Gruth Wears no Mask, Bows at no Suman Shrine, Beehs neither Place nor Applause: She only Asks a Bearing.

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Are the Alleged Truths of Modern Spiritualism Reliable?

Including Criticisms of Opponents, and a Review of Occultism, Rosierucianism, the Hermetic Mystery, Kabalism, Art Magic, White Magic, Elementary Spirits, etc., etc., etc.

A LECTURE BY WM. EMMETTE COLEMAN.

[Concluded.]

These spirits, however, are not to have such an easy time as they appear to have been enjoying of late, since our Occultist friends have found out all about them, and how to make them servants instead of masters. Heretofore they have been doing just as they chose in their communications with man, but now they will have to submit to the initiated, the Hermetics, the Cabalists, the Rosicrucians and the Occultists. They have discovered that by saying a few hocuspocus words, a few presto-change sentences, a few "high, cockalorum" phrases, a little magical mummery, a little Cabalistic non-sense, a little incomprehensible jargon, a few abracadabran incantations, or by indulging in a few Rosicrucian spells, Voudoo charms or mystical signs and metions they can conor mystical signs and motions, they can com-pel these elementary spirits to appear in propria persona, and do whatever they de-sire them to do, such as manufacture butterflies, canary birds and flies (in mid-winter), make gold rings leap about fantas-tically, cause sentences to be engraved in-stantaneously in the inside of gold rings held in closed hands, write letters in sealed envelopes lying on mantles, cause writings to appear and disappear from papers, note books, etc., in full daylight, and all this with out a medium being present. These things sound marvelously like similar phenomena sound marvelously like similar phenomena that have been transpiring for the past twenty-seven years, caused by purely human spirits through mediums. How does Col. Olcott know no medium was present; various parties were present when these things were done, and no doubt the invoker or summoner of these maric beings was the medium, the manifestations being, perhaps, produced by Davis' Diakka, or Barrett and Peebles' Gadarene, leading him to believe Peebles' Gadarene, leading him to believe that he could summon them at will, when in verity, they came voluntarily, and pro-duced all the manifestations of their own accord; or if they had elected, could have refrained from all manifestation, despite all the charms and incantations, mummery and nonsense, the whole of which is perfectly useless, save in palpably demonstrating to the spirits' and to the world, what consummate asses the whole party were making of themselves; or, probably, these manifestations were produced under the direction of wise and Jofty spirit intelligences, in order to teach the world a lesson it sadly needs-to disgust it with the pseudo-Spirit ualism, of which the movement is so full, and bring the Spiritualists upon the higher planes of enlightened reason, intelligent discrimination and wise judgment. There is no doubt, that whatever manifestations may be produced in the presence of these occult students of the mystic lore of the Dark Ages, they are entirely the work of purely human spirits, voluntarily engaged in by them, and manifested solely through mediumistic power then and there present, entirely regardless of all the magical appli-ances, and all the witchcraft and conjuration devices that may be used.

Every intelligent person can plainly per-ceive the complete fallacy and utter absurdity of this whole system of elementary spirits. Occultism, Rosicrucianism, Her-metic Mystery, Cabalistic Secrets, Art Magic, White Magic, and what not; in fact, it is the most incomparably ridiculous and unutterably foolish theory that has ever been broached in connection with Spiritualism. It is so transparently absurd and supremely nonsensical that it is a wonder how any person in this age of the world could even in the alightest degree. As before remarked, I am confident that the good sense of the masses of Spiritualists, both in America and England, will reject it in toto, with well-meant scorn and contempt.

MRS. EMMA HARDINGE BRITTEN AND NON-HUMAN SPIRITS.

It may be pertinent in this connection to notice briefly a few points in an article by Mrs. Emma Hardinge Britten, published in the Banner of Light, of October 2, 1875, in which, although disagresing with Gol. Olcott as to the purported human spiritual manifestations being produced by non-human-intelligences, she yet arowed not only her belief but knowledge of the existence of these non-human spirits, giving some instances of their appearance to herself and others. She describes certain peculiar manifestations witnessed by her in Derbyshire, England, said manifestations consisting of It may be pertinent in this connection to England, said manifestations consisting of knockings on the walls and doors, moving of furniture and other household articles, visifurniture and other household articles, visible production of spirit lights, and strangest of all, the visible appearance of miniature forms, "little men," as she calls them, of a grotesque shape, with heads, face said bodies, who "threw somersets as if to "brusement." Does this prove the existence of non-human spirits? Not at all. Could not these appearances have been impressed upon the minds of those apparently perceiving them, by purely human spirits, for a certain purpose, the appearance thus being subjective rather than objective; or if they were objective fealities, could they not

have been manufactured from mediumistic emanations, and endowed with life by hu-man spirits, precisely similar to the materializations of the day, wherein the same materialized spirit-figures often appear in differently sized forms, at times quite diminu-tive, like these "little people," at other times larger. The same form has been often seen, if accounts we hear are reliable, sometimes as a child, then as a matured man or woman, demonstrating the power of the invisible spirit chemists to manufacture whatever form they choose, and endow it with life. In all probability the miniature forms seen by Mrs. Britten, were of a similar nature. Materialized spirit forms too, are often seen grotesque and distorted in appearance, as were these "little men;" hence, taking the well-known facts of materialization into consideration, these Derbyshire forms are fully accounted for without recourse to the highly improbable hypothe-sis of their being spirits not of a human

The concluding portion of Mrs. Britten's article fully bears out the fact of their to the wonderful discoveries of psychometry, as shown in Denton's "Soul of Things," by which are reproduced the spiritual parts of all the former existences of the earth, hence by the country of the same are all the former existences of the earth, hence by her own showing, these appearances may have been merely the psychometric reproduction of former inhabitants of the earth, "little men" having, she says, once inhabited this planet as truly as have gigantic ones. If these "little men" did, in reality, in a past age inhabit this earth, they were doubtless human in type as much as were doubtless numan in type as inden-as were the gigantic ones, and as are its present inhabitants. Dwarfs and giants are born now quite often, and certainly they are as human and as immortal as those of the average size. There is not, we see, the slightest proof that these "little people" are slightest proof that these "little people" are non-human, but all the probabilities, if not certainties, indicate their strictly human character, and hence they are immortal in-

We thus have three solutions of the cause of the appearance of these diminutive spirits, and all consistent with their purely human character, viz.: Psychological im-pression by human spirits, materialization by human spirits, or psychometric reappearance of human forms once living on the earth. There is, then, no substantial ground for believing that they were a species of being different from the human, but the most valid reasons for believing they were purely a human spiritual manifestations through impression, materialization or psychometric reproduction. Mrs. Britten, Tam sure, is too sensible a person not to perceive the dee weight of these conclusions, and gauge them accordingly. After a reconsideration of the subject, she may, perhaps, revise her opinions thereon, and if so it is hoped that she will give the same publicity to her changed view as to her former ones

MINOR ADVERSE THEORIES-ELECTRICITY. Having examined at length the more important and pretentious of the various theories, hypotheses, and systems of thought attempting to explain the acknowledged spiritual phenomena, let us briefly consider some of the minor theories, adverse to the purely spiritual hypothesis.

We are often met with the statement that the physical phenomena are produced by electricity, the parties, promulgating said theory, however, usually not having the remotest conception of what electricity really is. The following facts completely refute this weak attempt at explanation. Mr. Cromwell F. Varley, confessedly the best electrician now living, consulting electrician to the Atlantic Telegraph Cable ompany, and who certainly understands, if any man does, what electricity is, has been a comfirmed Spiritualist for years, not only acknowledging the reality of the phenomena, but is confident that they are pro-duced as they claim to be, by disembedied human states: He has subjected the phe-nomena to the most searching tests, with the aid of intricate electrical apparatus, and he explicitly declares that in all the manifestations tested by him, he has never been able to detect the slightest trace of electricity exhibited in the production of the phe nomena. Let us, then, hear no more of electricity as a producing cause of spiritual

With regard to hallucination and delusien, it is simply necessary to remark that science proves conclusively that there is not one charice in thousands of two persons being hallucinated or deluded at the same time in precisely the same manner; and for them to be similarly hallucinated, the chances are one in millions, and so on, each additional one still greater increasing the odds. If the spiritual phenomena are not realities, but hallucinations, imaginations, delusions, it would be impossible for twenty or fifty or a hundred different per one of all ages and conditions in life, physical and mental, to see precisely the same things at the same time, it being an absolute impossibility for such-a number of persons to be similarly hallucinated simultaneously, yet in innumerable cases twenty and fifty and Withfregard to hallucination and deluin innumerable cases twenty and fifty and hundreds of persons have witnessed exactly the same phenomenal manifestations at the same time, thus incontestibly demonstrating their objective reality. This is a sufficient extinguisher of the debisive, illusive, deceptive hypothesis.

HALLUCINATION AND DELUSION.

As regards the theory of the devil and avil

spirits being the potential causes of the phenomena, in reply we need only repeat the scriptural truisms: "By their fruits shall ye know them;" and "A corrupt tree bringeth forth evil fruit." As the uniform teachings of the "spirits" have been of the highest morality and most exalted virtue, warning us against evil and vice of every kind, assuring us that for every evil thought, word or deed, we must pay the extreme penalty, there being no such thing as forgiveness of sin, either in this world or in any other, but all must be outworked, outgrown; and as there is no instance on record, as far as I can learn, where spiritual teachings have ever inculcated vice or immorality of any description, but ever the opposite; if their counselings, warnings and teachings emanate from evil spirits or the devil, these evil spirits, including Old Nick himself, must have long since practically obeyed the aposhave long since practically obeyed the apos-tolic injunction."—"Cease to do evil, learn to do well," and are now redeemed, infran-chised, disenthralled from the power of evil and the practice of vice. The pure system of ethics, and the exalted moral precepts given us on all occasions from the spirits, sufficiently attest their purity of life and worthiness of intention and thus completely demolishes the idle and untenable by pothesis of the demoniac origin of manifest

MESMERISM-ELECTRICAL PSYCHOLOGY.

Some persons tell us it is mesmerism, or electrical psychology; the action of the mind of persons in the body over the mind of the medium and the circle. If this be true, no information could be imparted by true, no information could be imparted by the mesmerized or psychologized medium except it was first existent in the mind of the operator or person exercising the psychological power; but as we have seen, information is often conveyed utterly unknown to, and totally disbelieved by all the persons present at its reception. This at once dispreves these hypotheses. It is also said that when persons testify to the observation of remarkable spiritual phenomena, they did not really witness purely objective realities, but were psychologized into believing that they saw them by the media of the medium impressing their minds; no phenomena having actually occurred, those present having been biologized into the bepresent having been biologized into the belief that they saw such and so, when such and so never happened at all. You will remember that the discoverer of electrical merist, (Dr. J. B. Dods) became twenty years ago a full convert to the spiritual philosophy, acknowledged that the phenomena was produced by spirits out of the body. Surely, if any one ought to know whether Spiritualism is produced by electrical psy-chology, Dr. Dods should, but he disclaims it entirely. Besides, in a mixed assembly, only a certain proportion of the persons congregated, are capable of being psycholo-gized or mesmerized. It is an absolute impossibility for the most expert mesmerist or psychologist to influence the minds of more than about one person in sixteen; upon the other fifteen he can make no impression, yet all the spectators of spiritual phenome-ha witness essentially the same thing, all testifying alike to their reality, thus proving beyond all doubt, the utter impossibility of their having been measurized or psychologized into believing that subjective unreali-ties were purely objective realities. The whole theory, therefore, of mesmerism and psychology being productive of the supposed (?) phenomena, crumbles to the ground.

MEDIO-MANIA-INSANITY.

Dr. Marvin has dubbed the "spiritual delusion" as medio-mania or utero-mania at tributing the phenomena to a species of insanity or mania, produced mainly by a de-rangement of the reproductive functions. All mediums, he says, are afflicted with some organic derangement of the reproductive functions, which derangement produces s species of mania, through which phenome nal manifestations occur, falsely attributed to spirits. The only proof vouchsafed of this is, the insignificant fact, that a few mediums with whom he was acquainted were, in some manner, thus organically or functionally diseased; ergo, all mediums are so.
Most sublime reasoning! Most logical conclusion! Among the tens of thousands of
mediums in all parts of the world, a trifling few have a certain organic weakness, or functional derangement, therefore all the other tens of thousands have precisely the same thing. Some half dozen, we will say, of these tens of thousands, have an impediment in their speech, stutter or stammer somewhat, therefore all the others stutter and stammer; three or four of these thous and stammer; three or lour of these thousands of mediums may be cross-eyed, or hare-lipped, or limp slightly, therefore the whole body is cross-eyed, hare-lipped, and lame. Such is the crudite Marvin's logic! Alas! for common sense when such silly twaddle es current for sound reasoning and log-

These mediums are afflicted with a mania, says Marvin; they are insane, and the believers in them are insane, we have been often told. What is the proof of this insanity or mania? Why, the belief that they are in communication with spirits; any person who believes in communicating with spirits must be insane. Judge Edmonds was insane, Dr. Have was insane, Prof. Moses was insane, we are all insane. This senseless cry we have heard for years, and yet these same insane persons continue in the even tenor of their way, Just as clear headed and rational as they ever were, up to the period of their so-called death. If to believe that we communicate with spirits

be insanity then Jesus Christ was insane; Peter, Paul and John were insane; Moses, Ezekiel and Daniel were insane; Zoroaster and Buddha were insane; Socrates, Joan of Arc, Swedenborg, John Wealey and George Fox were insane, and the whole host of illustrious scientists, savans and statesmen I have enumerated in the earlier portion of this address, must be all insane. If we are indeed insane, then we are in goodly com-

HYSTERIA-NERVOUS DENANGEMENT-CATALEPSY.

The foregoing remarks, replicatory to Marvin's medio-maniac theory being applicable to the hysteria -nervous derangement—and catalepsy hypotheses, as to that of Marvin, it is unnecessary to add anything further to what has already been said upon the first named theory, that covering the whole ground,

FRAUD-TOE JOINTS-KNEE JOINTS. No one has ever attempted to deny that a portion of the alleged phenomena of Spirit-ualism are probably produced by fraud; some certainly are, but that all or nearly all of them are so produced is utterly ground-less. The reality of the phenomena, aside from everything that may be done by the medium of presumed confederate, has been too often scientifically demonstrated, to admit of question. Messrs. Varley, Crooke, Wagner, Wallace, Flammarian, Butler, Hare, Mapes, and other noted scientists have fully proved the entire absence of all fraud, trick or deception, through the application of ingenious and intricate scientific contrivances, that would at once detect the slightest trace of fraud, if any existed. The charge of fraud, then, as applied to the whole or most of the phenomena, completely gives way. The toe joint and knee joint theories having been fully exploded years ago, it is not necessary to say anything further in reference to these "weak inventions of the anomy."

WITCHCRAFT.

Spiritualism is a revival of witchcraft, we are sometimes informed. While most Spiritualists admit that what is known as witchcraft, was probably, to some extent of a spiritual nature, misapprehended and misundarstood in an armonichtened. understood in an unenlightened age, yet the line of demarkation between the two is strongly drawn. Witchcraft is the suppos-ed power professed by certain persons to injure bodily or mentally (but usually bookly) certain other persons by the aid of the devil and his imps. Is Spiritualism any-thing of this kind; is there an instance on record where mediums have tortured, either physically or mentally, persons obnoxious to them, through the assistance of their "fa-miliar spirits?" Who ever heard of a Spir-itualist bewitching any body? Every Spir-itualist knows the whole thing to be an absurdity, an impossibility; that no medi-um or Spiritualist ever did or ever can possess any power to send spirits or demons to torment or torture other persons as witches were accused of doing. It is well-known that witches were agents of the devil (at least in popular estimation), leagued with him and his cohorts of damned spirits. whereas Spiritualism has killed the devil and annihilated his imps. Every Spiritual-ist knows positively that no devil or demon exists anywhere in the Universe, aside from undeveloped human spirits, once resident in a physical body, which latter possessed but little, if any, power to harm or molest any of earth's children. We sadly fear, however, that our Occult, Hermetic, Cabalistic, Rosicrucian friends, are preparing the way for a revival of this ancient witchcraft superstition; their theories, and their practices are certainly strongly akin to the insane and inane delusions of mediæval witchcraft. Let us hope they may see the error of their ways, and pause in their mad career of unloosing the flood-gates of ancient superstitions, and the extravagant delusions and vagaries of the Dark Ages, to deluge and rastate the world.

We then see that witchcraft and Spiritualism are widely separated; witchcraft cursed the world, Spiritualism blesses it; witchcraft deluged the earth in innocent blood. Spiritualism inculcates harmony, peace, love, gentleness, truth; witchcraft led to wild fanaticisms, insane follies, midnight orgies and wholesale slaughter, Spiritualism leads to purity of life, integrity of character, utrightness of conduct, chearfulness of spirit loveluses of spirit leads to the culness of spirit, joyfulness of soul, the cul-ture of the intellect, the harmonious unfolding of the entire structure, physical, mental and spiritual.

JOHN FISKE AND TOTEMISM.

John Fiske characterizes Spiritualism as Totemism. The term is rather obscure, but we infer is derived from the custom of savwe infer is derived from the custom of savages to revere an image or picture symbolical of their forefathers or ancestors, called a "totem;" hence, Totemism must mean worship of ancestors. As no Spiritualist has eyer worshiped or will ever worship his ancestors, for the reason that, in his dealings with his friends from the Spiritworld, he looks upon them simply as he would if in the flesh, as fallible, imperfect beings, receiving from them that which assimilates with his mental consciousness, and rejecting that which does not so assimilate the expression. Totemism is wholly inlate the expression. Totemism is wholly in-applicable to Spiritualism, and is therefore cast aside as worthless.

