of the Nazarene. And we are warned not to invoke it on any other occawarned not to invoke it on any other occa-sion, or for any other purpose, by the re-markable allegory of the devil bidding Jes-us to cast himself down from the pinnacle of the temple, because it is written, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Had Jesus voluntarily thrown himself down to gratify the curiosity of the devil, then mediums would be justified by his example in voluntarily submitting to be ins example in voluntarily submitting to be tied, sewed up in bags, nailed up in boxes, etc., merely to show that spirits would come to their relief. I can not refrain from expressing my doubts whether ever any class of spirits took any part in this species of jugglery, except those called "familiar spirits" in the Bible. And the worshipers of the true God are forbidden to consult these.

Permit me here to present a few cases of spirit manifestations recorded in the Bible, illustrative of their utilitarian and benevo-lent character; and of their indifference as to time, place, circumstances or conditions. I hope the reader will be able to make an intelligent and rational comparison be-

tween these and the useless, if not senseless jugglery of modern dark seances. I will commence with the case of Balaam, recorded in the 22nd, 23rd and 24th chapters recorded in the 22nd, 23rd and 24th chapters of the book of Numbers. When Balah, king of the Moabites, sent messengers to Balaam, offering him large rewards to come and curse the Israelites, he was warned by the good angels not to go; but, like many modern priests and prophets, he was controlled by the love of money and fame, and made the attempt to go. But an angel met him on his way, and stood before him in a narrow pass between the rocks, with a drawn sword. The wages of sin covered drawn sword. The wages of sin covered the spiritual eyes of Balaam so that he could not at first see the angel; but the ass he rode saw him, and refused to progress. Balaam cruelly beat the ass until she fell down under him, when the angel entranced him and opened his spiritual vision. Ba-laam now saw the angel, who, being a ven-triloquist, threw his voice into the ass' mouth, and uttered the rebuke which Peter refers to in the second chapter of his sec-

ond epistle.

Now in this remarkable case of spirit manifestation, it will be seen that the angel materialized in day-light, out of doors by the public highway and for the ostensible purpose of preventing this avaricious old sinner from perpetrating the crime he in-tended for the sake of gain. When the an-gel appeared to Hager in the wilderness, when she had fled from her home, it was to save her from destruction by ordering her to return to the family of Abraham. He also named her unborn child, Ishmael. When the two angels appeared to Lot, it was to save him and his family from the impending fire which destroyed Sodom. When the angel called to Abraham to stay his hand, it was to save the life of Isaac from the uplifted knife of his father. When the angel appeared to Moses in the burning -bush, it was to send him to Egypt, to deliv-er the people of Israel from Egyptian bond-

We will now turn to the New Testament When the angel appeared to Zacharias, it was to apprise him that his barren wife, Elizabeth, should bear him a son, and that he should be the forerunner of the expected Messiah. The angel also named the promised son before he was conceived or born. When the angel appeared to Elizabeth, it was to let her know that she should be the mother of the promised Messiah. He also named her child before it was conceived. When the angels appeared to the shepherds it was to announce the birth of Jesus the Christ, and to furnish the means of his identification. When Moses and Elias appeared to Peter, John and James, on the Mount of Transfiguration, it was to confirm the claims of Jesus to the Son-ship and authority of God. When the angels appeared at ity of God. When the angels appeared at the tomb of Jesus, it was to announce the resurrection of Jesus, and give direction to his disciples where to meet and see him. When the angels appeared to the disciples on Mount Olive, at the ascension of Jesus, it was to announce the second coming of Jesus in power and great glory. When the anger of the Lord opened the prison doors at Jerusalem, it was to release Peter and John from the involuntary bonds of their enemies, and order them to go on preaching. When the angel appeared unto Phillip, it was to direct him where to come in contact with the Ethiopian Grandee, and convert him to Christ, so that the gospel might be carried to Ethiopia. So of the angel that came after Paul from Macedonia. The angel appeared to Carnelius to tell him to send gel appeared to Cornelius to tell him to send for Peter to preach the gospel to him; and the same angel appeared to Peter, and by means of the vision of unclean beasts, removed his prejudice against the Gentiles, and caused him to obey the summons of Cornelius. Thus, by the instrumentality of this angel, the new and beautiful truth that this angel, the new and beautiful truth, that "God is no respector of persons," was revealed to the ligotted Jews. When the angel came to Peter in the prison at Jerusalem, it was to loose the chains with which he was bound, and to open the prison doors and set him at liberty. (See Acts 12.) The angel came to Philippi, where Paul and Silas were in prision for casting out the familiar spirit of the woman who brought her masters much gain by sooth-saying, shook the prison as by an earthquake, and delivered the prisoners. This resulted in the conversion of the jailor and his family. It will be seen that the foregoing promiscu-It will be seen that the foregoing promiscuous catalogue presents a variety of speritual phenomena, occurring under many different circumstances, and ostensibly for many different objects, yet in every case it is evi-dent they were designed to accomplish some important or benevolent object. And so far as we can see, no special conditions, or previous preparations were necessary.

Now, as we are constantly referring to these ancient phenomena as confirmatory and illustrative of modern spiritual phe nomena, is it not important that we should appreciate the difference between those ancient prodigies and the phenomena of modern times, and be able to explain the reason for this difference?

At this point in writing this essay, the last number (No. 13), of the Religio-Philosophical Journal was handed to me. I was much interested in your editorial on page 100. I like the motto at the head of that article:—"Think for yourself, and express that thought." And I am very sure that every brother who participated in the Philadelphia movement, will indorse that sentiment of free thought and speech, so far as such freedom is consistent with social rights and privileges. And that Bro. Jones is limited by the same rule in relation to the liberty of speech, is demonstrated by the history of the RELIGIO-PHILOSOPHICAL JOUR-NAL, in its relation to the heresies of some Modern Spiritualists. The readers of the JOURNAL will appreciate this. You say "Spiritualists should organize on a basis that will recognize the right of every member to "think for himself and express that thought." This is precisely the basis on which the Philadelphia Convention proposed to organize, and in the exercise of that right, in their collective capacity, they expressed, by a vote of the majority, the senti-ments found in the preamble and resolu-tions, for which you censure them so severely. Why do you ignore your beautiful motto—"Think for yourself, and express that thought." What more have they done? You freely express your convictions, in almost every number of the JOURNAL, adversely to all the claims of Jesus of Nazarth. reth; have they not an equal right to publicly express a different opinion, without incurring the charge of "Sectarianism?" Or are we to understand that every sentiment not in har-mony with the views of the RELIGIO-PHILosoyhical Journal, is to be counted heretical and sectarian?

In accordance with your motto, I have friends. If but one in a hundred years was

thought for myself, and expressed that thought, and hope you will give it to your many readers.

. D. WINDER. Oxford, O.

The Border Land.

An article in "Appleton's Journal" relates a number of surprising and beautiful incidents at the hour of death. I quote the first. "A family in the village where the writer lives recently lost two daughters. The elder, named Clara, died in the winter or early spring. The younger named Anna, died in the summer. Anna was spending her last moments in talking about her teachers and companions, when, suddenly teachers and companions, when, suddenly looking upward, with an expression of joy and surprise, she exdlaimed: 'Clara! Clara! Clara! Clara! Clara! clara! and after a few moments of silence, in which she seemed to behold her departed sister, she died."

Among my memorarda as a pastor, several instances of a similar character are recorded. In a family of my congregation two sons died—the younger in the morning, the older in the evening of the same day A short time before his departure, looking instantly towards a corner of the room, he said: "I see Willie." He was a colld of four years, and had not been told of his brother's death. His father always believed he saw his brother.

In a family connected with my church a little girl of seven years, an only child, died. Her mother, worse than widowed, had returned to her parents. They were oppressed with infirmities and toils. The only bright and joyous thing in the house was the grandchild; and their hearts were almost broken by her death. Some time after the mother was seized with fatal sickness at the house of her married and only sister, a few miles away. A short time be fore the end, an expression of indescribable intelligence and rapture came upon her face, her lips moved, and the nurse bending over was confident she pronounced the name of Effie, her lost darling. Her mother was unable to see her during her sickness or in her shroud; but after the funeral ser-vices I was present when the surviving daughter entered her room, and rushed into her arms, weeping for a moment, then sud-denly rising herself exclaimed: *But moth-er, don't cry for Cornelia; I said when I saw that look, I will never weep for you, my sister." The scene was affecting in the

A-pious gentleman related to me the fol A-pious gentleman related to me the following concerning his own brother, who died when about eight years of age: Two days before his end he raised his eyes to the ceiling, as if seeing something which strongly interested him. After contemplating it awhile, he said: "How beautiful you are! how good you are!" then stretching out his arms: "Come and take me!".

Recently a lady, a member of the church in my care, gave me the following account: Some years ago her brother, Russell C—, an active business man and Christian, was

an active business man and Christian, was killed in a railroad disaster. Their aged mother, living in another state, was in such a low and feeble state of body and mind, that it was not thought best to inform her of the decease of her son. After some weeks the time of her departure drew near, preceded by two or three days of mental restoration and activity. During those days, at one time having apparently perfect use of her faculties on all subjects, the daughter named above being present, she suddenly said: "Russell is here!" "Why, no, mother, he is not," replied the daughter. But he is, she presisted, and expressed her

pleasure at seeing him.

The article in "Appleton's Journal" closes with the beautiful experience which heralded the death of Eberhard Stilling, grandfather of the author, Judge Stilling. Consider the state of the stilling of the state of cisely stated, it is as follows: He went one day with his children into a wood. Leaving them he passed on: Soon a light brighter than the sun appeared before him. A plain extended beyond his vision, white with the light. There were brooks and gardens, and silvery castles. Near him rose a glorious mansion, and from the door came a beautiful angel; but when close by him he saw it was his beloved departed daugh-ter Dora. "Father," she said, "yonder is our eternal habitation; you will come too, soon. From that hour he seemed as one enchanted, and serene and happy, soon passed away

from earth. There are some points of resemblance to this in the narrative given to me by the grandparents of two little girls who died. A lady who watched with the youngest the last night of her life, said she should always believe the child saw angels. On the Sabbath morning following the funeral, the older sister went into her grandmother's room, and said: "I have been dreaming; I want you to tell me what it means." "What did you dream, my child?" "I thought I was walking in a wood, and my little sister met me and said: 'Come with me and I will show you where I live now. So she led me along till we came to a gate, and beyond the gate was the most heautiful place I ever saw. There was a great many people there, and little children and all perfectly happy."

The grandmother told her that thinking The grandmother told her that thinking much about her little sister had caused her to dream; but when the girl had left the room she said to her daughter: "That child will die." Before the second Sabbath following she was seized with the same malady, a prevailing epidemic, which had been fatal to the first. From the beginning she told her parents she should die; she was going to be with her sister; and live in that beautiful place. They should not mourn for her, but prepare to meet her there. In that happy expectation she continued to her last moments. She was nine years of age; the younger was six.

My store of incidents is not exhausted, but let me turn in another direction. The writer in "Appleton's Journal" asks: "Were these visions the effect of a delirious mind —agri somnia vano—or were they realities? Is there some expansion of the faculties at the hour of death, that enables the spiritual eye to discover the celestial world and its mysteries? Is there truth as well as poetry in Waller's famous stanza?

The soul's dark cottage battered and de-Lets in new light through clinks that time hath made:

Stronger by weakness, wiser men become As they draw near to their eternal home; Leaving the old, both worlds at once they

It is easy to raise these questions; it is

impossible to answer them. But it is pos-sible if not to answer them, to contemplate them in relations of great interest.

First. Incidents of the character of those related above constitute a numerous class Let five or six persons meet casually and converse frankly on such subjects, it will probably be found that one or two of them alleged, it would stand alone a strange story; but a continual succession, it would seem, must have a ground, or law, worthy of attention.

Secondly. The testimenty concerning such incidents is of the highest character. It is given by persons of intelligence and piety, who have no interest in publicity or fraud, but speak of what they have known with reverse and awe. The case is world-wide from the "modern Spiritualism," so-called, It has nothing to do with the necromany and imposture of those who seek by their own volitions and arts to call forth "manifestations" of spirits. It is entirely in another realm. It is the observation of facts which are presented to us in the courses of nature and providence. nature and providence.

Thirdly. For Christians there are presumptive evidence of reality in such incidents. On other grounds we believe there is a spiritual world to which our souls are kindred, and in which we shall soon be constituent members. It is then a philochical possibility, or even probability, that peculiar phenomena shall occur along the line where two worlds meet, that in occasional, stimulated, exalted states, our faculties may discern gleamings of spiritual realities; or, in other words, such realities may come within the range of our perceptions in their keenest condition. Such phenomena would be supernatural in reference to this limited nature with which we are familiar, being above our fordinary experience; but also natural in reference to that border nature which is comprehended in the creation and government of God. Do they not, as truly as anything in physics and metaphysics, open a field for legitimate observation, and

perhaps induction?

Fourthly. Incidents of the class we have contemplated have a very interesting relation to the biblical narratives. Many wonderful events of sacred history, such as the appearances of angels, the vision of Stephen, and others, may have a normal as well as supernatural character. They may not be altogether exceptional, but typical facts of a succession intended for the instruction and comfort for believers. It is a fair question whether much of our modern Christianity has not been quite too Sadducean, believing neither in angel nor spirit; that is to say, anxious to avoid materialism and superstition in religion, and so go to an extreme which leeves little or no spiritual substance on which the soul can lay old with definiteness of thought and joy of anticipation. This may partly account for some of the "isms" of the times. If it sees not the true, human nature will yearn for a false Spiritualism. A litle more of the Pharisee's faith, or rather Christ's vindication of it would help us. The logical effects of suck incidents as have been cited, regarded on due evidence as having a foundation in reality, would be to confirm the spiritual testimo-nies of life; and that effect has been experienced.

Further, that effect is consolation in sorow. It adds richness, definiteness, and if row. It adds richness, definiteness, and if I may so say, a spiritual solidity to the Apostle's delightful conception of the family of God in heaven and earth, named after Christ; and Paul, it will be remembered, had seen "visions." It brings closer to our hearts, it seems to unfold, in some degree, Christ's precious and wonderful word: "Their angels do always behold the face of my Father which is in heaven."

THE CLERGY IN FRANCE.

They Will Stick to All Their Money.

THEY WANT THE EMPIRE.

France is professedly a Republic. The people rule.

They are Catholics, and therefore do not have any very clear idea of liberty. They shoot and murder women for rebel-

lion and communism. They persecute the press for any severe criticism of either Church or State. The Catholic Church is established, and its

bishops and priests well paid. Recently an act was proposed in the Assembly to reduce the salaries paid the Church.

It was resisted bitterly. The priests do not mind how much the people have to pay. They do not care for hard times. They do The debate ran high. One champion of the Church bawled out, "Live the Emperor," which means, "Down with the Republic!"

