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|  | -rteck of the wor | have been dumped so incontimently into the murky waters of oblivien. Buteome of our | What Is A DREAE! by warben semabra batlo | of physical chicken entities there must be somewhere wating for the 180 eggs the henis to lay? If there are aay such physical entities |
|  | the krief and disgrace of all Giermans, but thetay rejoire in citizenship in an empire which stands at the topor the workl. | on organizzation in general, though those lacking fellowshíp with any effort to graft Sirituatisme yoon the effete church systems | "Tis oft a frolic of the tireless soul, <br> When all that's mortal hatis to make repairs, <br> In gay attire we now pursue the goat. |  |
|  |  |  |  |  |
|  |  | tion: but we have always maintained that | In gay attire we now pursue the goal. In winding paths, anong the goldeni stairs, |  |
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|  |  |  | We Stuae muaptumel as all tongurs in | alive: beth the impregnated and the imporgnated, fox mes will conist |
|  |  |  | These scernes smblime which art liy stealth <br>  | gavizal. Xi , Joth were thet alive. They wilt ralst |
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|  |  |  | $\Delta$ fain we fairy that like emply stivaye The mortat rosts twheath the witperevl |  |
|  |  |  |  |  <br>  |
|  |  |  |  |  will rupidy krow into a olicken withoul and decompusition whatever :unt him |
|  |  |  | We waik the tadtuly arr with tiretosy yeet <br>  <br>  verx. |  |
|  |  |  |  |  Stain: - N promurs tor merch hewase |
|  |  |  |  | Again: - Do prosumes too mach bevans scientific analymis fails to detert a differ- |
|  |  | unsarth the toception, and slaw .u. the alethors and allites therout turnitem con- |  |  |
|  |  |  |  |  |
|  |  |  | Tos rve rath uther anguates the throng. While every heart is atmole with song. <br>  | Thall prosently sew. The differenie is not th cKgs. bet in the fawt that one contaizs the |
|  |  | ${ }^{\text {viz.i. fiel in duty loumd to aritate thought }}$ miven the subject of herelita growing out of organic efforts, so litwat in scrimernt that it in the least degrow restricts the out the est freedom -of thouzht aniLexp,ression thereot metto |  |  |
|  |  |  | With all the temme offan uniten wave <br>  | wititas rasente of the parent fowls, now Tlving indivetuality, aus the other has not. Tlvar miference win |
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|  |  |  |  |  |
|  |  |  |  | an not he detected by. the anenciex of the day. When seientists are able to discover |
|  |  |  | While thumght eufrumehiserl off disparms its When surrow comes with burning bitter |  <br>  chicken in the altumen of an eg . |
|  |  |  |  | ar <br>  his sawn.at follows |
|  |  |  | Am |  |
|  |  |  | Tis thus a amul releavelf from pain and care. Untramarled by the veary limas of elay. When le returning ealls it most they. | his cown at follows: <br> - My theory is that hfe, or if yof cluoses <br> npiritual rentity, is a function of matter, |
|  |  |  |  | result of orgainization, and that hoth eggs in thy one was arye ther orkanism prombuced ty the coack leing |
|  |  |  | Tis hopie unturrdemed in its lofty ylight. Tnhemed hy the silpent watch of mightIn queat of treasures fromin a bitighter cilime: |  |
|  |  | of and hold communion with their friends $\sum_{m i}^{m}$ from the most liberal to the most be nighted of sectarianisuru, ever thed a placein an organization for the promulqation of |  | ustruly as it wis arter is was hatelied.it thank the. Doctor for statimg his position so syuarely nul nuequivocaty. "I.ife is a result of organization." Then what is |
|  |  |  |  |  |
|  | prominently in the pipening days of the come to the surface he has contunest to be Finie to the surface hee late of the new or |  |  |  it. that bridha up un organization that it may evolve lifery Ilow does he get up an |
|  |  | We are upon the eve of one of the most mighty reveltutions in public sentiment ever experienced by mankind spiritualism, or riter <br>  moling element,and weil wine existence of ualists whe are conscious of the exin such a syirit of inspiration, if they make a united effort to aid the inviaitle leuefactors of mankind in. inaugurating the $n$ the least hoje of self-akgratilizment. - Bay. | en earth again its mortal dust doth keep. sequeri. |  |
|  | Iy certain, than that th |  |  |  <br> the organization insteal of being the effect |
|  |  |  | Take courage then, oh doutting soul, Believe that He whor toth centrol. Will never tlirow its life away. |  |
|  |  |  |  | the egk develope into a chicken without the <br>  <br>  |
|  |  |  |  |  |
|  | the populhar one with those in attenalance. Rumed io Philulelphia-ecrlad life it huil forate is clearly sectarian a gronal is any upon which the churelh tenonainations rest and hul a lackwarl look toward the flesh pots of the crecylal Egypt. As sinch wecould not feel to give it the right hand of |  |  |  |
|  |  |  |  |  |  |
|  |  |  | When all most fate moll kess away \% |  |
|  |  | Reported By the Committee for the Religio-Philosophleal Journal. | eives the vigor of 'liss ixart. |  |
|  | llowship, <br> But barilly bad the movement been intro ujon the stage of being, than straight way |  |  |  |
|  |  |  | ilisimage of a soul divint: Yive derd frum Eaten's fair e | the - Towter must we rheok full of little physical chickerns: and they most all be like |
|  |  | of each sex, made up of visting parties from abroad and a few home citizens, a mater- | Then tevermore the drevim rehearse. |  |