THOMAS CARLYLE AND THE "CHATTERINGS

OF DEAD SEA APER." Thomas Carlyle, in alluding to Spiritual-ism, has designated it as the "chattering of

Dead Sea apes, without clearly comprehend ing the distinction between Dead Sea apo and all other kinds of apes; let us see if we can fathom what is meant by this enigmatical comparison. The only meaning I can possibly attach to it is, that the teachings given us by the spirits are as unintelligible and as worthless to the world as the chatterings of apes. In Mr. Carlyle's esti-mation, perhaps, the qualities of honesty, truth, nobility of life, purity, virtue, chasti-ty, temperance, peace, liberty, freedem, equality, frafernity, integrity, justice, charity, universal love, forebearance, forgivety, universal love, forebearance, forgiveness and aspiration (the uniform teachings
of the spirits) may be as valueless to mankind as the "chattering of Dead Sea apes;"
the probability of which is strengthened
by the fact that, as is well-known he (Carlyle) is a persistent opponent of free government and the liberty and enfranchisement of the people, and a streng and violent
partizan of a monarchical dispotic government, crushing out the rights and liberties
of the people, with a special predilection of the people, with a special predilection for that notorious tyrant, oppressor and despot, Frederick the Great, of Prussia. Spiritualism teaches the freedom and equality of all men according to capacity, universal brotherhood, and government by the people and for the people is necessarily repug-nant to Mr. Carlyle's despotic tendencies, hence the very obnoxious epithet applied to it by him. Carlyle will not hurt us. Let him go!

A DEGRADING SUPERSTITION.

We are constantly met with the cry that Spiritualism is a degrading superstition; the real truth is, that Spiritualism is the death-blow to superstitions of all kind. There are soperstitious Spiritualists, it is true, but they are so despite the plain teaching of the philosophy they possess, superstition being so ingrained in them through a long line of Christian ancestors, it has not yet been outgrown or outworked, but if they would only apply to themselves the philosophy they advocate, their superstition would melt away like mist before the rising sun. Spiritualism demonstrates most unmistakably the absolute existence of cause and effect on the earth and in the universe; the supremacy of law, inviolate, in verse; the supremacy of law, inviolate, in all departments of being, material or spirit-ual; it destroys all supernaturalism, all-miracles in the old sense of those terms, proves that all things take place, whether here or in the spirit realm, by virtue of fixed, unchangeable laws, incapable of being transcended or modified in the slighest particular; it urges the culture of the rea-soning powers of man, the development of his highest wisdom and judgment, accept ing only that which corresponds therewith, rejecting all that does not, no matter from whence its source. Science, not superstition, is its watchword; philosophy, not piety, its standard.

AN UNKNOWN POWER IN NATURE.

With respect to the phenomena being caused by an unknown power in sature, a few words will suffice. The power producing the phenomena has on all occasions in all parts of the earth, and through all kinds of mediums, given an explanation of itself, and that explanation is invariably the same. The power itself claims to be

DISEMBODIED HUMAN SPIRITS.

never anything else—always that. Ap-in-telligent power producing an effect, must certainly know what it itself is. The pre-rogative of intelligence is to be self-conscious, and the intelligence manifested in the phenomena being equal to the human, the power must have intelligence equaling the human, hence capable of intelligent selfconsciousness and analysis, and having that power it proclaims itself on every occasion to be the work of disembodied human spirits, who we know if, existent, possess the intelligence manifested in the phenomens. If the phenomena be not the work of spirits, why does the power producing them always claim to be of a spiritual nature, never varying from this declaration? The varieties of manifestation are manifeld, multitudinous, but the producing cause in every cas proclaims itself the same—spirits. The power producing the manifestations also urges upon us the practice of truth at all times, under all circumstances; it must itself, therefore, be governed to a considera-ble extent by principles of truth, and so be-ing in itself truthful, it must tell the truth when it invariably affirms itself to be the work of human spirits. By this chain of reasoning in which to

my mind no flaw can be detected, we see conclusively and irresistibly demonstrated conclusively and irresisantly the prime cause of all spiritual phenomena the prime cause of all spiritual phenomena not to be an unknown power in nature, but the spirits of the former inhabitants of our planet, now resident in the second sphere.

SUMMARY. Having demonstrated the reality of the alleged truths of Modern Spiritualism by an overwhelming mass of worthy and competent testimony thereto, given us by eminent and learned men and women in Europe and America; having summarily examined the forty-one various theories by which it has been attempted to consistently explain the wonderful and marvelous phenomena that been attempted to consistently explain the wonderful and marvelous phenomena that have been forcing themselves upon the attention of the civilized world for the past twenty-seven years, and I think, successfully refuted them all; and having proved beyond doubt the producing cause of the phanomena to be the spirits of purely human intelligences once inhabitants of earth, my task is done, and I bid you all farewell.

Organization, Theology and Medicine.

Bro. Jones:—As organization is agitating the minds of Spiritualists at the present time, will you allow me space in your valuable Journal to express my thoughts on the above subjects.

Heretofore I have taken an active part in organizing and sustaining several spiritual societies, and in all their platforms were attached some articles of belief. They were honestly inserted from the stand-point of de-velopment I had then attained. But as more light has dawned upon my mental vision. Thave been compelled to abandon them, and it is said that "honest confession is good for the soul."

Now, in order for a testor to make a coat that would exactly fit your person, it would be necessary for him to take your measure or dimensions. So in regard to framing a creed or platform upon which all could stand without treading upon each others toes, or be suited to the mental condition of all manking. In prospecting this made to the research of the restant to the mental condition of all manking. all mankind. In prosecuting this undertak-ing, we find that no two individuals are organized alike physically or mentally, hence it is impossible to frame a platform or creed that would please, or be adapted to all, hence our vocation as creed makers must come to an end.

As every person possesses a separate and distinct individuality, they must necessarily see things in a different light, and what is true in relation to man's individuality holds true in every department in nature. There is no two mountains, hills, valleys, plains, trees in the forest, blades of grass, or sands on the sea-shores alike. Separate and distinct individuality in every thing, is an established law of Nature. Therefore it is just as impossible to frame a creed that would be adapted to the minds of all, as for a tailor to make a coat that would fit every body.

Spiritualists all believe in a future state of existence, and in spirit communion. They are known and designated as Spiritualists.

Any prefix or addition to that name only brings inharmony into their ranks, as verified in the recent "free-love" movement.

And what is true in relation to Theology is equally true in regard to Medicine. Medical men in all ages have been in search of the great "Philosopher's Stone," by which they could cure disease; but their efforts have been as fruitless and their teachings as conflicting and contradictory as the disciples of Theology. One has a creed for the soul, the other for the body. Both are crroneous from the fact that they are based upon false premise a considering all mankind alike. A certain course of treatment might prove beneficial to one patient, and disastrous to another. Every church has its creeds and discipline, every school of medicine has its stereotyped treatment for the different diseases that afflict humanity. as conflicting and contradictory as the disthe different diseases that afflict humanity, and each apply them by the same invaria-ble rule irrespective of their condition mentally or physically, and with about the same unfortunate results.

When a death of the body occurs and the preacher is called to pay the last tribute of respect to all that is left of mortal, he invariably informs the mourners, that their demise was the work of God, and no blame is attached to the ignorance or malpractice of the attending physician, and thus Theology and medicine go hand in hand. Reform is sadly needed in Medicine before mankind will live their allotted time, or until their bodies become ripe with old age. All other deaths are premature.

But this deplorable state of affairs is the result of ignorance or the undeveloped con-dition of mankind. It is difficult for the most enlightened minds to comprehend God, or good in all things. Medicine like Theology is not a science and never can be until we are all constituted alike, hence, to lay down any course of treatment to be applied to every case irrespective of climate, age, or sex, temperaments, and numerous other onditions, is utterly absurd, and whoever claims to have a specific for the cure of any disease when affecting different individuals, is either an ignoramus or

But so long as "fools are not all dead' they will find sales for their quack nos-Owing to the present undeveloped condition of the masses it is not so much their fault as misfortune. Ignorance and bigotry go hand in hand. Nearly all Theological sects and Medical schools have some foundation in truth, but all are too limited in their dogmas to meet the wants of mankind. All their students are educated in narrow grooves, and do not take in and comprehend nature as a whole, and as a re-sult they are but little, if any benefit to the world.

There is no two Magnetic Healers whose magnetism is alike. Each may benefit and cure some, but none can come in rapport with every person, and this accounts for their success or failures. It is just as absurd for one to dictate to another what they shall eat or drink, as it is for them to pre-scribe their religion, medication, or politics. Every individual has his own constitu-tional peculiarities, and if he would but study them more and obey their dictates, would prove much more beneficial in

But says one, is not the anatomical and physiological structures of all human bodies alike? That may be true. But are not blocks of houses often built as nearly slike as possible for the mechanic to do it?, Yet you will find a vast difference in the tenants. The surgeon may lay bare every bone and muscle in the body and trace every ar-tery, vein and nerve to its minutest points, but to discover its real occupant, is utterly beyond his skill. The unseen or occult forces in nature are the most potent agents for good or evil, and their laws are as yet but little understood. From the fact of the separate and distinct individuality of every thing in nature it must be apparent to every reflecting mind that one can no more atone for the misdebds of another, than the eating of a hearty meal, will appease their hunger, or that a certain course of treatment which will cure one, will another. There are about as many so-called ways to health as there is to heaven, and they are equally uncertain; if a person becomes seriously ill under existing circumstances, their chances of recovery are about the separate and distinct individuality of stances, their chances of recovery are about equal to that of drawing a prize in a lottery. This fact will be apparent to all who take cognizance of the premature deaths that occur hourly all over the land. But what are we to do, asks one? We

STUDY YOURSELF,

and not the dietetic or sanitary rules of authors, for the reason that they are no more adapted to your individual case, than their religion or medication. Avoid every thing you know to be injurious, and partake of everything that is good. Be temperate in all things. If your system becomes deranged from any cause endeavor to remedy at the onset by harmless measures. Remember the old adage, "an ounce of prevention is better than a pound of cure." Finally, in his religious services. In a few moments the terrible and heart-sickening news was received by the Bishop, over the wires, that while he was worshiping God most devotedly, as the leading spirit of that Conference, that his son was shot dead in a drunk-en row at their home in Greencastle.

This is only one of thousands of similar cases. Now where was God when that good and devoted Bishop prayed for the poor boy, who was finally killed like a dog in a saloon? Was he asleep or off on a

"be good to yourself," and you will have little use for Theologians or Physicians. Perhaps I shall incur the censure of some

of my "fossilized" professional brethren by writing so desparagingly of the medical pro-fession. To those unacquainted with me, allow me to state that I have made myself familiar with both theory and practice of every medical system or pathy extant-that at the present time I am not the champion of any one, and that I long since learned to treat my patients as separate and distinct individuals, and with what success my record will show. With upward of thirty years experience in general and hospital practice, I ought to know "whereof I speak." I should have been glad to have presented these subjects more in detail, but fear that I have already trespassed too much on your generosity to ask for more space at this time. With charity for all I remain,

Fraternally Thine,
DANIEL WHITE, M. D.
1021 Washington Ave., St. Louis, Mo.

Pray for Your Children.

You may have children who are wanderers from home. Well, you can reach them way of the Throne. There was an old Scotchman who wrote us a letter asking us to look out for his lost son Willie, who had run away from home, and I was very deeply touched by his case, for that is the name of my only son. So I told Mr. Saw-yer to watch for him, and for six months he did so, but all in vain; we could not find him. All this time that old Scotch father and mother were praying for the lost boy; and last Monday, at the temperance meeting, among the men who rese for prayer was that same lost Willie. He told us his sad experience; said he had just galloped on to destruction; but now the Lord has saved him. Oh! how happy those parents will be to hear the good news! And shall we not all believe that God hears the prayers of parents for their wandering

Take your children to God and pray for them. Pray for them by name. Ask God to bless John and help him to be a good boy amongst his playmates. Ask God to bless Mary and help her to overcome her faults. Encourage your children to tell their troubles, and to pray for help to bear them, for the troubles of the children are just as hard for them as your troubles are

for you. Do not let all the religion be outside of before it was ever established in a church or place of public worship. Read the Word of God; have the children recite verses from it; study the Sunday-school lesson at morning prayers; speak well of the minis-ter, and, instead of finding fault with his preaching, cut the same meat up a little finer for the children, and they will sure to enjoy it. Make the Sabbath the pleasantest. day of the week, and give the family wor-ship the best hour of the day-i. e., the morning hour .- From one of Mr. Moody's recent Sermons,

As you can see, the above extract is from one of Moody's sermons.

Now I wish to ask, how in the name of common sense can people claiming to be rational, sit like a lot of bass-wood men and women, and gulp such nonsense down as the

Such stuff would be no credit to the ignorant bigots who burnt Quakers; it would be no honor to the fanatical Cotton Mather

or any of his ilk. Now let us notice Moode's case, which he brings up as an evidence of his position. One Scotch boy, "a harem scarem," wicked fellow, finally pulled up at one of the evangelist's (?) meetings, and on this home stretch, just came in a neck ahead of the

One Scotch boy saved! Shades of the the dead and damned!! Where were Moody and his God when the millions of souls that are now wailing in hell were yet in the flesh? Where are the thousands upon thousands of young men who have gone down to the bottom of the sea, in an unconverted condition, whose parents pray-ed continually for them, and who went down to their graves praying for their way-ward sons! Where are the thousands of poor girls who have died in houses of shame, whose mothers poured continually into the ears of Moody's God earnest and pitifu' prayers for the salvation of the poor girls, whose little baby cheeks were kissed thousands of times by their praying mothers, and they especially given up to God's protection and care? Oh, sickly evangelist! Oh, credulous people! How long will you close your and ears to reason and follow after such heathenish traditions?

one Scotch boy saved because his parents and Moody prayed for him, and while by the combined efforts of Moody, the parents and God, the young scamp pulled up at one of Moody's meetings at Chicago, thousands of poor sinners, both young men and young women, have perished with the prayers of their pious parents, scattered at the feet of Moody's God like "dead flowers scattered o'er what has passed to nothingness," and o'er what has passed to nothingness," and "left no shadow of their loveliness" on the leaden ears of their hateful Deity!. Yet this is the glad tidings which was to be unto all people; this, the good news which was to be on earth peace, good will toward men! One Scotch laddie pulled up in Chicago, at

One Scotch laddle pulled up in Chicago, at Moody's meeting, because his parents got Moody to pray for him. What a wonderful (?) thing God has done in this. But who can tell whether God will watch the young Scotchman long enough to have him finally pull up at the Tabernacle meeting on the other side of the river? It might be another Van Palt case another Van Pelt case.

A few winters ago, when I had just com-menced to crawl out of the shell of Orthodoxy, I heard an old father bless God for converting his son at the meeting which was then going on. In about three weeks God loosened the rein on the fellow, and he

God loosened the rein on the fellow, and he (the fellow) got terribly drunk. Now what is the matter in such cases? Does God forget himself, or does it get to be a little old with him, and he not care yery much?

Four or five years since, I attended the North Indiana Methodist Conference, at Huntington, Ind. Bishop Bowen, a life-long praying man, was the most noted clergyman in that large meeting of the Methodist divines. The Bishop opened the Conference with prayer, one day, and was most devout in his religious services. In a few moments the terrible and heart-sickening news was received by the Bishop, over the wires, that while he was worshiping God most devotedly, as the leading spirit of that Conference, that his son was shot dead in a drunken row at their home in Greencastle.

journey, or was he then fishing for Scotch-

How many bitter tears Bishop Bowen shed, and how many earnest prayers he sent up to the "Throne" for the salvation of his son, none can tell; but of course they were many. Still the wanderer had to go down to hell, and that, too, at the very moment his good father was praying most earn-

Will Bro. Moody, or some of his wise satellites, rise and explain? Why was not God's ears open to the prayers of Dr. Bowen and his friends, as well as to the prayers of the old Scotchman and his wife, and Bro. Moody? Was it because in the one case they were Scotch, and in the other Ameri-

If the representation of God, given by Moody and such as he, is correct, then God is a fallible, weak and helpless Deity, or else he is meaner than the bloodiest-villain that ever cut a throat or scuttled a ship.

When shall people learn to know that man must take a more rational view of God and mankind before the world can be saved?

If mankind could only learn that the God within them must be exercised for their salvation, instead of depending upon some Imaginary Deity, they would be prepared to start right, and the world would soon be

saved. But sinners are taught by the clergy and other wouldbe teachers of religion, that Christianity or a Christ-like life is a great burden, and if it were not only for the dan-ger of the devil getting them, it would be so nice to enjoy (?) sin, and if they only man-age to repent (which means to bawl and sniffle over their meanness-not because they are mean, but because the devil is going to make it hot for them over in the sulphur regions) all will be lovely.

Now, what the world wants to know is, that sin is always hell. That there is no God who will let us run on in sin till we are about ready to pass on the other side, and then if we repent have all our sin and its result wiped out, and be transported to the realms of bliss as straight as an arrow.

Let every man feel that there is a God in him, that houst be exercised by good works and holy living, and that righteousness is heaven, and sin hell, and then the world willbe on the right track. But so long as men are largely led by a false teaching to rely on an imaginary God and special Provi-dences, just that long will men live in hell. Just so long as we have such silly men as Moody to serve as the teachers of the people, and such lunatics as Talmage to guide the family; take it into the home. Re-the erring, we may expect to be cursed by ligion was in the home a thousand years such ignorance and superstition as pervades such ignorance and superstition as pervades the world now?

Heaven speed the day when the people shall have more light.

J. R. BAKER:

Clarindo, Iowa.

THAT KEY.