Thus it is with the Church of Rome. Perish all but Popery. But it seems the reform will be made, and the Church will have to submit to it. France has suffered enough from the fanat-

cism of Eugene and the empire. But see how tolerant Republicans are, as compared with those who call themselves monarchists:

Is there a royal parliament in the world-n which a member would dare cry out 'Long live the Republic?" What would beome of him if he did?

How long will freemen tolerate this impertinence? What right has any man to propose a king for me, to do my business for me, without my consent? For himself, he may, if he chooses! But for me, for any man to propose a king for me, is to insult my reason, and to menace my liberty.

He deserves to be flogged, and among a free people he would soon get his deserts! What are the French made of ?—Thistleton's Illustrated Jolly Giant.

A Buddhist Island.

The Island of Pooto, off the China Coast, is entirely inhabited by Buddhists. As it is a law of Buddhism that animal life shall in no case be destroyed, neither flesh nor fish is consumed upon the island, nor are they suffered to be landed on its shores. Everywhere within its precincts temples occupy the most beautiful sites, and shrines are built by the wayside, while images of Buddha are cut upon the face of the rocks. A traveler who has recently visited the spot states that few graves are to be seen, and that the dead are probably subjected to crethat the dead are probably subjected to cre-mation. Near the largest temple is a fur-nace, consisting of a small room in the hill-side, arched above, and with an excavation in the rocky floor for the fuel, or to create a draught. The process of cremation was thus described by a priest: "Three days after death, the body, seated cross-legged, and inclosed in a box, is taken to the furnace. Fuel is placed around it, and, after a suit-able religious ceremony, the torch is applied, and the whole pile is soon wrapped in flames. It requires several hours and four hundred pounds of wood to complete the process.

DR. HERMANN KLEIN, remembering Haeckel's remarks that in matters of development we have "unlimited time to draw upon," has written a pamphlet on the age of the earth, in which he asserts it is about 2,000,000,000 of years since the old-mother of us all began to cover herself with a crust.-

RELIGIO PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

ART MAGIC. Ghost Land. Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autoplographical papers, with extracts from the record of magical scances, etc. By the author of "Art Magic." Translated and edited by Emma Hardinge Brittan. Pp. 484, octavo. by Emma Hardinge British. Published by the Author, Boston, 1876.

We do not propose to draw aside the veil of mystery with which Mrs. Hardinge Brittan has endeavored to conceal the real authorship of this volume, and the preceeding on "Art Magic." Her method is contained on "Art Magic." Her method is certainly unique, and undoubtedly was chosen for good and important reasons. The reader, however, will not always be thus charitable, and will be constantly nettled by the want of confidence manifested. Mrs. Brittan has too strong a personality to allow of concealment, and her style is so peculiar that it admits of no denial. Eyen as trans-lator and editor she has made the present book all her own.

It is the autobiography of a "Sensitive," who is at first employed in experiments in somnambulism and clairvoyance by a "brotherhood" of occultists. Of course he reveals all the strange doctrines of the or-der, being used by the author; as a means for their expression.

The second part of the volume, which professes to be a diary of a friend of the author's, bears the imprint of the same mind.

The plot is good, and the book intensely interesting, and if read on some lonely night, ought to make the bravest shiver, and each particular hair stand on end. Given over, as we are, according to its teachings, or at least liable at any moment to fall under the influence of "elementaries,"

we have no assurance anywhere, and even our "guardian spirits" cannot save us. "Ghost-land" is a story written for the purpose of teaching occultism. It covertly sneers at "Spiritualism," in a manner that is not agreeable to one who accepts that philosophy. It is steeped in "magic," and belongs to the library of works on that subject. It by no means is a spiritual book (unless we accept the "Arabian Nights" as spiritual), many of its stories thoroughly corresponding with those of genii. One of these genii or "elementaries" appeared to the hero while gazing through Lord Rosse's telescope, in company with gentlemen distinguished for their scientific attainments. "A giant whose form covered whole acres of space!" "A vast curtain of streaming hair floated back from the head, and its arrangements seemed to imply that the form was moving at an inconceivably rapid ratethrough a strong current of opposing winds." The other "scientific" gentleman looked and saw the same "tremendous apparition!

How this being, moving at such "rapid rate," could keep in the focus of the telescope is not explained. The story is revealed against a background of mystery We are constantly reminded of the lore

the knowledge, and the power of magic, and at the same time called on to accept such tales as the above!

There is a grain of truth in occultism, but as practiced and understood it is a most unmitigated humbug. What little truth it has is the common property of Spiritualism. Its secrets are valueless; its "science" a strange compound of ignorance, rascality and credulity. It has been revived under the vitalizing breath of Spiritualism, and from the dust of its grave comes up to blink and gibber in the light of the present. It is oblivious that it has awoke in an age of thought, that there are scientific methods of investigation which scorn mystery, and are intolerant of secrets, and rehearses its well-learned rigmarole of the profound secrets of nature, revealed to the ini-tiate in the dog-eared volumes of Agrippa, and a host of other charlatans, quacks and pretenders. Its symbolism of dead false-hoods may catch the ignorant, but they have no charm for the true scientist.

HEROINES OF FREE THOUGHT. By Sara A. Underwood. Pp. 327, 12mo. New York: Chas. P. Somerby, Price \$1.75. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE,

Emerson wrote a book on "Representa-tive Men," and Mrs. Underwood might well bave entitled this sparkling volume Representative Women. She has taken a noble life, as typegof a noble thought, and set it like a delicate, sharply cut cameo in a border of pure gold. She identifies herself with her subject, and renders clear and definite the grand features of the characters she describes.

While she writes in glowing sentences of those who have stood boldly for the right against the world, she unconsciously builds an imperishable shrine for herself. She thinks profoundly, she writes incisely, at times with poetic sweetness, always with a purpose and an earnestness that enchains the reader. In her preface she says:

"The word Free-thinker in times past has implied a censure of the person so designated, and especially if the one so-called chanced to be a woman. But, in spite of this fact, here and there in the history of free thought has appeared a woman, strong enough of heart and brain to understand enough of heart and brain to understand and accept liberal truths, and brave enough to avow publicly her faith in the 'belief of the unbelievers.' These brave women, who were sufficiently radical to become types, are few in number, and their lives are not the dull common place of ordinary mortals. The biography of each is a romance, and fraught with suffering, for no one can beat against the tide of popular sentiment with impunity. with impunity.

The roll of honor is thus brildy written: Madam Roland, Mary Wollstonecraft Godwin, Mary W. Godwin Shelley, George Sand, Harriet Martineau Frances Wright, Emina Martin, Margret Reynolds Chappellsmith, Ernestine L. Rose, Francis Power Cobb and George Eliot.

Mrs. Underwood is appreciative and en-thusiastic, for the time a heroine worship-er, and in consequence her style is glowing, terse, and often nervous. With some of her characters she is deficient in her store of facts, but that in her hands is of little consequence, for it is not petty details which engage her attention; it is absorbed by the ideal being she is for the time presenting. She would be the worse for a surplus of

facts, were it to make her plodding.

"The Heroines of Free Thought," is an exquisite book in binding, printing, and most essential of all in composition.

Books Regived.

SHIFTING FOR HIMSELF; or, Gilbert Greyson's Fortunes. By Horatlo Alger, Jr. Boston: A.K. Loring. Price \$1.50:

A.POINT OF HONOR. By Mrs. Annie Edwards. New York: Sheldon & Co. Price \$1.75. b THE ARUNDEL MOTTO. A Novel. By Mary, Cecil Hay. New York: Harper Brothers. Ear per covers. Price 75 cents.

THE RELIGION OF EVOLUTION, by M. J. Sarrage. Boston: Lockwood, Brooky & Co. Price

THE SYMBOLICAL LANGUAGE OF ANCIENT ART AND MYTHOLOGY. An Inquiry. By Richard Payne Knight, author of the "Worship of Priapus," etc. New edition with introduction, additions, notes translated into English, and a new and complete index, by Alexander Wilder, M. D. New York: J. W. Bouton & Co. Large 12mn cloth, extra heavy, ribbed and tinted. Price \$3.00.

WASHINGTON AND HIS MEN. Being the second series of the Legends of the American Revo-lution. By George Lippard. Philadelphia: T. B. Peterson Brothers. Paper covers. Pace 75

The foregoing list of books were forwarded to us through Jansen, McClurg & Co., Chicago.

STRAY THOUGHTS on Many Themes. A Collection of short poems contributed to various publisations, by J. T. Markley. Peterbor-

A FRENCH VIEW OF THE GRAND INTERNA-TIONAL EXPOSITION OF 1876. By L. Simonin. Philadelphia: Claxton, Reinsen α Haffelfinger. 8vo. paper. Price 50 cents.

DAVID AND ANNA MATSON. A Story in Verse by Abigail, Scott Duniway, Editor of the New Northwest, New York: S. R. Wells & Co. 1flustrated Price \$2.00. Full gilt \$2.50 THE BARTON EXPERIMENT, by John Habber ton. Author of "Helen's Babies."
G. P. Putnam's Sons. Price \$1.00.

THE WORLD OF SONG. A Volume of Bound Music Bostos: Oliver Ditson & Co. Price \$2.50.

... January Magazines.

Masonic Jewel .- (A. J. Wheeler, Memphis, Tenn.) As usual, this number is replete with well written articles of great importance to the Masonic fraternity. Specimen copies, 15 cents.

.THE NURSERY.—(J. L. Shorey, 36 Brom-field st., Boston.) This Magazine, for youngest readers, enters upon its eleventh year, with the prestige of success and a fine prospect ahead. It occupies a field peculiar to itself, and is invaluable. Single copies, 15 cents

THE JOURNAL OF SPECILATIVE PHIL-osophy—Published Quarterly.—(W. T. Har-ris, Editor, Box 2398, St. Louis, Mo.)—Vol. X, No. 4. Contents:—"The Basis of Induction"—translation; Beneke's Educational Psychology"—translated; "The Idea of Mind;" "Shakespeare's Troilus and Cres-sida;" "Kant's Ethics"—VI; "Ethical Worsida;" " Notes and Discussions:" Book No-

THE WESTERN .- (H. H. Morgan, Editor. Box 2422, St. Louis, Mo.) Contents for December:—"Dantes Purgatario;" "Makaria-C A Play in Five Acts;" "From the German of Gothe;" "The Singer's Lot;" "Tone Son-nets;" "Shakespeare's Comedy;" "Topical Shakespeariana." Proceedings; Book Re-Shakespeariana. Proceedings; Book Re-views; Noticeable Articles in Magazines and

SUNDAY MAGAZINE,-(Frank Leslie, N.Y.) This is a new Magazine, edited by Charles Force Deems, D.D., pastor of the Church of the Strangers. The publisher claims that he published a first edition of fifty thousand copies, which were all sold the day published, and that he is now working on the second edition. It is freely illustrated, though the illustrations all have a familiar look, and are none of them new. However, the Magazine is cheap enough, at \$2.50 per year, to those who require special reading for the Sabbath.

THE POPULAR SCIENCE MONTHLY.—(D. Appleton & Co., N. Y.) Contents:—"The Earlier Forms of Life;" "Theories of Primitive Marriage;" "Prof. Huxley's Lectures," III—Illustrated; "The Study and Teaching of Biology;" The Parallel Roads of Glen Roy," Illustrated. "Science in America." Roy"—Illustrated; "Science in America;"
"Mental Over Work;" "The Medical Profesion in Modern Thought:" bout Sharks: "Aborigonal Settlements of the Pacific Coast"—Illustrated; "Sketch of Sir William Thompson," with portrait. Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC.—(H. O. Houghton & Co.)
Boston; Hurd & Houghton, N. Y.) Contents—"The American," XVII, XVIII;
"The Herons of Elmwood," by H. W. Long-"The Herons of Elimwood, by H. W. Long-fellow;" "From Ponkapog to Pesth"—Janu-ary; "The Blackbirds, a Comedietta;" "Left Out;" "Birthday Verses;" "Weimar in June;" "Sister Beatrice;" "Old Woman's Gossip," XVIII. Some new Books of Poe-try; "Characteristics of the International try; "Characteristics of the International Fair," VI—Cosing Days; "The Contribu-tors Club;" Matin Song," Recent Literature; Music: Education.

ture; Music: Education.

The Galaxy.—(Sheldon Co., N. Y.) Contents:—"The Administration of Abraham Lincolus" by Gideon Welles; "Lucille's Letter;" "Some Old Almanacks;" "To Walt Whitman," by Joaquin Miller;" "Madcap Violet," XLIV, and conclusion; "Juliet on the Balcony;" "Our Rural Divinity;" "Love's Messengers;" "The Head of Hercules;" "Romance;" "Beer;" "On Reading Shakespeare;" "Applied Science," A Love Story in Two Chapters; "From Normandy to the Pyrenees;" "The Ballad of Consider "The Heartheak Cameo;" "Monsieur Delille;" "Influences;" "Drift-wood;" "Scientific Miscellany," "Current Literature;" "Nebulæ."

THE INTERNATIONAL REVIEW.—(A. S. Barnes & Co., 111 & 113 William st. N. Y.) Contents, for January and February.—The International Review begins its fourth year with the following Contents:—"The Antiquities of Olympia in the Museum at Berlin," presents an account of the results of the first great effort of the German Empire in the investigation of the domain of classical antiquity. "The Paris Salon of 1876," is by Charles Gindriez, of Paris, and describes the paintings on exhibition at the 1876," is by Charles Gindriez, of Paris, and describes the paintings on exhibition at the Paris Salon, as well as the present condition of French art. "Professor Huxley in New York," is the subject of a review by J. W. Dawson, Principal of McGill College, Montreal. The writer criticises the views of Professor Muxley relating to the doctrine of evolution, as expressed in his lectures delivered recently in New York. "The International Relations of Japan" are discussed by E. Warren Clark, formerly Professor of Chemistry in the Imperial College of Tokio, Japan, "Duniel Deronda," the latest performance of George Elliot, is reviewed by R. R. Bowker, literary critic of the New York Tribune. "Political Corruptions" is a survey, by a leader of the American Bar, of the evils which attend our present system of appointing officials and administering the government through personal and party favorites. A new Sonnet by William Cullen Bryant, and one by Charles Tennyson (elder brother of the Laureate), reviews of American and European books. Phillip Gilbert Hamerton's letter to Americans on Art in Europe, and a record of scientific and contemporary events complete the number.

