Ernth Genrs no Bask, Bows at no Suman Shrine, Seeks neither Place nor Spplause: She only Asks a Bearing

VOL. XXI.

CHICAGO, MARCH 3, 1877.

\$3.15 IN ADVANCE.

NO. 25.

MUSIC! MUSIC!!

Daughter of Hon. W. K. McAllister of Chicago, as a Musical Improvisatrice.

Study in Respect to Psychical Influences, Taken in Connection with the Recent Development of Miss Ellen McAllister,

The numerous readers of the Religio-Philosophical Journal will doubtless recall to mind several notices which have appeared from time to time during the last year and a half, of the remarkable musical development of the young lady, whose name stands at the commencement of this article upon psychical influences; but feeling that both the lady and the subject are worthy of someshing more than a casual notice, we have availed ourselves of the well-known courtesy of Judge McAllister and family, and sought by personal observation to acquaint ourself sufficiently with the various incidents connected with this justly styled, "musical phenomenon" that has appeared in our midst, to give our readers as nearly correct idea of the effect, and cause of effect, as is possible at the present time; and in doing so shall report some of the things seen and heard at the several interviews

seen and heard at the several interviews given for the purpose named, hoping that it will lead to a still more careful study of psychical influences, not only in her case, but in other and similar developments.

The lady herself is a person of agreeable presence, quiet, but thoroughly self-possessed, of fine physical development, being in fact the picture of robust health and not presenting any physical indication of peculiar development or "gift" differing from the many fair daughters of our city.

Upon inquiry, we found that she was naturally fond of music, inheriting, we may say, "the musical tendency;" and as a child,

say, "the musical tendency;" and as a child, singing almost as soon as she began to talk; but receiving no especial musical training until the age of thirteen, when she took the until the age of thirteen, when she took the usual course of lessons upon the piano for four terms, from a lady teacher of only ordinary qualifications. Miss McAllister did not, however, seem to be very successful in this first essay as an instrumental performer, taking in factious little interest in the study; being, we should judge from the account given by the family, a rather dull scholar, and shirking practice like the majority of young girls of that age.

When she was seventeen, she entered St. Xavier's Seminary of this city, as a pupil, and in addition to her regular studies in the

and in addition to her regular studies in the English course, she recommenced the study of music, taking two lessons per week, and practicing regularly at home two hours per day, and from this time a change seemed to come over the spirit of her dreams, for she became much interested in the study and practice, and she informed us that she soon readily "read music," being we believe, "second best" in that respect in her class, still she attempted nothing more than ordinarily difficult studies; nor was she considered by either teacher or family or sidered by either teacher or family as in any way extraordinary. After two years, her connection with the Seminary ceased, and with it her lessons in music, though we understand that she practiced regularly at home. In 1871 the family removed to Waukegan, and in the Spring of 1872 she took two terms of instruction of a lady teacher of the place, this being the extent of her musical education. About this time her father purchased for her a copy of Beethoven's "Sonatas" and of Mendelssohn's "Songs Without Words;" but she succeeded in mastering none of the "Songs Without Words," and but one of the "Sonatas" thus showing conclusively that she was not at showing conclusively that she was not at that time a "musical prodigy," whatever she

may be at present.

Up to this point, therefore, her individual history has in it nothing extraordinary, either physically or mentally, nor do we find anything peculiar until November of 1874; but from that date we note a change, and what shall we call it? That the readers of the Journal may know exactly what we refer to, we will state that she began to exhibit the usual manifestations of what is called "mediumistic control," but as this is a subject of difference in the scientific world, we will say that she began to exhibit the usual phenomena indicates. the usual phenomena, indicative of conscious sensibility to psychical influences; with the natural physical results of an abnormal ex-citement of the aura or soul-atmosphere of citement of the aura or soul-atmosphere of her being; such as pains in her arms and fingers, and an inclination to convulsive movements of the nervous system, resemb-ling somewhat the muscular practice of gymussts, exercising sometimes quite se-verely her whole body, but differing from the physical contortions of persons afflicted by hysteria, inasmuch as that these physical manifestations were regular and methodiby hysteria, inasmuch as that these physical manifestations were regular and methodical, and with an evident purpose of muscular development, and were calculated te, and did actually promote a healthly physical action of the entire bedy, thus proving that it was not a disease but an hygienic that it was not a disease, but an hygienic exercise, systematically enforced by the unseen, but most certainly not unfelt psychical influence. These peculiar states of physical excitances. cal influence. These peculiar states of physical excitement recurring regularly each day, soon became known in the family, as "Ellen's hour for exercise," and her father informed us that there was no need that she should "watch the clock," for no matter where she was, or what was her occupation, this unseen influence would be felt, and she would retire to her room with her younger aister, Miss Lettie, and spend the hour in this impromptu gymnastic performance.

This peculiar development, or practice in development, however, was preceded by the

remarkable commencement of musical improvisation which has so excited the atten-tion of the public, which event occurred on the 28th day of Nevember, 1874, at which time, at about four o'clock in the afternoon time, at about four o'clock in the afternoon she became impressed with a strong desire to play by inspiration; and upon taking her seat at the piano, she immediately began to execute such a variety of difficult and en-tirely new pieces of music (if such they may be called) that all present were both aston-ished and delighted, almost beyond expression. This impressment and improvisation of Miss McAllister continued at that time without intermission for three hours, she at that sitting executing a complete and en-tirely original Overture, Imitating success-fully almost all kinds of instrumental music, and in perfect time.

The physical sensations at the time men-tioned were described as being in no way different from that of an ordinary player, except that her arms seemed filled with an except that her arms seemed filled with an electric or magnetic force, giving the peculiar prickling sensation that would be produced by grasping the poles of an electro-magnetic battery; or perhaps it may be described by the more homely illustration of the awaking of a limb that has "been asleep." This peculiar feeling has however, gradually passed away, until at the present time the is not aware of any extraordinary physically passed away. she is not aware of any extraordinary physi-cal sensation whatever. We may state here, that this extraordinary gift of improvisation has seemingly become a permanent one, being continued to the present time, now a little over two years, and has been wit-fessed and listened to with a constantly increasing interest both in the public concert and the private parlor, by professional and amateur artists, as well as by the "dear pub-lic," who do not aspire to the title of masi-cal critics. Occasionally Miss McAlester executes some known and written music, executes some known and written music, while thus under psychical influence, but usually the music is entirely improvisatory, and upon themes given by the audience, combining such marked characteristics and variety, that, as musical professors have often said, "They could not be repeated by others, even if written," and yet thoroughly artistic in precention. artistic in execution.

At the interviews which we have had with the young lady, we were extremely careful in noting the physical expression, the examination however, indicating noth-ing abnormal in the physical system. In-deed we were surprised when after the execution of a lengthy sonata of most difficult measure-to find the pulse evenly beating at seventy-two beats per minute. Another examination indicated seventy-two beats be-fore playing and seventy-four beats immediately after the execution of what we would term a beautiful anthem, upon a subject given.

A close examination of the fact and form of the lady during the execution of a num-ber of most complex and therefore difficult pieces, varying in style and general characteristics, from the wild sublimity of an ocean-storm, to the mellow trilling of a meadow brook, (if we may be permitted to use these figures of speech, as illustrative of musical style) showed not the slightest change of countenance, but we noticed that the face wore the aspect of intense thoughtfulness, and the easy, yet, prompt action of her body corresponding to the requisitions of execution, showed a complete self-possession, in whigh the whole being was thoroughly in rapport with the spirit of the theme that was being wrought out with such marvelous melody, and we have no hesitation whatever in saying that she was perfectly normal in both mind and body.

In this short sketch, therefore, we have presented to our reasiers the physical facts and conditions that we personally observed, receiving the historical narration from the lady herself, and the different members of the family; but this of itself is not a complete history of the case, in this connection with the study of psychical influences, as especially manifested in the now extraordi-nary faculty of musical suprovisation, and to complete it, we are compelled to draw aside the curtain that hangs before the Holy of Holies of humanity's temple of Life, the home circle, and from that sacred stand-point note the gradual development of the womanly soul, with the various psychical influences of home culture, producing by the natural working of mental laws, sensible effects in predispositions of character and mental perceptions; and this we shall endeavor to do with careful hand, for we may not now, more than in the "dim religious contracts and mental perceptions".

may not now, more than in the "dim religious light" of by-gone days touch the sacred ark with profane hands.