Spiritualism in High Places .-

When you find that "key" which you are in search of, please use it to unlock the mysteries involved in the following narrative. spent the month of September last, visiting my friends in Eastern Ohio, and whilst there I attended a meeting of the Hicksite school of Friends, wherein one, whose name I am not licensed to use in public, and therefore shall designate as Isaac, arose, and "in the power and demonstration of the spirit," delivered a very profound discourse, which provid "a savior of life" unto all present, reminding me of the time when "one Quaker could shake ten miles of country around him." Towards his peroration he told us he had asked of the Lord a sign whereby he should know of his acceptance, and was answered by a "flash of poetic fire." At this juncture he commenced quoting, as I thought, poetry of very superior quality, and to a great length. After seating himself a moment, he arose again and gave us quite a harangue of poetry which, in senti-ment, was well adapted to the occasion. Being a Spiritualist myself, I soon detected the same sentiments cropping out all through his discourse, and so told him after meeting, when he gave me to understand that he was an undisguised Spiritualist, and also that instead of quoting his poetry, as I conjectured, he spoke it impromptu; or that it flowed through him and not from his own it flowed through him, and not from his own mentality; that he never heard it before in

his life. It so happened that he and I, and many others, several of whom were ministers, dined with the same family, and after dinner services were over we arranged for an Orthodox scance by calling the house to order, and announcing that Isaac would favor us with more poetry. At a proper signal I read a verse of Scripture, which he picked up and dilated upon in appropriate, poetic language which he accorded to do with poetic language, which he seemed to do with perfect ease. Another verse was disposed of in a similar manner. Thinking to throw him out of his moral groove, I enunciated the following texts, one at a time, viz.: "Blow the trump of freedom in the despot's ear;" "My country now, my country ever;" "Astronomy, its laws," each of which he received as a text as soon as announced, and upon which he soared aloft upon the Muse's wing to heights of sublime poetic grandeur, leaving his audience dumb with astonish-His oration from each text was couched in language strictly appropriate thereto, and in the whole he occupied a full half-hour of very fluent oratory. After resting a spell, a sister announced—

I cannot believe the sad story

Of ages of sleep in the tomb, in relation to which he betrayed a sublimer inspiration than before witnessed, and soared to loftier heights than on any former occasion, leaving us in no doubt of the fact that his orations flowed through but not from his own mentality. As he brought his discourse to a close, he poised his right-hand high up in the air and let it descend upon my left knee with a glancing blow, which caused a twinge of pain. Upon being interrogated why he did so, he remarked that he exercised no will or voltant in the market but that he surrossed the in the matter, but that he supposed the knee was diseased. The fact is, for two months previous to that time, said knee had been so afflicted with rheumatism that I could scarcely drag my less up a dozen stairs, but of which fact he was entirely ignorant. Before thirty minutes I perceived it was better, and within twenty-four hours it improved full fifty per cent. At present time it is so nearly well that I experience but little inconvenience from it, and I can not regard it as any other than a case of spirit buring.

case of spirit curing.

But his poetic fire is the greatest mystery.

While it seemed almost impossible for any one to manufacture poetry as fast as a fluent tongue can utter it, it looks to me equally strange how a spirit out of the flesh could do the same. Will you bring your "key" to bear upon it?

M. J. BURR.

Chariton, Iowa.

THAT KEY!

Detter from Mrs. May Palmer.

MR. EDITOR:-If you will permit-I would ike to tell the RELIGIO-PHILOSOPHICAL JOURNAL readers how happy the perusal of it has made one family away here on the Eastern border of the State of Indiana, although it travels and visits much further than this, no doubt. We have not before enjoyed this privilege, till recently a member in our family sent for it, so that we now have it regularly to peruse, and think we will never again be without it. It is but rewill never again be without it. It is but re-cently that we have been converted to the facts of Spiritualism, and we have much to learn regarding its beautiful truths; but ight is coming from many sources. Liumined thoughts came crowding thickly along in our experience the past two years, marking the time with more of deep interest than a life-time of the old theology could yield. That gulf, now forever past as far as we are concerned, can not be reverted to or contemplated without a shudder. Its fruits never could satisfy the cravings of any human soul. But with this nice, new-number of the JOURNAL before me to read and ponder, I have as little time as inclina-tion for retrospection. Here I read the fol-lowing order, "The Key! The Key!!—Give us the Key that opens the Doors to the Tem-ple of Nature. We want a key that will! open the door that leads to the presence of God himself, and ask him with his almighty hand to shower down upon the poverty-stricken ones of earth the common necessar-This call we read with deep interest, and

feeling sure the order would speedily be fill-ed by some one or one. I could not resist the impulse to draw mear to those in council, as the subject appears one of vital interest, concerning the whole race in many ways.

In the article entitled "Reasons for Organization," same number, I find these words: "Associations hould be formed and make it a point to look out for every sinsick soul, and see that he or she is provided with a good home where good morals and industrious habits would be so deeply im-pressed on the mind that no ordinary temp-tation would cause him or her to fall. Onetenth of the money employed to punish criminals would provide asylums, homes where mental and moral culture would elevate the erring to a plane of thought above temptation. Such is one of the missions of Spiritualism "to which the JOURNAL calls attention."

Now I have been considering, why is not

the "key" to be found in these very "home" organizations? They would be founded, no doubt, on strictly just and equitable princi-ples, and free for all to enter and enjoy them who choose to do so,—not the poverty-strick-en and sin-sick alone, but all the care-worn of earth who may desire such a haven of rest; rest! not from busy industrious toil or from improvement that tends to intellectual or soul-elevation, but rest from cankering care and anxiety caused by the avarice of an over-grasping, unscrupulous world; rest from the disadvantages of unskilled labor or means to reap all the advantage due from such as is properly performed; rest for the masses from the continued exercise of the physical faculties alone, leaving no time for the cultivation of the moral, the social, the intellectual faculties—these "gardens" of the soul given them to "till and to reap," never to be left idle or to grow to noxious weeds. If the advantages craved by the millions could be through their own wisely directed industry, placed within their reach, life to them would not be the cruel

moskery they see at present.
If washrink from our proper share of work, we feel straightway that we have been com-mitting a wrong, and a great wrong has been committed against the moral nature. If we indulge in over-work, either by our own will or that of another, the effect on this same moral nature, is a feeling of degra-

With such principles as these for the foundation, and kindness, charity and good will to all for the governing watchword, their opposites constituting the capital of-fences, why would not such institutions prove to be the desired "key" to the Temple of Nature, where all classes might congregate to labor and repose under their own vine and fig tree with none to molest or make afraid? In justice and equity were found the key to the truest, because the best, in the savage nature, in the days of William Penn, and these principles will continue of the same efficacy whenever or wherever practiced.

Hicksville, Ohio.

Christian Spiritualism.

EDITOR JOURNAL, Dear Sir: -In a number of the RELIGIO-PRILOSOPHICAL JOUR-

NAL, Jan. 6th, 1877, I perused an article from the pen of D. Winder, of Oxford, O., who claims to be a Christian Spiritualist, and feels very tenacious in asserting that Spiritualism needs to undergo many modifications to secure the credence of the public in the future. He also claims that dark seance for test conditions are entirely unessential for the advancement of our cause; and quotes in favor of his theory biblical pasages to prove that spirits manifested themselves in the light and did not ask or require the dark. Let me ask why the angel refused to wrestle with Jacob when the day began to dawn, if darkness were not a favorable condition for that phase of manifesta-tion, from the fact that in order to have a "hip-and-thigh-tug" (as recorded in the Bi-ble) it was necessary to have a materialized body, and darkness, as the angel well knew, was the only way through which he could be enabled to make successful wrestle, and hence when the day began to dawn he wished to be excused. So with the horn-blowing, bell-ringing and rope-tying; in order to handle bells and untie ropes, it seems just as necessary to have hands to handle bells and untie ropes. untle ropes, as it was to have hands to un-lock the prison-doors, and break the chains that bound Peter and let him go free. I presume Bro. Winder has forgotten that light is a positive element, and darkness a negative condition, and that spirit can not negative condition, and that spirit can not abrogate the law, hence it seems preposterous for us to set up and establish the modus operandi through which spirits shall communicate to us. The Brother seems to think that we have no bealing mediums as in ancient days. Where! I would ask is Doctor Newton and a host of other good healing mediums, but I am astonished that he would say; "And these things were done indifferently, by day or night; in the dark or in the light as time or occasion required." Let me inform Bro. Winder that Dr. Newton does not require darkness to heal the ton does not require darkness to heal the sick, but does it in the light and in the dark, at home and abroad, and I fail to see any point in the Brother making such statement as alluded to. I am not inclined to accept the loaf-and-fish-story that he refers to, for that can be duplicated by jugglers as well as bell-ringing and rope-tying. There

are many things recorded in the Bible in which a rational Spiritualist can not acqui-esce in, and many things that are of no val-ue to us, from the fact that what transpired two thousand years ago, has become stale and does not meet the demands of the progressive Spiritualists. He then calls our attention to the case of Balaam and the ass, just as if that were true, and if true, that it was evidence that dark circles were only resorted to as a means to practice fraud.
Whenever I go to a circle I go with my eyes
and ears open to see and hear and I find my
senses of hearing, feeling and seeing has
never led me astray. The Brother then
calls our attention to the case of an angel
appearing to Zaclarias to apprise him of the
barren wife about to conceive and bear a
son, and I presume that such food is relight. son, and I presume that such food is relished by some, but to me it is not only vulgar, but is entirely out of taste to suppose that spirits come back to tell us of such a woman conceiving, or that son or daughter is about to be, ushered into this world and which, probably, was the product of some lustful literature. If spirits have no higher mission to perform, then we would be better off without them. You can see that I do not endorse much of the article from the pen of my good Brother, but I have all charity for those who have come into Science those who have come into Spiritualism from the church, and it seems necessary that the name Christian, must be attached to it-before some can accept it. Yours, in the cause W. W. BILLMIRE.

Wheeling, W. Va.

VOICES FROM THE "HUB."

Gracious Greetings of Courteous Cotemporaries.

With the event of the New Year comes to us the Religio-Philosophical Jour-NAL in an elegant new suit—typ(e)ical of success. Indeed, it sparkles all over with freshness, just as though it had recently descended from fairy-land. The editor says:
"We come to you this morning with a happy greeting, and with the assurance that immortality is the birthright of every soul."—
Banner of Light, Jan 6, '77.

THE RELIGIO PHILOSOPHICAL JOURNAL, of Chicago, appears in a new dress this week, and although it has altered the face of its type, the form remains the same, and the spirit that animates it is as bright and interesting as ever. Long by it prosper—the Spiritual beacon of the West.—Spiritual Scientist, Boston, 4th Jan., '77.

THE RELIGIO-PHILOSOPHICAL JOURNAL appears in a new dress, or is printed on w type, and looks very neat-a sign of material success, without which neither a paper nor anything else is of much account. The JOURNAL is intensely Spiritual, but as it is Liberal withal, we are glad to see it flourishing, because in the long run the latter will overcome the former, and then we shall all "see eye to eye!"—Hoston Investigator, Boston, Jan. 10, "77.

A NEGRO woman belonging to a troupe of jubilee singers sang religious songs with so much sweetness and fervor that the citizens of Otis, Ind., grew enthusiastic in their admiration. They gave her as "a testimonial of approval of artistic merit and humble worth, a purse full of silver dollars. She got drunk with the money and, when one of the admiring citizens helped a constable to arrest her, she stabbed him with a knife .-The Truth Seeker.

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BOOK REVIEWS.

DAVID AND ANNA MATSON.—Mrs. A. S. Dun-iway, Author. S. R. Wells & Co., Publishers, Illustrated Poem. 194 pages. Price \$2.

The author dedicates the book to Whittier .- to whom she credits the legend upon which she predicates her rythmical story. The substance of the well told story is

that David was a sailor, who was employed by a rich, stingy, pious, old hypocrite, who had, before her marriage to David, offered his hand to Anna. She rejected his suit and married David, by whom she had several children.

Anna was a tidy housekeeper, and old Pel'tiah Curtis ever kept a lustful eye over her, longing for the day that David, by some mishap, would be removed from be-tween himself and Anna.

David was a poor sailor, hence he accepted the situation as mate on board of one of old Pel'tia - merchant vessels, freighted

with goods for a foreign market. The true character of old Pel'tiah is foreshadowed in his words to David as he was embracing his wife and children before going on shipboard:

"You'd better try to earn your bread Than like the birds to bill and coo! . "Twill do for them to sigh and wdo. For they have nothing else to do. So dry your eyes, my simple sir! Tis womanish to shed a tear. The sensible and busy tide Gives no fool time to kiss his bride. Be off! And see you serve me well! I'll brook no nonsense!"

"In with you, man!" Pel'tiah said,

No news was heard of the ship-nor crew for many long months. Old Pel'tiah, when Anna and her children

were bowed down with grief and suffering from destitution, often visited her, and with lecherous leer strove to conquer her repulsion for him in the words following:

"Rise, refolce. My poor unmated dove," said he, 'And look henceforth, for love, to me. Become my own affianced bride. And I'll stand ever by your side, Protecting you and yours from want. Grim famine, desolate and gaunt, No more shall cross your path, my dear, If to my suit you'll lend an ear. Say you'll be mine, my birdling sweet, And grieve your soul no more for meat."

Poor Anna Matson, weak and faint, O'er her pent feelings lost restraint. And would have fallen to the floor, But, in his arms, Pel'tiah bore Her limp form to the open fire Pressed to his heart, while wild desire, The only kind of love he knew, Burned in his being, through and through,

Anna fell not, but-

Then she slept, And in her sleeping mouned and wept, While her heart sang in frenzied glee, "Bring back, bring back, O, maddened sea, My David to my boys and me!

Time rolled on, starvation stared the little family in the face, and she prayed:

"God give us food! God give us faith, And strength to persevere till death, And give us grace to do and dare Thy will, though Thou dost stay us!"

But what are good resolves and earnest prayers when the wolf is at the door, with the thermometer twenty degrees below zero, and neither food nor fuel to save from

starvetion and freezing.

The pious old Pel'tiah appeared upon the scene of desolation and destitution, and repeats his generous promises. David has been absent for years, and no knowledge of his or the ship's fate—he is pronounced dead, and the ship foundered at sea!

Poor Anna, what does she do? The reader may guess, but will know better by reading the book.

Years rolled on, and old Pel'tiah takes a trip in one of his ships to the Mediterranean, and there he learned that his lost ship, in trying to weather a terrible gale, became

trying to weather a terrible gale, became wrecked upon the coast of Algiers, and was captured by those/semi-barbarians—the Algerines—and poor David and the rest of the crew were sold into slavery.

Old Deacon Pel'tiah's soul rejoiced to know that David was thus for life out of his way, even if he had lost the ship and cargo; for he always had a lingering fear that he might yet turn up and claim his Annie. Annie.

But the story goes on to relate that old Pel'tiah finally comes across poor David dressed in the costume of a slave, and in-formed him that Anna had become his

"Your wife!" Poor David cried, Spare me this last afflicted rod. "Pel'tiah Curtis, she's my wife! My children's mother! More than life She is, and ever was to me! How can God live, and such things be?"

"She mother is of children three, That she has borne, sir, unto me!" Cried Curtis in sarcastic glee. A baby in her arms at rest, Reposing on her quiet breast, I left when I sailed for Algiers.

"No nonsense now! Dry up your tears! You beat the very babes to mewl; A man would ne er thus act the fool!"

"Mashullah!" David Matson said, And meekly bowed his stricken head. "God; Thou art great; Thy will be done, But, take to Thee thy suffering one, Or grant him to oblivion!"

Time rolled on-

Of one who ruled with iron hand, she ne'er attempted to withstand.

Old Pel'tiah took another voyage across the waters, as if he enjoyed (with devilish hate towards the man whom he had so terribly wronged) a sight of poor David in per-petual servitude.

On his return home with evidence that David yet lived, but a slave, the author

'And the heart

Of good Commissioner Barlow Moved him upon the deck to go And plead with Curtis not to show To David Matson's boy or wife The proof that he yet lived.

Said he, "'twixt love and her sad life, Will wound to quick the woman true. I'd neyer tell, if I were you."

"Do you think I could be so dishonest with

Brings her nearer the throne of His grace? Indeed, my chief source of swift-coming

delight Lies in telling my wife the whole truth. It will hurt her, but let it! This life's but a strife

To o'ercome all the follies of youth!

"She loved that silly jackanapes, And now she'll taste some sour grapes!" Said Curtis, as they drifted down Beside the quay, below the town.

Years rolled on and David was freed from bondage-by death, and here are the last words of poor Anna:

Pel'Hah, you have long been old; Each day you're drifting from your hold Upon a life that God had given To fit your soul for place in heaven.

Absolve yourself from selfish sin, Ere you shall be allowed within The entrance to the golden portal Where all is peace and love immortal.

"Be just to David Matson's boys, If you would win eternal joys. Make them, with your own sons, joint heirs,

And I will bear your holiest prayers To the Redeemer's great white throne, Proclaiming that you did atone, As much as erring mortal might, For all departure from the right,.

"Another favor I would ask, It will be quite an easy task To grant to me.

"The silken shawl That David sent me, spending all The surplus earnings of the years He toiled a slave in old Algiers. I want, when breath has left my form, While yet, with life, my body's warm, His sons, around my shoulders old To place. Were it a cloth of gold From other source, I should not care, But—David! Jason! pray, see there!"

All eyes were turned where no one stood The dying one, in radiant mood, And raptured, earnest, eager gaze, Peered through the twilight's mellow haze, And reached her thin and faded hands, As if to part the mystic bands That bound the filmy curtains, bright, Which screened her love from mortal sight.

"Yes, darling! I quite soon will come, And greet von in the heavenly home. You've builded in the happy years. Since God removed you from Algiers," She said, as turning on her side, Invoking Christ, the Crucified, She covered her wan face and died

MITTHEILUNGEN DES GEISTES-" Der arme Siegfried," freunden zur Erinnerung und Ehr-lichen Gegnern zur Erwaegung, Geboten Von Dr. G. B., L. S. und C. R. New York, im Jubel-jahr, 1876. Pamphiet. Pp. 18. 12 mo.

We presume that it is no secret that this interesting little pamphlet is from the pen of Dr. G. Bloede, who is well known to our readers through his various able contributions to the columns of the Religio-Phil-OSOPHICAL JOURNAL. As a record of spirit communications, it possesses more than ordinary interest, for it bears internal evidence of its genuineness, in its elevated language and sentiment, which can be said of little of such literature. In consideration of the infinite mass of verbiage and driv-ling spirits like Parker, Channing, Bacon, Humboldt, Washington, etc., are said to utter, the fact that some medium may be influenced to use one's name, adds new borrors

The medium, Mrs. Louise N., a lady of age, came to America when a young girl, and has been twice married, and the mother of two lovely children. The death of her first husband, followed by that of her children, was a terrible blow to her affectionate heart, and her first consolation was received at a seance at St. Paul. Her wonderful spiritual gift became apparent. But she nev-er has made her mediumship public, or sat in public circles, or in any way sought pecuniary gain.

She reserves her powers for personal friends, and we believe this vigilance, the price which must be paid for the highest

mediumistic culture.

The circle in which the present communications were given was composed of two persons beside Dr. Bloede and the medium. The first communication expresses the watchful care of a guardian friend, and is a beautiful expression of love and tenderness. Let me ride on thy horse and I will his foot guard so that he will stumble on no

"Let me drink from thy cup, and I will gladen thee with the wine of eternal life."