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ECLECTIC MAGAZINE -(E. R. Pelton, 25 Bond st., New York.) Contents:—"The Arctic Regions and the Eskimo;" "Bunsen and His Wife;" "The Ławs of Dreams; "Historic Phrases;" "King Henry's Hunt: X Ballad;" "Secular Change of Climate;" "Turkish Ways and Turkish Women;" "A Choosing;" "Charlotte Bronte: A Monograph;" "The Astronomy of the Future;" "Cardinal Astronomy of the Future;" "Cardinal Antonelli;" "The Silent Pool;"
"Forgotten Jokes;" "Parrots;" and "A River Song." A steel-engraved portrait of Ex-President Woolsey, of Yale College, is ac-companied with a brief sketch of his life. The editorial departments contain copious home and Foreign Literature, Science, and Art.

Will You Be Burned or Buried ?

Baron de Palm was never very distinguished while living, but as a corpse de has gained a great deal of notoriety. Some men who deny the immortality of the soul, or who have doubts respecting it, held an improved Irish wake over the body. Then they had it prepared something as the ancient Egyptians did a mummy, but more as the modern Pintes do-a quarter of buffalo beef. The Baron's body was the first one-that ever had an Egyptian wake held over it in this country. So far as we know, his was the first human flesh that was ever jerked Indian fashion. It would seem that the poor baron's corpse had gained quite enough notoriety, but his friends and the friends of cremation think otherwise. So the latter propose now to make a bon-fire of it. To give the affair a good send-off they have invited members of the boards of health in different cities, and many distinguished persons to be present to witness

the sight.

We fail to see what is to be learned by attending this exhibition. It has long been known that the flesh of the human body could be burned-John Calvin experimented on Servetus, and made a complete success of 14, and this orthodox cremationist la-bored under difficulties that Dr. Le Moyne will not have to encounter. Calvin's subject was a large, fleshy, robust Unitarian minister, having a strong resemblance to Robert Collyer, was alive and full of na-tural juices, while Le Moyne's subject is the dried corpse of an attenuated old man, who never had a great amount of moisture in him even in life. There was as great difference between the combustibility of the two as between that of a living swamp oak tree and a piece of giant fire-kindler. The one has to be seasoned before it will burn at all, while the latter is ready to burit into flame on the slightest provoca-Le Moyne has a fine furnace made of refractory fire clay such as is used in reducing metalic ores and any amount of dry coke and anthracite coat Calvin, on the contrary, had to conveniences as regards a furnace, and he was obliged to resort to bush wood for fuel. If he succeeded under such very unfavorable cir-cumstances, of course Le Moyne can, with all his perfected arrangements. John Huss was also cremated in pretty good style, considering the poor quality of fuel in Bo-hemia, before Calvin experimented with Servetus, though some heretics affirm that his heart was not consumed by the wood fire. Even the unscientific "long pig" loving people of the Sandwich islands accidentally cremated several sailors and missionaries whom they desired only to bake for Thanksgiving dinner. In short, there is any amount of evidence to establish the fact that a man can be burned, "be he alive or be he dead."

No doubt Le Moyne will succeed in burning up De Palm, hide and hair. No doubt that it is a cheaper and more healthful way to dispose of the dead to burn them in a furnace than to bury them in a grave. But for all this, and for all that, there is doubt about cremation becoming fashionable. The arguments in favor of it do not weigh much in the estimation of our people, who do not care anything for expense, and who care very little about health. There are a great many people who never-take as much great many people who never take as much enjoyment anywhere as they do at a wake. It would certainly be a liardship to deprive them of a source of pleasure. In every country neighborhood there are some persons who take great delight in managing funerals. It would be quite a shame to interfere with their means of happiness. There are many targets who never have There are many persons who never have any respect paid to them except in the form of a grave-stone or a monument, and every person is entitled to some token of respect. Many persons never have a good word spoken about them except in a fune-ral sermon or is an epitaph. Everyone is entitled to a good word some time.

There is a large maneyed interest opposed to cremation. There is more profit in coffins than in any manufactured article that is sold. Every month somebody takes out a patent on a new-fangled coffin. Crema-tion would ruin the trade in coffins, and bankrupt many persons who have invested in patent rights. The only species of real estate in the country that is not depreciating in value is cemetery property. There is always a demand for cemetery lots, even when the best corner lots in town go begging. The marble interest in the country is large and is solidly opposed to burning the dead. Vermont would no sooner vote for cremation than for a Democratic president. Hack-drivers are a godless set of wretches, but their religious sentiment is strongly in favor of what is known as Christian buriar. Undertakers will favor burning the dead, about the time hatters will recommend going bareheaded. We have yet to find the first medical student who favors cremation.—Chicago Tribune.

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New Year's Greeting.

THE RELIGIO-PHILOSOPHICAL JOURNAL goes forth, in its new and tidy costume, to greet its many readers scattered abroad, here and there, in every clime, and to the scholars of almost all nationalities who read the English language; and love the cause spiritualism—with its editor's heart-felt greetings—

A HAPPY NEW YEAR!

Many happy, and many sad and despondent hearts will it greet-the despondent mourners it will cheer; while the already happy will be none the less so from looking upon its smiling face, while it greets them with the annual salutation, and interrogates them-"How do you like my new dress?"

Life, like the ever-changing kaleidoscope, is continually presenting new scenes and thèmes of thought. We, dear readers, are entering upon a new year, and with it comes new responsibilities for each and every soul. The scenes, the successes and failures of the last year are like milestones passedthey mark the way that has been traveled; while the future is a road to be trodden, yet the indications of pitfalls, quicksands and cesspools that beset it, are indicated by the same surroundings as those which beset the pathways already passed. Experience should warn us to beware of the dangers concealed where such signs present themselves.

Life is fitful and changeable/in appear ance only-the fault is in ourselves; ignorance is the bane of life, and yet it contains the germ of knowledge, and in its extreme action it rights itself, by pointing to the pathway that avoids footfalls and dangers. In other words, the suffering resulting from ignorance is an experience that prompts mortals to inquire into the cause.

The little child, by its falls and its humps, learns to walk erect, and avoids the household dangers which it so often encounters-Even so, we are all children of larger growth, continually encountering obstructions that we seldom see until we, with them, are in collision.

O! how happy mankind will be in the far off future, when the moral and intellectual faculties hold supreme control over the blind passions; when the Savior-knowledge -instinctively reads every sign that indicates danger! That will be when the Harmonial Philosophy, in all of its loveliness, is fully appreciated; when the Philosophy of-Life is as familian to the mortal as it now is to the savans of long centuries in the super-

"But has mortal man," says the reader, "to wait so long as that to gain so great a boon? We were in hopes you were going to cheer us, this new year's morn, with something within our present reach." And so we are, dear reader; there is pure unalloyed happiness in the anticipation of something that is sure and certain, however remote it may be

We come to you this morning with a happy greeting, and with the assurance that immortality is the birthright of every soul that is conceived upon the mortal plane of life. That every such soul contains "the germ of infinite possibilities;" that as you conceive of the infinite wisdom, goodness and powers of God, so you, in the future eternities, will possess all that you can conceive that the Supreme possesses,-a thought fraught with a power to arouse the grandest emotions of the human soul!

Let each reader take the thought home to him or herself; ponder it well; deny it not; but try to give it a resting-place in your own emotional nature. Its truths will sooner or later develop an appreciation of its reality.

Then your soul ,will glow with gratitude to the infinite whole that you are a constituent individualized part thereof!

If you are already happy you will be none the less so, from the contemplation of the grand truth here presented. If you are a

despondent mourner—a sin-sick soul—on the the verge of despair, this grand truth willdispel the sorrow, and the mental darkness now overshadowing the future.

Let this New Year's morning open up to you, each and all, the grand truths developed by the Philosophy of Life ..

The cheefful and happy, thank infinite icisdom that they live, that they are always to live, and that they know enough to enjoy life and be happy!

The mourner, whose most beloved has passed within the vale, by thinking of the great truth, that that friend-that most beloved, is only separated from the dear ones left behind, by the thinnest rail-that he or she still loves with the same warm heart, and knows of, and tries to assuage every pang of mourning friends-this hope, ripened into a Knowledge, that they will soon meet face to face to be parted no more, will bring a consolation that will dry every tear.

On this New Year's morning let every mourner realize the great truth that the windows of heaven are open; the doors are ajar; that the mortal spheres are interblended with the immortal, and loved ones, whom they mourn as dead, are not only alive but near, and will communicate with the sorrowful, left upon the mortal shores, whenever conditions are made favorable-even, as favorable conditions are required for telegraphic communications upon earth-no more mysterious, and require no greater efforts from those who would be benefited thereby!

. Take these thoughts home to yourselves, dear mourning friends, treasure them up as you would pearls of great price, and wipe away your tears and be joyful.

To the sad and despondent, who find the earth cold and cheerless,—even as if made of iron, and the heavens of brass-we implore you to hear the words of wisdom and be cheerful. Remember that the darkest cloud has a silver lining. The dark-side is ever towards us. The sun in all his glory sheds his golden rays upon the opposite side of the most terrific cyclone! So, even with you, beloved, despondent friend,—the terrible cyclone of your own soul will soon pass away, leaving a calm, and you will not only be wiser, but happier for the conflict!

Pre-natal conditions and external surroundings, have kept those holy and lofty thoughts, and appreciations of your exalted destiny-the infinite possibilities which lie undeveloped in your soul-shrouded in darkness. Yet they exist in your nature as much and as truly as the sun exists, though concealed from view by interposing clouds.

Let it be deeply impressed upon your mind this New Year's morning, that the deep despondency of your soul, (though it may be inherited from a like despondent mother) is really as fleeting and transitory as the evanescent clouds that often, for a day, overcast the horizon.

Let these, fundamental truths in the Philosophy of Life, awaken a new train of thought in your mind. Do so, and from this very day the clouds of despair will become less opaque, and their silver-lining will begin to appear.

O! that we could, this cold wintery morning, speak words of cheer to the whole world; that we could elevate every soul to the supernal sphere, where winters blasts are unknown, but winter is succeeded by the loveliness of May, and the soul feasts upon the enchanting scenes more real than aught of earth, and yet more delightful than the fabled elysian fields.

But of the dark side of life.-What shall we do right here and now to bring the reality of the fairy-land home to the povertystricken of earth; to these whose shelters, are cold and dreary; whose apparel is thin and scanty; whose tables are destitute, even of the most homely viands; whose forms are palsied and withered with disease? What shall we do for the children that are growing up in ignorance and crime? What shall we do for the drunkard; his wife and children; the criminal; the frail and the fallen?

To all such, we greet you, this morning, with "A Happy New Year," and will do our best to ignite into a flame the latent embers of your own souls, that you may be happy. If you can appreciate the truth of what we tell you, the little blaze may be faned into a flame may, by your exertions and the combined effort of all to whom we this morning speak, be supplied with the necessary combustibles (everything that will animate and make one's self and others happy) and sooner or later enkindle the latent fires, warm the frigid soul, and develop self-sus-

taining energies. . But let all remember that acts of kindness towards the unfortunate are the keys that unlock the inner chambers of the supernal spheres that bring us en rapport with the harmonies of the elysian fields. Acts of kindness are the artistic touches upon our own life pictures, that round out and make brilliant with beauty, the dark background of the passional daubs, so abhorent to behold, when unrelieved by brighter colors, artistically/interblended.

To our Spiritualist brethren, wherever scattered abroad over the face of the earth, we give you words of cheer, in this our New Year's greeting.

A new era is dawning upon the inhabitants of earth. The terrible political strife and commotion, indicates that old formsreligious and political-(they are twin sisters, and both equally corrupt) are rapidly disintegrating, and must soon give place to

that which is more ennobling to the soul. Rapid progress is being made in the diffusion of knowledge in every department of life. We are in possession of the key that unlocks the mystery. We know of a

port with that of earth; and that the good and the wise philanthropists-of long experience in Spirit-life-yet have and feel an interest in the welfare of mortals, and lend them guardian care.

In view of these truths, what resolves ought to be made by Spiritualists this New Year's day-to be kept and put in practical operation during the twelve months ensuing? Let every one's conscience and sense of propriety answer for him or herself.

In conclusion we again salute you all, with a "Happy New Year!" . . .

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Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER II.

The telescope is a magnifident key that opens, as it were, the doors of the heavens and discloses to our enraptured vision, worlds and systems of worlds that otherwise would have remained in perpetual darkness. Galileo, animated with a desire to hear the massive doors of mysterious Nature "swing on their hinges," and disclose her inner shrines, made an "infant" telescope, whose powers could only magnify three times, but persevering, he succeeded in making one with a magnifying power of thirty, and with that he disclosed to his delighted gaze fields in the regions of space heretofore unobserved. Venus, scintillating in the heavens, was revealed in plain yiew with her moon-like phases; the attendants on the planet Jupiter, her satellizes, and the oblong shape of Saturn, were distinctly seen; the lunar mountains were measured, spots were found on the sun's disk, and the Milky Way was resolved into stars.

Did not he, the grand old sage, present a key to humanity that opened one of the doors of the Temple of Nature, revealing the grandeur of creation? Noble man, eyes beaming with the inward fire of inspiration, countenance illuminated with the torch that angels only carry, and his whole form aglow with the grandeur of a divine mission, he stood forth bold and defiant, conscious of the magnificent work he had accomplished. He held the key in his hand, and night after night, the astonished people flocked to his side to see one of Nature's doors swing on its hinges, and then behold her treasures heretofore hidden from mortal vision. Had he concealed the key, hid it among the rubbish of bigotry and superstition, and when he allowed a person to look through his telescope, accompanied the performance with incantations, invocations, and the burning of incense, he would probably have become as great a magician as Agrippa, as skilled in mystic law as the hidden author of Art Magic, as learned in the principles of creation as Baron De Palm, whose body was lately cremated at Washington, Pa., and as profound in the workings of elementary spirits, as any of the members of the Theosophical Society of New York.

Galileo, however, was not the man to build himself up .through the instrumentality of superstition and ignorance. Supposing that when his telescope was first constructed and the wonders of the heavens revealed to his astonished vision, he had resolved to enshroud the same in mystery, and allow no one to gaze in it without first repeating this conjuration:

"I conjure and confirm upon you, ye strong and holy angels of God, in the name of Adonay, Eye, Eye, Eya, which is he who was, and is, and is to come; Eye Abray, and in the name Saday, Cados, Cados, Cados, setting on high upon the Cherubin, and by the great name of God himself, strong and powerful, who is exalted above all heavens, and by the name of the holy Angels, who rules in the fourth heaven, and by the name of his star, which is Sol; and by his sign; and by all the names aforesaid, I conjure thee Michael, oh, great Angel who art chief ruler of the Lord's day; that thou labor for me and fulfil all my petitions, according to my will and desire in my course and business, and now open the door of the heavens to the

one who looks through this telescope." This conjuration would have had a potential effect on the almost impenetrable ignorance of his age, and Galileo would have been regarded then as of the most wonderful magicians that ever lived, and he could have amassed a fortune through the sharp exercise of his mechanical knowledge and skill. He, the wise old sage, did not for a moment entertain any such thought. His soul was pregnant with the spirit of honesty, and it sent forth its tendrils around him until he stood forth in the grandeur of his manhood, only aspiring to benefit humanity and enlarge the scope of his understanding. His knowledge, had he seen fit to ingeniously conceal it, would have been, of course occult, and had his wonderful discovery never been revealed to the world by others, the same would have perished with him, and the brightest chapter in the world's history would not have been written, while he would have been referred to by the Theosophist, would have been admired by Baron De Palm, and received a lengthy notice, perhaps in Ghost Land, (Mrs. Emma Hardinge Brittan, editor) and been almost worshiped by those who hold communion with Elementary Spirits, and who carefully conceal the key to their boasted knowledge from the world.