The questions to be decided are these: Is Miss Mc Allister in this extraordinary development of musical powers simply a machine having velopment of musical powers simply a machine having no more personal connection with the production of musical sounds than the piano which she manipulates? Or is she a living, thinking performer upon the instrument, in the full possession of her mental faculties and therefore an active agent in the production of the melodies that so ravish our ear? And does she in herself alone possess this power of improvisation, or is she inspired by other souls?

The correct answer is of like importance

eye, and who once were mortal men like ourselves, and that it is in consequence of the enrapport of personal aura, that they are enabled to furnish the thought-notes of the compositions to which we have referred, and that it is in consequence of the inred, and that it is in consequence of the instant recognition and prompt execution of these inspired thought-notes by Miss Mc-Allister, that she performs these really miracles of music, and our object in this paper is not merely to "write up" Miss Mc Allister (though well worthy of such notice is and of herself), but to call the attention of all classes to the fact that these psychical influences do exist, and more also are every contributed the such that the second contribute the exerting a thoughtful power upon the hu-man race. With this statement we will now return

to the private soul history of this individ-ual case, knowing that the reader will ex-cuse our digression, that he may understand

at once our object.

In the early history of the present spiritualistic movement in America, Mrs. McAllister, the mother of Ellen, became much inthat early period, such as "table-tippings," "raps," and things of like character and we believe in the physical control for writing, but soon, through fear of "evil influences". laid aside all attempts at personal investiga-tion, nevertheless she was from that time a firm believer in the facts of spiritual communion with the unseen, who have crossed the mystic river ahead of us, and in this statement we believe we may include the whole family. Miss Ellen is therefore from childhood a believer in psychical phenome-na, and sensitively alive to every fact coming under her observation pertaining to this subject, and has thus been prepared in thought for the conscious reception of these psychical influences; but not until about nine years ago was she really brought into personal relations with "mediumship" in any of its peculiar phases of manifestation; (at that time, and during a period of about four months, a very worthy lady who was, we understand a professional medium, became a member of the family since that period she has been personally familiar with the various phases of physical, psychical, and trance mediumship shich mark the history of "Modern Spirituilism," though herself never sitting for development but six times, and this in the week immediately preceeding the, to her, ever memorable 28th of Nov., 1874, culminating at that time with the three hours performance upon the

piano that we have already noticed. Upon personal inquiry we found that she was very impressional from childhood being sensibly affected by the personal influence, favorable or adverse of the various individuals with whom she was brought in the re-lations of society. We also have learned, and in the interests of scientific investigation make the statement, that at an early period of her life she was somnambulic, though to what extent we are unable to state, but understand that she is no longer Later and continuing to the present time, she informed us upon questioning that she was inclined to "fatiguing dreams," and also that as an amateur actress she readily "entered into the spirit of the play," thus showing in her whole life history to the careful observer a sensitive nature, alive and responsive to the soul atmosphere, or aura of personal spiritual being surround-

ing her. We are now called upon to draw our con clusions from these facts thus given in the interesting personal narrative of Miss Mc-Allister in relation to the cause or causes, that have produced these peculiar results, and what other conclusion can we arrive at than that she is thought-inspired? than that she is thought-inspired? We think that this is the one conclusion to which the reasoning mid must of very necessity arrive; but now the question arises what is the source of this inspiration of musical thought? Emerson says: "The toper knows the place where he obtains his dram; but alas, the poet knows not the pitcher that contains his nectar!"

Inspiration is an admitted fact in human bistory although its source or sources may

history, although its source or sources may be, and are in such dispute among the thinkers who are themselves inspired. A Socrates feels the mysterious touch of the demon hand; a Jesus says: "Of myself I can do nothing," and waits the inspiration of the Father; a Thoreau becomes the "hermit of Waldron Pond" that he may feel the subblime ecstacy, and soar in the thoughtfields ever new, and Miss McAllister patiently obeys the impulse that thrills her whole being with its sublime melody, and yet the question comes to us in this millioneth year of human history, "what is this psychical influence, this inspiring thoughtforce that has given us the grandest results of poetry, of art, oratory and music, from be, and are in such dispute among the thinkof poetry, of art, oratory and music, from the earliest period until the present time, and in the present instance in the person of Chicago's fair daughter? Is it, as certain writers of our day would

Is it, as certain writers of our day would have us believe the result of Carpenter's "unconscious cerebration?" Not so most certainly in her case, for she has no memories of sonatas, overtures and anthems, such as she daily executes to the astonishment of herself, as well as the private audiences that listen to the enchanting strains. No teacher of music, no professional artist that she ever heard, has or can execute, even if writtyn, such marvebally scientific rendition as are thus wrought out in the thought-fields of her instant soul and produced in the grand harmonies that float in air from her piano responsive to her touch! We are compelled therefore to reject the theory of unconscious memory, or unconscious cerebra-

tion from the necessity of the facts in the case. But here the question arises in some minds: "Are not these so called improvised marches, waltzes, sonatas and anthems, the confused and disjointed parts of musi-cal memories, bearing like relation to with other, as the several parts of a confused dream, and therefore no more worthy of classification in music proper than a dream with the events of actual life? Some are disposed to take this view of the case, and by so doing actually relegate it to the domain of unconscious cerebration.

But are these, medleys of forgotten strains, that in a state of abnormal activity

return to serve the instant purpose of the musician, and thus enable her to reproduce them in such new, and living dress of beau-

We answer: Our own personal observa-tion convinces us that such is not, and can not be the case, and for this obvious reason, viz.: That she improvises upon given themes selected mostly by the audience who may chance to be present; and upon one occasion at least, we, ourselves, notified her that we had in mind a theme, but for the purpose of testing the psychical condi-tions we would not name it to her; nor indicate its nature by word or sign; for a mo-ment she say passively at the instrument, and then she commenced the rendition of what we may well term, The Anthem of a Life; the various incidents of which (to our thought) being most beautifully ex-

This, however, is but one instance in our wan personal observation, and in this case or other similar ones) it may be said that she was en rapport with our own mind, and so gave the musical rendition of our own thought; but allowing this to be true (which, however, we do not believe), it is a demon-stration of the possibility, and more, the actuality of psychical influence and personal inspiration of thought unspoken, and if this can be effected in the mundane or mortal state of man, may we not conclude that super-mundane force of soul can put itself en rapport with us and so communicate thoughts?

We know that this is not susceptible of such material proof, as the location of a coal mine or the boundary of a State, yet we do we must know that rapport with mind is established every time we hold conversation with each other by word of speech or script or printed pages, and it is in consequence of the receptive faculty of the mind that makes rapport possible, that we obtain the inspiration of personal contact of thought outside ourselves, stimulating (inspiring) thereby our own to its extent of working ability. It is through the con-scious possession and thoughtful use of this receptive faculty of the soul (and thus cooperation of thoughts), that the human race has been enabled to climb to the present social and intellectual height of manliness from the depths of brutal-rootings, which material science seems to demonstrate as the beginning of man, by the presentation in regular order of skeleton forms, of rude implements, of rough drawings, of infan-tile composition of connected thought, of savage mythologies, of Bardal effusions, of Homeric verse, of Ciceronian oratory, of Angelolan art, of Beethoven sonatas, and so on to the end of the list of testimony, that the savana of materialism bring forward to support their theory of gradual evolution of mind in man; and we boldly maintain that every witness that they place upon the stand, we may use in the support of the fact of psychical influences as a post to fac-tor in the living history of humanity. This being the case, may we not ask ourselves the thoughtful question: Is it not possible for "the poet to know the pitcher whence he drinks his nectar;" the artist the source of his visions of color and form; the orator the inspiration of his speech; and Miss Mc-Allister the fount of melody whence she draws the streams of rippling notes that charm the ear; nay, more, the soul of the listener? We, ourselves, believe that it is possible, and that the psychical influence of unseen mind is the largest factor in the essential conditions of human progress, and that it is far more reasonable to accept this view than to endeavor to account for these marvels of composition and execution, by the (to us) foolish theory of unconscious cerebration," which is indeed saying that we are unconsciously conscious of what in and of ourselyes we are utterly unable to

Again, as in this case of Miss McAllister, where the composition is superior in its kind to all known and written in the mundane sphere of acquaintance with musical thought, and yet exhibiting such marked characteristics of "style," that the critical ear at once says: "That is the style of Beethoven, of Mozart, of Von Heller, of Gottschalk and of others," is it not more reasonable to accept the thought-word of the soul, that declares that it is indeed these masters of meledy why are conversed than he call of melody who are en rapport, than to call in effect these marvels of musical impro-visasion the fantasias of an incoherent dream?