"Let me play on thy harp, and thy ear shall listen to heavenly music."

"Let me sail in thy boat and I will steer through the billows of life to the gate of

Paradise."

"Let me rest on thy couch and thy slumbers shall be filled with heavenly dreams." "Let me enter the depths of thy heart and I will smooth the agitated waves to a still clear sea, ever which the divine spirit may rest forever.

"Poor Siegfried" lived in Germany about 300 or 400 years ago, and was a wandering preacher, or teacher for the poor.

Dr. Bloede we hope will carry out his present intentions and publish translations in the JOURNAL, where they will reach a larger, and we are assured an appreciative and intentions. audience.

ESSAYS ON MIND, MATTER, FORCES, THE-OLOGY, ETC. By Charles E. Townsend. Extra cloth, 12 mo. Pp. 404. Charles P. Somerby, New York.

All that a publisher can do for a book, has been done for this volume, and it seems a waste of labor on his part. It has a sound-ing title which will probably lead many a reader astray, for an equal mass of nonsense it were difficult to find. Mr. Townsend has a little knowledge of science, a smattering which has given him the assurance that he is the interpreter of nature.

He knows everything; can explain every-thing, is appalled by no difficulty. The course of such an author is easily forstold. The most ludicrous misunderstanding of

The most ludicrous misunderstanding of the plainest principles of science occur on almost every page, until disgust becomes lost in pity for the driveling nonsense, spoken as if from the hights of Pisgah.

As specimens of style and method take two examples at random and they might be multiplied to an unlimited extent:

"As motion is the normal condition of matter, and is the producer of electricity, therefore electric action concentrated in space, necessarily gathers cometic and ne bulous matter from space, the materials

As to keep back the facts in the case? through incandescence, for future globes, Don't you know the afflicting and chastening rod with orbits contracting in proportion to condensation, its maximum or attraction." Can anybody understand this grandiloquent statement? How can inotion be "the normal condition" of matter, and at the same time the "product of electricity?" Motion is force, it is a quality not a condition.

Here is his explanation of condensation: "Heat acting on the surface of water expands the contained air, and, as this air emerges in infinitesimal parts, it is positively electric, and therefore attracts from the negative water a pellicle of that element, which surrounds the atom of air in the form of a globule and this constitutes evap-oration." Page 25.

This is very pretty, but how does co-operation take place in a steam boiler after the air has all escaped, and the water is absolutely confined from contact with the atmosphere?

Mr. Townsend should remember that it is probable that the thinkers of the world have not all been fools down to his time. That some few things were known before he spun his top, and because he has not been acquainted in a certain field of knowledge, is no sign that no one has investigated it before him. As contritutions to local papers, as most of these essays appear to have been, they would not call attention, but the massing them together in a 400 page book, is a freak of egotism not warranted in these hard times-nor is it strictly moral to "sell" the unwary purchaser by a sounding title, which conveys no idea of the contents of the book.

... Books Received.

THE PROBLEM OF PROBLEMS, and its various so littions; Atheism, Darwinism and Theism. By Clark Braden, President of Attingdon College, Cincinnati: Chase & Hall Publishers. 12mo , cloth, 480 pp. Price \$2.00

Timer Memorial Poems By James Russell Lowell Boston: J. R. Osgood & Co. Square, 16mo. Price \$1.25

THE JERICHO ROAD, A Story of Western Life, Chicago, Jansen McClurg & Co. Small 8 vo. Pp. 230. Price \$1.00.

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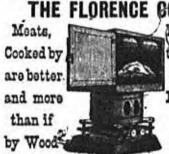
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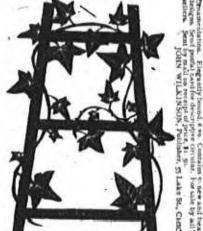
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"Well, What of It?"

As we said in our last issue of the Jour-NAL, a large class of liberal minded people who have not the fear of hell torments, nor his Satanic Majesty to prevent them from a careful investigation into the causes of the varied phenomena called spirit manifestations, nevertheless do shrink from it with an exclamatory inquiry-"Well, what of it?" This exclaration in the form of an in-terrogatory, is generally intended as a finality-as much as to say admitting all you say upon the subject to be true, it is of no moment-there is no utility or profit resulting from the investigation.

Notwithstanding that spirit of indifference manifested by a large and intelligent class of the liberal minded people of this and other countries, we propose to discuss the question propounded at the head of this article-" Well, what of it?"

'In the first place, it will be seen that'the question admits the fact of spirit-communion with mortals, and bases the inquiry, "Well, what of it?" upon that admission. Now "Well, what of it?" is the subject to be considered.

The subject of the immortality of the soul-its condition, its whereabouts, its occupation, its advantages for improvements, its likes and dislikes, its relation one to another, its social and political bearingsthe subject of the arts and sciences as taught and practiced upon the spiritual plane of life, the naturalness and reality as contrasted with this plane of life, the powers of locomotion, its institutions of learning, the condition of infants, youths and the aged on entering Spirit-life, pain and sorrow incident to the spiritual spheres, nations, clans and sects in the after-life; missionary work, the reflex action of spirit-power upon the inhabitants of this mundane sphere, and much more will be involved in the answer to the inquiry, " Well, what of it?"

The immortality of the soul is the theme

The question admits the fact, but in no wise explains the Philosophy, hence we purpose to devote a few thoughts to the subject of the immortality of the soul as presented in the system of the Philosophy of Life, as we understand it. And here let it be understood that we claim the right to think upon the subject, though we may step outside of, and entirely beyond any beaten track, or even the slightest trace of any former footsteps towards the goal intended to be reached-knowledge upon the subject. Reason and common sense shall be our

polar star. While it is tacitly admitted that man is immortal, the question involuntarily arises in the mind of every thinking person, how, where and when did the soul become im-

Much thought has been bestowed by theologians, and other writers and thinkers upon the subject; and perhaps as much sound sense has been manifested in the written and otherwise expressed thoughts of trance and inspirational mediums-if not morethan from any other class of thinkers upon the subject.

We do not propose to quote from any one individual or class of thinkers, for the purpose of presenting to the reader a theory in regard to the subject under consideration; nor shall we go into an elaborate discussion of the theory we shall put forth.

Indeed we may say right here that there is no such thing as a demonstration of the never ending life of the soul. Hence let it be borne in mind when anyone objects to our theory, for want of crucial or analytical demonstrations, that the same argument will apply with equal force to all theories of the ever continuing immortality of the soul. We claim that our theory is founded in reason, and that its basis is consistent and being true, immortality is a

matter of absolute necessity.

We here quote our own thoughts from a series of articles entitled the Philosophy of

BOUQUET, and are yet being continued from month to-month-46 chapters having already been published in as many consecutive numbers of that Magazine.

"We have attempted to convey the idea that each and every sentient being, in the broadest sense of that phrase, has ever lived, and ever been, in its external form, subject to change; that each monad's spheres of existence are infinite in number. Monads never having had a beginning, can never cease to exist.

"The simple monad, which constitutes the individual in each species, never changes its genus, but its external form is subject to continual change. In that sense, "change is common to all things,"

"We now define the word monad. It means an ultimate atom, or simple, unextended point; something ultimate and indivisible; the elementary and indestructible units which are conceived to be endowed with the power of giving and receiving with respect to others, and thus determining all physical and spiritual phenomena: one of the simplest kind of minute animalcules.

"We now define a molecule to be one of the invisible particles supposed to constitute matter of any kind.

"A molecular atom is a combination of monads of different genus, inherently possessing the qualities of its several component. parts, yet acting in concert on that plane of being where each molecular atom exists, and yet such atom is subject to change, while the simple monad internally never changes. It alone determines the genus through all organic development, as it becomes unfolded upon different planes

"That we may be more fully and unmistakably understood, we assert that each monad draws to itself others of different genus, which become subservient for the time being, in building up forms; then, by the law of repulsion, disintegration takes place, and those monads which were before held in voluntary bondage, are set free, and new unions take place, resulting in new molecular atoms; these atoms enter into higher forms, ever subject to similar laws of attraction and repulsion,-segregation and disintegration are the eternal order of things.

"Thus it will be seen that the monad of one genus which enters into an alliance with those of others in building up a form, as a servant, or as occupying a seemingly subservient position, will, under the laws of development, by and by, occupy a superior position, so to speak, in another form, to which others are in turn subser-

vient. "That each monad ever possesses the instinct, not to say intelligence, wherever it may be (in the mucus membrane, finger nail, or in any other part, of an organic form, from the molecular atom up to the highest angels of light) can not be philosophically denied, much less proven.

"Now, let it be distinctly borne in mind, that this theory of life is applicable to every sentient being; and that which is termed inorganic matter, possibly may not be an exception to the rule.

"This theory being true, sentient beings never had a beginning, and never can cease to be! The law of progression never carries sentient beings backwards, consequently there is no retrogression. Onward and upward in the eternal rounds of unfoldment of mind, through more perfected forms, will be, as it ever has been, the watchword of the soul. All is life. An "irrepressible conflict" is ever being waged for a higher degree of unfoldment with every individual soul, whether we look at it as a simple monad, a molecular atom, or a high, sentient being, even up to the plane of the seraph or arch-angel of innumerable zons of ages, of individualized Spirit-life.

"From this stand-point, how beautifully grand is life! There never was a beginning to, nor can there be end of, life! "Change is common to all things!" Every change brings the subject of such change to a higher plane of life-to a new sphere of existence! How glorious the thought! And where is there an appreciative soul to be found, that does not thank Infinite Wisdom-the Greal Positive Mind, that he or she lives?"

Hence it will be apparent to the reader that all souls have ever existed upon the spiritual plane of life in a germinal condition and that consequently there never was a time when immortality commenced. It is self-existent and being such can not die. It is ever subject to change under the law of eternal progression-onward and upward is its endless destiny, and it possesses the attribute of Infinite possibilities.

In view of these sublime and truly grand and exalting thoughts, is there a Spiritualist whose soul does not go out with gratitude and thankfulness to the divine mind that he lives-that he is ever to, live, and that within himself " is the germ of infinite possibilities," and that the "eternal rounds of endless/progression through infinite eternities are his?

"Well, what of it?" will be further considered in our next week's issue.

CAPT. H. H. BROWN writes:-"I hold a discussion of three evenings with Rev. Mr. Dorr, Methodist, at Conway, Mich., commencing the 16th inst. Speak at Farmington the list, again at Milford the 28th, and return to Detroit on a second engagement the first two Sundays of Feb.

TAKE from the Christian the history of his, own church-leave that entirely out of the question-and he has no argument left with which to substantiate the total de-Life, heretofore published in the LITTLE | pravity of man. - Ingersoll.

THE KEY! THE KEY!

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

NUMBER V.

sticipe! suicipe!! suicipe!!!

QUESTION .- Does a suicide rebel against the Di-Answen.—If there were not a law that permitted suicide, he could not do it. This is what he does: By willfully taking his own life into his own hands and passing into the Spirit-world, he cuts off the

avenue of physical experiences, but he also invites those of spiritual experiences. The only difference between the sudden suicide and that which is brought on by continuous diseases, is that it is rather the more courageous of the two; because we know of plenty of pecple, indeed, we scarcely know of one, who is not guilty every day of adding to the suicide which they will eventually commit; and then it is called a dispensation of Providence when they die. There is, however, this to be considered, that every condition which is in violation of the manufacture of the considered. of the man's conscience, brings about a correspond-ing penalty. If he thinks it is wrong to take his own life, and then does it, he must, of course, suf-fer it; if he think it is right, it is not our province to judge.—Extract from Address of Mrs. C. L. V. Richmond, Jan. 7th, 1877.

There is only one key that unlocks the gilded doors of the Summer-land for the entrance of the mortal spirit, and that is held by Death. A beautiful Angel is Death, and dressed in snowy white garments, features wreathed with a smile of gladness, eyes sparkling with joy, and countenance expressive of pure goodness, she approaches the side of the dying, and with key in hand, welcomes them to the Spiritworld. Those, however, who imperiously command her presence, and deliberately sever the vital chord of life, she approaches them reluctantly, and with sadness on her countenance, admits their spirits to the hospitals of the Spirit-world, to recover from the shock caused by their own rashness.

Suicide has become so prevalent throughout the world, that the voice of humanity should protest against it, and devise such means as will prevent the commission of the same in the future. The physical organization may be regarded as a bud, as it were, in which the spirit is slowly being developed, and when fully ripe for the change, it will burst the same with the skill and promptness that a flower does when prepared to present its rainbow tinted hues to the

An old man was sitting in his chair, bowed down with age. His silvery beard fell gracefully over his bosom and his countenance was illuminated with the dim light that recedes 'in brilliancy as years crown the weary traveler. His mind was ornamented with gems of thought, and his whole nature seemed to be a temple in which lofty emotions and sublime sentiments presented a scene more grand than the loftiest imagination could picture on canvas. His soul was in harmony with all mankind-no discord there to disturb the serenity that overshadowed him like a halo of silvery light. He sat there holding a book in his hand, and reading the enrapturing thoughts of an inspired poet. In an adjoining room were enchanting strains of music that filled the air with a soothing melody, imparting to the atmosphere a divine influence that enveloped this old man as with a mantle from an angel's hand. All at once he drops the book, clasps his hands, closes his eyes, leans back in his rocking chair, and as peacefully and gently as a child going to sleep, the bud bursts, the flower blooms, and the spirit ascends to the higher realms of Spirit-life. Perfectly healthy, the spirit was ripe, ready for the change. Supposing he had read the remarks of Mrs. Richmond, and pondering over his helpless condition, extreme old age, and the superiority of the Spirit-life over this, had taken a knife and butchered himself, would the result have been the same? No! for his spirit would have been driven from its earthly home, and violence is always attended with disastrous effects.

As one word will often excite a mob to violence, so will an idea favoring suicide, give the one contemplating self-destruction additional strength to commit the horrid deed. Dr. John Donne, an English author of great ability, like the distinguished Hume, persistently denied that suicide is interdicted by Holy Writ, and he entertained the conviction that it is permitted under peculiar circumstances by implication. He refers to the voluntary sacrifice of our Savior as having been a species of suicide which we ought to be ready to imitate if necessary. Suicides are not confined to the humble walks of life altogether. In ancient times, there were those two brilliant, characters, Anthony and Cleopatra, who selected the short route to their own peculiar heaven. The former having been defeated in his conflicts with Cæsar, and despairing of achieving success in the future, he desired Eros, his attendant, to dispatch him, who, to save himself from the commission of the horrid deed, stabbed himself. Seeing the blade still red with his slave's blood, he desperately plunged it into his own bowels. Cleopatra was found shortly after with the poisonous serpent embracing her cold bosom. Pietro Peratti, the Neapolitan author, ambitious to distinguish himself and immortalize his name, threw himself into the sulphurous crater of Vesuvius, and amidst the infernal orgies of the subterranean forces, his inglorious transition to Spiritlife took place. But an Austrian Captain weary of life, or disgusted with his surroundings, secured himself to a signal rocket, and his body, was soon sent upward high enough to extinguish every spark of life. In New York City there are about three suicides to one murder. Indeed, it is a fearful picture to witness this destruction of human life through the hand 'of the self-murderer; it demonstrates that there is some-

cellar, dingy, dusty, damp and cold, lies a mother on a pallet of straw. Hertwo little girls lie dead by her side, and the life currents in her veins are rapidly ebbing away -suicide and murder! She "thinking" it. right to do as she did, blotted from animated material existence, three lives which otherwise might have been saved.

Under what circumstances, is it right to commit suicide? When you "think " you have a right to do so, infers Mrs. Richmond, and in so doing she gave expression to an inspired thought; as if "thinking" could change the obligations or moral status of mankind; as if "thinking" could make selfbutchery right; as if "thinking " could justify a healthy man in deserting his wife and three children (fearing they would come to want), by taking a short route to the Spiritworld; as if "thinking" rendered it proper for a young banking clerk, honest and upright, to shoot himself. Such logic will not answer for the critical minds, of the 19th century. When Mrs. Richmond speaks of the "courage" of the suicide, she makes a great mistake. Nine-tenths of them are dastardly cowards, men who would in the hour of battle, flee from the enemy; who would, if any danger of their family coming to want, like a miserable cur of a dog, add to their misery by taking poison right before their eyes. They lack all the grand and noble qualities of courage, and unable to contend against the driving storm-cloud they retreat traitor-like behind the tomb.

Insanity resulting from starvation, extreme want, care and suffering, may drive some to commit suicide. All that could be avoided however, if society were constructed on a right basis, and humane principles received more general application.

Ponder this subject well before you seek key that will open the doors of the Spiritworld through suicide. All eternity, grand in its marvelous results and pulsating with celestial orbs, is before you in the Summer-land, there to enrich your mind with study and research, while on the material side of existence the life of man rarely reaches beyond a hundred years. You need the experiences of this life-whether in a lonely cellar, damp, cold and cheerless; whether in a vineclad cottage nestling in some fairy vale; whether in a palatial residence where flowers bloom and art renders enchanting the scene; whether in the lonely mud but living like a beaver, with aspirations that grovel in the dust-whatever your fate, high or low, you need the experience of this earthly life, so short, so fleeting, so soon to pass by, and if you seek a key to force your way into the Summer-land, you violate every law human and divine, and must suffer the penalty for so doing.

Heaven and Hell.

Every soul possesses within itself a heaven or hell, which is a perfect result of its own condition. Every individual pictures a future state of existence just as he or she wishes it to be. Thus the ancient Egyptian fashioned for himself Aahlu or Elysian Fields, and a process of transmigrationserved him in place of purgatory or hades. Vedic theology provided a heaven of absolute rest, or absorption into the Supreme Being, after due expurgation by successive transmigrations; while the Reformed Brahmin or Buddhist looks forward to Nirwana or Nonentity, as the supreme end of all souls; and from like gauses no less than six hundred different religious sects to-day entertain as many different views on the subject of man's state after death, and each individual mind has its own specific and distinctive conception of the idea sought to be embodied in its chosen creed.