Thank the good angels, thank the Spirit of Progress, and above all thank the honest magnanimous Spirit of Galileo, the grand discovery was revealed to the world, superstition was deprived of an advocate, and occultism of, what would have been its most interesting chapter, and Ghost-Land, of incidents that would have rendered its nartruth, that the supernal spheres are en rap- | ration far more charming and interesting.

Superstition has in all ages reared a temple with massive walls and towering dome, with magnificent paintings and sculptured busts of Gods, to control the minds of the ignorant, and hold in subjection that everthrobbing spirit that aspires to become acquainted with the workings of nature. In this temple, the Orthodox divines say their prayers; there the sacred candles burn; there the holy water stands; there the images of saints comfront you; and there the occultist burns his incense, repeats his incantation, invokes the assistance of elementaries, and the presence of the Gods. It is then, that in the name of Adonay, El, Elohim, Elohe, Lebaoth, Elioh, Escerchie, Jah, Tetragrammaton, Saday, wonderful things are expected, while the key is carefully con-cealed, and the cloak of mystery thrown over all the exercises.

While, however, Galileo.was anxious to present the key he had discovered to the world, and reveal a panoruma of the heavens, as presented by Deity himself, the religious bigots of his day feared the result. According to a Rome correspondent, Galilea, after the publications of his first book, the Nunzio Sidereo," in' 1610, went to Rome, as he desired to have for his studies the sanction of the prests and especially of the Collegio Romano. He was then 47 years old, full of vigor, with a noble face, a fine person, elegant manners, and a clear method of expressing his thoughts. His recent discovery of the telescope and the satellites of Jupiter made his society sought for by the most learned and eminent men of the period. Contemporary writers speak with admira-tion of the sumptuous dinner given him by Frederick Cesl, the youthful president of the Academy of the Lincei, a society founded at that time which still exists. After the dinner at Cesi's villa on Mount Janiculum, Galileo pointed the telescope toward San Giovanni, in Laterano, and the company was able to read at three miles' distance the inscription on its portico. He then showed them the satellites of Jupiter and other celestial objects, and allowed them to examine, the instrument and the construction of its lenses. These discoveries were so much talked of that they at last attracted the attention of the Inquisition, and especially of Cardinal Bellarmino.

Oh! what a dark day and age of the world! The sunlight of inspiration could only barely succeed in penetrating the dismal clouds of ignorance and superstition that enveloped the world, giving it, indeed, a sombre hue. The key that the angels handed down must be broken in fragments, the one who carried it must close the door that led into the grand Temple of Nature, and the world be enshrouded in still greater

Galileo, whose pature was animated with the scintillating thoughts of angels, was threatened with torture, and the decree of the Inquisition for its execution still exists, the darkest cloud that ever presented itself on the fair firmament of human progress, and the echoes of the omnious mutterings of its thunderbolts, can still be heard in this the 19th century. The key, however, to the Temple of Nature was not destroyed, nor did master minds make the knowledge that it revealed, of an occult character, to be handed down to the theosophists or magicians of this day and age of the world, to still be enshrouded in greater mystery, or enveloped in a mass of words and ingenuously constructed sentences, that could only make the obscurity still greater. We say, then, to all, if you have a key that leads into the Temple of Nature, hand it forth, and the world will bless you; keep it-conceal it, and humanity will deride you.

CHRISTENING EXERCISES. .

Dr. Priestley at Grow's Opera Hall, Inspiring Mrs. Richmond.

Sunday evening; November 24th, Dr. Joseph Priestley, an eminent English philosopher, now in Spirit-life, controlled Mrs. Richraond, and gave a lecture on this subject-"A Century in the Spheres." We expected to hear him, judging from the character of the subject, give a description of the Spheres in Spirit-life, but instead of doing so he devoted his attention to a wide range of subjects connected almost exclusively with mundane affairs, and in so doing disappointed many who congregated to hear him. The lecture, however, was well received, exhibiting the fallacies of the present religions of the day, and showing the necessity of a system of moral ethics, that would elevate the masses, and prepare them for an advanced position in Spirit-life.

Dr. Priestley's name stands enshrined in the hearts of all progressive people, while to the scientific world he was its brightest ornament. He discovered oxygen gas, which he named dephlogisticated air; showed that the red color of the arterial blood is due to its combination with oxygen from the atmosphere; proved the abstraction of exygen from the atmosphere in the processes of combustion and putrefaction; and recognized the property of vegetables to restore this constituent. He adhered to the phlogistic theory after Lavoisier had overthrown

it. He discovered also nitrogen oxide gas, sulphurous oxide gas, which he called alkaline air, and hydrochloric acid gas; and he was the principal inventor of the pneumatic trough. Our readers will perceive that Mrs-Richmond is controlled by a high order of intelligencies from Spirit-life, and the views presented are of a character well calculated to command the respect of a thoughtful audience.

The most interesting feature of the evening, however, was the christening of two children by Mrs. Richmond while under the

influence of her spirit guide. It was indeed, a most beautiful and imposing ceremony. When Mrs. Kate Fox-Jencken's two little boys were christened, they were taken to an Orthodox church, and the ceremony was not of a character wholly in accordance with the spirit of the Harmonial Philosophy, and during the exercise the spirits did not "rap" assents to all that was uttered by the priest. They made their presence felt, however, in a variety of ways.

The two children at Grow's Hall, recipients of the angels' blessings and attention were Mortimer George Nichols, aged Nears and Maideen Glenora Nichols, age 15 months, two as beautiful and sprightly children as one could wish to see. The beauty of the exercises consisted in their simplicity, and the spirit of love breathed forth from the lips of Mrs. Richmond by her controlling in fluence, which fell upon the audience like incense from heaven, making each one feel as if nearer the Spirit-world. She said:

"At a fount of baptism in the Spiritworld, when souls are born there through what you call death, angels clothe them with flowers and receive them into their heavenly homes. When souls enter your world they are too often received with coldness and gloom, but since Jesus, the gentle Nazarene, said 'Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven, shall we not also receive them into the world of outward life with flowers and songs of gladness?"

Flowers, emblems of purity, innocence and love, bore an important part in the ceremony. Flora was the Roman Goddess of flowers and spring. She was worshiped in Roma from the earliest times, and her festivals were celebrated annually on the last three days of April, showing that the ancient Remans had a high appreciation of Nature's choicest jewels. There is something enchantingly beautiful about flowers; some thing that draws one near to the angel side of life. Even in the superstition about flowers, there are legends that inspires the better nature. The Chrysanthemum is the Christ flower, because it bloomed on the the birth of Jesus.

"And it is told in stories old, That this fair blossom first On that blest morn when Christ was born Into white beauty burst. Perhaps-ah! well, we cannot tell If truly it be so; I but repeat the legends sweet, And only this I know-That in the prime of Christmas-time The sweet Christ flowers blow."

In all ages of the world, flowers have attracted the attention of mankind./ The ancient Gods had each his appropriate flower or tree; the olive for Minerva, the marigold and myrtle for Venus, and the poplar for Hercules.

'There is always something beautiful associated with flowers, plants and trees-even savages have their legends that have a mystic charm; and the wisest sage will tell you of their language. The North American Indians give as the origin of their maize. that a beautiful maiden of the forest, chased by a River God, sought a place of conceal ment among the thick woven reeds, and twining them about her person, her slender body was instantaneously changed into a graceful stalk, her teeth into milk white kernels, and her waving curls into silk, and in place of the real and agile girl, there stood only a stalk of Indian corn!

There is rarely anything bad expressed by Nature's flowers, and it is proper that they should be combined with christening ceremonies.

In commencing the christening services Mrs. Richmond took some flowers, and gracefully twining them about the sweet little child, said:

Thus do we welcome thee, thou child, With angel messengers and fairest flowers; And thus we twine them 'round thy brow, Even as Angels in their Heavenly bowers.

Let all thy life of gentleness and peace, 1 Speak but the words that angels whisper

Show that from earth's thraldom there is release. And joy in Heaven o'er every earthly tear.

Oh, let these, as thy tokens here, Show that thy life of spotless purity Shall be the type of heavenly life, And link thee unto its futurity.

Behold the name which on earth she bears, Behold the name which she in Heaven wil

Both are the symbols of her lofty thought, And both with flowers and Heaven are fraught.

Maideen Glenora Nichols is her earthly name.

But in the spirit she shall be a Silver Star, With its bright flame.

Then the spirit assigned to Master George, the spirit-name of Sunbeam-the name he should be distinguished by in Spirit-life, thus ending the impressive ceremony which was witnessed by a very large audi-

THE predictions current among devout Catholics in London run something like this: Immediately after the death-of Pius IX a formidable schism in the Roman Church is to occur; there will succeed to him a true
Pope and an anti-Pope; they will both die
very soon; to them will succeed another
true Pope and anti-Pope; they will live but
a short time; and at their death the schism
will end; the whole church will recognize
the new and true Pope and the triumphs of
the church over the world will begin afresh.

—Common Sense

Zhiladelphia Departmeut.

CHENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained,

at wholesale or retail, at 634 Mace St., Philade ophia

The New Year.

How many precious memories cluster around the festive season, when the dying year, labl upon the altar of the past gives place to a new one; looking back over the past with its mingled joys and sorrows, how natural it is to give to the former the prominence, and let the latter pass away. The important inquiry is to ask ourselves what substantial realities we have gained during the year; what enduring moments have we raised that shall make our memories blessed by the world because we have helped it?

The past year has been one of the most important that this country has ever witnessed in some things, especially in the relationships which have been established between it and almost all other nations.

Our nation invited the world to a banquet, a feast of reason and a flow of soul, and the people came from all the continents, and from the islands of the sea, and they brought their gifts and offerings and laid them upon the shrine of frumanity. Glorious must be the result; never before has there—been so general a realization of the brotherhood of man as exists to-day; we have all learned important lessons, and must feel a higher respect for humanity. Having seen those who were considered as low in the scale of humanity, we find that they are not so very different, and we hall them as brothers.

Most of those who have visited us have gone to their homes, carrying with them clearer conceptions of our country, and a higher appreciation of us and of our institutions, and thus has the better nature of all been cultivated.

It seems to be especially proper at the beginning of the year to take an account of stock, physically, intellectually and spiritually, and to see exactly what we have on hand, whether we have gained or lost on any of these planes? Have we learned to live more in accordance with the highest physical laws, so that we are better able to enjoy life and fulfil all its duties? Intellectually, have we sought for the best means of unfolding our powers of mind, and reaching the knowledge which we are capable of acquiring to fit us for the highest enjoyment, or have we been idlers in the journey of life, losing golden opportunities for improvement, which may never come to us again with the same facilities? The truths which are for us seem to stand side by side and only as we take in and comprehend that which belongs to to-day shall we be prepared for that which is fitted for the morrow.

But the most important field is the spiritual; what have we done here in the year that has past. Have we broken up old habits that were wrong, and entirely uprooted the tendencies thereto, or have we only cut-off the tops of the trees that have born their pernicious fruits, and tried to cover the stumps and roots in the hope that they will die out and not trouble us any more? If so have we not found that at times there were conditions in which these old stumps would be stirred with new-fife, and send up strong saplings that in a little while would produce blossoms and fruit similar to that of the old tree that we thought was destroyed. What then is the remedy, and how shall we apply it? We must dig down and take out all these old roots of the evil tree, and make the soil so clean and pure that an evil thought can find no place to grow, and if in the coming year we shall succeed in doing this, we shall be able to rejoice in a deliverance from the easily besetting sin which has so often caused us to err and fall by the wayside, even when we thought we are walking in safety.

Let us no longer be satisfied with cutting off the leaves and branches of any of the evil trees that have found a place in our souls, but with earnestness of purpose let us go to work and do all we can to eradicate the causes of evil which have baffled us in the past because we did not go deep enough to take out the roots. When we have become slaves to any habit it is necessary to avoid every thought that leads in that direction, for it begins with the thought and ends in

the action.

Every one knows that ght they to do better than they do, but who is willing to enter into the work with full purpose of heart so as to reap the blessed reward that belongs to the righteous. We need not make any great profession, but we must do the work, each one of us and we shall find the reward, blessed and everlasting in its effect upon us.

This, then, is our New Year's greeting to all; let us work faithfully in the gardens of

our own souls, and remove all the stones of hardness and the roots of bitterness, and so cultivate the soil that love and peace shall ever abide therein, and the rich fragrance of the flowers of our life shall send forth a sweet aroma which will be known to all who mingle with us.

Counting each flowing year as an hour up-on the dial plate of time we shall know that each one brings us nearer to the angels home in glory, and fits us for the companionship of the blessed here and hereafter.

THERE IS NO DEATH.

BY HORACE M. RICHARDS, PHILADELPHIA.

There is no death! 'tis but the higher birth, The stepping out from clay, away from

A spirit disenthralled—forever free, Tis but renewing life, not death to me.

There is no death! all nature proves this truth,

'Tis but the glad returning of our youth! What though the outer form be iaid away? The risen spirit finds eternal day.

There is no death! 'tis but a newer life,
The cutting of a chord by Nature's
knife,

The breaking of a chain that holds us down, The opening of a cage—the prisoner flown. There is no death! What though exhaled

the dew?

It changes into forms forever new,
What though the seed be ladd in wintry

The Spring time comes and calls it up to There is no death! The wan goes down at

night
That it may rise again the morning light;
The twinkling stars that seem to pass away,
Are only hid in clearer, brighter day.

There is no leath! This pulsing heart of mine May cease to beat, the soul-lit eye to shine, And from the body go the fleeting breath, And yet the risen spirit knows no death. There is no death! The Father calls us

home, In tender, loving tone, He bids us come Away from earth, away from weary care To higher, better life, to scenes more fair. There is no death! This clod of mortal clay May leave its form, through. Nature's sure

decay;
But the freed spirit in realms supernal, Solves life's mystery-the LIFE ETERNAL.

THE FINE ARTS.