But more than this - during all these But more than this—during all these years of human history, the pen of the scribe tells us of remarkable characters, thought-leaders of their times, seers, prophets, orators, philosophers and sages, as well as bards, artists and musicians, and these remarkable persons emphatically declare that they owe their extraordinary power to the direct inspiration of the unseen life that personally whispered the message of wisdom to their souls! Is it the part of reasonable men that we receive and accept the

word of wisdom, and deny at the same time the credibility of the witness? Shall we not rather accept the witness with the we not rather accept the witness with the testimony, and seek to know the way, the truth, and the life of inspiration? Aye, more—is it not a positive duty which we owe to ourselves and to man, to seek patiently the knowledge of the method, by which this psychical influence is exerted upon us by this unseen-life of man, so that we may know the churses of conduct invisi-

we may know the causes of conduct, invisi-ble as well as visible in the life that is? For ourself, we may say that a long and painstaking study of psychical influences has fully convinced us that an intelligent, conscious and perfectly hormal communi-cation of mind, is possible to all intelligent men and woman, and that the poet may "know the pitcher whenow he drinks his nectar," as well as that the toper knows where he gets his dram; and we also firmly believe, not only that Miss McAllister's inspired in musical composition and exestion, but that she may become able by the intelligent use of her normal faculties of soul, to converse with the unseen-life upon any subject germans to the human or any subject germane to the human or thought-life of soul; and we hope that she will in the future give attention to not only the musical thoughts inspired, but the in-

the musical thoughts inspired, but the intellectual and holy promptings of Being, in other fields of thoughtful search.

We hope that our readers will be stimulated by what we have here presented, to an intelligent study of their own "peculiarities," and seek to obtain "the key." that will unlock the words of infinite wisdom, and so obtain for themselves the inspiration of celestial thought that shall glorify their human lives, and render them worthy the title of sons and daughters of God! title of sons and daughters of God!

Chicago, Ill.

Another Batch of Preachers and Politicians have Placed Themselves on Record.

Hu-MANU.

Our readers with us, will not fail to see the "hand of Providence" leading the clergy and their sycophantic dupes into the indulgence of their natural weakness, to that extreme degree which will render them subjects not only of ridicule, but of utter contempt, as millions of people in after days shall read the history of Modern Spiritualism now being recorded.

The clergy, even those of the most liberal dehominations, seem to have a penchant for gaining notoriety through their opposition to the grandest truth ever vouchsafed to mortals-spirit communion.

To that end they will give aid, comfort and certificates of character to the most contemptible imposters, tricksters and false pretenders out side of state prisons.

Extremes right themselves. These wouldbe leaders of public sentiment are daily placing themselves in such an attitude of untruthfulness and misrepresentation of well authenticated facts, as will soon livest them of all influence, even with the most casual observers.

There is a divinity that brings a just retribution, and the effect of wrongs always recoils upon the heads of wrong-doers.

A man by the name of Bishop professes to expose spirit manifestations, while he really exposes naught but his own tricksnot a spagle genuine spirit manifestation (and there are millions of them) does, or can he expose. Yet clergymen and politicians give him their endorsements and induce the public to patronize him. Like the blood of Bluebeard's murdered wives, the stain left upon them will not

Here follows an editorial by Bro. Colby, in the BANNER of LIGHT. It is a justly scathing rebuke to Bishop's unprincipled endors-

HOW BISHOP FOOLED THE "SOLID MEN OF BOSTON."

The following little bit of information eppeared in the Boston Transcript of Jan. 26th, 1876:

"It will be remembered by the public and it will be remembered longer by those directly interested, that a few months since Governor Rice and his associates interested in the preservation of the Old South invited W. Irving Bishop, of New York, to visit this city, and give his exposures of Spiritism in Music Hall, the proceeds to benefit the Old South fund. His acceptance and appearance here were duly announced by the press, and Music Hall was filled to its utmost capacity. No announcement, however, was made by the committee as to how much the performance had benefited the fand for which it was supposed the entertainment was given. This fact was noticed by the public, and we 'jotted' accordingly, but without effect. Subsequent investigation, however, shows that there was taken at the door, in round figures, \$1100. The memorial fund received less than one-twelfth of this, or about \$80. The 'expenses,' as certified to the committee in a somewhat lengthy document, were about \$800, the largest item of which was a Concluded of page 5.

Concluded on page 5.

THE RELIGION OF GENESIS. BY MRS. E. M. WELCH.

Once on a time when fortune smiled, I had a lover true, Excepting that he cherished strange vagaries—false I knew. But then he was a fisherman, a fisherman bold and gay, lured the finny travelers out from

their watery wey. though he loved me very dear, more loved the mystic lore gathered from the book of books, of times before old Noah. He often opened to the page, to scan crea-

tion's plan. Providing first for fish and fowl, then beasts, then new made man. pointed to the firmament, so clear, so bright, so high, As holding all the waters up, from those beneath the sky. He read me how the thing was done, and

gazed with eye of fire Upon the grand old firmament, which held his heart's desire.

He'd read about the first fresh fish, the huge sea fowl, and then About the beasts and creeping things, which

lived before the men. He said that by the great command, the waters just distilled.

Their very best and finest, until the seas were filled.

And then the fowls wriggled forth, belonging here nor there, screeched and screamed inhabitants, alike of sea and air. how the universal voice, which rang

out loud and clear, Filled all above the firmament with fish and fowl as here. how the windows now and then, in heaven's solid wall Opened to air the tenement, when showers

downward fall, Of all the different fish and flesh, which frisk, and play and move
In all the grand old fishing ponds, stored full
of life above.

But here I speak—to calm my love, with words of Faith and cheer That all the showers of flesh which fall from the clear atmosphere Are not-are whales he cries-which dashed to earth Lose even faintest semblance, of their ce-

lestial birth. He turns again the well worn page with raptured air—I wish
I'd heard the great Creator talk to the thoughtless fish. I could catch the burning words which fell from lips divine, Now ear alone of fish and fowl their elo-

quence enshrine.
I'd hear him say go fill the deeps in every land and clime;
Ye wanderers of the pathless waste, the waters all are thine; all the air and earth pervade, oh! fowl

whose briny home sends thee forth with plumed wings, in heaven's vault to roam.

I'd listen to his kind advice and see them

raise their eyes Filled with the grateful tears of joy, for this water paradise. I could enjoy the full effect, the speaking in-

The instincts of these precious germs, the commotion and the strife. I watch his dreamy eyes grow sad, I point

to pearly gates
Which open to the golden streets, and sapphire walls, where waits
The gentle angels, with the wings, and crowns to mortals given—
He turns abruptly to the book—There's naught but fish in heaven.
Would you delude—read, read, I pray—no jasper walls are here. jasper walls are here, ates of pearl, no angel wing, but all is Now this behold: — Not e'en almighty

plain and clear, That twinkling stars, the great and lesser Alone keep time,-illumine the waters clear and bright. That heaven and earth at once were made, upon the self-same day But never a word of change, nor adding gold

or clay. And that as once he moved upon the waters in their sleep, Just so he moves a spirit yet, above on vas-· ty deep. No change in him, the same then, now, for-

ever more must be,-I speak again to save my love from this insane decree. I tell hinrof the tempter's snares, the gulf of endless woe, The narrow path, the broad highway, in

which so many go. Rubbish, he cries, his eyes so bright, flash with a fevered ire, Know you those endless fishing grounds, would quench the pit's dread fire, If such could be! But not one word, of fire,

nor hell, nor woe In all this glorious chapter—where all was made you known.
But list, I cry—Eve ate the fruit from the forbidden tree And listened to the tempter's voice, and cursed henceforth they be.

Proo fast, he cries—in chapter one he made

them both you know Male and female, called them Adam-and ere he let them go, He bade them eat of every herb, of fruit of every tree In which were seeds; to bring forth trees, to

perpetuity.