Among Christians the word "God" has as many meanings as there are individuals within the Christian church. If an interpretation be fulminated ex cathedra, each mind must necessarily explain that interpretation for itself, else no true conception is realized, and the individual must be

placed in some other category. The comprehensiveness or scope of a man's conceptions, are always commensurate with his moral and intellectual status. The mind only able to conceive of a man-God seated upon a throne of gold, is bound up in matter and unable to assert but meagerly its spiritual nature; and to compensate for whatever of the divine such phantasm may possess, it is always endowed with a large measure of the frailties and infirmities of the mind whose progeny it is. In this manner the Christian reflects his own heaven and hell upon the world, and asks it to accept them as verities; not perceiving that his conceptions are formed by and for himself alone. With as much reason could the primitive European have thrust his drunken paradise of Woden-in which he believed that he Gould find sweet solace in quanting mead served in cups made of the skulls of his conquered enemies-before the face of our age and civilization, and claimed that such was the heaven prepared for the redeemed (?) of mankind. Granting that the ideas are some removes farther back into barbarism, the principle

Now, as a Spiritualist, with heaven as locality and God as a person, we are equally unconcerned. It was indeed a beautiful thought and a living truth that the Nazarene gave utterance to when he said: "The kingdom of heaven is within you;" and with equal truthfulness he might have added: "And the kingdom of hell also." Locality is nothing; condition is everything. The German Mystic Novalis also gave utterance to a strangely significant truth when he wrote: "Philosophy is properly homesickness; the wish to be everywhere at home."

passed by the heaven within him, and wishes that he might be at home everywhere, for thus he would know that heaven was everywhere. No part of the universe but has interest to him; he feels linked in soul with it all, and should one atom be lost, much less a human soul, he could find no rest until it was restored.

Man environed in nature, as he ever must be, seeks his highest happiness. By experience he learns that to obey the laws of the physical world, gives health to his body and provides him a perfect instrument through which to express his immortal nature; that to obey the law of justice, commends him to the just among his fellow men, and to his own conscience; that to follow the light within, so far as he is able; makes for him the highest heaven at all, times and under all circumstances that he may hope to attain. He also learns by experience, if he does not see by intuition, that to disobey in the slightest degree the least of the laws of his being or of nature, byings necessarily an inharmonious result, and that to persist in a course of disobedience to law, inevitably produces disease, physically, mentally and morally, or a condition that may be termed "hell." Thoughts and desires possess an intrinsic value, and whether embodied in actions or not, are followed by logical results; and more than anything else are we taught this trnth by messages from departed spirits.

Realizing these truths the Spiritualist is prone to smile when orthodox revivalists prove indisputably (?) by a book, the interpretation of which it'is claimed is the prerogative of priests and other functionaries of the church, that "God has a throne just as much as any potentate upon earth;" and that "Heaven is just as much a place as Chicago." (D. L. Moody in sermon on heaven, Jan. 12, 1877.) "God" and "heaven" are up, that is, to the zenith, because "God losked down" upon the earth once upon a time when the earth was supposed to be tous event, had God condescended again to "look down" upon those self-same conceited bigots of Judea, he would have had to remove to a point in the heavens, forming the exact antipode of his first abode, since the earth in twelve hours had completed one half its diurnal revolution; and such a shifting about of the eternal throne every twelve hours, or continually, as the earth revolved on its axis, all to gratify the conceit of a few Hebrews, and to furnish evidence to Brother Moody on a matter of no importance, it seems to us would of itself sufficiently account for the confused statements emanating from this omniscient (?) Christian God.

Verily, if truth creeps into the church in such limited quantities as it has for the past eighteen hundred years, an eternity of progression will be required for it to attain a fair modicum. We believe that unlimited, time for progress is the provision in nature, and therefore do not despair of final enlightenment of every human being. How long the creeds of church shall impede the development of any soul, rests with itself.

The Religio-Philosophical Journal,

of Chicago, of the 6th inst., devotes an indig-nant editorial to the six clergymen of this city, whose names appeared, a few weeks ago, on the handbills of one C. W. Starr, at the close of a long and fulsome account of that gentleman's cleverness as exposing the mysteries of Spiritualism. It is well known in this community that the clergymen alluded to not only refused to allow such use of their names, but compelled Mr. Starr to come out in a card and say so. That card we republish below, hoping that the Chicago paper will not only do justice to our reverend friends, but help to advertise one who, whatever may be his skill at exposing the tricks of others, was certainly not able to conceal this little trick of his own:

A CARD

I hereby certify that the Rev. Messrs. Bartlett, Shipman, Gilbert, Walker, Mar-shall and Woolfolk signed their names simshall and Woolfolk signed their names simply to the last paragraph (consisting of seven lines) in the statement published in my handbill, headed "Read what citizens of your own city say." The foregoing part of the statement had been signed by ministers of Portsmouth, O.; and the appending to it of the names above mentioned was a mistake on my own part. My attention baying take on my own part. My attention having been called to this mistake, I cheerfully hasten to correct it, but as a matter of simple courtesy to the gentlemen just named. C./W. STARR.

Wednesday Morning, Dec. 20.-Lexington (Ky.) Dally Press.

It is well: The orthodox clergy will soon learn that the RELIGIO-PHILOSOPHICAL JOURNAL is placing them on record (when they bolster up, with their signatures and influence, impostors and traveling jugglers at the expense of Spiritualism) before the public, so that their names and their acta will become a part of the history of the present era, and in a light that will show that the Christian priesthood now occupies precisely the same attitude towards Spiritualism that the Pharisees did towards the Nazarene and his followers, nearly nineteen hundred years ago. .

A sharp lookout for the reverend endorsers of the modern Judases, will soon convince them that it is dangerous to be too free with their laudations of common liars and deceivers.

But notwithstanding the trickster Starr exonerates the reverend gentlemen of Lexington from all but "six lines" of his pretended endorsement, yet he emphatically says his endorsement "had been signed by ministers of Portsmouth, Ohio." So after all, he only shifts the endorsement from one set of ministers to another. It is a family jar and the question now is, did the Lexington ministers, with their "six line" puff of an impostor, or their fellow-craftsmen of thing radically wrong in society. In a dark The true philosopher of a truth is encom- Portsmouth, or all, put their foot in to

Starr? We think that they are all fast in. his trap! Muskrats, when caught by the leg in a steel-trap, often gnaw that leg off. and get, away, but every boy that traps them, knows the loss of one leg does not serve to teach them to keep out of the trap the second time. The three-legged rat is usually caught at last. So with prieststhey will worm themselves out, but no sooner out than, however wiley they may be. again they put their foot in!

Zhiladelphia Department.

HENRY T. CHILD, M. D.

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

Signs of Progress.

We are glad to hear of the development of mediums all over the world, and though there has been a fearful wave of fraud rolling-over the land causing more suffering by to the honest and sensitive mediums than to those who attract to them low and tricky spirits who delight as much as ever in these things, yet we know there is abun-dant evidence that all the manifestations of the past, and many new ones are coming. and that those who stand firm for the fruth will yet triumph and see Spiritualism fully vindicated. In a letter just received from a Western city, the writer says Mrs. C. has recently been developed; neither she, nor any of her family have ever attended a circle. About the beginning of this year she and her husband, just for a little sport, sat down at a table and placed their hands on it. He re-marked, "I have heard that this is the way that the Spiritualists do; now if there are any spirits present let them rap." In less than two minutes the rape came, to their great surprise, and they continued about them, growing louder and louder, until both be-came frightened, and said they would have to leave the house, as it was haunted, but the gentleman being acquainted with our correspondent, concluded to call on him and ask for his advice. He was invited to sit with them, and the spirits promptly re-sponded by the raps, answered questions freely, and promised them not to disturb the family, and that they would only rap when a circle was formed. Soon it was found that the furniture, table, chairs, etc., were moved in broad day-light, and as they saw it was done without any visible contact, they could come to no other conclusion than that it was spirits. Next was a development of writing, first by the hand and then automatic slette writing; next they brought a mocking bird, then a canary, and afterwards at the request of our correspondent, a goldfinch. The spirit then wrote, I wish to write you a sealed letter; get me a sheet of paper and some blue ink. The medium said, "We have no blue ink. He then wrote on the slate as before, "The bottle of blueing you have for clothes will do; put the paper and pen with this on the floor under the stand, and put all your hands on the top of the stand." This was done, and in less than five minutes, three sides of the paper were filled with a good legible hand, and then the letter was folded up and sealed in the old fashioned way with sealing wax, and plainly directed

H

These manifestations, in the daylight and without arry preparations of cabinet, and especially without the foolish practice of tying the medium, are to us more satisfactory, and we believe are performed by spirits who are entirely unwilling to be connected with

fraud in any way.

We believe the time has come when Spiritualism should occupy a much higher plane, and those who are desirous of realizing its full benefits, and who truly appreciate the labors of those spirits who not only desire to give us a knowledge of the hereafter, but to give us those truths which, embodied in our lives, will render this life more like theirs, should manifest by their lives that this is a true and saving religion. Then will we be able to draw around us at all times good and pure spirits, and our prayer will be, Sweet angels come nearer,

Oh, nearer,-still nearer, Do listen to our pleadings, For strength from on high.

This world's seeming pleasures, Its riches and honors, The immortal spirit Can never supply.

Danger in Organization.

BY JOSEPH N. SMITH.

Bro. Jones:—It is a well-known fact, that Spiritualists of all grades of mind, from the highest to the lowest; also of every grade of religious opinion, only unite on one point, that of communion with spirits. It appears to me impossible to unite all those conflicting minds into one permanent, harmonious society or organization. Any dis-course in the least touching doctrinal points, will surely displease some and please others.
All doctrinal points will be met and discussed, and as soon as the novelty and excitement of organization is over, then dissatisfaction and disorganization begins. People will not long continue to pay money for hearing that which displeases them. See it in the past with our old societies. It is the working of natural laws, therefore the same results must follow always. These minds must all be made to harmonize on some doctrine or creed. They must settle on something in regard to the future life, and be as one mind or nearly so, or the oron something in regard to the future life, and be as one mind or nearly so, or the organization is sure to fail. Do not build without cement. There certainly should be a harmony of sentiments. A large number are opposed to any creed or code of morals or sentiments, because the Orthodox have or sentiments, because the Orthodox have them. We must have everything new and them. We must have everything new and different. Now, such feelings are wrong, and should never exist; just as well object to having a house or fire, or any-other necessary thing which they have. Friends, those feelings injure yourselves more than any one else. I am in favor of organization, but let there be as many organizations as necessary for the different grades of mind—for instance, those of a religious tendency be Christian Spiritualists; others form as Religio-Philosophical Spiritualists; others be Christian Spiritualists; others form as Religio-Philosophical Spiritualists; others simply as Spiritualists, or any other named most agreeable. Each one should have a code of faith and practice most agreeable. Now, I am opposed to long prayers in public places, but instead of much lip-worship, would have worship through works, such as giving to the poor, assisting those who need it, doing all the good one can in the world, avoiding evil in everywhape or form. Raise high the standard of charity to all; but be very sure that love occupies a large place in the heart, for except ye love your

the trap set for them by the wiley Prof | brother whom ye have seen, how then can ye love God whom ye have not seen?

Now, some say that knowledge, love and charity, is all the creed that is necessary; that is broad enough for all; so it is, and very much too broad, for minor questions will always rise and must be agreed upon, or the society must die. It is better to settle that first, then organize.

Spiritualism reminds me of the parable of the wedding feast. Spiritualists are taken from the highways and byways, and all the various callings of men, and it seems to me that it is time to commence clothing ourselves with garments of love and purity, preparatory to our entrance into the great least of the Spirit-land. Let us be found there clothed aright, that we may enjoy ourselves with our good friends there. Lansing, Mich.

Record Book with Forms of Organization, By-Laws, Etc.

The above 200 hundred page nicely gotten up Record Book, containing articles of associations, by-laws, form for keeping records, etc. etc.-printed from large, clear, new stereotype plates, are now being delivered to those who have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

These Record Books are sold at cost, for the purpose of facilitating the work of local organizations of Spiritualists. The cost of the book, with the nicely printed articles, by-laws, etc., ready for use, is sold for the same that a like Record Book would be sold for, by dealers without such forms.

Cost of the Book, sent by mail, at publisher's expense, \$1.50. Address Religio-Philosophical Pub-

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Doubt and Faith

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Mrs. Robbelova also, through her mediumality, diagnoses the disease of any one who calls upon her at her residence the disease of any one who calls upon her at her residence the disease of any one who calls upon her at her residence the disease. As a first present by an accomplish the same, is dode a

medium.

Trans: Disgrows and first prescription, \$500; rath subsequent one \$200. Answering business letters, \$300. The money should accompany the application to maure a reply.

If becaffer, all charity applications, to insure a replymust contain one dollar, to defray the expenses of amanuscus.

must contain one donar, to decray the expense of sandard sand postage.

N.B. – Mrs. Rosinson will give no private sittings to any one. If privacy is required. It must be by letter, with the questlops pisting written, and accompanied with the meal feet to which reliable answers in writing will be promptly returned. The terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

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

It is a well verified fact that spirits do treat the sick in person, and that when they through s healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mall, 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 them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Kobinson, the justly 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 alster could do. Many such cases have been pub lished.

- Now here follows severy 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 the 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 them for a verification of the truth of the matter.

Spirit Materialization.

INVAS. DAGGOOD.

Wilson, Adair Co., Mo.

Spirit Visitants.

Mas. A. H. Rominson, 304 Dearborn St., Chicago—Dear Madem:—I have been taking your incedicine, as prescribed, for the past ten days, and write you agold according to your request. For the first four or five days the medicine made me a little sick, and I had a great deal of headsche. My head seemed very hot on top nearly all of the time, but for the past few days have feit very much better—have had but little headsche, and I feel much stronger; my appetite is gold and complexion ever so import clearer than before? took your medicine; have rested well nightly had not seen nor feit any spirite ground one until last night when I was awakened by what seemed to me like a person laying a cold hand or hands upon med and afterwards robbing my spine and abdomen, as you directed to have due every night with your liniment. Tou 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 bear from you again. Your friend,

Belle Portrai.

Spirits Materialize and Cure the Patient-Tw Witnesses of the Transfiguration-Mes. Blath the Spirit Artist, was the Subject Treated.

the Spirit Artist, was the Subject Treated.

Dran Mas. Rontwow. 394 Dearborn St. Cilcago, Illa.: I tried your remedies, and thus far I am much bettly. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did nut observe the clause to "sieep alone," and as a friend from Ohlo-Mrs. Ellen Smith, was here on a visit to me, we slept tagether. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both awaken white figures approaching our bed (and we knew our door was securely locked before rediring), as the figures approached we both gave a scream at the same time, hence it was no clair voyant vision on my part (and Eller is no mediatin at all), but the spirits were so fully materialised we thought them to be personal in earth-life. One of them, the first figure approaching, was a tail dark complexioned man, with long white hair and beard, he took his place directly over our heads and laid his hand on my forehead; the other was a young lindlan girl. She went to the back side of the bed and raised up the blank-che and tried to make Mrs. Suith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding, but fire kept waving her hand for her (Silen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next olgit we had a similar experience, only we were not frightened the second time. I am alone, how and feet I am getting better. I had got discouraged, for I have been sick and using medicine for two years, to no effect. I have used magnetized papers from five different physiciana, but never saw a materialized splitt before.

I had become sick sand using medicine for two years, to no effect. I have used magnetized papers from five different physiciana, but never saw a materialized splitt

MES. BLAZE, Writing on the 16th of December, mys :-"I am better now. Thanks to Mrs. Robinson and her spirit guided. I am visited daily by them, and so pisinly does Mr. Blins (a spirit, and one of the leaders of Mrs. Robinson's band, show himself that a grand-shift 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 tife element into such patients, in the still hours of night, when the sick person and all nature is in a negulite 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 some 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, and no less reunstriable than those recorded in the libbs. A lock of the sick person's hair, nept in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 154 and 1818, Mrs. Bobinson treated 5,461 patients by letters, and over 200, who called upon her in person. A majority of these cases had been given up as bourshie by the require attending physicians—most of whom speedily recovered under Mrs. Bobinson's treatment, without a change from the first precipion.

Testimonial.

Mas. Rosinson, Dran Sisters—I wish to offer you and the good angels my sincere thanks for the benefit I have received inthe your freatment. When my husband applied to you'l who almost discouraged, and festered I never should be wall. I now only want a little more seconts—think I am getting it day by day. I will send for more papers if I think I need them. Yours truly, Mas. A. F. HEREDICK, Amore, Ill., Nov., Th., 1876.

By What Power Is It Done?

Mrs. A. H. Robinson the healing medium reappended, pronouncing the patient already dead, and transmitted a diagnosts immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which appears in the following correspondence:

ABINODON, KNOX CO., ILL., Dec. 18th, 1876.

MRS. A. H. ROBINSON—Dear 'Madam' I have
just returned from visiting a sick friend in this
neighborhood, who seems to be growing weaker.
It seems his disease is not very well understood, and while in his presence I thought of your wonderful gifts to discribe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to you, hoping you will be able a inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campbell. He has been quite feeble for two or three mighths; has not been able to leave his room for the last month been able to leave his room for the last month. I can not give you any symptoms further than he will you please give this case your early attention and if he can be helped or cured, make out the prescription and write to me at Abingdon, Knox Co, lils. Inclosed find \$3. Inclosed find \$3. Yours truly, DENNIS CLARK.

The following letter verifies the truth of the medium's statement that the patient was already

Mas A. H. Rominson, Chicago, Ill., Dear Mad-ame:—I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what also my friend Campbell had. Yours truly, Yours truly, DENNIS CLARK.

Abingdon, Ill., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The Spirits Could, and Did.

A PHYSICIAN'S TESTIMONIAL

Mus. A. H. Roninson, 394 Dearborn St., Chicago. After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and atmost as a last resort. I am a physician of many years' practice and extensive experience in the I have treated manner of diseases, among which I have treated many similar to my own, and nearly or entirely with perfect success. But in my own case that I ought to know most about I have most signally failed. The case is one of a sore leg, the left, one third of the way from the ankle joint to the knee on the inside—not on the skin hope as is the knee on the inside-not on the skin bone, as is so common. It is immediately over the settery. It is immediately over the settery. It now is a hard red-looking ulcer—not much sore to the touch, does not bleed very readily, but has the appearance in every other respect of gangreen or proud flesh, and around it is attended with a scorchproud flesh and around it is stickness with se-ing, burning secthing pain, sometimes quite severe; at others not so bad, yet is never entirely easy. The ulcer has been formed about four or five months. And now I want you to diagnose my case and send me the same and I will send you your fees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this, I send you lock of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill.