[Prof. N. B. Star, the Spirit Artist, of Port Huron, Mich., writes:

You will receive by express a chromo type, made from the photo you sent me. There is a very slight defect in one of the eyes which was unavoidable in consequence of having to unseal it from the card backing. I will bere just say that I originated this style of likeness thirteen years ago in Cincinnati, at Bro. Davis' gallery on West Fourth street. had then just begun painting Spirit-Portraits. It one day occurred to me, that a photo, covered with glass in this way, would be very beautiful and also indestructible; but I found that the glass having a greenish tinge marred the photo very much, and so after making some on sheets of mica; I found that without perfectly white glass I Should have to abandon it. On my late visit to Philadelphia I found others are at it, they having procured material of the proper kind. I am now able to exeaute those most beautiful and imperishable pictures. Any one sending to me their photograph with \$5.00 for cabinet, or \$2.00 for eard size, will have them done and returned to them free of charge for expres-

REMARKS.-Most of our readers know that Bro. Starr is far advanced in life-73 years old-and that for several years past, the old masters of the Fine Arts in Spirit-Life, have controlled his hand for the execution of beautiful specimens of Spirit-Paintifus. He has an aged wife to support, and no other means than his mediumship. We hope many friends will patronize him in this new phase. It is really beautiful.-Ed. Journal.

Business Motices.

MRS. HYDE, THE MEDIUM, has returned to he city, and will receive calls at 925 Wabash Ave., Chicago.

MRS. JENNIE POTTER, of No. 11 Oak st., Boston a tine trance medium for tests, business, and also in curtng disease.

DR. T. ORMSBEE is now traveling; his appoint ments will appear in this paper, and he may be addressed in care of RELIGIO PHILOSOPHICAL PUB-LISHING HOUSE, Chicago

J. V. MANSFIELD, Test Medium-answers scaled letters, at 361 Sixth ave., New York. Terms. Band four 3 cent damps. REGISTER YOUR LETv21n4t52

F. Vool, P. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 17tf.

Fearful—the amount of money thrown away in not buying shoes protected by SILVER TIPS. Parents, be wise insist that your shoe dealer should keep them. Also try Wire Quilted Soles.

DR. W. J. ATKINSON, M. D. V. D., of Pisgah, Mo., desires to found a Health Institute in some enterprising city. He wishes to correspond with those having money to put in such an enterprise, and believes he can make an entire success of the undertaking.

Clairvovant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed

and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracu- N: Y.

CURES EVERY CALL OF PILES. . v2In6t52

Nature, the Physician, Electricity Her Aid. Nature always endeavors to throw off the ma-lignant cause of disease by the pores, and when properly assisted by baths and electricity, alwayproperly assisted by baths and electricity, alwaysucceeds. Neither Turkish or other baths, nor
electrical treatment can be successfully applied
except by those thoroughly conversant with their
action and results. At the Grand Pacific Hotel, in
Chicago, is the most thorough institution for
these curative agencies in the West, and we can
conscientiously advise all suffering from nervous
or chronic diseases to visit Dr. G. C. Somers and
Mrs. Somers, the proprietors of this elegant institution.

Improved Diary.

The Marginal Indexed Diary, or Daily Record Book, published by the Eric Publishing Co., Eric, Pa., is the best thing of the kind yet issued. It is convenient either for the pocket or desk, and being perpetual, is good for any year or any time of the year. There is an index of the months across the foot of the page, and an index of days fer each month at the side which enables the user to turn be tankly to any date desired. It also contains an apphabetical index for classifying the subject matter of the brick healds thirty wares of valuable ter of the book, besides thirty pages of valuable tables and useful information. We have one and do not healtate to say it is the best thing in the line of Diaries we have ever seen. The price is \$2 per copy, sent post paid by the publisher, also for sale by Stationers.

Useful Presents.—Among the many articles that are offered during the holidays for gifts, there is nothing so useful, practical and beautiful as the Official Printing Press For business men doing their own printing and advertising, or for the amusement and instruction of the young it is unrivaled.

At the Centennial Exhibition, the Official Presses attracted general attention and commendationand many were sold to be taken abroad as specimensof American taste and ingenuity. Golding & Co., of Boston, the manufacturers, received the highest award for small job printing presses, of which they make eighteen different patterns, and furnish outfits from \$1.00 up.

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

Thousands acknowledge Mrs Morrison's unpar-alled success in giving diagnosts of disease by lock of hair. Thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mail to all parts of the Meted

States and Canada. Specifics for Epilepsy and Neuralgia. Address, Mrs. C. M. Monnison,

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

1877.

SHILLS F1111111 SEND THE T & 9 to 11 12 RELIGIO-# 1 6 7 1 5 5 PHILOSOPHICAL 1 B 4 6 6 1 friend, as a lt

H I I E E E E E E E Seie Year's Present! 1 7 5 6 5 TERMs, \$4.00 ger year, De H of m m m poetage, i.sc. Address . a 6 6 1 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6 6 1 6

1877.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then

It is a well scriffed fact that spirits do treat the sick in person, and that when they through a heal ing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and infuse their life elements into Shem, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mrs. A. H. Romyson, the just ly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or siter could do Many such gases have been pub-

Now here follows severa similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body sleeps

She declares that she has no knowledge of the matter, and if she has been on such missions, it was while her external consciousness was closed in sleep or trance.

But here follows the letters, and as is always done, the name and residence of the patients are given, so that the investigator can write or call upon their for a verification of the truth of the

Spirit Materialization?

Spirit Materialization.

Mas. A. R. Rohinson, Medium, 304 Dearborn st. Calcago: I thought I would let you know that by health is improving faster than I ever thought it would. When I commenced using your prescription my body was so diseased that I thought there was no relief for it only by being consigned to mother earth from which it came; and that is what I thought you would tell me when I first wrote you. Please accept my thanks for your prompt attention to my case. I will now make a statement of facts. On the night of the lith of September there were four ladies, one gentietinan and a little girl-sepistic, came into my room; they helped themselves to chairs, then one lady came to my bed and introduced herself as Mrs. A. H. Robinson, and saked me if I thought your medicine done me any good. The old gentleman is no stranger, as I have seen him before the was conversing with the others about curing another lady. When you was through with me you book your leave the same as you would if you had been here in your holly form to make a call. Dispose of this as you think best, and if you think that it is worth an answer, let me know. Let it appear as it may, to others I am fully conscious of the truth of what I write you. I secept it as auch, but will not ask any one eas to believe it, until they are convinced as I have been.

Yours, as ever for truth,

Spirit Visitants.

MRs. A. H. Rohinson, 3D4 Dearborn St., Chicago—Dear Mudam;—I have been taking your medicine, as prescribed, for the past ten days, and write you again according to your request. For the first four or five days the medicine made me a fittle sick, and I had a great deal of headsche. My head secunds very hot on top pastly all of the time, but for the past few days have felt very much better—have had but little headsche, and I feel nuch stronger; my appetits is good and complexion ever so much clearer than before I took your medicine; have rested well nights, had not seen nor fell any spirits around me until last night when I was awakened by what seemed to me like a person laying a cold hand or hands upon me, and afterwards rubbling uny stitue and abdomen, as you seemed to me like a person laying a cold hand or hands upon me, and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liniment. You of course having seen and known of such things, can understand me much better than I can describe it. I feel much encouraged with your treatment, and shall follow it up until I hear from you again. Your friend,

Richmond, 13.

Spirits Materialize and Cure the Patient-Two Witnesses of the Transfiguration-Mist. Blair, the Spirit Artist, was the Subject Treated.

The above is a true statement of facts as wishessed by me.

ELLEN M. Sairst, of Believuc, Ohio.

MRS. BLAIR, writing on the 15th of December, says:-"I am better now. Thanks to Mrs. Robinson and her spirit guides. I am visited daily by them, and so plainly does Mr. Bliss [a spirit, and one of the leaders of Mrs. Robinson's band,] show blimself that a grand-child of the lady that I am stopping with, only nine years old, as well as myself, often sees him."

Norm.—While it is a fact that spirits do go to each patient and infuse their life element into such patients, in the still hours of night, when the sick person and all nature is in a segulfoc condition, yet such spirits can not materialize and make themselves known to the external senses of the patient, unless he or she is mediumistic to gome degree, for general materializations.

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 lepter, and held in her hand enables her to accurately disgnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Boblinson treated 6,422 patients his letters, and over 2,000, who coded upon her in person. A majority of those cases had been given up as incurshie by the regular attending physicians—most of whom speedily recovered under Mrs. Boblinson's treatment, without a change from the first prescription.

, Testimonial.

MRS. ROBINSON, DEAR STRUKE:—I wish to offer you and the good angels my sincere thanks for the benefit I have received from your treathent. When my husband applied to you I was almost discouraged, and feared I sever should be wall. I now only want a little more strength—think I am getting it day by day. I will send for more papers if I think I need them.

Yours truly,
Aurors, Ill., Nov. 7th. 1810.

Oplani Remedy.

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Voices from the Reople.

THE BIBLE.-M. B. Craven, of Richboro, Pa., writes.-For the information of "A Reader." who inquires, "Why do some writers for the JOURNAL spend most of their time in abuse of the church, the Bible, Bible times, the Bible men, and even Christ himself?" we would say that if salvation swas limited to the domain of the church, the Bible venerated as an infallible work, Bible times accepted as a criterion for all future time, the Bible men considered divinely inspired, and Christ an object of worship, there would be no religious or intellectual progress. Those Old Testament Bible men lived in barbarous times, when it was believed right to wage war and destroy others of different creeds, and the New Testament ones lived in a superstitious period of credulity when good works were invalid without faith; all of whom no doubt done the best they knew, by teaching and writing In congruity with the intuition and devotional proclivity of the times and circumstances under which they wrote. Thus we find their combined record they wrote. Thus we find their combined record to be so rude and indecorous in phrascology that George Francis Train was imprisoned for printing and circulating some extracts from it. The Bible, as their religious product, is no more holy, and not so humane as most religious literature of the present day; and forms no infallible moral or religious standard of belief and practice for devout thinkers in a more mature age of vivilization and refinement, when no rational reformer could have the presumption to fabricate a religious ritual under alleged divine guidance, at war with science, philosalleged divine guidance, at war with science philosophy, reason and common sense as has been hand-ed down to us from the past. Concerning the most exemplary reformer spoken of, we know nothing more than what others said of him, for he nothing more than what others said of him, for he wrote only with his finger on the ground, knowing that all the ethical and humane precepts enjoined in the book, were taught by Pagan nations before it was written. By exposing the discrepancies of the Bible, and showing its inadequacy to meet the spiritual requirements of a riper age, candid "readers" are led to think for themselves on the subject of Divinity in connection with humanity, and thereby arrive at more poble and genon the subject of Divinity in connection with humanity, and thereby arrive at more noble and generous ideas of a Divine Being than is obtained from absurd notions inculcated by a selfish system of theology founded on a book declaring the Lord to be a "man of war"—Ex. 15: 3t If it had not been foisted on the world as a heavenly production through sectarian bigotry by hostile and fanatical men, the human race would not have been cursed with the religious wars and terrible persecutions that have disgraced the pages of ecclesiastical history from the Midianite massacre to that of St. Bartholomew's. Notwithstanding the good that may have been accomplished by Jeaus and his followers, in lineaugurating a new dispensation—borrowed chiefly from Pagan discipline—by it is universally conceded by religious minds of the present day that he who "comes not to send peace on earth, but a sw." had better stay away.

OPEN MASSAGE TO THE ARTIC SEA.—The Swedish commissioner has received information that Prof. manity, and thereby arrive at more noble and gen

commissioner has received information that Prof. Nordenskiald, the eminent mineralogist and explorer, a member of the Jury of Award at the Ex-hibition, and who sailed on the 29th of June for Sweden, has already accomplished the Siberian trip which he had projected for this season. He sailed from Sweden last August and succeeded in demonstrating the correctness of his theory in regard to an open way to the Arctic sea. He reports having found no obstacles, and considers the way naving jound no obstacles, and considers the way now quite open from Europe to China in the northern passage and the valley of the Teuesei river, by which river communication is obtained across Siberia and nearly to the frontier of China. An immense area of fertil soil was found to exist in this region, all of which is open to immediate cultivation.—For

. Of course this report will arouse the attention of the various governments, and other Arctic expeditions will soon be started. There seems to be many reasons favoring the existence of a beautiful country around the North Pole. Dr. Kane's crew killed birds flying from the Arctic regions that had rice in their crops. According to all explorers, above, and beyond 68 degrees and-70 degrees North latitude, there is a milder elfmate than that at a lower degree of latitude, whereas according to received theories, the cold should increase toward the Pole. It is, too, a well known fact that immense shoals of herring, in superb condition proceed leisurely from the Polar. Sea, but never return. According to Sypmes, they make the tour of the globe each year, over the outer carth to suppress his joyous smiles. and inner surface, confirmatory of course, of the "Hollow Globe Theory?"

MATERIALIZATIONS IN GEORGIA.—F. F. Taber, M. D., of Atlanta, Ga., writex.—We had the pleasure of witnessing under strict test conditions an excellent scance given by Mr. Geo. Everett. We had materializations of hands and many other feats usual upon such occasions. Mr. Everett is doing great good for the cause in giving these public scances. He is a bold and outspoken medium. Quite a respectable audience greeted his advent for the property of the cause in giving these public scances. He gaves a scance in Graft. DeGive's Opera House. He gave a scance in Grif-fin, and will go from there to Macon and Augusta, and then return here, where he will remain during the season of our Legislature, giving pri-vate seances with several parties with whom he has made engagements, from which I hope much

good may result.

New York CATHEDRAL.—Another important fea-ture of the cathedral, which has been made in Europe is the magnificent high altar, which recently arrived in this country. This was designed by Mr. Renwick, the architect of the Cathedral. work for the altar proper, of the base on which the reredos or altar-screen stands, was executed by Carmin of Rome. The niches, spires, and stat-uary of the reredos were done by Paul Guibe, a sculptor of St. Brieuce, France. The altar is very sculptor of St. Brieuce, France. The altar is very simple in outline, but very elaborate in details. It is twelve feet four inches long, and two feet eight inches wide, and its cost has been about \$12,000. The chief source of the revenue received for the building has been by averally tax imposed on all the churches, which varied according to the size, and wealth of the parish. It is stated that this is the last year that the tax will be continued in its present form, but that probably some more feasible way will be adopted. Another revenue has been by private contributions.—N. Y. Tribune.

If the amount which was really expendedlin the construction of this Cathedral had been appropriated to the poor, oh! how much better off they would be, and God, too, would be better pleased. Col. Thiselton has well said, "Four hundred years ago the still small voice of religious freedom arose in Europe. Wickliffe, and Huss, and Zuingle, and a few others, said the Pope was not God, or Christ, or infallible, or of any authority whatever. The truth came like a flash of lightning. Men did not want to see it. But it blinded them to everything want to see it. But it binded them to everything else. They were dragged to the stake, and died with the burning words upon their lips. Men and women went to see the burning, and plous duty, and came away with heresy on their tongues."