|  |  |  |  |  |
|  |  |  | aros |  |
|  |  | Teven te from the poline stervinuthe |  | up incor the for this thasy when they hatels sut they <br> are frow muly yulike the ry <br> Iy resemble the hen, anif at other times the |
|  |  |  | This crushes and outweighs them all. <br> Matter and Mpirit. |  |
|  |  | Ameminat Mark tar raud |  |  |
|  |  |  |  |  |
|  |  |  | isheed in my own paper, the Warerly | beyond detectiony Does he mean to lue understood that the rooster las within him- |
|  | tion, as real ly 1m. Ifruce himself, and ace <br> cepted in the Annual Convention of the |  | ocate, an article having some reference Eldy, of Cleveland, Ohio, charged upon |  |
|  | New Hamphire state Axsociation, held recently at Washiniton, N. II. | and imunelinter vaulshow on rearhing the mexilim. Simse, the entraceing spati, at |  | little plissically organized chickeri to lay? |
|  | Roofed, That ft is not Cliristian Suritualisnl, nor Jewish spiritualism, nor Mahome |  |  | No, we regard such theory in opphation to all the facts and observations of life-as. |
|  | in any of its separate forms, nor yet Moxlem Spiritualism in any of its single phaxes-butspiritualism itself, as seen under the light of spiritualism itself, as seen under the inght ofadt the leaters, ant an writtrn in aht theand Bibles of wery great religion, aul as rest-ing upon the whole extent and all the facts of the entire spiritual history of the humanrace, that we aim to organize and establish race that we aim to organize and establishi | tuvelium. Mimsie, the entrancing spisit, at of the medium came slown with a chush. |  |  |
|  |  |  | in the person of Geo, B. Parsons, M. D.who slashes right and left in the hope of hitting atheal somewhere, and 1 woold |  |
|  |  |  |  | lindin |
|  |  |  | like a littlespate in your valuable columns to defend my Pasition. <br> The Doctor forlowing iny own suggestion. <br> takes the egk of the fowl as pertinent |  |
|  |  | for the time, in the now darkened room as silentes the prave the motes from the mus ic box alone whiled away the lonely aand |  |  |
|  | Mev. Mr. Watson, the Preident, and Rev. Mr. Brace, the siccretary, Mismiomary, etc. ve. have at last ignored any sectarian ends |  | takes the egk of the fowl as pertinent minustrating the origin of life generally. and theman lifte particularly. |  |
|  |  | ie boxalone whiled away the lonely and aux ious moments. Five minutes passed and the faithfal Mimie, ever trife to lier calling announcel to the great relief of all, her suc- |  |  |
|  |  | announcal to the zreat rulief of all; her suc. cess in resentrancing the medium and pro- claimed with foy that the crisis: was pased. | mystery of the hasty generalizers of this <br> generation." Sorry, very sorry I should dis- | after the physical shall have served its purpose, growing, developist ance. |
|  | (lone what becomes of the Mew Move | clained with joy that the crisis was passed.On raising the gat flame to a twilight, it wis seen that the face of the fainting friend Was sathed in perspiration and be the while |  | Waverly, N. Y. <br> O. II. P, Kisxky. |
|  |  |  |  |  |
|  |  | was bathed in peerspiration and be the while in an unconsclous condition. $A$ messenger withdrew to an alijoining room for water; |  | Watkins-Alias Huetington, Ete, Ete., and Whfs still in the Field and Making Soathward. |
|  |  | and during the time an apyarition represent- <br>  the use of cold water, he was in a shor |  | Mrs. Jacob Martin, of Caira, IIL, writing, |
|  |  |  |  | Mrs. Jacob Martin, of Cairo, III, writing, speaks of a fellow and wife coming to her house and caling his name Pratt, who writing, etc. etc, genuine or tricks, sutldenly and without notice, put out for Mem-phis. Mrs. Martin, in concluding her letter |
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|  |  |  | position is squarely unade that the spirituad entity is the cause of the physical organism, |  |
|  |  |  | and not the remit ot ithand we knimire |  |
|  |  | -and quietude she--7n taw days fully recor- |  | almost know. It is this: that C. II. Wats son, Watkins, Huutington and Charley |
|  |  |  | It answe it waza par and payeel |  |
|  |  |  | or their spirituat eeseneo which is being | about him, having license to preach when seventeen years odd, and belonging to that <br>  <br>  came here; for, good medium, as he really is, he is unworthy the support of honest Spiritualista. His face was shaven clean when he, was here, and his appearance. was youthful, and his manner peffectly boyishis and carcesas, and, altogether, hio seemed in- nocent ahd agreeable. I amm sorry for him, nocent aix, agreeable, I am oorry for him, but wound against $h \mathrm{hm}$. ${ }^{\text {warn }}$ unsuapecting people, <br> - A Kex to Henvex-People make a grieat mistake about hieaven. They think It here. If you can be happy in the basement story you are atted to enjoy the happliness of moan Hiere, heaven theif can't change your mood-Ne, Y. Herald. |
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|  |  | Ea. <br> "What did the Puritans come 'to this country for $\%$ "asked a Mnasuchusetts teach- er of the clase in Americam History. poople do the same, | which a chicken ertity may materialize itunless they be impregnated with the spiritual life of the parent fowls: <br> As the Doctor inslats that it is a physical chicken that is transmilted, may I now with the same propriety aak: What a multtude |  |
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RELIGIO-PHILOSOPHICAL JOURNAI
JANUARY 13,1877 .