He changes not like mortal, nor curses snake, nor man, Nor e'er repents as mortals do, miscarriage I cry again—depravity—a totally sinful heart has made

The broad deep gulf which rolls between man and his angry God,
Who yet has sent his sinless son, embassador of Peace Twixt thee and him-many are called-but

few are chose! Cease, Read, read, he cries—these first six days, The work, the plan of life, duties, means and He placed man here pronounced them good

and gave them power to bind

The fish and fowl, beast, creeping things,
subdue the earth and mind

The good advice to fish and fowl he gave
likewise to man Multiply, replenish, and thus perfect his

plan.
But still i cry—all armed in faith—you study chapter one
Of Genesik, one God alone, before man's race begun.
I can't believe such sacrilege, my soul with

Yearns for the Gospel's glorious plan, where by mankind, though lost
If bathed anew in blood that's shed of one infinite third
Of the Creator, though himself from heaven never stirred.

I've listened oft to Moody's voice, blood, blood, alone, cries he To Sankey's songs of Jesus' love and death

upon a tree.
Until my spirit yearned for blood, already shed for me,
And Father, Son and Holy Ghost for me are in the field.

To save my soul from Adam's sin, and make old Satan yield
The long, long lease he claims of me, the pound of flesh, the life
To burn upon infernal fires, consumed in endless strife. That even before the world began, before

foundation sure, Before man lived! one crucified eternally did endure The curse for all! and only says have faith, believe,

Lay all your scarlet burdens down, and think that you receive
The victor's crown, the harp of gold, the
raiment white and pure,
And this alone obedience, can immortal joy

secure. And false alike, and wild and weird as all your visions are, I'il pray for light in your dark soul, and beg

the evangel's prayer.

Say not, he cries, the architect swerves in his changeless will.

Or listens to the half-sane prayers, which even expanse fill, Or speaks a doubtful word. All is law, majesty divine, Unchangeable, unerring, which binds his ways as thine.

Nor does he doom the race to sin, nor vengance swift and dire.

Nor angers at the wicked heart, nor lights the dreadful fire. The just and unjust, bad and good, the sun and shower alike Falls soft upon-nor whirling winds nor vivid lightnings strike

The erring first. To wipe the tear, the naked clothe, the fungry feed, To make man better that we live, satisfies the soul's great need.

And though all life, of God and men, who lived since Adam's time Were drained into an ocean deep, of blood

instead of brine.

And man were dipped and dipped again, he'd need another flood Of water pure, to wash away the evil stain of blood, And then I told my fisherman, though honest staunch and true

I didn't like his theology, and that full well If unbelief were ever wed to votary, wise and true Twould be the leaven in the loaf, and spoil it through and through. So go your way with chapter one, to light your earth's short day For I'd be never sure of heaven, if journey-

ing in your way. Enough he cries, adieu, adieu, this chapter of all others Gives plain and simple facts which prove that fish and man were brothers. And then I heard his wild refrain, excelsion

like it rose Above the chime of evening bells-as far from me he goes, Singing, Ohl mighty waves of endless time, which

circle round our shore, If I might hear that voice but once, which spoke to fish of yore,
If in my sentient heart might burn, the words of hope and cheer Still echoing down thy mystic waves, to fishes far and near.

Of Creation.

BY J. C. UNDERHILL.

power Can something out of nothing make.
That task Were all the same in prospect of success As were th' attempt to make 0 equal 1. And theologues who say that to create Does signify the power of an Almighty

Displayed in making things that do appear,

—As earth, and man, and everything but God-From nothing, they as well may say that Can make naught, one! or make one equal

They do but flounder in their feeble depths Of shallowness profound, and know it not. For God did ne'er from nothing aught cre-

-All forms that be, are formed of Living God: All substances their substance have in God;

All matter in its elements is God; All life and being 's God-life and God-being, Nor does nor could know other parentage, Or other source than the Great Primal Being of beings, Life of life, Eternal God.

ORGANIZATION.

Communication from Gen. J. Edwards.

Please allow me space to present our side of the case through the columns of the JOURNAL, in support of Organization, as laid down by the Philadelphia Conference of Spiritualists.

It is always best to look at facts as they exist, square in the face. That Spiritualists are honestly divided in opinion upon fundamental principles of belief and doctrine is true. To attempt to organize more than a molety of Spiritualists in any one organization. zation, will prove a fruitless task; but there had better be several organizations than none at all.

To undertake to organize all Spiritualists upon a mere financial basis, would prove a rope of sand and a bone of contention. To organize successfully, it must be based upon organize successfully, it must be based upon principles and those principles must be inscribed upon banners so the world of mankind can read and understand its basic foundation. To find fault with the system of our neighbor; to tear down and offer no better in lieu thereof to build up again, is unmanly, unreasonable and silly. Spiritualists will ever remain at sea, without rudder, chart or compass, on such a basis, for it, will not satisfy themselves or out-

Those who are the greatest sufferers fi-nancially from non-organization, are those in the lecture field; secondly, publishers of spiritual papers and books; thirdly, genu-ine, honest mediums, who have no general concert of action among Spiritualists through organization by which they can be shielded and protected against charlatans, impostors and frauds.

To that class of Spiritualists who hold that Spiritualism is only a science, and Those who are the greatest sufferers fi-

many of these are Atheists, in all charitywe are willing they may enjoy their opinion-for that is their creed honestly held. But that does not satisfy our side of the case, who hold to the belief or doctrine that Spiritualism is a religion as well as a science and philosophy. These hold to the fatherhood of God, brotherhood of man, communion of spirits, ministry of angels, unfolding progression, resurrection of the spirit body, rewards and punishments in the hereafter, in proportion to the deeds done in the body, while in the primary condition of human existence. That to be learned in all science, unless the spirit is cultivated in all the graces of charity, benevolence, gentleness, kindness and morality, it will prove of no advantage on entering Spirit-life. Nothing but a religious basis will bring any considerable number of Spiritualists together, and hold them when to-Spiritualism is a religion as well as a sciitualists together, and hold them when to-gether. Every other scheme or attempt at organization will prove an abortion; try it on, who may.

Nine tenths of all Spiritualists in the

United States, either come out of some Orthodox church, or were educated in the Christian belief or doctrine. Now for our brethren who come from Atheism or ma-terialism, to charge that we can not, in consequence of our educational prejudices, come over in one blind leap to their way of thinking is to say the least ungenerous. thinking is to say the least ungenerous. To become believers in modern Spiritualism, we place the Bible on a level with all other books; that it is only a compilation of spirit utterances, to be received, read, accepted or rejected, as in our reason and judgment may dictate. We have abandoned the doctrine of the vicarious atonement, of the recurrents of the results and the doctrine of the second to the doctrine of the second to the doctrine of the second to th of the resurrection of the mortal body, and an endless hell. We hold that Jesus was not a God, but was a great moral reformer of his day and time; the best and purest character that has appeared among men, and the greatest spiritual leader umong men, working under signs and wonders, through the agree actual laws to receive through the same natural laws in force to-day, and in the most unselfish and disin-terested manner; that we are not saved by the merits of his blood, or by what he preached. Jesus can only be our savior in so far as mortals may practice Christ-prin-ciple on spirit. To live that life on earth, ensures mortals a higher abode on entering the spirit sphere.

Washington was the political savior of the American people in their civil and religious liberty, as enunciated in the creed of the Declaration of Independence. His pre-cepts and example are pointed to by all good and patriotic men and women, as a pattern of all that was good and noble. After the close of the seven years' war, he rejected the crown, and all back double salary for services rendered. As long as we live up to the spirit and principle of Washington, we will preserve our political creed, enjoy civil and religious liberty, and Washington will be the savior.

Within the last quarter of a century, Modern Spiritualism has brought us in rapport with the denizens of the better land. are now permitted to hold communion with the angels, therefore we have been compeli-ed to change-our theology, and to repudiate many of the former erroneous interpretations about Jesus Christ and the Bible. The change is a radical one; still we recognize Jesus and the Bible, which has been so of-ten stated that our brethren ought by this time to understand us.