Such has been the fruits of fine religion and fine

PHYSICAL MANIFESTATIONS WANTED.-W. Souther, of Topeka, Kan., writes.—I notice in the last number of the JOURNAL an account of the troubles of Mr. and Mrs. Markee, lu New York, and have a strong desire to help them. If they will come here, my wife and I will welcome them to our hoase, and give them board and lodging free, for two weeks at least, with use of parior for seances. There is a great desire here to witness physical manifestations, and there is no doubt but they can have full houses as long as they will stay, at \$1.00 a seance-for each visitor. at \$1.00 a seance-for each visitor.

TRAT CYCLONE.—Satan is acknowledged as being the "Prince of the power of the air" by the Bible, and it would so seem to be, for if there is ever any one thing which seems not to be tempered with mercy in this world, it is the visitation upon man of great wind-storms; whether in the straightforward dash of the breath-taking hurricane, the pittiless twisting of the whirlwind, the powerful and dangerous rotary motion of the cyclone, or the freezing and ranor-like sweep of the Western "bliszard,"—R.

Is there anything radically wrong in all this? When an engine bursts, and destroys the lives of those on the train, when two ships collide resulting in the drowning of the passengers, and when a theatre gets on fire causing the death of hundreds, blame is attached to some one, and rightdreds, biame is attached to some one, and rightfully, too; but when the forces of this planet get up a hellish dance or a grand carnival, who then is to blame? What about the human-life destroyer, Vesuvius? and that earthquake at Lisbon, Portugal, destroying the lives of 40,000 people? But more particularly, what about that late cyclone in Eastern Heavel, when thousands were myeldered sufern Bengal, when thousands were murdered out-right? Would it not be well for a committee of savans to examine into this matter and report to the world, Is God, the Devil, or some one in-competant responsible? Or is it the result of Mr. Dumb Force, who, devoid of pity, works right slong, caring no more for human life than you

LADOGA, IND.—Z. Peffley writes.—I took the Journal at first as a skeptic, determined to investigate. I belonged to the Methodist church, and prayed for more light, trying to be just as good all the week as on Sunday. The more I prayed, the better I became convinced that I was doing right. I was getting more light in one year from the close investigation of the JOURNAL than in ten

years by reading the Bible.

years by reading the Biole.

Fallen in Disorace.—A divorce was granted in the Circuit Court at Carlinville, Ill., by Judge Zean to-day, to Dr. Wm. H. Chaffee, from his wife, on the grounds of adultery with the Rev. W. H. Jeffries, late pastor of the Presbyterian, church of that city. This is truly a fall from a high state. Dr. and Mrs. Chaffee stood very high in that place, circulating in the best society, the Rev. Jeffries to be a propule as a second Ham. being received by our people as a second Ham-mond. The facts of the case have been known to many for some time, but no publicity has been given until evidence could be procured which would be conclusive to a court, which was done yesterday Chicago Inter-Ocean, Dec. 13.

In nearly every issue of the daily papers, there is some allusion to clerical incontinency. What a sad state of affairs. Did be sin believing that Jesus would take the load, and accept him at his right hand without any punishment? Would it not be wise for the "heathen" to send missionaries' to this country to labor among the various

churches?

BERLIN, MICH.—S. C. Marvin, writes.—I have just arrived home from attending the Quarterly Meeting of Spiritualists at Rockford, Mich. The members are as generous and hospitable people as I ever met, keeping those who came from a dis-tance without charge. I have attended many meetings there, and always found them entertain-ing and instructive. This time, however, I was taken all aback, for I found Leo Miller there. He took the opportunity to ventilate histolicen against the observage law. It was there I learned that I had committed a great crime in marrying my dear departed wife, and was glad she was gone before she found it out. I had imagined until then I had been a kind, affectionate husband, but to hear him picture out the horrors of the law and the crime committed under it, I half expected to see my Mary coming to call me to judgment. He damned the law and said it allows the husband damined the law and said it allows the husband to the his wife's hands and feet to the bed and gratify his passions to his heart's content. No doubt there is crime in the marriage relations, but does the "law," make the crime? I am confident he will not get alchance to speak to the Rockford friends again, for I think they have had enough of the germane. Relieve me from it, for it produces discord.

CHERRUI.NESS .- Mirthfulness, when properly exercised is acceptable to God as a means of devo-tion. This is more real devotion in its true exercise than in a sorrowful heart. The one is unnat-ural, while the other is in harmony with nature and all her manifestations. Seasons should be set apart for the cultivation of mental pleasures, when the elements of mirthfulness could be exercised, thus uniting the natural powers of the individual with nature, so full of all that is levely and attractive. The material existence is beautiful when properly understood. There is a blending with the material, intellectual and spiritual, thus forming a trinity of elements and powers that must be enjoyed to render life what it is designed to be.—John Muton, a spirit in O twe Branch.

We think, too, that mirthfulness is acceptable to God. A good hearty laugh that thrills the whole body, tingling to the ends of the toes, makes a person healthfer and happier. In fact, laughing has cured more diseases than prayer. The world needs more laughter and less religion. No two ever quarrelled while laughing; but they have when they were solemn enough to pray. If God does anything at all—if he acts in any capacity, he must laugh! He sees too many absurd things on

BRIEF EXTRACTS.-Matilda Snow, of Geneva Lake, Wis., says,—"It will not be many years long-er that I shall be on this side of the river to read your valuable paper, for I am 80 years old next Spring." J. M. Hawthorn, of Eureka, Kan, speaks of one Prof. Boment, who has been there "e-ing" Spiritualism. Let the "exposers" rage, can't injure genuine Spiritualism. Joy S. Terry, of Orangeville Mills, Mich., says, -"I do now what I should have done long ago, send the stamps which is a very important item in the spread of our glad tidings of great joy." You are right, greenbacks are essential on this material plain to processes are essential on this material pain to publish a newspaper, requiring the expenditure of many hundred dollars each week. W. Toole, of Saint Joseph, Mo., says,—"I like to read your ghost stories, and I really wish they were true, but I have seen nothing myself to lead me to believe that they are." Gilbert N. Lord, of Benton Harbor, Mich., says.—"I would rather do without any other report than the Lorente Theory. paper than the JOURNAL. The manner in which you handle the gigantic errors of the day suit me." Dingee Adams, of Oakhill, Ark., says,—"I don't see how I could do without the JOURNAL."

God.-Christianity made enormous progress in Europe, simply because the people, semi-barbar-ous, and wholly superstitious, were taught to be-lieve that the new delty was an invisible and invin-cible warrior, of tremendous power, who would always assist them to butcher their enemies, provided they crected temples in his honor, and paid handsomely for the support of priests, to go through ceremonial performances in those build-

Of course, in the early ages of the world, the ides of power was associated with Deity. Mr. Locky well says,-"The Burgundians, when defeated by the Huns, resolved as a last resource, to place themselves under the protection of the Romplace themselves under the protection of the Roman God, whom they vaguely believed to be most powerful, and the whole nation in consequence embraced Christianity. In a crifical moment of a great battle, Clovis invoked the assistance of the God of his wife. The battle was won, and he, with many thousands of Franks, was converted to the faith. In England the conversion of Northumbria was partly, and the conversion of Mergia was mainly due to the belief that the Divine interposition had secured the victory of a Christian King." tion had secured the victory of a Christian King.

NORA SPRINGS, IOWA:—W. D. Manchester writes.—The good old JOURNAL comes every Saturday, like an angel of mercy ladened with those glorious truths such only as a sound philosophy gives to the world. It don't believe that pure and undefiled Spiritualism contains the elements of orundersed spiritualism contains the elements of or-ganization. I think, Brother Jones, that you are the right man in the right place. Brother B. F. Underwood has just flyished a successful course of lectures here, in which he made the scales fly from off the back and eyes of old theology.

PHERNOLOGIZING A MINISTER IN TEXAS.—A blind phrenologist lectured the other night af the Christian Church. There was a large crowd of ladies and gentlemen present. At the close of the lecture, a committee was appointed to select can-didates for examination. The lucky man was Dr. felix Johuson, a prominent Cumberland Presby-terian pastor of this city. The blind man of sci-ence proceeded to say that the Doctor was very fond of the fair sex—in fact, ass Josephus said of Solomon, "Immoderately fond of women;" that, if his wife were to die, he would lose no time in look-ing for another; that he had a splendid appetite, loved good eating, and liked to "dine out," and was sure to make it understood when he did that Dr. Johnson was there, etc. "Some one in the audi-Johnson was there, etc. Some one in the audi-ence wanted to know about his religion. The sightless scientist resumed: "Publicly he is very religious, but privately he is not troubled with plety; he has a fine mechanical head, and while he

would make a fine blacksmith, he would not make much of a preacher." Here the Doctor turned very red in the face, and said: "Sir, I have been a preacher of the gospel for forty years!" The blind man shook his head, as much as to say, "That's too thin." During the whole time the audience was in a roar, and the fun was prodigious.—Puris (Texas) Press.

The above is a very accurate representation of nine tenths of the ministers of the Gospel in the

TONGANOXIE, KAN.—W. A. Brice writes.— Looking out upon the situation to-day, the picture is a sad one, at best. War seems inevitable, view it as we will, sooner or later. There is no use to dodge it. What we term the Christian wirld, is determined to rule or ruin; and, in this, from what I have long been cognizant of, they are seconded and aided by stern, quiet souls—perhaps many old priests, ministers, eiders, laymen, and once plous, zealous women, now in spirit, who still think they are doing God's service, or from strong sympathy for the cause of Christianity, as still intrenched within the many church organization of the land; and, of course, lose no opportunity to strike a si-lent, and (by the world) unobserved blow, at all liberal efforts for the promulgation of light and knowledge among men.

MEDIUMSHIP.—The angels bow to you often and often; they whisper their sweet words of welcome often; they whisper their sweet words of welcome to your souls, and bring you many a token of their sweet presence; and they ask you as the only return you shall make to them that you shall feel that Spiritualism is to bless you, is to make you better and wiser than you were. They ask you to support every agency involved in the existence of Spiritualism, so that you may become better, wiser, and happier. They ask you to remember that every phase of spiritual phenomena, no matter how trivial, is useful. They ask you to remember that every phase of mediumship, no matter how that every phase of mediumship, no matter how seemingly strange and informal, has a certain function, possibly to reveal misunderstood laws and circumstances of the psychological life and nervous force.—J. J. Morse, Trance Speaker.

Spiritualism in this country commenced with the simple raps. The spirits selected a method somewhat analogous to that required to send a telegraphic dispatch. When communications were fully established, then followed inspiration and trance speaking talking in divers tongues, and fi-nally materialisation. The time is not far distant when spirits will appear in broad daylight stand-ing by the side of the medium.

ALLIANCEJOHIO .- John H. Meredith writes .-Enclosed you will find money order for the renew-al of one of the, in my opinion, very best papers published in the cause of truth. Truly you have been faithful to your trust, for which kind angels are always ready to lend their aid.

Вирона.-The religion of Confucius never at tempted to make converts outside of China; Brahminism never went beyond India; the system of Zoroaster was confined to ancient Persia and that zoroaster was commed to ancient rersia and that portion of Asia; that of Greece to the Hellenic race; but Buddhism was inflamed with the desire to bring all mankind to a knowledge of its truth. They were often told that Buddhism was a system which denied God and immortality. The origin of the system was in the conviction that there must be a state, where something permanent could be the system was in the conviction that there must be a state where something permanent could be obtained, where the feeling of perpetual change—birth, growth, decay, death—would never reach us. Buddha felt convinced that emancipation from death and decay was to be found in knowledge, not in learning, not in the mere perception of outward facts, nor in the power of reasoning, but in intuitive knowledge, the light of eternal truth—a knowledge attained not by any intellectual process, but by purity of heart and life. Buddha therefore renounced the world, and became an anchorite. He practiced abstinence and self-denial, not as he saw practiced abstinence and self-denial, not as he saw other men do, but only as a means to an end—that last he believed he was the Buddha, the man who of emancipation from the flesh and intuition. knew. Still he was a man, not a god. In Brahminism the final result of devotion was to become absorbed in God, but the grand truth which Buddha saw was not Divine absorption, but human development.—Mr. Burke, in Medium and Duy-

There is a general tendency among many Spiritualists to culogize Buddha, and adopt the ideas he inculcated, though they are as full of errors, undoubtedly, as the teachings of the various Orthodox churches. The resemblance between Buddhism and Roman Catholicism is certainly enough to render the former of a doubtful character. of the teeth of Buddha, once preserved in a mag-nificent shrine in India, is now in Ceylon where it is held in as high esteem and reverence as any of the samerous relies of the Catholic church. a "piece of ivory or-bone, two inches long, and is kept in six cases, the largest of which, of solid sil-ver, is five feet high." There is about as much real virtue in that tooth-if tooth it is-as in a piece of dirt picked from the bottom of Chicago River.

ALBERT LEA, MINN.—James Whittemore writes.—You make the dear old Journal so exceedingly interesting that I can never think of do-ing without it. It not only teaches that spirits can and do communicate with mortals, but it teaches the most liberal and mightened views which are in harmony with noture's laws.

REVIVAL HYMN-"My sistah's got religion! Bah de news, bah de news.

My sistah's got religion, Bah de news. O.o.o, bah de news to Chloey, Bah de news, O, bahrde news To Chloev, ba a ah de news."

The above is a revival hymn sung by the ne groes of the South. We would like to hear it sung by the angelic voice of Sankey. God hears it as plainly as any other song. His cars are not like certain shells; they do not close at the approach of danger. In fact there is no method of telling what God likes or dislikes. If we invite him to a feast, we should consult his taste when placing various kinds of food before him—whether beef stake rare, or well-done; eggs soft or hard, pota-toes fried, baked or boiled; and of course we would be compelled to "interview" him. The same in regard to songs, devotion, etc. Now, religion is all served up as hash—worse than boarding house and we don't believe God likes any of it.

WASHINGTON, D. C.—George White writes.— There is a large number of the Spiritualists throughout the country who are heartly sick of the frequent distribes against a creed organization without defining the difference between principles and church dogmas, and the time has come when conscientious Spiritualists demand not only the disclaimer of the latter but the avowal of the

SENSIBLE.-The millennium of a thousand years SENSIBLE.—The millennium of a thousand years is a home for theology, but what is a thousand years? A mere breath, when compared with the past, and contemplating the future! The present is the time for action. What is past is dead to you as regards time. The present is yours to improve. The future may be yours to enjoy. You may be sure of time, although theology discourages the idea of looking in advance of the present. But the future is surely yours you may not have use of your physize is surely yours, you may not have use of your physical organization, but you will have powers to think, to reflect, to act. The physical is but a garment worthless of itself, to be laid aside after at time to rest in its material home. But this is not the land of rest of which I am speaking .- T. Starr King, a spirit in Voice of Angels.