## Reasons for Organization.



 forth a united effort for the elucidationy of
the fundamentand
phy of life. phy of life.
The truths of spi tent that they elicit thyattention of thinking
people, and yet tens of thousands of those who know Spiritualism to be trié keep their neowiege concealed from their nearest
neighori M not knowing even those who
are like thenselves convinced of the truth of spirit cömmunion. They are timid about
making their knowledge known, for fear that
doing.
son so soon as the minds of those who now
receive the truth of spirit communion, are
imbued. with the neecessity of forgning loimbued, with the necessity of forming lo-
cal societeres as a means of self-social protec-
elt tion, as well as for the east good that can be
done vy umited effort the canse of spirit-
ualism will arise from its present drgrail-
 mand the rrspect of tis present opposers.
We cannot conceive of $\pi s$ single oljecti
 other finnd there is no object desirathle in
sociffy but what can to attainsi nore effec
tually where there is a union of the and inthence of indiviviaulx, in
ship throughout the cofntry.
 ture, knowiedge must be disemininated. To
that end an infuunce must te exerted in
hemie circles, which will awaken a zeal to put forth the very bept -means that deep,
thought can devise to provide for the amethought can devise to provide for the ame-
Jioratoon of the condition of every suffering
-child of humanity; mo matter what may be -the gatuse of subef suifering.
persons without mental and moral cutture
arise above the plane of the waskions-hence arse arore preplane oich end crime. When
-many fall a prey to yen
once initiated into the mysteries of that sphere of life-the criminal-young, mitl-
die aged or an old person-male or fo-
 Ignorant person, with whom fhey associate.
And thus the spheres of crime is constantly supplied with new clements, kept up and
widened in proportion to the general in Wridened in proportion to the general in-
crease of population Churches and all ther social organizations have more or less in-
fluence in controling the passions of men.
But how much greater must be the intuBut how much gretiter must the the indtu.
ence exeitell whier thie true P hiosophy of ence exetcel where the trie Phitosophy of
Life is indoctrinatel into the minds of all

 on until the very inat moment of motal
Iffe, with impunity and a gusto, and yet, Ifat the last moment, one cry is made to Jewus, he will listen, and his blood will atone for
a long ilfe of crime-the Piilosoophy of Life, on the contrary, denounces every such masumption as untrue in fact, Immoral In It a tendency; anhl prosents the rational fuct elevation of human character, brings an consolation here but in all time to come,
fluroughout ceaseless ages, in the spiritual fhrougho
spheres
With
ese fundamental prineciples in
 uuster and eradiate thoughts, that may be
arried into practical operation for the good

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| ry,-his age is twenty-three years, and yet |  |
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| be faithful to my emplojer-auking no wz |  |
| ges, thit simply a home, until he shall feel |  |
| that I eurn more than my boars.' I told |  |
| himm that the tempters seré alrealy on my |  |
| truck, and that want was staring me in the |  |
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| Ef! The thought," said he "flashed |  |
| aroos my mind. 'go on-heed him not'. He |  |
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| ed on, but iny interrogator quick- |  |
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| promited me to keep on a | $\begin{array}{\|l\|l} \substack{\text { ses } \\ \text { you }} \end{array}$ |
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| drink that brought on mis all my troulses, |  |
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| that 1 will for the remainder of my days bo |  |
| an honest man. I will encounter starvation |  |
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| "-1t looked to men not onily a mockry but a |  |
| farce, and I turned away and went down to a lard-oil factory. There I found an ohd |  |
| a lard-oil factory. There 1 found an old |  |
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| look from under 1 |  |
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| nde a will to do any work y |  |
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| me one if $I$ mas to yichl mime tempta | Yho may happen to be in charge, may |
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|  | Bro. Thomas Cqok gave us a |
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|  | and fine spirits, |
|  | Cokk is a hard worker, an |
| had oferod me friendstitp, whasky, and five |  |
| -ut end bur |  |
| -thieces and burplars ; Not |  |
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| iple involved in the two cases of temp- <br> . It is true the first contalined more | enterpriae, |
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Whaices from the prople.

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|  | "Organize!" Nuch is the watchwoni of the hour. I like the plan propereal yo the |
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|  | ments of sperecthative capinat lived dugig its grave in the present organized lather move- |
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