We have been called upon by our Atheistical and purely scientific brethren to know why we have not with equal propriety assumed the name of Kristna, Confucius, or Mahomet, or some one of the other sixteen crucified saviors. We answer, For the simple reason we are citizens of a country, where Christianity predominates; Christians are our neighbors; with them we have to deal, and not with the followers of Confucius and Kristra. We propose to live upon terms of good neighborship, with our Christian friends. We expect to live by them in the largest Christian charity we can comt Christian charity we-can command. We shall try to do nothing to unnecessarily disturb their equilibrium. We shall continue to denounce most of their dogmatical tenets as egregious errors, and by living an exemplary life in the broadest love to convince them Modern Spiritualism

offers a better way.
We are informed Christians have in past, been warring among themselves. But that is not the result of what Jesus and his disciples promulgated, but the contrary. The followers of the other crucified Saviors, have also warred upon each other. As Christian Spiritualists, we do not propose to send Missionaries to convert the followers of Confucius and Buddha; we leave that to the angel-world.

We are again told that the Christian Churches despise and denounce Spiritualists, therefore, we should cut loose in name and spirit in toto. There has not been advanced to the world a single important theory in science or religion, which at the threshhold has not met opposition and per-secution. There is hardly an exception to any of the prevailing sects of religionists they have come up through persecu-tion and blood. The Spiritualists have been the least persecuted of all of them. If they had been persecuted more than they have been it would have been more healthy for

The great bulk of Christians are 'entirely ignorant in relation to the truths of the spiritual philosophy. There are a large number of Christian ministers and lay people, who have become convinced of its sac-red truths, but still adhere to their old organizations for the reason of the wild vag-eries and senseless howl by so many Spirit-ualists. However much we may disagree with our Christian friends about their dog-matic creeds, still what the effect Christianmatic creeds, still what the effect Christianity has had, upon the advance march of civilization, as compared with that of the followers of Confucius, Kristna and Mahomet, it is decidedly in favor of the Christian. With all its perverted errors and atrocities committed, the Christian Church has done some good to the world of mankind, for it certainly has been promotive of education and good morals. We are however. cation and good morals. We are, however, progressing, and have fallen on a time when God and the angel-world have seen proper to unlock the door between mortality and immortality, and we take an advance movement to the front, waiting for other orders, to advance still further on.

An overwhelming majority of Spiritualists come out of the ranks of the Christian Churches, therefore we should deal with them in moderation, and endeavor to conciliate them, and not to drive them away, and force them to patronize the old dogmatic creeds with their purses and influence. Spiritualism is a Religion as well as a science and philosophy. He will never satisfy a large majority of Spiritualists who assemble around the death bed to administer on funeral occasions, the last sad rites of laying aside the earth casket, a simply sciening aside the earth casket, a simply scientific and atheistical preacher. The philosophy administered on such solemn occasions, would be too cold to impart consolation to religious hearts. It might answer a Baron

de Palm, but not the great mass of religious Spiritualists. Are all Spiritualists while professing tol-

eration, exempt themselves from bigotry and intolerance? Do not many of them act like some Christians, bite and devour one anothsome Christians, bite and devour one another? Are there not many of them in their human perverted natures, who if they possessed the power, would rekindle the fires of Smithfield? It behooves Spiritualists in their wholesale, denunciation of others, to look well at home and live down in neighborly charity, the darts hurled at them by the uninitiated, by exemplary lives.

We are cited to the case of Dr. Slade, now pending in Europe, as an evidence of unjust persecution of that eminent medium. It is true there was to be found two inflated, self-conceited M. D.'s who thought they had discovered a mare's nest, but time will show them up in a ridiculous attitude, and Spir-

them up in a ridiculous attitude, and Spir-

itualism will come out the brighter for it.

We hold all genuine mediums should be
liberally compensated for their time and
services, but to charge five dollars for a few
minute's time in such a sacred-business, as to hand out a message from the other land, is in my humble opinion an extortion, not sanctioned by the higher powers, therefore Dr. Slade must atone for it by the law of compensation. There was no such practice with Jésus of Nazareth and his disciples. Spiritualism will-purge itself of the Judas

Iscariots. The friends of the Philadelphia movement are willing to abandon the name of Christian Spiritualist to accommodate their dissenting brethren; but then that will not satisfy then, so we must advance forward and organize without them. The doctrines of the spiritual philosophy must be in-scribed upon our banners, as we now under-stand it, so the rest of mankind can compre-hend where we stand. The spiritual cause is suffering for the want of systematic organization. Let each one be persuaded in his own mind. Order is the first law in heaven. Not a tiny rap, or single message, or force exemplified, but must come through syste-matic order and conditions. To wait to get all Spiritualists to see alike on any one given point, will prove a failure. Let those who believe with us, stand out

with a bold front, and press onward in the organization. It will soon become a power in the land, respected and sought after, dis-pensing the blessings of our heaven-born philosophy and religion to millions of human souls who are now aliens and strangers to its glorious truth, backed by the Great Spirit of all truth, and His Divine messen-gers. In all charity, and with malice to-ward none, the gates of hell can not prevail against it. Washington, D. C.

WHO ARE THE INSANE?

A Spiritualist Controverts the Statement that Spiritualism Leads to Insanity.

[From the Pioneer Press.]

I saw an article in your paper some weeks ago, worded as follows: "Dr. Forbes Wins-low, who is regarded as one of the most able authorities on mental derangements, records it as a startling fact, not mere rumor, that over 10,000 persons of unsound mind are confined in the lunatic asylums in the United States, driven mad from over-excitement by Spiritualism. Dr. Winslow adds that insanity from this cause is very prevalent in England and is increasing day.

by day." Now, Mr. Editor, as I believe you are a man of liberal views, and would like to ar-rive at the truth, I would ask space in your valuable paper to vindicate Spiritualism from this undust assertion, and as you give space in your paper for religious discus-sions, I think it is no more than fair and just to Spiritualists, of whom there are many that are readers of your paper, that lege. And as I have often heard it asserted by church members, and also by enemies of Spiritualism, that Spiritualism leads to in-sanity, and that our insane asylums are full of them, I have taken the pains to write to the different asylums of the United States, and have got their reports, and I am able to arrive at the truth or falsity of the state-ment if figures don't lie. From the state-ment I presume that Dr. Winslow belongs to that class of persons who regard Christianity as the only true belief, and the path that all should follow in, I shall endeaver to

show truthfully.
Who are the insane? Christians or Spiritualists. According to statistics there are 65 insane asylums that are completed or in process of completion, whose present and prospective capacity are for 35,325 patients. have sent to each one of these 95 institutions, and have reserved reports from the most of them, of which I will give you. There has been admitted in these 95 institutions since 1848, the advent of modern Spiritualism, 142,108 patients. Out of this number 5,885 have been driven there according to the reports by religious excitement—a little over four per cent, of all that has been admitted. Christians, only think of it, a little over four per vent. of the inmates of our insane asylums driven mad by over-excitement in religion that you claim is of God and in the service of Him, and all those who do not serve him by experiencing religion and a change of heart are to be damned. Will you please tell me where all these insane persons go to that become insane in his service?

And out of this same number 142, 108 pa-tients admitted there are only 361 reported as being admitted from the cause of Spirit-ualism, less than one-quarter of a percent. I want you to understand that this number, 361, is the whole number that has been admitted from Spiritualism since 1848, or the advent of modern Spiritualism. What becomes of this assertion of this very wise and knowing M.D. of there being 10,000 now confined in the insane asylums of the United States, driven mad by Spiritualism? now confined in the insane asylums of the United States, driven mad by Spiritualism? You can see how devoid of truth it is; about as near the truth as any of the assertions made against Spiritualism by its enemies. Does that look as if our insane asylums are full of Spiritualists? I leave your readers to judge. Will this very wise M. D. please state where these asylums are located that have these 10,000 insane Spiritualists in? He probably meant that all Spiritualists were insane, for that is the common assertion. Why did he not report the religious insane where they number the most? He must have made a grand mistake and meant religion instead of Spiritualism. According to the reports the largest number of those that have been admitted, as reported, from Spiritualism, was admitted the first five years of its advent. I presume from this they had given way to their feelings through excess of joy when they found out that the teachings of the Christian religion was false as regards a literal hell and eternal punishment, and their joy to find out that the spiritual philosophy was a truth, and that their friends could return and hold sweet concourse with them, drove