Your friend, W. W. HALL

Mrs. A. H. Robinson, under spirit control diagnoted the case and prescribed remedies, and here follows the patient's reply:

MRS A. H. ROBINSON:—At your request, I write a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and wearing the mag-netized papers. I commenced at once to wear them, and the result was, I rested and slept well the first night, which I could not do before for several months, and in a few days I prepared the salve, and my leg commenced mending immediately; in fact, the change the first night was beyond all reason. On the night I commenced one half of the leg from near the knee down, was as red as fire, and burned just as bad as any burn, and was so painful that I could not have one moment'speace in any way; the next morning it was white, soft and pleasant, and in fact it has not been much painful since, so far as the ulcer's concerned, but I have suffered some from the angle joint, but not I have suffered some from the angle joint, but not much, as it is mostly weakness. Now at this writing the ulcer is not much larger than the thumb nail, and is healing just as fast as it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it is you or spirits that do the work, but I know it is beingor spirits that do the work, but I know it is beingdone, and I further know and hereby frankly acknowledge that I nor my associate doctors could
not do the work. We all done our best for six
months and what we accomplished did not amount
to anything. I have not used one-fourth of
the alterative, but I wore my magnetized papers
entirely out, and would have worn more if I had

I send a lock of hair, one dollar and a stamp. Please send further directions and your bill, and I will comply to the letter with your directions, if in

I am your friend most faithfully.
W. W. HALL, M. D.
Shiloh Hill, Ill., Dec 21, 1875.

Oplum Remedy.

M. LOYNNY, who has just began to use Mrs. A. H. Robinson's Opium Remedy, says;—
"The first night I wore the magnetized paper you sent me, I felt the dear spirit friends with me. They manipulated my head and face for nearly two hours. I have reduced my allowance of opium one fourth aiready. Please send me another set of the magnetized papers."

Bushnell, Ill.

ATTENTION, OPIUM EATERS!

A IRS. A. H. ROBINSON, THE CELEBRATED SPIRIT MEDIUM, has been furnished, with a sure and harmless specific for curing the appetite for opinum and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for to-bacco, and a hair restorative for baid heads. One box of the remedy is unwall-resumment to effect a cure. Price St. a box. Address Mrs. A. H. ROBINSON, 394 Déarborn St., Chicago, Ill.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remeds for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$8.00. It is warranted to cure the most inveterate user of the weed, when the directions on each bog are followed. Negropers and quacks will tell you that this aptidote is made from sentian root. It is false. Gendan root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbifning the hankering deader for a poisonous weed. It is a remedy presented by a band of chemists long in Spirit Life, and is warranted "> c perfectly harmies.

This House will pay any chemist One Thomand Dollars who will, upon analyzing this remedy, find one particle of genitan root, or any other poisonous drug in it.

Address, Religio-Philosophical, Publishine House, Chicago, Ill.

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JEHOVAH AND SATAN COMPARED.

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-RELIGIO-PHILOSOPHICAL JOURNAL.

Poices from the People.

The Consumptive's Reply.
Yes, dear one, I am dying. Hope at times
Has whispered to me in her syren tones.
But now, slas! I feel the lide of life
Fast ebbing from my heart. I know that soon.
The green and flowers curtain of the grave.
Will close as softly around my fading form
As the calm shadows of the evening hour
Close over the fading streams.
Of there are times

When my heart's tears gush wildly at the thought That in the fresh young morning tide of life I must resign my breath. To me the earth Is very beautiful. I love its flowers, Its birds, its dews, its rainbows, its glad streams, Its vales, its mountains, Its green wooing woods, Its moonlight clouds, its sunsets, and its soft And dewy twilights; and I needs must mourn To think that I too soon shall pass away, And see them never more.

—London Spiritual Magazine.

Heaven.—The Heaven of the Christian, the Paradise of the Mohammedan, and the Summerland of the Spiritualists, contrasted and compared. You will understand from this subject that religious views, sincerely held, are not subject to our criticism or condemnation. You will see the idea is simply to present to your mind the truth, whatever may be the heaven to which the soul expects to be admitted. Christ said the Kingdom of Heaven is within you. That and kindred sayings, are the only records left of His to demonstrate what heaven is according to the Christian standard.—Thought from Mrs. Cora L. V. Richmond's Address, at Grow's Opera Hall, reported for the Journal.

Mrs. Richmond's controlling influence seems to be imbued with that divine charity which characterized the immortal Lincoln when he said, "With love for all, malice towards none." When she alludes to "religious views sincerely held," etc., she undoubtedly means those abstract questions in relation to God, etc., which the angels themselves can not explain. Her lectures are well received, and contain an abundance of food for thought.

Mediumship.—George W. Oliver, of Onawa City, writes:—About a year ago the daughter of a widow lady living near us commenced to see spirity and was much frightened, she being only some twelve or thirteen years old at the time. One day she told her mother she saw a spirit, and when she laid her hand on her mother's shoulder she, too, could see it, but when her hand was removed the spirit disappeared from the mother's view. There is also a son of this widow who is strongly influenced, but he is bitterly opposed to it, and will have nothing to do with it, but is greatly annoyed by rappings around his bed at night. One evening (tho son being asleep) the rest of the family laid their hands on a sewing machine, which immediately commenced tipping, and finally raised clear from the floor. The noise awoke the son, who began angrily to remonstrate, and so put a stop to any further demonstrate, and so put a stop to any further demonstrate, and so put a stop to any further demonstrations. The daughter says she sees a lits every day when about her work. They say she can not take up a Journal, without being influenced, even if she does not know at the time what paper she has. Can you explain this, and tell why there should be any power in a piece of your paper, differing from any other.

By sitting in a harmonious circle with the parties you refer to, you, would, no doubt, get sometimes excellent manifestations. The JOURNAL being devoted to Spiritualism, of course the spirits will manifest their pleasure and influence, while it is being read by a medium.

Suffering Humanity.—Look at the picture presented. Study closely the shadings and you can not fall to comprehend why the cries of suffering humanity have ascended to the Spiritworld for relief? You who occupy the most conspicuous seats in the temples of worship dedicated to the God of justice, asking his blessings to rest upon your homes, while you heed not the cry of the suffering and down-trodden, beware! for, if you forget, or refuse to aid your brother, who writhes under the lash of the oppressor, you but expect to incur the fierce displeasure of Him, whom you profess to believe hath said, "Vengeance is mine and I will repay!" Slavery is not confined to physical servitude. The political trickster has a power, though not seen, yet is felt by those under the party lash.—Spirit in Olice Branch.

It is not altogether from the imperfections of priests, politicians or humanity generally, that cause "cries" from suffering humanity. The above spirts ought to have sense enough to realize the fact that some of the contemptible operations of Natura cause more suffering than all the tricksters in the world. That disaster in India which she barbarously caused, resulted in murdering—what else was it?—300,000 men, women and children, and now the stench arising from decaying vegetation and dead bodies, is causing an epidemic. Mr. Spirit, please go for the Chief Engineer of Nature, instead of berating poor, weak, puny mortals so much. Something is radically wrong in your department, or else such wholesale murders would not be caused. Please look into matter, and report.

P. B. Randolph.—Mrs. L. Hutchison, of Bishop Creek, Cal., writes:—I would like if you would say through the Journal, that Dr. Handolph's posthumous work is completed, and will be published as soon as the conditions are better and the political agitations have subsided. This is due to those who have subscribed to the work, and especially to those few who have sent us remittances. Mrs. McDougall has returned to her home at Merced, Cal, where she can be addressed. Although she is old and quite feeble, she retains her mental vigor in all its power. But owing to her being so deaf that I could only talk with her through an ear trumpet, it greatly marred the pleasure of our converse together.

God Charged with Murder.—The following was read last Sunday before the Sunday School of the First Congregational church of this city: "Skace our Heavenly Father, by a providence which, to human view, is sad and mysterious, has suddenly removed from this world our limented friend, P. P. Bilss, for three years superintendent of the Sunday school of the First Congregational church, we desire, as a school, to put on record some tribute of affection to one whose relations with us were so intimate, and who so endeared himself to us all. While we bow with submission to the will of our Heavenly Father, who never makes any mistakes, we will rejoice in the assurance that when all went down with terrible crash, in the darkness and storm to that chasm of death. "That there was a light in the valley for them," that now they "know the form" they shall évermore "wear;" "the song that the angels sing," the welcome the "Savior gives," and have found the perfection of "music" and "giory" in heaven.

God here stands charged with the murder of P. P. Bliss, and causing the Ashtabula disaster. According to the Bible, God has been guilty of nearly every crime known to man, but it is decidedly fresh and cool to have the First Congregational Church of this City accuse him of causing the Ashtabula disaster. The Railroad Company acting on this hint from the churches, will pay no damages. It has been reported that an attorney acting for the corporation had visited some of the wounded, and stated point-blank that the Company did not propose to become reponsible for anything, since the accident "was an act of God." "Every one conceded," he remarked, "that the bridge was as strong as it could be made; and, if God saw fit to lower the temperature and lessen the realistence of the iron, the Company could not control His action, and hence were clearly not liable for the results of the catastrophe." We would really like to know whether God pleads guilty or not.

Appreciative.—Mrs. E. A. Darr of Plainfield, Ill., writes:—Thanks to you, Bro. Jones, for your kindness shown towards us. We wish you a Happy New Year and many happy years in which to send peace and consolation to sorrowing souls through the columns of the much loved Journal. We feel to congratulate you on account of your courage shown over your troubles. Thuth shall prevail Though crushed to earth it shall rise spain.

Three Little Graves.

The sun's last rays played round the graves,
Beneath a willow's shade,—
Three little graves; two seemed to be
Dwellings newly made.
For there, beside the willow trunk,
A snow-white stone reclined,
And on the graves a faded wreath
Affection's hand had twined.
And by the graves a mother knelt;
Her tears were falling fast

Upon the turf, which coldly pressed
Her darling boys—her last.
Three springs, deep in the earth's cold breast,
An open flower she laid;
And now, beside their place of rest,
The weeping mother prayed.
And still she knell till round her form
The shades of evening stole,
And gentle, balmy zephyrs came
To cheer the mourner's soul;

While o'er her, from the clear blue sky,
Three little stars looked down,—
Three shining stars; methought such gems
To deck the Savior's crown.
She saw their light, and o'er her brow
A look of gladness spread;
"I'll weep no more!" the mother cries,—
"My loved ones are not dead!
O no! in you fair world of light,

They're shining brightly now

Jenkins resides.

Nor grief to pale the brow,"

Hyde Park. Pollie Codd.

Lake City, Minn.—Thomas Cook, Minnesota State Missionary writes:—I have lectured once at Minnesota City, twice at Homer, twice at Winona, twice at Read's Landing, and twice here at Lake City. Shali not get fairly under headway until I get up to Farmington, where President

Where Death has never power to blight,

Religious Insanity.—The Chiengo Tribune contains the following special correspondence from Grand Haven, Mich., bearing date Jan. 11th 1877: "Thomas L. Dutton, a prominent member of the Episcopal Church, has become deranged on religious topics, and was yesterday taken to the Kalamazoo Insane Asylum." While hundreds are going insane in consequence of religious civitement, there is not a Spiritualist in the land that is considered a suitable subject for the insane asylum.

Good Advice.—Robt A. Thompson, of Philadelphia, writes:—The time is coming quickly when all of us. Spiritualists and Liberalists, must form a basis of action in opposition to the bigoted scientists and churchmen, and the first step fowards that debirable object is to subscribe for one or more of our Spiritual papers. If one can't take but the Journal, let them do that, and thus disseminate the glorious soul-saving philosophy through the world, thus emancipating the creed bound, and letting a little light soto the scientist's brain other than the prejudice that guides him now.

Blood of Jesus. My brother, let us make a few figure. There are now on earth, according to recent data, 1,423,917,000 human beings. These are distributed as follows:

Of this 1,500,000,000, how many think you will be saved, according to your theory? Asia with her 824,000,000, must be thrown out almost wholly. Africa much the same. Polynesia and Australia would hardly furnish a Taberpacle audience. And as to Europe and America, while the case is more hopeful, the proportion of those who could be saved according to your rigid test is very small. Remember, as you phrase it, it is not character, nor honesty of purpose, nor doing the best one knows, that saves, but the actual appropriation of the sinner of the bleed of Christ, with the conscious acceptance of the imputed righteousness which he possesses.

The above is an extract from a letter by Dr. Ryder, to the religious bush-whacker, Moody. If Dr. Ryder had demonstrated to him that the blood of an ox has more efficacy than the long-ago putrified blood of Jesus, he would have accomplished a great work. Moody will take no more notice of his statistics, than the Dog Star Sirius does of the barking of a miserable cur. The Cincinnati Commercial says that at the slaughter house of the Brothers Lowenstein, blood drinking goes on like soda drinking on a hot summer day. Handsomely dressed ladies enter their establishment, and with glass in hand, wait for a glass of crimson elixer yet warm from the throat of some healthy bullock. Here we find blood turned to practical use, but the blood of Jesus, as manipulated by Moody, is "too thin" for this 19th century.

Jesus.—Speaking of leaving his disciples, Christ said: "Let not your hearts be troubled; ye believe in God, also believe in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." This, of course, expresses the future life. On this basis we will perceive or discover what an amazing picture of Heaven has been developed in don-sequence—the sayings of Christ leaving the solul one condition to enter that state, the condition of the late of Patmos, gives one apicture of the splendor of heaven, as viewed from his standpoint. We have either to take the apocalypse literally or symbolically. If we take it literally, no one has been able to solve its meaning. It has been the mystery of mysteries.—Thoughts from Mrs. Cora L. V. Richmond's Address at Grow's Opera Hall, reported for the Journal.

Our Cause in Michigan .- T. H. Stewart writes.—My first work as missionary commenced at Grand Rapids, Sunday, Jan. 7th, with a fine circle on Saturday evening previous. Audience the morning interested; at night the hall w crowded. I came to Nashville on Monday; the with our few Spiritualists, and Christians by multi Middleville to-day, and Hastings on I go to Saturday and Sunday; next week to Hillsdain County, where you will hear from our work as it progresses on in might and power. I have man pplications for work from ex-clergymen and others, one Universalist and one Lutherian clergy others, one Universalist and one Lutherian clergy-man, from Ohio; all right. But I am sorry te say we are in trouble again. Leo Miller is again tramping the State, and has already caused seri-ous difficulty at Rockford, by giving several fine hectures to bamboozle the people, and then one of too much nastiness for buzzards. He is now at Battle Creek stiring up strife among our people on Free-love. The Bible maxim so often quoted i on Free love. The Bible maxim so often quoted is now reversed, the laborers are truly great, and the harvest very few. I most cordially divite true men and women to come and be co-workers with us in our common cause; libertines and courtesan need not apply for such work. This State of Michigan, five years ago, was all alive with Spiritualism, and I say unhesitatingly that Free-love in theory and practice has been disastrous financially, and morally, too, in the estimation of good people. And now we say, "Stand aside! Clear the and let Spiritualism have a chance to work!" and let Spiritualism have a chance to work!" The Spiritualists of Michigan should do as the President of the Grand Rapids Society did with Leo. Miller, say, "No, sir, you can not lecture in our hall; that no rostrum is absolutely free, but restricted against all obscenity." I will neither recommend nor stand on the rostrum with that class of men. If Michigan Spiritualists uphold such and expect me to move with them, they are mistaken in their man, and I will leave the field for employment thewhere. There are, I am glad to also make the slewhere. elsewhere. There are, I am glad to true men and women in Sturgis, I Creek, Rockford, and all over the State, that will stand with me in putting down this abomination of mankind and/saving the race.

The Hey! The Key!—Isabella J. Balla, writes:—In looking over the dear Journal this morning, I find in one of the contributions, these lines—'If you have a key that can unfold a new principle, alleviate the misery of mankind, or improve the morals of the masses, withhold it not, give it freely to the world." Urgent demands are calling on every hend for that same protection and care that the half-clad and starving mother did, and this is our atrongest argument in favor of organization and co-operation. Shall we, Spiritualists, follow in the wake of the churches, and shut our ears to the voices of the angels, who teach us our duties to each other and to all mankind? Shall we have line upon line and precept upon precept, and then not heed them? No! let us turn the key that God has sent us by his messengers, and not block up the way that they are striving to open up for the relief of earth's suffering children. We are only stewards in the hands of God's angels, and if we are unfaithful and fall to act our part, how

Forgiveness.

As a certain tropical plant
Musi be trampled, and broken, and bruised,
Ere its delicate fragrance is lent
To him who crushed and abused;
Soshould the human heart,
When pained, or bleeding or torn,
Offer Christ-like and gentle forgiveness
To the one from whom it was born.

God.—W. K. Henderson, of Ouachita City, La, writes.—You believe in a delfic power generally termed God, but that he never created the universe and will not answer prayer. Will you then please tell us what evidence you have of such a being! Do you just feel that it is so, as the Orthodox does when he says, "Jesus has made peace with God for me?" I once believed in the Orthodox Triune God, but now I see no evidence of any God; and if there is any such evidence, I, as well as many others, will be grateful to you if you will give it. The Orthodox still tell me to seek him, and I will find him; but, to tell you the truth, I don't know where to look.

The existence of a controlling something is beautifully illustrated in a unique manner in the 98th number of the "Search After God," by J. R. Francis. We republish the following: That which can form each man with five fingers on each hand, five toes on each foot, and a certain number of bones, etc., must be able to count. That which can generate a flower, the tints of which blend beautifully, must have a knowledge of colors. That which can construct an eye with its retina, cornea, fluid, etc., must thoroughly understand the principles of optica. That which can construct an apparatus like the stomach, that can change the food into nobrishment, must have a thorough knowledge of chemistry. That which can cause the blood to circulate in the human system, "up and down," must have a knowledge of a motive power not known to mortal man. That which can cause a a microscopic fungus—a mere infinitesimal ovoid particle to multiply into countless millions in the body of a fix, must possess wisdom adequate for such a task. That which develops flowers from the earth, must not only be a skillful botanist, but understand how to combine colors in a systematic manner. That which causes any development, mineral, vegetable, animal, or man, must not only comprehend what it causes, but he superior there-

Washington's Vision -W have had several copies of Washington's Vision sent to us for publication by different parties -aaid vision is said to have occurred in the winter of 1776, when Washington was passing the winter at Valley Forge. The following is one paragraph of the vision: "Looking up, beheld, standing exactly opposite me, a singularly heautiful figure. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to inquire the cause of her presence. A second, third and fourth time did I repeat the question, but received no answer from my mysterious visitor. I began to feel as one dying, or rather to experience the sensations which I had sometimes imagined accompanied dissolution. I did not think, reason or move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion." We would give more of the statements, but for the fact that the whole thing is the fabrication of some sensational newspaper man, not a shadow of truth in the whole of it. It is as great a hoax as mother "Shipton's prophecy."