This is certainly good advice. Let those who wish to build up a Spiritualism for the present, on that which occurred 1800 years ago, take notice. You can not avail yourself of past time-it has gone. The past is only beneficial to us in so far as we can render useful that which it has brought into existence. Ancient Spiritualism, communion with the dead of 1800 years ago, can not be rendered servicable to the present generation, nor can the food that Jesus ate and the wine he drank be brought in requisition to save a starving soul. The present has the productions of the past, and so far as they can be rendered useful to humanity, they must be employed, and to no greater extent,

BUFFALO, N. Y.—Why is it that people have such an aversion to Friday. The feeling perme-ates all classes. Ships will not start on a voyage on Friday nor will business men commence any important undertaking on that day.—Inquire.

The idea is absurd that Friday is an unlucky day, or that there is any difference' in the days of

the week, one giving good luck, the other bad. The following compilations show that Friday is not such an evil day after all. It was on Friday, the 3rd of August, 1492, that Columbus sailed from the harbor of Palos for the New World. It was on charbor of Palos for the New World. It was on Friday, the 12th of October, 1492, that he first saw the land, after sixty-five days of navigation. It was on Friday, the 4th day of January, 1493, that he started on his return to Spain to announce to their Catholic Malesties the glorious result of their expedition, and on Friday the 15th of March, 1493, that he disembarked in Andalusia. It was on Friday, the 13th of June, 1494, that he discovered the Amercan Continent. On Friday, March 5th, 1497, Henry VII. of England, gave to John Cabot his dispatch for the voyage which resulted in the discovery of the continent of North America. On covery of the continent of North America. On Friday, September 6th, 1565, Mendez founded St. Augustine, the oldest town in the United States. On Friday, November 10th, 1620, the Mayflower On Friday, November 10th, 1630, the Mayflower first disembarked as few emigrants on American soil at Provincetown, and on Friday, December 22nd, 1630, her passengers finally landed at Plymouth Rock. It was on Friday, February 22nd, 1732, that George Washington was born. It was on Friday, June 16th, 1775, that the battle of Bunker Hill was fought, and on Friday, October 7th, 1777, that the surrender of Saratoga took place, which event decided France to give her aid to the Americana. The treason of Artiold, was discovered. Americans. The treason of Arifold, was discovered on Friday, and on Friday, June 7th, 1776, Richard Henry Lee read the Declaration of Independence to the Continental Congress. Read those startling items whenever you fear to undertake any important work on Friday, and they will remove all your apprehensions of danger. remove all your apprehensions of danger.

HEAVEN AND HELL.—Then beginning with our native Indians, passing though the beliefs of the north of Europe, the Mohammedans and the Hebrews to the Christians, Romish and Profestant, he showed how through all was plainly visible in their ideas of heaven, the occupations and delights of the people in their earthly delights. The Avenue of the people in their earthly delights in the control of the people in their earthly delights. their ideas of heaven, the occupations and delights of the people in their earthly daily life. The Abortigines were hunters and their heaven is made a happy hunting ground. The Northmen were warriors whose women accompanied them to the field, and on their return as victors rejoichd with them in their kings' banquet hall, which they called Vathalle, and their heaven was Valhalla, in which, with the king of heaven, they were to drink at night, and from which to emerge each day to fight, and on return have their wounds all healed. womand on return have their wounds all healed, wom-en becoming their companions.—Irof Felix Alder; of Cornell University.

He can find out all about heaven by reading Andrew Jackson Davis' "Stellar Key," and when weary with perusing that, he can turn to his Diakka, and there lose himself in a labyrinth of ingenlously constructed sentences, that lead on and on until he will find himself in "an immeasurable wilderness covering the whole sphere to the Southwest and throwing a shadow far up into the dome of rosy blue heavens resembling a beautifully decorated trapezium with a countless chain of bars and swings treabling in the atmosphere, supported and upfield by nothing." When he gets up there, he will find himself in Dizaka-land, the up there, he will find himself in Blanka-land, the head center of which, was for a long time in Notsob. If Mr. Alder will devote his attention to spiritual literature, he will not only find much to amuse, but he will find himself affoat in a mass of solid literature, surpassing in astounding facts and revelations anything heretofore presented to the world. He should read the works of Hudson Tuttle, Davis, Robert Dale Owen, and many

SAN FRANCISCO, CAL -John Ball writes. SAN FRANCISCO, CAL.—John Ball writes.—
The motto, "Free thought will give us truth!
Think for yourself and express that thought!" is a
good one, and one that all of us need to keep always before our eyes; for I see that very many socalled liberals are very unliberal towards those
who differ from them in any essential matter. I
was once a Christian, but I am not now; for to be
a Christian and a Spiritualist at the same time be a Christian and a Spiritualist at the same time is in my idea an incongruity. Christianity teaches us that men are saved from their sins and the natural that firen are saved from their sins and the natural consequences thereof through faith in Christ, but if Spiritualism teaches anything at all, it teaches us that we are saved only as we save ourself. Now, I am an Atheist as well as a Spiritualist, but I believe that most of those who differ from me in opinion are as honest and as sincere as I am.

TARE NOTICE.—"I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool Mercury, "if the worst case of small-pox can not be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at inter-

tartar dissolved in a pint of water, drank at inter vals, when cold, is a certain never falling remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

Wesley and Whitrikld.—Wesley and Whit-field were the two great Methodist ministers. Whitfield was a more powerful preacher than Wesley. Wonderful revivals attended his ministry wherever he went, and tens of thousands professed to be converted through his instrumentality. He formed to socialies, effected no organization. The formed to socialies, effected no organization. The result has been that his followers have passed away and live only in history. On the other hand, Wesley formed societies. Commencing with but a few, these he-placed under leaders, then conferences were organized. The result has been the largest body of Protestant Christians in the world. May we not learn some useful lessons from the founder of Methodism who was not safely safely. founder of Methodism, who was not only a Spiritualist, but one of the best organizers ever known

Spiritual Magazine

In the unfoldment of a world or system of worlds, the forces of matter and spirit must be organized, and work with even greater regularity than the best clock or watch. By the proper blending of colors and the organization of certain elements a beautiful rose presents itself to your enraptured vision. In order for the spirit to glive on the material plane of existence, it must have a complete organization, and in proportion to the per-fection of that organization will man have health. If Wesley and many others could by organization, cause error to flourish, what grand results will flow to truth, when based on a correct system of organi

Does God WART HIS NAME IN THE CONSTITU TION !-Let those who would honor God, be peace-makers; and they shall be called the children of God; and If they would be disciples of Christ, by this will all men know them; if they have love one for another, and if they would be high priests unto God and humanity, let them not only preach the gospel to the poor, but so preach the gospel that there shall be no poor; "for the earth is the Lord's and the fullness thereof;" and all who dwell thereon are "Heirs at Law to their Father's Estate." "For all ye are brethren." It is mockery to put God's name in the Constitution while His children are thus robbed.—Cecelia Deyer, in the Shaker.

Would it not be well for you to ask him? You might as well ask the Chicago River if it likes the odor of twenty thousand water-closets; as well ask the Air if it likes the putrid stench that rises from Bridgeport; as well ask the Earth if it-likes the blood that is spilled in the hour of battle; as well ask the Water if it likes to be put in the stomach; ask well ask the dead turkey if it likes to be masticated and sent to oughout the body; as well ask the pork if it likes beans, or mince pie raisens; in fact God is as dumb as a rock so far as humanitated God is as dumb as a rock so far as humanitated or the searching for him ty knows, and they have been searching for him at least 1,000,000 years. In answer to the question, "Does God want his name in the Constitution, "Does God want his name in the Constitu-tion?" we are mute. As well ask a delicious pumpkin ple, if it wants to be introduced into our physical constitution. We shall introduce one there occasionally, and guess no objections will be raised on its part. As to God, he must answer the question for himself., It would be very wrong for us to do so. We shall wait patiently for him to

RELIGIOUS RIVALRY is at a white heat in New-buryport, Mass. A company of Protestant boys has been formed in opposition to a Catholic boy battalion. This game is one that has been played by the two divisions of the Christian Church for more than three kundred years.—Ez.

SHELDON, IOWA .- J. C. Hunt writes: There are two or three Spiritualist families here, working for your plan of organ-ization. There has been nothing, and there is nothing I so much enjoy, as your answers to correspondants. I hope it may be increased. It is just what is now wanting to correct many of the errors that have crept into our ranks from many sources. .

MOURNING.—Dear darling mamma, why do you mourn for me so much? You don't know how miserable and unhappy you make ine. Every tear you shed causes your little Hattie pain. Do try, my dear mamma, to think your Hattie is not lost, but well, and would be happy but for your incessant mourning. Try and dry up your tears, and don't fondle my things and weep over them so much. Try to think I am with kind, loving friends, as I am, who spare no pains to make me comfortable and spare no pains to make me comfortable and happy; but your tears and moans make me nliserable, and through sympathy reacting on them make them so also.—Hattle Combs. a Spirit, in Voice of Angels.

There is no doubt of the truthfulness of the above, and those who lose near and dear friends by death, should bear this Tact in

mind.

GARDEN CITY, MINN.—Mrs. E. P. Evans writes:—The Religio-Philosophi-CAL JOURNAL, we must have it, cost what it may, for it always brings us light, and points in the right direction.

PRENATAL INFLUENCE.-Mothers should feel more fully their responsibility; upon them depends much of the unhappiness that affects their offspring in after years. Seek mental conditions that lead to high and holy aspirations. Let no deception enter your souls, then the influences that will surround your children will restain the first seek mental conditions. surround your children will partake of that nature, and life will be a constant stream of happiness. The mind is of such a nature that it takes from its surroundings the material of which it is composed. Be guarded in the influences that you throw around your child, before it has arrived at the age of accountability. You may stamp the mind so indelibly, that years of hard labor will be necessary to counteract the powers that have fastened themeslyes upon your innocent babes.—Joan d' Arc, a Spirit.

She has a right conception of maternity If spirits would illustrate their position by facts-incidents that have occurred in connection with the development of the embryotic child, their statement would have doubled the weight and influence. They rarely, however, do so. For example, in speaking of prenatal influence, one illustrative incident gives the statement character. A mother during the period of gestation, A mother during the period of gestation, was struck by a drunken husband, and strange to say, when the child was whered into the world, it had the peture of a bottle impressed on its body. Will this good spirit give her views further in connection with this subject, and illustrate the same with examples?

TRUE, EVERY WORD OF IT!-My friends, there is a life, there is land of rest, not in fancy, but in reality—as real as your pres-ent existence, to which you are moving every day of your existence, which should admonish you to prepare the mind for the change that awaits you. You will find your spirit life to be one of activity, and if properly understood, beautiful! Preparation of the mind for enjoyment of the future should commence with the present. Something in the soul life of every individual says, prepare! Only the evil influences of earth say, sleep on, you will awake in a land, where flowers bloom. Vain delusion! Flowgrowth. A dead plant yields no perfume. A sluggard never acquires the blessings that are natural to the earth existence; no more will a sluggard spirit reach that high state of spiritual growth. The conditions of spiritual and mortal life are so blended that to seperate them, you must destroy both, which is an impossibility. Life in the mortal form is often a season of trial and sorrows. Envy and hatred bring discord and strife, and to-day there are helfswithout number all over the land. Say not there is no hell. The human soul is of all, the most fearful hell, when the fires of envy are scorching in their nature; the evil designs of men are often such as would shame any devil, if there were one! There is where is found the evil spirit that goes about seeking whom he may devour. Envy, hate, slander, backbitting are the fagots that light the fires in your soul, and you may add as many other elements as you please. You can pass through earth life in that condition, and you may enter a sphere in spirit life, while you will continue in that state for countless ages. Can you pic-ture a more fearful hell! Yet such an one exists for many. I have seen thousands coming to spirit life, with their souls full of fires that burn and consume. They do not find the land of rest. You do not have to travel far to find this rest of which I speak. In your own breast must be found the guide to conduct you to the land of You can have a perfect heaven to dwell in hereafter, or you can have the most complete hell that human ingenuity can conceive.—Spirit, in Olive Branch,

John Paul Rechter, a spirit, well said: "I have seen in nature a fair face clouded suddenly-made gloomy and unlovely-by the unspoken thought of another. Thought is contagious-some varieties of it are poisonous. I have seen the countenance of an

innocent child transformed into ugliness by a poisonous thought. I have seen those who have looked on her receive that thought, and become likewise infected." How necessary, then, to keep the thoughts pure, the aspirations noble, and all the acts of life untainted.

Persecutions.—As it is now well-known that materialists and atheists are in a state of intense annoyance at the way in which their reputations are being destroyed by the facts of Spiritualism, those prefessional mediums who do not take sufficient care to lock out ungentlemanly and untrustworthy persons from their seances, cannot expect the Spiritual movement to fight their battles, if false charges are hereafter brought against them. They now know the danger of being attacked by people who are blinded by ignorance and by animus, consequently if they, with their knowledge, put their heads into the lion's jaws, they do so on their own reproperhibity and cannot call on their own responsibility, and cannot call upon the Spiritual movement to pay the expenses of defence. The animus is so great, that a mob, a few days ago, broke into the hall at Islington, at which Mrs. Bullock gives her Sunday lectures on Spiritualism, and smashed up most of her furni-ture. Where were the police?—London Spiritualist.

Not many centuries ago persecutions, for opinion sake, were common. A young abbot, actuated with a holy zeal for his religion, had the eyes of four monks trodden out for resisting his despotism. Monastic atrocities of such a character were common in one age of the world. Now the people have advanced a little, and a certain class confine their overbearing hate to lib-eralism—to breaking up meetings, smashing furniture, etc. This is a little in advance of putting out eyes, etc.

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day evening, Dec. 20th. / Prof. C. W. Starr, the great exposer of Modern Spiritualism, whose name is co-exstent with "Spiritualism Exposed," passed through our city on Saturday last, and fa-vored us with private exhibitions of a few of the wonders that are performed by so-called "Spirit Mediums," in the parlors of St. Nicholas Hotel, and we must say that we have never seen or heard of anything being done by "Spirit Mediums" that seemed to us more wonderful, mysterious, or supernatural as those performed by Prof. Starr. For instance, among the spiritual tests he gave were as follows:

First, after a few remarks upon what Spirualists claim spirits to be, he allowed us to tie him to a chair, has and foot to a chair with strong chords, as thoroughly as we could, and left him sitting in the parlor, which we examined thoroughly to satisfy ourselves that no person was, or could get into it. Then we stepped out into the hall, closed the door between us and the performer, when instantly some bells, a banjo, a tambourine, and a horn, were heard making a terrible racket on the inside-the banjo thummed, the horn blew, tambourine pounded, and the bells violently rung until one would think a half dozen full grown spirits were on the inside ahold of the instruments, and all trying to see which could make the most noise at once. Door opened and there sat Prof. Starr tied and seated just as we left him, not a single knot disturbed, nor the adhesive plaster removed, which had been placed upon his fingers in such a manner as to fasten his hands together.