them insane through excess of joy; but to-day insanity from the cause of Spiritualism is on the decrease, while those driven mad from religious excitement is on the increase. You can see by the following statement of B. D. Eastman, M. D., Sup't. of Massachusetts Insane Asylum at Worcester; he says: "Political and religious strifes, over-trading, sudden reverses, disappointed hopes, and a fearful looking for of judgment which are to dissolve the natural elements of time, all seem to have clustered together in these times, and are generally influenced in producing insanity." "The hospitals are filling up most fearfully with the victims of these evils." Are these the fruits of Christianity? Are these the converts of Mrs. Van Cott and Messrs, Moody and Sankey and other sensationalists? Such excitements as this is what is filling up our insane asylums. And you, my Christian friends, call it God's work. And you and I, my readers, are called upon to support this religion. You may ask, how? Why, by the church property being exempt from taxation, and we have to pay their taxes for them and some of their church property has been rented for houses of prostitution and liquor shops, it is said, and by that means we are obliged to support a religion we know to be false. And this is the religion that says: "I trust from religious excitement is on the increase. support a religion we know to be false. And this is the religion that says: "I trust in God," and erect houses for Him that cost millions of money, and then run lightning rods upon them to seep the God whom they trust from destroying his own house. Now, Mr. Editor, all that Spiritualists ask is a hearing, the same as you would and do give our Orthodox friends. The church says Spiritualism is a humbug and a delusion. We challenge investigation. Which is false, Spiritualism or religion? Let us reason together and arrive at the truth. The truth is what the world wants. Let us have it.

J. W. DELAMATER.

SUPERNATURAL SURGERY. The Miracle to Rev. Moody's' Leg.

The Cincinnati Commercial has evolved the following story, which it tells with skepticism and an illy-concealed wink and grin, which shows how much Moody will be needed in the Greasy Ciey-after the pack-

It is stated in the newspapers that Mr. Moody, the evangelist, does not concur with most theologians in the belief that mirecles ceased with the Apostolic age, and wat he has the most convincing reason for disa-greeing with them in his own personal exgreing with them in his own personal ex-perience. The nature of this experience he related in one of his Chicago addresses, ac-cording to the newspaper from which we derive our information. According to this version, about the time he began his evan-gelical labors, he was annoyed by the ine-quality of his legs. One was shorter than the other. This gave him a halting gait, which he would not have minded had it not been that in standing so much on his feet. been that in standing so much on his feet, and with his avoirdupois resting so unfairly upon one of his supports, he was exceed-ingly wearied and sometimes suffered great pain. He had not the perseverance of St. Simon Stylites, who, mounted on a lofty pedestal, stood voluntarily upon one leg so long that the other withered, and he gained what he sought—the reputation of the greatest saint of his time.

Mr. Moody had no ambition of that sort.

He wanted to be about his Master's business of saving souls, and this inequality of legs interfered with his purpose. So, one night, the story runs, he made the unfair distribution of his members the burden of his complaint—carrying his case, in point of fact, to the Supreme Court, and laying the facts before the Lord for immediate consider facts before the Lord for immediate consideration. His statement of his case, as given in his own words, according to our inform-ant, was simple enough, and it was straight-forward and manly. Before getting into bed he said: "Well, Lord, I can stand this, but if you want me to do your work you must give me two good legs to do it with;" and without more ado he crept under the blankets. When he awoke in the morning he found the inequality gone; his legs were even, and he had to consult a shoemaker to have his boots altered to suit the change of conditions.

Now-and assuming that this statement is true, as avouched by the newspapers—one can not but admire its trusting simplicity and reasonableness. It was, so to speak, bringing the Lord to terms at once. If Mr. Moody had a mission—and it is now gener-ally conceded that he had—and was to do a real service, not only to perishing souls, but to the Supreme Being, who, we are taught, desires nothing so much as reconciliation with His offending and wicked children, it hardly be thought to be an unreasonacan hardly be thought to be an unreasona-ble thing on the part of Mr. Moody to ask that he be physically qualified, as he was morally and mentally endowed, for the work before him. Hence the supernatural surgery by which two unequal things were made equal to each other. The case of Jonah when dispatched to Ninevah to warn the people of impending destruction was to-tally different. Jonah had misgivings as to the success of his mission, and possibly feared for his personal safety. But even feared for his personal safety. But even Jonah was made the subject of one of the most marvelous miracles recorded in Holy Writ. When he attempted to escape from the work set before him, a great commotion of the elements arose, against which the sailors struggled vainly. They rightly guessed that he was the cause of the dis-turbance, and pitched him overboard, when a great whale, provided for the occasion, saved him from a watery grave. Jonah had time to consider his situation under the protecting ribs of the whale, and duly re-pented, whereupon he was cast upon dry land, and went about his business. He had then no more misgivings of his success as a preacher than has Mr. Moody. The great difference between the two cases is apparent at a glance. Jonah was physically and otherwise qualified, but wanted faith. Moody was physically disqualified, through no fault of his own, but neither lacked faith nor willingness to work. Hence he was in a position to dictate terms.

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BOOK REVIEWS.

The Sarrate Question considered by a Layman. Showing the origin of the Jewish Sabbath.—How Jesus observed it.—The origin of the Pagan Bunday.—How it became Christianized.—And the origin of the Puritan Sabbath. By Alfred E. Giles, Hyde Park, Mass. Pamphlet. Pp. 36. 13 mo. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago, Ill.

This is one of the most valuable contributions to the agitated Sabbath question yet produced.) Its author is a man of profound erudition, careful, painstaking, and unwearled in research, and what he writes may be safely taken as authority.

The first-point he makes in regard to the Sabbath is:

Sabbath, is:

"If Jehovah was the god of the Jews and not the god of other nations, and claim-ed no legal authority over them, it is evi-dent that they owed no obedience to his laws. Therefore the Sabbath law, considered simply and purely as a Jewish legal enactment is obligatory only on those Jews who acknowledge fealty to Jehovah. It is of no validity upon and does not bind Christians or people of other nationalities. The command of "Jehovah—which is the foundation of all Sabbatical laws—therefore does not and ought not to him American fore does not, and ought not to bind American free men."

It is because this deficiency is recognized that it is sought to acknowledge "Almighty God" in the Constitution.

The New Testament teaches freedom in

the use of the day. Jesus said, "The Sab-bath was made for the man, not the man for the Sabbath; therefore the Son of Manis Lord of the Sabbath."

"As every woman is mistress of her shoe, and should be permitted to wear it or not, as she prefers; as every man is the master of his hat, and may put it on or off when he pleases, so is every daughter of woman, and every son of men, superior to the Sabbath or 'rest-day, and should then be permitted to take such quantity and degree of rest as they may respectively require, be-cause they are not the slaves of the Sab-bath, and they are entitled by virtue of their superiority as human beings, over a mere day, and their spiritual freedom to say to every intermeddler, be he priest or laic, "Get thee behind me Satan; for thou savorest not the things that be of God, but

the things that be of men." Jesus treated the Sabbath with studied disrespect, and his constant violation of its sanctity, was one of the secondary causes of his crucifixion. He did not recognize the superior holiness of the Seventh day. To a holy person all places and all days are equally holy.

St. Paul (xiv: 5 Rom.) says, "The man who did not regard the Sabbath was just as acceptable to the Lord as the man who did regard it."

All the ancient nations measured time by seven-day divisions, and the glimpses of Sabbath name have been caught by scholars in the institutions of the "Sabens long an-terior to the time of Abraham." It was the day of the sun, and the early Christians observed it by bowing to the rising orb of day. Constantine, who had been educated as a Pagan, first adopted the day of the sun as the Christian Sabbath. His statute in relation to it was issued A. D. 321. Although he closed the courts on that day, he permitted husbandman to labor, and not till five and a half centuries later was agricultural work on Sunday interdicted.

It appears that Saba day was observed as

of rest and recreation by the Pagan world long before the Jewish nation exist-ed. Jehovah commanded the Seventh day to be observed, and Jesus respected neither. "A Roman Emperor, and a Roman Pope, and not the Hebrew's God or Christian Savior, initiated the Sabbatical observance

of Sunday, the Pagan's Holy Day."

Luther and all the other reformers taught that the Sabbath was abrogated.