Notice to Mediums.—Thomas Cook writes from Farmington, Minn.—So great is the call and demand to witness some of the phenomenal phases of Spiritualism, that I am induced to forward you this card for publication to invite correspondence with mediums possessing any of these gifts, (materializing preferred) who can come well recommended, that they may be given in connection with my lectures and chemical experiments. Such a phase as that of Mrs. Bell Young, the noted piano medium, whose address I am ignorant of, would, as it has heretofore, draw well.

The Orthodox Heaven.—Theology, Church Christianity, pictures the future life somewhat after this manner: Those who are saved by the wonderful power of Christ's atonement, whatever that may be, enter the saved city whose walls are made of shining metal, streets paved with precious stones, gates of pearls: in the midst of the city the streets flow with milk and honey, and there, too, may be found the River of Life. In the center of the city is the throne of God,—more resplendent than all things seen of man. Around this magnificent throne, seraphims, cherubins, angels and arch-angles are arrayed. Christ is upon the right hand of God. The Holy Spirit abides there. The Tree of Life is there. Within this city are no sounds of gloom. Saints relieved of earthly suffering and sorry, sing praises to God and the Lamb. Upon harps attuned to celestial harmony, they forever sing the accompaniments of praise to God. This heaven is eternal. Within this sacred abode the sainte are to rest forever; and here the singing of the hozannahs to the Kings of Kings and Lord of Lords, constitute the work of souls. Into this celestial city, the pictured heaven, the Christian hopes to enter there to rest, with absolute freedom—from toil through all the ages of eternity.—Thoughts from Mrs. Cora.L. V. Topon's Address, at Grow's Opera Hall, reported for the Jour-

Shot Himself While Asteep.—The Lock port (N. Y.) Journal gives the following particulars of what may with entire propriety be characterized as a singular case: "Marvin N. West terized as a singular case: "Marvin N. West, about 28 years of age, who, for some time past has had charge of the American Hotel barns, accident-ally, and it is feared, fatally, shat himself this morn-ing at the residence of, Mrs. Luther J. West. Be-tween 7 and 8 o'clock Mrs. West was startled at hearing some person groaning as if in great ago-ny. The sound proceeded from the bed-room oc-cupied by Mr. West, and was accompanied by a imping on the wall. She hastened to his room, and there found him in mortal agony, and press-ing his side with both hands. He said that he had been shot, but he knew not how. By his side was a Sharpe's four-shooter revolver, which he was accustomed to place under his pillow before retiring for the night. He asked that a physician be immediately called. Drs. Kittenger and Evans were summoned. They made, an examination of the wound, and found that the ball had entered his vitals near the pit of his stomach, and inflicted a dangerous wound. It was evident from the nature of the wound that the muzzle of the weapon had been placed near the body, as the flesh was scorched and somewhat mutilated. They at last scorched and somewhat mutilated. They at last accounts had not succeeded in finding the ball. Mr. West is able to speak, and from his statement would seem that he shot himself while dreaming, as he awoke and found himself in the condition above described. He retired to bed about 11 o'clock last night and slept well. He states that of late he has several times dreamed that he was warring with burglars, although he does not, remember of having so dreampt lest night. From the fact that no other cause could consistently be assigned for the committal of the act, the general took the weapon from underneath his pillow, and during his movements the weapon accidentally discharged itself."

We have no doubt he shot himself. His intense fear of burglars was his dominant thought, and while locked in slumber, it seemed to reign supreme in dreamland, and following the impulse thereof, he shot himself for the offending person; just like, a friend, who dreaming of snakes, thought one of his arms bitten, and awakening, the wound made was bleeding saverely, caused, no doubt, by his finger nalls.

Letter from a Worthy Brether.—M. C. Vandercook, of Allegan, Mich., writes:—Three years ago I was in the lecture field prospering fairly, as you will remember by the recommendations forwarded you by different societies regarding my success and ability. But, alas! there came a sad day for me. I was taken sick—very sick, and though everything was done for me that angels and man could do, I slowly falled and the dread disease settled in my left knee joint in a horrid awelling, and grew rapidly worse, until this last autumn, in order to prolong life, my leg had to be amputated; and I am yet quite low, can only get about the house on crutches; but my hopes are high as ever, and as long as there is any resource at all, I shall take the Jouanai, and pay for it. When I can't raise a cent, I will let you know, and you then can discontinue the paper. I have just had published in full and beautiful sheet music form, my own original song entitled, "Cease thy Weeping, Eaddened heart," and can forward the

same, post paid, for 35 cents per copy, Please callyour subscribers, attention to this. Oh. do help me a little, for I need the money.

Here is a man very poor and in distressed circumstances, who nevertheless will not rest until
he pays for his newspaper. He knows that such
payments must be made, or the paper can not be
published. He is both sensible and honest—would
that the whole world was like him, save his infirmities. We hope all lovers of music will send for
the sheet music mentioned. Have no anxiety about
the Journal, you will continue to receive it regularly. We would as soon refuse a meal of victnals to a hungry man, as to withhold it from you
during your affliction.—[ED. JOURNAL.

during your siliction.—{ED. JOURNAL.

Brief Mentions.—R. Butterfield, of Sacramento, Cal., says: "Thomas Walker, the Boy Orator, has been here; gave seven lectures which were well attended, and appreciated by the audience." Bro. N. Ladd, of Pato, Ill., says: "We can't get along without the Journal." H. Clark, of Parma, N. Y., claims that the secount of music being heard near Rochester, N. Y., can be traced to other cauges than spiritual. It was caused by a peculiar sounding whistle, made to guide mechanics in a certain manufactory. W. M. Moore, of Georgetown, Ill., makes inquiries in reference to Prof. Beaumont. We know nothing of him, save he is an "exposer" of Spiritualism. George Jones, of Burlington, Wis., sends us his able address in favor of Masonry; it cantains many interesting items. Our good sister, Mrs. M. E. Baldwin, of Milwaukee, Wis., writes a communication in favor of Albert Peace. The poor fellow has, thank, the angels, been liberated. M. W. Haveland, writes from Athens, speaking of his investigations of Spiritualism and the satisfaction derived therefrom. O. Lambert, of Americus, Kan., sent us an account of a vision he had in-which great changes are pre-O. Lambert, of Americus, Kan., sent us an account of a vision he had, in-which great changes are predicted to take place in this country. John Grims-ley, of Corvallis, Or., writes:-"You may count me ley, of Corvallis, Or., writes:—"You may count me a life subscriber. I shall be on the 12th of January inst., 84 years old." T. Bahcock, of Clinton, Wis., writes:—"I can not do without the Journal. You can count me a life subscriber. Ansa Nash, of Jericho, Vt., writes:—"I have concluded to double my diligence, with a little outside encouragement to continue the good old Journal." C. S. Topping, of Canon City, Col., writes:—"We can not do without the Journal. It brings food for our hungry souls, and it is teaching us how to prepare for our eternal home." Ella Parrott, of Mendón, O., writes:—"I find new beauties in the Journal. our eternal home." Ella Parrott, of Mendon, O., writes:—"I find new beauties in the JOURNAL every week." N. J. Kling, of Seymour, Ind., writes:—"When the JOURNAL came to me yesterday in its beautiful new dress, wowed I would send in my dues to its proprietor before another issue." A. W. Sayles, President S. S. Society of Grand Rapids, Mich. writes:—"We are having some splendid circles. They are attended regular every week, by at least thirty persons; all are every week. by at least thirty persons; all are every week. every week by at least thirty persons; all are en-thusiastic in the matter." C. M. Cummings, of Olympia, Washington, Ter., thinks a good test me-dium would do well there. Daniel Prescott, of Albert Lea, Minn., writes;—"I have read the Joun-Nat. ever since its first publication, and will con-tinue to take its along as it conducted in the same tinue to take it so long as it conducted in the same masterly manner." John H. Bliss, of Montpelier, Ind., writes:—Times are hard here, so much so, that I could not spare five dollars were it not for the bread of life I receive from the columns of the dear old JOURNAL." H. Warnke, of Hannibal, Mo., writes:-"I am glad to inform-you that in our midst has spring up a medium of rare power Prof. Wells, a humble citizen of Hannibal. He takes no credit to himself, but admits the influence to be a power outside of himself." Seth Higgings of Palmyra, Wis, writes :- "I would not be without the JOURNAL; I had rather do without some of the necessaries of life." J. P. Low, of Letonia, Ohio, writes:-"I don't well see how we can do without the JOURNAL, as it expresses our views more fully the JOURNAL, as it expresses our views more fully than any other paper." E. V. Chapin, of Massillon, Ohio, writes:—"There are very few Spiritualists here, and your good paper affords us a great deal of pleasure." Mrs. A. E. Miller, of Waldoboro, Me., writes:—"Although I am poor in purse, I can not well dispense with the JOURNAL." Mary A. Bartow, of Republic, Ohio, writes:—"I can not do without the JOURNAL. without the JOURNAL.

Hell of the Christians.—The place of darkness, the Gehenna of lost souls, the hell of those banished from the Celestial Heaven of the Christians, does not mar the happiness of those saved. They are contented with the salvation vouchsafed to them, amid all the terrible areas, walling, and gasshing of testh of those damned for ever; it does not even pain them, but the happiness of those who are in heaven is augmented by the contemplation of the misery of those lost. The Christians are saved, mind you, in their heaven, with Christians are saved, mind you, in their heaven, with Christians are saved, mind you, in their heaven, or ministrations, nothing save endress praises and psalm-singing, which the short period of human life has permitted them to enjoy. I believe this statement of their belief is neither overdrawn or impartial.—Thoughts from Mrs. Cora L. V Tappan's Address at Grow's Opera Hall, reported for the Journal

Delphos, Kn:—J. N. Blanchard writes:—We expect to organize at once, but without a creed; no creeds for us. We have no free lovers here, or any that are tinctured with it. We expect to make this a centre of high-toned Spiritualism. Shall probably organize two societies in the county. Now is the time for a few good and true Spiritualists to come here and secure gold homes. The Universalists are moving this way. Elder Hanson, of the New Covenent at Chicago, has bought in this county.

Complimentary.—Dr. J. Hoffman, of Chicago, Ill., writes:—The Journal is my only companion, my "mental food and tonic," without which my brain could as little do, as my stomach could without food. But the Journal needs, also food, for ex nisilo, nisil fil. The able editors and correspondents furnish the "brain food" to the Journal, but the stomach nourishment must be rendered by its subscribers, and every one indebted to the Journal, should "shell out instanter." I would rather do without all other mental work and smusement, than the Journal. Although I had seen scores of mediums of all phases, I owe my conversion to Spiritualism to the excellent articles in your paper. It seems impossible to me, that any one could take the Journal, and not pay the very small sum of \$3.00 annually for the great advant-

Planchette,—Long before I dreamed of Spiritualism or mediumship, I had some curious experience with Planchette, which perhaps you may deem worthy of a place in your good old Jounnal. A firm manufacturing them largely in Boston, wanted me to take trade orders for them. I consented, and they furnished me an elegant sample. Planchette was a new thing then, and whenever I offered it, the people wanted to see it work, and it would write readily for me alone at any moment. One evening I found myself in Hagerstown, Maryland, visiting some friends. The three gentlemen were partners—the older two inarried. The youngest, Mr. H., was single. Two of the ladies of the household and the three gentlemen and myself formed our little Planchette circle. One of the ladies got quite interested in the answers which were given by Planchette, I being the operator, when quite unexpectedly the name of a decased aunt was given. Question—"What was her maiden name?" It was given correctly, also the day and date of her death. I had never met the one who questioned Planchette. The other lady asked, "Is Mr. H. going to be manged now?" No." "When?", "In two years." "Who is he to marry?" A name was given which brought forth peals of laughter. I then received the explanation that my friend H. was engaged to be married in four weeks, and that the name of the lady had been mentioned. The lady's name which Planchette had given as his future wife, was another person altogether. We all concluded Planchette was making fun of us, and adjourned the sitting. Shortly after I became interested in Spiritualism and rapidly developed as a writing medium, besides other phases. My evening's experience with that family and Planchette's prophecy had passed entirely out of my mind. Some three years after I one day quite unexpectedly met my friend H. in Cincinnati, and we adjourned to the hotel for a chai. In the course of our conversation the subject of Spiritualism came up, and I gave him a sitting which proved very satisfactory. Then he asked me, "Do you rememb

mediumship for Planchette, and those for whom Planchette moves, are writing mediums. If Planchette is suspended by a string from the ceiling, so that the point of the heart is suspended a very little above the table and paper, much more freedom of motion is given to Planchette, and this will prove satisfactory to all who try it. The most wonderful Planchette medium, however, which I have ever met, and I have met a great many in my travels, is Mrs. Chloe A. Booth, at Moravia, N. Y. Her Planchette is suspended from the ceiling. Messages are given through fire, in autograph writing of deceased, and frequently messages are given in foreign languages; and the spirit operators of Planchette always sign their names.—F.

Hallucination.—John Lemon, a respected citizen of Olmsted Falls, O., has become insane from religious excitement, caused by attending the meetings of an evangelist named Burlison. Lemon has long been of a religious turn of mind, and took a very active part in the meetings. His hallucination is that he is in hell, where the brimstone fumes are stifling him.—Ex.

It has been fully demonstrated that all classes are subject to hallucinations,—the sick and well—the religious and irreligious—the temperate and letemperate. One man can only be induced to speak in a whisper, convinced when so doing that ha is talking in ordinary tones. According to the latest the second of the latest the specter, attainments is constantly haunted by a specter, which, whenever he is lying down makes an effort to take his life. When he rises, the specter vanishes. It is stated on good authority, that Moodly's mixistrations in New York made eight persons hoppiessly-linsane. Indeed, there is a great variety of halluchiation in the world—nearly all are afflicted more or less. It appears that Mr. Lemon was brought before the Probate Court and judged insane, and while there, he fell on his knees and beseeched the Almighty to protect him, making a very startling scene, and causing the lawyers to grasp their hats with the intention of leaving at once. The man was confined in the insane department of the county jalt, and tore round his cell all night long, rendering night hideous with his cries. He was laboring under the delusion that he was in hell, and thought that the lights burning outside were the lake that burned with fire and brimstone. There are several insane persons confined in the jali, and these became much excited at the wild cries of Lemon, and it was some time before they could be quieted down.

A Haunted Boom of the Mormons.

The following narrative is a verbatim copy from pp. 249 and 250 of Anna Eliza Young's "Expose of Mormonism," and is the sequel of that terrible tragedy known as the "Mountain Meadow Massacre," in which 133 persons fell victims to the atrocity of Mormon leaders: "The spoils were carried to Cedar City, and placedon the tithing office, after the Indians had received their share. It was told by a man, who then was a mere boy, that the night the spolls were brought into town, he and two companions slept in the tithing office. The cellars were tilled with everything that had been taken from the emigrants, and the goody garments, stripped from the dead bodies, were thrown down on the floor. One of the men connected with the massacre came in, and threw himself down to sleep, without perceiving the boys. Scarcely had the place become quiet with the peculiar, painful silence which night brings, when suddenly the room they were in, and the cellar beneath it, where all the plunder was stored, resounded with cries, groans, wobs, and the most piercing, agonizing shrieks. The guilty man jumped from his couch and fled out into the night, locking the doors after him. In vain the terrified boys tried to force the lock. It remained firm and fast, and still the walls and cries pierced the air. They were almost dead with terror, and, clambering tip to the roof, managed to escape from the haunted spot. Nothing can induce this man to believe that his imagination played him a trick. 'I know,' he says,' that the spirits of these foully murdered men and women were in the tithing house that night.' It is not the first time, by any means, nor the last, that a Mormon public building has been haunted.—M. J. Burr.

SHORT SERMONS.

The Political Situation.

ву тномая соок.

The editor of the Religio-Phlosophical JOURNAL has, in common with A. J. Davis and other spiritualistic writers, frequently made mention of the fact that our nation if on the eve, or in fact, is now, in the midst of great revolutionary changes, which to us are impending and unavoidable, because inherent in the very nature of progress to ward an harmonial era or age of "equal and exact instice to all men with exclusive privileges to none;" the golden age or millennium, foretold by the sages, seers and proph ets of old, and so clearly foreshadowed the development of nature in the geological history of the world. A. J. Davis in his vision of the Spiritual Congress in 1852, near Lynn, Mass., was told by the the spirit of the great Galen that "The Church and State are two thieves between whom Truth is daily crucified!" Many Spiritualist reformers note the decline of church authority and rejoice thereat, but would fain avert a similar catastrophe with the State. But notwithstanding all this it is no less evident that the authority of the State must pass away as well as that of the church, for all human authority, whether in the State or church, rests upon the same untenable and unnatual basis; hence the existence of these two "thieves" must necessarily become extinct, ere truth, liberty and justice, the precepts of Jesus, as well as the Declaration of American Independence, can be enjoyed in their and inalienable fullness. It manifestly clear then that in the rapidly unfolding of spiritual wisdom the time is nigh at hand when no man or woman can be found to possess the little, petty, contemptible ambition of (as Galen said to Davis) governing the will and destiny of his fel-low men, and human rulership and molow men, nopoly will cease, because none will be found who will be so little, low, and menial as to accept an office to rule over another or others. For true spiritual wisdom will prompt them to say to such as seek to be ruled or governed, "Be thyself, think for thyself and govern thyself." For verily he or she who governs self is greater than one who governs others or armies. To establish these truths on earth as they are in heaven, is the mission of spirits to earth. In our growth towards this grand era or age, so clearly at hand, we must very naturally expect one change to follow in rapid succession on another, until every man and woman is enthroned their own king or queen, priest or priestess,—be a law unto themselves, and "sit beneath their own vine and fig tree, and none to make them afraid. result is as natural and inevitable as the decay and growth of an old seed or potato, as it dies and grows into a new crop. The facts were unquestionably the reason that prompted the spirit of Charles Sumner to make use of Cora Tappan (now Richmond) on the 10th of September last at the Chi-cago Theatre, in Chicago, to prophecy that the next radical change in our government would be to abolish the office of President entirely. And already we hear a mind is moved upon, and a call was issued at Washington, and a meeting held in Clarke's hall, in that city, on the 28th of December past, to take into consideration the propriety of abolishing the office of President; and al-though the effort was a feeble one, and scarcely worthy of notice; nevertheless, in view of the signs of the times, may it not be well for uses sprinted philosophers to be well for us, as spiritual philosophers, to

observe and of "ourselves judge"

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.*, For sale, wholesale and retail, by the Extraco-Pentosormical Publishine House, Chicago.