We might also state that we took the precaution to mark the plaster with a private mark, so that we could know whether it had been changed for another or not. The door was closed, and in an almost incredible short time, Prof. Starr called for it to be opened, when lo and behold a chair was fastened on his arm between the ropes. The door closed again and opened in about seventy seconds, when Prof. Starr came walking out into the parlor untied, with the chard in his hand, entirely free from

We then tied him again, when he per-formed the manifestations of the Davenport Brothers. This time, although we tied him to the best of our ability, yet the manifestations commenced almost instantly even before the door was fairly closed. Door opened, but "not a particle of a change" could be found in the conditions under which the committeemen had placed the medium; door was again shut, and in less time than it took the committeemen to tie him, Prof. Starr came out into the parlor with the ropes in his hands as before.

A volunteer was then called for to enter the room with the Professor. One of the clergymen stepped in, took his seat upon the chair, near the table, upon which the instruments were placed, and placed his hands upon his knees, when the Professor took a seat immediately in front of him, and placed his upon the committeeman's hands. The committeeman was then blindfolded, and the the door closed, which latter was no sooner done, than the bells, banjo, and horn again became possessed, and the banjo not only thummed in the committeeman's ear, but thumped him on the back of his head, and the horn concluded there was no place it could blow so well as close to his ear, while a spirit very anxious to be appreciated, pulled his hair from behind.

All this, and some more, and the door was opened. The bandage was removed and the relieved committeeman testified that Prof. Starr did not move either of his hands, and that part of the time he had hold of the Professor's thumbs, and that there was a mystery about that which he was anxious to see explained.

Just here one of the party asked the question: "Did you feel any movement on the part of Prof. Starr?" to which came the an-swer—"Not a particle."

We will say in conclusion just this: We saw enough to convince us that if Prof. Starr could expose and explain what we witnessed, he could expose anything else the, "Spirit Medium" could perform. And allow us to state that we are satisfied, from possicitive and unmistakable proofs, that he can and will, in his public entertainment next Wednesday Evening, Dec. 20, at the Opera House, give a thorough, complete and satisfactory expose of all he promises, and it is certainly worth the attention and price of admission several times over, to any good citizen, and we hope to see everybody and their friends there, Spiritualists and every-

We, the undersigned, have here witnessed in private, at the St. Nicholas Hotel, Prof. Starr's exposition of the above phenomena, and are decidedly of the opinion that one of his private exhibitions in our city, would be of benefit to the community.

Respectfully,
REV. W. T. V. BARTLETT,
Pastor First Presbyterian Church. Rev. J. S. SHIPMAN, Rector of Christ's Episcopal Church. Pastor of the Centenary M. E. Church. REV. H. P. WALKER,

Pastor of the M. E. Church, South. Rev. C. K. Marshall,

Pastor of Main St. Christian Church. REV. L. B. WOOLFOLK, Pastor of the First Baptist Church."

Of ProTessor Starr, Spiritualists know nothing, nor do they wish to. His field of labor is in the churches, who always crucify good mediums, and cover with laudations thieves and robbers. Did they not demand the crucifixion of Christ and the release of Barabbas? .

What a pity it is that those reverend sucans had not lived in the days when Aaron cast his rod upon the ground in the presence of Pharoah and the magicians. They would doubtless have come to the rescue of their brethren, the magicians, and Aaron's serpentized rod would have been gulped down by their serpents with all the ease that the whale swallowed Jonah.

But thousands of this paper will be preserved, and the record of the Reverend gentlemen will stare them in their faces throughout the remainder of their natural

The whole sum and substance of the certificate signed by them, is to the effect that one of their number was so obtuse that when his eyes were blindfolded, he did not know that this whilom Professor took his hand off from the hand of the one that he made a dummy of, and used it in thrumming a guitar and banjo, shaking a tambourine, blowing a trumpet in a fool's ear, etc., etc.

If there are Spiritualists equally "weakminded," we advise their friends to send them to the "Institute for feeble-minded children,"at Jacksonville! but no one expects any practical common sense to be manifested by Orthodox clergymen? Nonebut silly women certainly.

The old story about Gov Chittenden's calf and his son Bill is as true to-day as it was seventy-five years ago. Old Gov. Chittenden, of Vermont, was a farmer. He had two sons-Thomas and William. Thomas was a bright active boy, and afterwards became Governor of Vermont also. William, the eldest, was a sleepy, gullible simpleton, who would not have known whether a juggler's, hand was on or off of him, if he once was told that it was on, and not told that it was off again.

The old Governor seeing the stupidity of Bill, as he was called, sent him to the Theological Seminary and made a minister of him, while Tom was kept at work on the

One cold winter morning Tom went down to the barn and saw that the old cow had got a calf, but that it did not suck. He went to the house and told the Governor of it. They both went to the barn and worked hard for an hour in trying to make the calf suck, but failed. Finally the old Governor turned to Tom and said, "Tom, what shall we do with the blasted fool?" "Why, Father, said Tom," send him to the Theological Seminary and make a minister of him!"

Saving Souls,

One of the greatest humbugs with which the world is beset, has just come to a close so far as the City of Chicago is concerned. The great American revivalist, D. L. Moody, has ceased his labors among the sinners of this metropolis, and is about to depart for other and new fields for the exercise of his peculiar gift of soul-saving. If he measures the number of souls saved from the natural and legitimate results of violating God's law, by the number of dollars saved to his pocket in the scheme, his work at the Tabernacle has been great indeed; but no thinking man-or woman is apt to estimate the result in such a manner.

Although Brother Moody says some good things, and gives a few practical suggestions, this system of soul-saving is a farce. and is generally recognized as such. What the people want is the truth-not superstition; facts-not assumption; reason-not fallacy. It is assumed by the revivalists that the whole human family,-babes, idiots and all, are eternally lost; that is to say, have been guilty of sufficient sin by proxy, to merit an eternity of misery and suffering. This assumption is adopted and acted upon by all such ranters as Moody. The necessity of the case demands that it should be. People of common sense at once see the absurdity of the assumption, and if they are true to their better judgment, never fall victims to the psychological excitement inci-dent to such great gatherings as have collected nightly at the Tabernacle for the past three or four months.

All undue excitement has its reactionary state, and if the stimulant be not applied in reasonable doses, and for legitimate ends, it never produces wholesome effects. The true savior of mankind is knowledge and a reasonable application of it; not an incarnate God.

Brother Moody is forbidden to place a just and true valuation upon a pure and upright life, because the plan of salvation would be thereby nullified, and should the doctrine of good morals prevail, there would be no sin-ners to be saved. Then what the use of clinging to the old dogmas of the past, such as the fall of man, unless it be to serve some sinister purpose? If the church has only falsehood to stand upon, the sooner it has nothing to stand upon the better it will be for mankind. It is to no one's real advantage to be ignorant; and certainly a truth, if unpleasant to us, is better than a lie however pleasant, for with falsehood as a foundation, we stand in continual fear of having it displaced by the truth, and besides, our better judgment and intuition always tell us to place ourselves upon sure footing as soon as possible.

A great question to all men, is, "Have I a conscious natural existence after death?" This is the problem that presents itself to all minds when the conviction comes that death is near.

Knowledge alone can satisfy the thinking mind. This Spiritualism furnishes; Christianity does not. Though some facts are recorded in the Bible of the same import as those of Spiritualism, Christian people never rely upon them as assurances of existence priests. They never admit that such manifestations can occur again, and never- put themselves in a way to receive them, and consequently lose the full effect and force of the evidence, and are thus left in a greateg state of doubt than those who have witnessed the living demonstration.

It is useless to assert to intelligent people that men naturally merit everlasting punishment; that a belief in The power of one Jesus Christ to save men from this merited punishment, will avert a calamity by no means proven to be inevitable; and unless Brother Moody and the rest of the so-called revivalists can adopt some method of demonstration; their labors will soon be exclusively confined to the ignorant and emotional classes, as the deplorable effects are already thus limited. The assertion that Jesus Christ once walked upon water will be made in vain, unless proof be given; that water became suddenly, and without natural cause, transformed into wine, or asses spoke, unless at the same time parallel manifestations be produced. Marvels must be supported by evidence, else intelligent people will pass them by. Spiritual manifestations must be given under test conditions or they will not be received. All this is required of our mediums and sufficient of them stand the test to establish the truth. The rule is a wholesome one, and there is no reason why it should not be enforced against the revivalists, and we sincerely hope it will.

Mrs. Lutie M. Blair, the Spirit Artist.

So much has been said in regard to the above named first class spirit artist, that the readers of the JOURNAL' now know of her wonderful productions without further commendation by us.

She has so far recovered from her more than a year's sickness, as to be able to submit to the control of the band of "Old Masters" who are painting through her hand more beautiful works of art than ever before.

She has a home with a kind hearted lady at Rock Bottom, Massuchusetts, who has nursed and cared for her through that long sickness, and will continue to watch over her with a mother's care thring the ensning

Sister Blair being entirely destitute of money to pay bills past dwe, and current expenses, does under the advice of her spirit guides, offer to furnish beautiful works of art at one-third of former prices.

She will execute and send a painting for five dollars, of the class she has before her sickness and when she had a husband, had fifteen dollars for and she will on receipt of ten dollars send a thirty dollar painting. Those ordering can choose whether they will have a landscape painting or a symbolic family wreath and accompaniments.

At these prices every family should at once send for a family chart. They are certainly the most wonderful paintings ever executed. The whole family are symbollically represented—those in Earth-lift and those in Spirit-life, and yet not one word in regard to them is communicated to the medium by any one, and she does the work when most thoroughly blintfolded and entrancest.

Don't forget to inclose return postage stamps if you write her.

Address her, Luta M. Blair, Rock Bettom,

Prof. Huxley's Lectures at New York.

The January number of that gem of beauty-the LITTLE BOUQUET, contains Prof. Huxley's first lecture on " evidences of Evolution."

The February number will contain his second lecture on the same subject, illustrated. In the March number his third lecture will appear.

Spiritualists who suppose that the LATTLE BOUQUET contains matter for children only, are greatly mistaken. Every number contains an article upon the Philosophy of Life, in which are incorporated the highest inspirations of modern scientists.

It is one of the most artistically executed magazines published, and its philosophical articles are not excelled in depth of thought by any publication of the present era.

The LITTLE BOUQUET is a monthly, and is sent to subscribers for the small sum of 81.00 a year.

Address LITTLE BOUQUET, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Jesse Shepherd, the Musical Medium.

Bro. Shepherd gave us a call while en route to Mexico on the 22nd ult. He is looking first rate and is in excellent spirits. That he may not endanger his health,' and more especially his voice for singing, he goes to a more congenial clime for the winter.

The Boston Gazette says of him: "Jesse Shepherd gave a musical soiree to his friends at the residence of Mrs. Parks, 60 East Newton St., Thursday Evening. Prof. J. F. Kraus, of the New England Conservatory, who was present, pronounces Mr. Shepherd the wonder of the age. He sings the high-est soprano and the loudest basso with equal facility, with a voice as clear as a bell."

John J. Reilly and Wife.

JOURNAL.

The above named mediums have recently -located at 348 South State Street, Chicago. They come well recommended as test mediums. Mr. Reilly professes to be a materializing medium. If he is he should always. demand test conditions that will place him above temptation to deceive his patrons, even if he should at any time be tempted to do

If they prove to be good test mediums, beyond the grave; they prefer the dictum of they will be well sustained. The demand for the genuine is rapidly increasing as tricksters get exposed and disappear.

JENNIE L. WEBB.

Thousands have been blessed and made happy through the mediumship of Sister Jennie L. Webb, late of Boston, then of Chicago, but now residing at No. 18 West Twenty-First street, New York City.

Sister Webb has been sick for a a long time, and is now in extremely straightenedpecuniary circumstances.

Let the generous-hearted and comfortably-off Spiritualists who read this notice, remember Sister Webb's hard lot, and send her a holiday present-such 'as will drive the wolf away from the door during this cold weather. We entheat you not to forget

"O! Never Do as I Have Done!"

So says a spirit who once was a frail mortal like thousands of her sex, to whom she sounds the alarm from the nether shore of

She speaks through an entranced Bohemian woman who can neither read nor write. A long communication from her was forwarded for publication, abounding in selfreproach and warnings to the frail of her own sex. Well would it be for them if they could and would heed the warning, the substance which is in the above caption.

Mrs. Morse the lecturer, has accepted the position of State Missionary for Michi-

She goes to Canada to fill engagements already quade, and then returns to Michigan. She is a good worker and will give good satisfaction. We hope she will be well sustained in her labors.

Letter of Fellowship.

The RELIGIO PHILOSOPICAL SOCIETY granted a Letter of Fellowship and Ordination to Dr. W. H. C. Martin, of Columbus, Ohio, on Dec. 21st, 1876, constituting him à regular minister of the Gospel, and authorizing him to solepinize marriages in due form of law.

The RELIGIS PHILOSOPHICAL SOCIETY granted a Letter of Fellowship to Bro. S. A. Thomas, of North Madison, Ohio, on the 22nd day of Dec. 1876, constituting him a regular minister of the Gospel, and authorizing him to solumnize marriages in due form of law.

CAPT. BROWN will speak in Fowlersville and vicinity from Dec. 25th to 31th; will be in Detroit the first week of January, and before he leaves for Illinois, he has arranged to speak at Battle Creek, Breedsville, Sturgis, Hudson, and probably Schoolcraft, Jackson and Marshall, Mich.; also at Kendallville and Orland, Ind. Parties in the vicinity of these places can address him there, care of the friends. He will have copies of the JOURNAL and will take subscriptions.

CAPT. H. H., & FANNIE M. BROWN,

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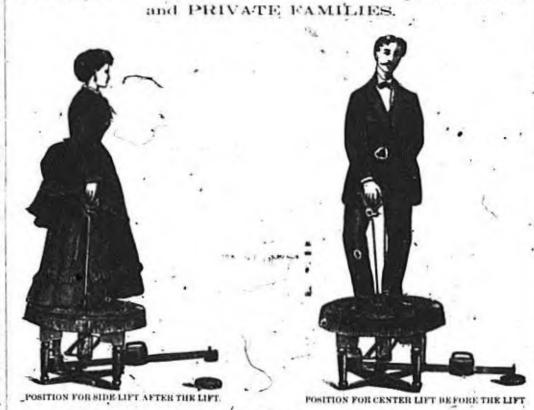
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