The present sanctimonious method of ob-serving the Sabbath came from the Puritans. Austere, as they were in England, they were still more so in the wilds of New England. The least infraction was punishhatred of the Quakers grew out of the latters more easy faith. On a cold day in December, 1862, their women, for harmless violation of the sacred day, were made fast to a cart tall and whipped upon their naked backs through Boston, Roxbury, Dedham, and eight other towns, a distance of

eighty miles.

If a Quaker broke the Sabbath, he was whipped and placed in the house of correction; for the second offense he had his ears cut off; for the third his tongue was bored through with a hot iron.

This has passed away. Sunday is more genial, and enjoyed with greater freedom. Yet it should be universally regarded as simply a day of rest, and not different from

other days by any special sanctity.

Mr. Giles has written candidly, we may say lovingly, as a true Harmonial Philosopher should on a subject awakening such bitter hostility. His pamphlet should have a circulation as broad as the republic, which is threatened with no greater danger than the power-of the priest, entering through the plausible sacredness of the Sunday. Liberalism has no more valuable document Liberalism has no more valuable document for awaking thought, or answering ques-tions which may arise on the subject of which it treats.

THE CASE AGAINST THE CHURCH: A summary of the arguments against Christianity. New York. Charles P. Somerby. 1876. Pp. 72. 12

This work is the charge of a judge to the jury; a summing up of the evidence against Christianity. It does not pretend to give more than an outline of argument, refering for details to the literature of the dis-

The author has no reverence for "inner consciousness." When science enters at the door, superstition flies out at the window." Hence it is the aim of religion to keep science out of the door. Science has not you chief the stablishment of twith only one object—the establishment of truth, while the Church stands committed to the defense of her system. Christianity is a system of Paganism. It has converted the one god of the Jews into an inexplicable contradiction known as the Trinity. Its cosmogony is absurd, and on it depends the dogmas of the "fall of man," "the flood," etc.

The prophets were envious personages. They seem to have combined the functions of hermit, monk and wandering minstrel." They did not highly value each other. None of these can for a moment withstand importial criticism.

None of these can for a moment withstand impartial criticism.

Jesus was a noble character. "Long after Christianity has become of the many extinct religions of earth, men will reverence his memory. "If his counterpart should arise to-day, his bitterest and most unrelenting enemies would be the thristian Church." The miracles which are produced as evidence of the divine claims of Jesus are scarcely worthy of consideration.

"There is no room for prayer in any de-partment of Nature." When, in 1872, Sir Henry Thompson proposed the "Prayer Gauge," erroneously attributed to Tyndall, and the clergy refused to accept it, they yirtually confessed themselves beaten. The resurrection of the dead is a Pagan idea, which is controverted by Science.

The attitude of the Church toward progress has been one of steady opposition, and it still opposes with equal hostility, though with greatly diminished power, every attempt to lead the race to a higher,

intellectual plane."

The last dogma considered is that of a future state. This is not intellectually pernicious, like most Christian myths; it is simply untenable. Against it the author brings the time old arguments, of the connection between mind and body; the func-tion of the nerves, etc. But suppose by a collateral series of facts in the domain of spirit, it be independently proven that there in a future life, what becomes of the petted conclusions drawn from the facts of physical science? The author has seen but one side of the shield, and he is so firm in his convictions it is doubtful if he ever views the other side. We do not say but his arguments are plausible from his standpoint, but that he has not brought the whole field into view. He argues as if the evidence was all brand the case ready for trial, whereas, but a tithe of it has been pre-

The author speaks no good word for Christianity. He is a special pleader, making out the worst features of the case. He tries to be a calm, impassionate judge-he is

The book contains little that has not been said, but it has condensed in an admirable manner the great objections against the Christian system, and as a manual for one who desires to discuss this question, it would be invaluable, furnishing a well filled armory of offensive and defensive weap-

This discussion will go on. It will not be settled by words as the author seems to think, nor will "the victory" await that party which shall produce the most conclusive evidence." At least not at present. Men are rarely argued out of a belief. They grote out of error. They believe as they are educated to believe. If Christianity falls under the blows of a gross materialism, the world will be the loser. Spiritualism comes none too soon to accept the good and the true of all beliefs, and combine them all into a harmonious doctrine of life.

DRAMATIC IMPROVISATIONS.

New Phase of Mediumship.

ED. JOURNAL:-From the time of the "Rochester Rappings" to the present, the manifestations of Spirit-power have been so varied, that we have hardly had time to consider any one phase before another yet more startling has appeared to challenge investigation. From the comparatively simple "raps," through all the modes of manifestation up to the full materialized form, the careful investigator has become more and more deeply interested. With the thoughtless, perhaps the mere novelty is not so great to-day as in the past but from not so great to-day as in the past, but from evidence all around us, we believe the more thoughtful, intelligent, and really earnest seekers for evidence to confirm their belief in a future life, and of the intercommunion of the two worlds, never has there been greater interest manifested than now. Possibly there may have been phenomenon in Europe or America similar to that to which we now call your attention, but we have seen no peport of anything of the

Mrs. Nettie M. P. Fox (formerly Nettie M. Pease), now a resident of this city and lecturing here every Sunday to intelligent audiences, has recently been developed as a Dramatic Improvisatore. On Tuesday of each week for the last two postlys also have the last two postlys and the each week for the last two months, she has been controlled to present the Spiritual Philosophy in the form of Improvised Dramas, herself while entranced and entirely unconscious acting the seemal parts. Her controls claim to have been prominent Dramatists and Actors while in earth-life; be that as it may, certainly, the dramas or plays produced and the manner of their preplays produced and the manner of their presentation in the parlors of Mrs. Fox, have been excellent, artistic, and very interesting, especially to Spiritualists and these believing in a future and higher life. Something of the character of these plays may perhaps be better understood by giving their titles, viz.: "The Unseen Guide, or The Hand of Destiny;" "The Gipsies Queen, or The Triumph of Right;" Metempsychosis, or The Soulless Body; Mrs. De Montford, or The Demon's Curse;" "Dr. Manning's Strange Patient, or The Woman Manning's Strange Patient, or The Woman in White;" "Goaded to Madness, or The Human Fiend."

The number of persons or actors intro-duced into each play vary from six to eight; and although all are personated by the one medium, the character, language, voice and manner of each are so distinctly marked, so vivid is the impression, and apparently real and natural the acting, that the audience can hardly realize the fact, that but one actor, clothed in earthly form, is before

The purpose of the pirit seem to be to present the teachings of Spiritualism in an attractive form; to demonstrate the intimate relation of the two worlds; the influence of spirit over mortals, and their power to interpose for good or ill in the affairs of human life. We are told by the spirits controlling these manifestations, that scenee controlling these manifestations, that scenes and occurrences in Spirit-life will be dramatically presented. This phase of mediumship, like all that have preceded it, will no doubt become general, and thus provide a means of entertainment, combined with instructions adapted to the wants of old and young. The medium, during the setting and presentation of the play, is so deeply entranced, that she is wholly unaware of the character or incidents of the play until subsequently informed by persons in the audience. Heretofore the spirits have named the plays, taking time, as they inform us, to prepare them; but now announce their control of the medium to have become sufficient to allow the audience to present the subject for the play impromptu. This will be tested next week. The medium is cold that she will be used to present this new phase of manifestation to the public.

Ni polay has been repeated, and in no two has where been similarity of plot; and we infer from this appellation, "Dramatic Improvisations" (so designated by the controlling spirit), that a new play will be given at each presentation, thus giving ample proof that the medium has not prepared the playfor the occasion.

for the occasion.

At first view, this phase of mediumship may not appear impertant, but when you consider that, ordinarily, to produce a play, not only talent adapted to that special work is requisite, but months are required to

prepare and properly adjust the several parts and characters to the subject of the play, you will agree with us that this new development is important, and gives promise of awakening a new interest in our

We are informed that Mrs. Fox, if desired, will arrange to visit cities not more than one day's travel by railroad from Toronto, will remain long enough to give three entertainments, returning in time for Sunday lecture. We deem it a duty and pleasure to call attention to this new mani-festation that others may avail themselves of the opportunity for investigation and means of entertainment. Yours, etc.

F. P. G. TAYLOR, C. H. NEWMAN, R. ARNOLD, M. SANDERSON, GEO. Ross, MARY L. Ross.

Toronto, Ont.