Letter from Bro. A. A. Howell.

S. S. Jones, Dear Sir :- As a reader of the JOURNAL for three years past, I can not but believe you to be an earnest and true friend of mediums, as you are an earnest and true friend of Spiritualism; therefore I am sure as sure can be, that you unintentionally wronged the boy whom we know as Charley E. Pratt. in your comments upon a Charley E. Pratt, in your comments upon a letter written you by Mrs. Jacob Martin, of this city. Whoever he may be, we believe him to be a *genuine* medium. He gave us the strongest test conditions—we asked for no stronger-and while under those conditions, he gave us proof of most wonderful powers. As an independent slate-writer, we are satisfied few, if any, excel him. No one here who received independent communications from him (and all did who had a slate-writing at ally pronounces him any-thing but an honest medium. What he may be capable of being led into attempting to do, of course I can not say; what he did here, I know, and I assure you no one ever gave the undisputed and undeniable satisfaction that he did while with us.

When he left here he did so in precisely the same erratic and whimsical manner that characterized all his actions. As my guest for thirty-six hours previous to his departure, I know that he repeatedly said he was going away the evening that he did; or if not then, he would be sure to go the next; and we certainly had no less reason to doubt what he said then, than at any other time. All there was about his going, or the manner of it, was, that by going at all, he greatly disappointed many who wished to have a seance with him; and the manner of his going went far to prove how little he was capable of consulting his own interests. In fact he was, I think, much less capable of injuring others than of injuring himself. His friends here will be glad to welcome him back at any time, and investigate with him just so long as such a whimsical boy can be held in one place.

My object, as you see, is the simple justification of a good medium and a mere boy who needs friends; and greatly needs the friendship of all who are blessed with firmer wills than he has. His is a loyal gift—his mediumistic powers—and should be fostered by every one who feels the need of a light on the road to the Spirit-world. Let us show mercy—hold on to the diamond, even though the setting be of less value.

REMARKS:-Bro. Howell thinks "that/ boy," as he calls him, whose real name is C. H. Watkins, but who has an alias everye where he goes, medium who should be encouraged. He gave his name as Pratt at Cairo; at Burlington, Iowa, he called his name Watson; it was Huntington at Quincy; and his wife (a tall, slim, black-eyed woman) was the medium there, and got exposed playing spirit. The readers will remember a light was sprung upon her, which had been placed in a clock. He then was only a manager.

They then worked their way to Aurora, where he proffered his services as an exposer of mediums. Being rejected he came to Chicago, where we exposed him as heretofore published. He then went to Burlington, Iowa, was exposed, agreed to stand another trial, but left on the midnight train, and came back to Chicago.

After remaining in Chicago for a few days he and his wife went directly to Cairo, introducing themselves by the name of Pratt, and gained the confidence of our good Bro. Howell and others. Again he left in a hurry for parts unknown.

He has been exposed repeatedly, and has repeatedly denounced all spirit manifestations as impositions, and the very day be- Department of the Government, and disfore coming to Chicago, offered his services to the Rev. Samuel Paine, paster of the Galena St. Methodist Church, at Aurora, Ill., as an exposer of spirit mediums, The minister rejected his professed services..

This minister is an honest, intelligent man, and knows that John Wesley, the father of Methodism, had the same spirit manifestation in his own house for many years, that are common at the present day. Hence, if thousands of bogus mediums should expose their quen tricks, he would know that spirit manifestations were veritable truths.

"The boy" that our brother speaks of is at least twenty-six years old, and wore a good sized mustache, until, in our description of him, he found it best to shave smoothly, and take on the name of Pratt.

We will admit that he may have some phases of mediumship (as our correspondent and others think so), and yet in view of the facts before stated, and many more quite as discreditable, not published, we submit to all lovers of common honesty and truthfulness, whether it is not our duty as a journalist, to warn the public against him and all other tricksters, that go about changing their names, decelving honest investigators, and glorying over their powers to deceive, and publicly denouncing all other mediums like themselves, cheats and impostors.

So long as the least countenance is given to any one professing to be a medium that will lie and cheat, so long true mediumship will rest under the ban of fraud and decep-

Remember the Worthy Mediums in their Affliction.

Mrs. Blair, the spirit artist, finds herself yet in too feeble health to submit to that mediumistic control by which the old masters are capable of executing through her hand such beautiful works of art as used to be given while she was in health.

She is yet dependent upon the same poor widow at Rock Bottom, Mass., for a home and care. She has kindly given both to herfor very many long months in the past. Though her health is improving, yet she is unable to support herself. .

There are a great many who know Mrs. Blair to be one of the very best mediums of the age, when she is in good health, and has the warm magnetic sympathy of friends, without which her spirit guardians can do nothing. Poor woman, she feels despond-

ent over her condition How many Spiritualists who are acquainted with Sister Blair, and feel an interest in her and her mediumship, will on reading this notice of her, feel moved to write her in words of kindness, sympathy and love, not forgetting to enclose one dollar for her relief,-time alone will tell. We hope many will be moved to do so. Her address is Lutie M. Blair, Rock Bottom, Mass.

Petition for Cheap Telegraphy.

To the Senate and House of Representalives in Congress assembled:

We, the undersigned, citizens of the United States, do humbly petition your honora-ble body to pass such a law as shall enforce the provisions of the Act passed by Congress on July 24th, 1866, viz: "24th July, 1866, c. 230, s. 73, v. 14, p. 221.

"The United States may for postal, military, or other purposes, purchase all the tel-egraph lines, property and effects of any or all companies acting under the provisions of the act of July 24th, 1866, entitled, 'An act to aid in the construction of telegraph lines, and to secure to the Government the use of the same for postal, military and oth-er purposes, or under this title, at an appraised value to be ascertained by the competent disinterested persons, two of whom shall be selected by the Postmaster-General of the United States, two by the company interested, and one by the four so previous-ly selected."

Yes elected."
To these provisions the Western Telegraph Company has filed its assent.

We believe that the telegraph belongs properly to the Post Office Department, that it should be incorporated therewith and worked for the benefit alike of the Govern-

ment and the people.

The Government alone can secure to us the freedom of the press and the sanctity of

private correspondence. We believe that the privileges extended to the Western Union Telegraph Company have been grievously abused; that its exactions have become unreasonable; that the enormous extent to which its Share capital has been increased, and the creation of a bonded debt, have necessitated the

high rates charged, notwithstanding the reductions made by other companies.

It is evident that the Government could not be obliged to pay more for these lines that it would cost to duplicate them.

We believe that a uniform rate, as low as 25 cents, can be made for messages through out the United States—the same being the rate in Canada and England-and that with an increase of business such as has followed cheaper postage and the postal cards, a still lower rate can be made.

And your petitioners will ever pray.

We most cordially second the movement for cheap telegraphy. The system should belong to the Government and be annexed to the Postal Department. There is no good reason for paying the high rates of tariff now charged. By judicious management the rates could be reduced to one-fourth of what is now charged on short routes, and to one-tenth of what is now charged over the long lines.

Telegraphy is now a monopoly, held by men who consult no other interest than that of the most mercenary; while on the contrary it should be for the benefit of the millions as now is the case with the United States Mail. Less than forty years ago it cost 25 cents to carry a single letter, while now it costs but three cents-postal cards one cent.

Let telegraphy be added to the Postal patches will be sent within ten years to any part of the United States, (under the improvements that may be safely anticipated from past experience), at a cost of not exceeding ten cents.

In this age of progress there should be no monopoly outside of the Government for

the transmission of telegraph dispatches. We hope every subscriber will cut out the petition that heads this article, attach it to a half sheet of paper, sign it himself, and get as many of his neighbors to do it as he can, and then forward it to some member of Congress, to be presented by him to the Senate or House of Representatives.

Mrs. A. G. Wood, the well-known medium and healer, formerly of this city but now of New York, is paying her old friends and acquaintances a short visit. She reports a very successful business in New York, and she has been pressed into treating patients here during her temporary stay, although she did not intend to take any cases. Mrs. Wood is the guest of Hon. W. K. McAllister, whose daughter (Ellen) is the finest medium for the plane in the world; Beethoven and others constantly giving evidences of their presence and

B. F. UNDERWOOD gave us a call this week on his way East. He is looking well and reports an increasing interest and well-filled houses, with more calls at his own prices than he can attend to.

Contents of the Little Bouquet for February, 1877.

The Spirits Love Those who Forgive each Other; The Child's Invocation; The Calm of Death; Banian Tree; Wail of the Sailor's Wife; The Wanderer's Return; Science, etc., for the Young; The Two Hoppers; Practical Kindness; The Angel on Earth; The Empty Cradle; Gone; A Bird's Charity; An Affectionate Dog; Psycherration; That Bird; The Boys; A Knowing Bird; Love's Belief; Christmas in Servia; Allie and the Angel; Habits of Industry; Cradle Song; The Zone of the Wishing-Day; Sensation of Starving; Couldn't Kiss the Baby's Cheek; "Dick" and "Jim;" A Brave Little Child; Wonders of the Microscope; Varieties; The Philosophy of Life—Prof. Huxley on World-Building, in the Light of the Theory of Evolution, (Illust.); Curious.

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Obituary.

Passed to a higher life, from Chicago, Ill., January 3d (her birthday.) Mrs. Louise Palmer, beloved wife of Edmund Palmer, age & years.

She was an honest, earnest believer in; and faithful supporter of the Spiritual Philosophy, and has now passed to the enjoyments beyond. We know her virtuous and upright life, will insure her happiness in the hereafter. All that an affectionate husband on children could do to make her less band and children could do, to make her last days on earth comfortable, was done. They feel there is a home "over there" where none ever grow old, and that the dear one will watch over and love them still. Mrs. Cora L. V. (Tappan) Richmond spoke

words of consolation at the funeral, and at the close of the discourse, gave the goem below, which was impromptu. During the services raps were produced upon the coffin, which was evidence that the "dear de-

parted" was with us still.

Hammonton, N. J., friends please take notice. Mrs. P. resided in H. some three

O beautious angel, misnamed Death below, Thy hallowed presence broodeth everywhere

Above the earth, above the winter's snow, Thy shining vesture weaves a splendor rare.

Thy home is far beyond all doubt and gloom.

The Iris arches formed of earthly fears Bridge the "dark valley" of the lonely tomb, And change to rainbow glory all earth's

With blooms immortal from the dewy bow-

Wherein bright angels in blest love abide, Thou comest, quickening with surpassing powers Those into life, whom dust and earth would hide.

Around this form of glay thy snowy hands And those of loying ones on earth will

White yestments and the bloom of earthly lands, And sleep that lures with its soft whispering.

But, Oh! the spirit disenthralled by thee Shall know no sleep nor feel death's dull

From earthly care and mortal pain set free, Her soul shall mount along life's starry way.

Shall drink the water of the spirits more, Shall float in the glad ether of the soul, With vaster powers her work shall have new life alone, And ever seek the highest heavenly goal.

O serene spirit, still thou bendeth near;

This is the centre of thy loving care, Thy dear ones to uplift, their hearts to cheer, And keep love's altar ever pure and fair.

The humble earthly home shall be a shrine, Wherein thy love is the most sacred flame, To bind thy loved ones to the life divine And form of tears and prayers, hope's heavenly name,

The dear companion of thy life shall know Thy presence and thy loving counsel still, Shall feel the fervor of thy love still glow, And trusting, bend to the eternal will.

Thy son, dear to thy heart, shall hear thy In admonition and in tender love,

To keep his life spotless, and by his choice Of path in life, be near thy life above. Thy daughters, tender in their love and

Most missing thy loved presence by their side. Shall in thy searness find a blest relief, And know thou hast more power to love

And thou wilt lead them by thy gentle

In ways of lofty thought and womanhood, They shall not miss thee from love's sacred And find thro' death that life is under-

I see thee now, O spirit disenthralled, The quickened life-pulse throbs in perfect peace.

And thou hast answered when the angels Triumphant over pain and death's release.

O Heavenly Father, unto thee we turn, Commanding this fair spirit freed from And these thy children clinging to the urn From which the precious breath has fled

Uplift, sustain, and bless them till they know That higher life, outwrought from sense

and time; O may all hearts with a new raptureglow,

sounds of sorrow change to songs sublime.

Will it Pay?

BY JOHN H. P. GUILD.

"Will it pay?" is the question which is asked upon the announcement of a new en-terprise. An undertaking is based upon the expectation that the benefits of the result will be commensurate with the trouble

of performing.

"Will it pay?" is a question as properly asked with regard to not doing a work which is presented for action. A needed activity is not to be refused on the ground

that a little trouble must be encountered.

"Will it pay?" is the important question asked of Spiritualism. Are its benefits sufficient to warrant the time, thought and labor which it requires? Are its advantages superior to those of the system of theology and society of which it-compels a renunciation? nunciation?

Will it pay to be to the expense of mediumship, circles, lectures and literature, which demonstrate and explain the perpetuation of man's identity? Will it pay to afford an opportunity for proving that which it has been the speculation of the world in all past ages to guess at? Will it pay to teach for the good of all people in such a manner that they may know it for themselves what has been forced upon credulity without any reason, and which doubt has given up in despair? Will it pay to keep in view a foundation for faith in the future, which will endure the inspection of all our senses, and cannot be removed by any artifice of the imagination? Will it pay to know that the same eternal laws abide in spirit that inhere in matter? Will it pay to know that the same power resides in heaven that is fell on earth? Will it pay to know Will it pay to be to the expense of medi-

that our friends are yet with us and acting for us, and more, are happy in themselves though their corporeality is beneath the grassy mound? Will it pay to establish the perception of the great realities of Spirit-ualism where now are only believed fabu-lous mysteries, and truth is denied by those

worn to be its friends? We know it will pay. And because we know it we refuse the hire of those who

know it we refuse the hire of those who would draw us from our allegiance to the gospel of Spiritualism, and join us in support of organized falsehoods and stupenduous enslavement of human nature.

Will it pay to allow the mighty toils of the emissaries of the spirit's imprisonment to go on unchecked? Will it pay to allow those whose religion is professedly based upon the writing by unseen finger on the marble slabs of Moses in ancient time, to imprison those who take Moses' place and imprison those who take Moses' place and hold the slate for communion with spirits to-day? Will it pay to let the infidel dogs bark and bite and not fire a gun?

Lawrence, Mass.

Take Notice.

DEAR SIR:—In consequence of an effort to consolidate all the liberal element of Texas into one working body, we have post-poned the State Convention of the Spiritualists and Liberals of the State of Texas until the 22nd day of February, 1877. We extend a cordial invitation to all Liberal people, especially speakers, representatives of the press and mediums, to meet with us, and join in organizing the liberal host, now so powerless for lack of union, into a power that shall be felt and respected throughout our entire State and the whole country. Visitors from other States will receive special attention.

Strangers ask information of A. B. BRISTOL,

Acting President of State Association. Houston, Texas.

PROSPERITY is agreat teacher, adversity a greater. Possession pampers the mind; privation trains and strengthens it .- Haz-

IF you would have a faithful servant, and one that you like, serve yourself .- Frank-

Toll and affliction are inevitable. He that climbs the mountain has at the top a greater enjoyment than he that in a sedan chair is carried upward. Grumble not in the night of calamity, but remember the coming day of joy.—Kramer.

Martied.

Married, Dec. 57th, 1878, by the writer, at the bride's father's in Deanville, Town of Marshall, Onelda County, Mr. NORMAS 5, BERRS, to Miss address. REYNOLDS, both of Marshall, WARREN WOOLSON.

Married, in church, in Leicester, Vt., on Tuesday evening Jan. 2d, by A. E. Stanjey, Mr. Maranall O. Snow, of Mich igan, and Miss Addin L. Paine, of Leicester.

A goodly number of friends and acquaintances were present to witness the ceremony. At the reception, which was largely attended, the happy couple were made the recipients of some fine presents, and received the hearty congratulations of numerous friends. May their future be as bright as the occasion was pleasant.

Bassed to Spirit-Tite.

Passed to Spirit-life, from Washington, N. H., Doc. Sth. 1876, Lucys da Farrich, aged 63 years.

hitse Franch was a firm and true Spiritualist, having been among the first to embrace that belief in this town. Having the means at her disposal she was always ready to give to the poor and needy, among which class she will be missed as much as Thy person that could have been removed. May she unjoy that rest she has so well earned by a life of virtue, charity and benevolence.

Passed to the higher life, from her home at the residence of her daughter, Mrs L. A. Fitch, in Antwerp, Van Buren Co., Mich., on Nov. 15th, 1876, Mrs. Hannan, widow of Wm. Tan-

netr, aged 55 years.

The funeral services were opened by the reading of a poem followed by an eloquent and appropriate discourse through the medjurnship of Miss Suale M. Johnson. The deceased had lived to see a numerous family of descendants around her, having had ten children, forty-seren grand-children, and thirty-five kreat grand-children. Through life remarkably héalthy, never having had a fit of sickness, she retained her reasoning faculties to the last, though messory falled her. She was liberal in principle, far-reaching in intellect, pure and noble in precept and practice. She was formerly in New York State a member of the Baptist Church, femoved to Paw Paw, Mich., in ISIA, and Joind the Methodists, from which she shorily withdrew and became a devoted Spiritualist, dying as ahe had lived for twenty-eight years, in the congclousness-of spirit communion, and belief in a giorious immortality, she longed to go, and passed away as she had long before predicted, without a strugge, as though going to sleep.

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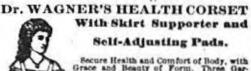
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