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The Spirits Love Those who Forgive each Other; The Child's Invocation; The Calm of Death; Banian Tree; Wall 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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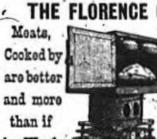
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"Well, What of It?"

In answering the question standing at the head of this article, we hope to impress the minds of our readers with the reality of the after-life, and the importance of so shaping their own conduct in this, not only for themselves but for the benefit of mankind in the most comprehensive sense in the life to come.

we life to come.

We believe that a knowledge of the Philosophy of Life will prompt its votaries to noble deeds and energetic action for the elevation of human character.

In our last article, and the next preceding, we contemplated the dark side of life, in both mortal and immortal spheres. In this we purpose considering conditions of human souls, in the second circle of the second sphere, and the means of elevating the most depraved thereto, whose condition we portrayed in our last.

In speaking of the Second Sphere, we mean that portion of the world of spirits to which all mankind gravitate at death of the body. When we speak of circles in that sphere, we mean the social classifications which are as natural among men as it is for fishes to congregate in schools, or birds of a feather to flock together.

We have already seen that spirits on entering the next sphere meet old friends, and with them gravitate to the old haunts as naturally as they did before the death of the body, be such haunts low and groveling, or high and exalted in mental and moral excellency.

Here is manifested a law of life which obtains thoughout the universe. There is a natural tendency in the mineral, the vegetable, the animal, and the human kingdoms for like to be attracted to like, and yet another and higher attractive power may be interposed to cause a repulsion where attraction once obtained, then new unions result. Upon this truism hinges-development and eternal progression.

Now the inquiry is pertinent-do spirits from the lower circles-from the deepest hells, ever become surfeited with the excesses of passional gratifications, and seek for more exalted conditions, and if so by virtue of what law, inherent in their being or otherwise, is such a work accomplished?

The Philosophy of Life teaches us that the torments resultant from the terrible conditions portrayed in our last article, deep down in the lowest hells described by the "Swedish Seer," are resultants of preceding causes, that such torments have a use, not unlike the refiner's fire which burns up, or dissipates, the dross and leaves the pure gold.

So with the inmates of these hells; while they are subject to the burning lusts of the passions, their whole life-elements flow out through the passional portion of their being, and their loves vibrate and respond thereto. They are like a locomotive on the rallroad track, fired up, steam on, driving away at the rate of eighty miles an hour without the skillful hand of an engineer to close the throttle valve as danger is

neared. The higher intellectual, reflective and moral faculties are all robbed of their lifeelement, and lie dormant while the passions run riot with excesses.

But of the penalty: Is there no atonement through the "infinite mercy of God" through a "plan of salvation" through "His love made manifest in sending his only begotten son to suffer the just for the unjust," through "the shedding of his blood?" It is said "without the shedding of blood there can be no remission of sins!" Can not the penalty of violated laws be atoned for through the death of the Son of God, if we believe on the Lord Jesus Christ and him erucified as our Savior?" The Christian world answers yes, and millions upon mil-lions go on "rolling sin as a sweet morsel under their tongues" in the vain expectation of receiving "extreme unction," or its equivalent, at the hands of a priest when

they make such a-confession of belief in Christ, during the closing hours of mortal

The Spiritual philosopher rejects such puerile dogmas of the church as very trash, unworthy of thinking minds. Spiritualism presents to the understanding the great truth that every act in a man's life produces a certain and legitimate result-just as certain as any effect is the result of a preceding cause on the material plane of life.

The wounds upon the physical body result in pains, which will continue for a longer or shorter time, in proportion as the wound is of longer or shorter time in healing. If such wound is reopened, and inflamatory caustics are applied every day, the pains will become more and more severe; while on the other hand, if soothing emollients are applied and the caustic elements are excluded, the wounds will heal by a deposit of new molecular atoms, and soon the pain will cease; while but for the pain to prompt the sufferer to wisely treat the wound, the whole body would become involved, and ultimately become a feted mass of corruption.

Even so with the inmates of the lowest circles of the second sphere. The passional excesses which they so enjoy, and which enjoyment renders their deep degradation (a real pandemonium) to them a desirable heaven, until they are surfeited. The dreadful suffering resultant from their excesses eventually causes them to reflect, to inquire what is the cause, and how can I obtain relief.

Until this condition of mind is outwrought through suffering, it would be as much a matter of folly for the missionary spirits to attempt their reform, as it is for a loving sister to attempt the reform of a drunken brother while he is in a fit of delirium tremens.

But how long; oh! how long must the poor malorganized, unfortunately situated soul suffer the torments of the hells of the lower circles of the second sphere! That is the natural inquiry of the sympathizing friend. Sound reason, as well as intelligent spirits, teach that so soon as the soul becomes surfeited with the intoxication of the excessive flow of the life-element of his being through the basilar region of his brain, good spirits wil! appreach him and pour balm into his wounded soul, and then by slow degrees his higher faculties will become awakened and nourished by the same element that had with such violence rushed to, and intoxicated his passional being. Then he begins to listen not only to the missionary spirits who have gained his attention, but to the still small voice of the higher faculties of his being. An aspiration of his soul has gone out through the corridors of the second circle of his sphere of life, and responses to such aspirations come back to him and give new courage; and forthwith he finds his spiritual eyes opened to the new scenes of beauty and loveliness within his reach. The contrast of such scenes with the now horrid and repellant objects of his former insane love, quickens his whole being with an intelligent desire to forever forsake the scenes of the past and embrace the new and the better.

Thus it is upon the spiritual plane of life, as in this, that men and women are reform; ed and taken from the depths of the deepest degradation-the hells of passional life-(which is a species of insanity) and placed under the influence of their mental and moral faculties—the intelligent engineers that will guide the locomotive safely over the track of life, without switching off at random into the sloughs of despondency, or down the embankments to destruction.

But what of this second circle of the second sphere of human existence? inquires the reader. Swedenborg by way of distinction ranks it among the hells, and no doubt it is a hell, indeed, when contrasted with the loveliness of the higher circles of the second sphere.

But before entering upon a contemplation of conditions appertaining thereto, we desire to impress the great truth upon the minds of the readers of the RELIGIO-PHIL-OSOPHICAL JOURNAL, that but for the terrible conditions existing on earth and other human soul-bearing planets, the lowest hells would soon become depopulated. Just-in proportion to the intelligence and moral worth of people before death, are the different circles in the second sphere, replenished by new-born spirits from the first or rudimental sphere.

Hence it follows that if we would save those who are dear to us, from the terrible conditions that exist in the first circle of the second sphere of life, we must devise means to develop their highest capabilities-their mental and moral faculties-all through mortal life. It must be remembered that "as the twig is bent the tree is inclined."

Spiritualists above all others realize the fact that a never ending existence is the birthright of every soul born into mortal life. That being true, and the further truth being demonstrated, not only by reason but by the actual experience of communicating spirits, that as man leaves this life so he enters upon the next, it behooves those who have this knowledge to put forth every effort in his power to promulgate such truths, and to make the best conditions possible for the elevation of human character in this rudimental sphere. To that end, let a united effort be made by local organizations in every town throughout the land. From local organizations, State and national associations will spontaneously arise. Out of these the great mass of minds will become imbued with the Philosophy of Life, and from that the new era of spirit communion will blossom and bear fruit most acceptable to

But in answer to the question at the head of this article, we will in our next more fully contemplate conditions in the second circle of the second sphere of human exis-

THE KEY! THE KEY!

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

NUMBER IX.

MUSIC AND THE DYING-DEATH IN AN OR-TRODOX FAMILY.

There is one key that unlocks the gilded doors of the Spirit-world, and discloses to the enraptured vision its varied scenes and enchanting beauties, and that is Death! To some, O Death, you are a grim-visaged monster! With fierce glaring eyes, with a demoniac expression glistening on your features like the dim rays of light on the dark storm cloud, you invade the family circle and vandal-like steal therefrom its choicest jewels! To others, O death, you are an Angel of Light, with a countenance illuminated with those sparkling gems, "love and charity," and with the key to the Summerland, you open the doors thereof, and lead the weary traveler to his future home of bliss! Some have heard the golden gates open, seen the white-robed angels gather around the new-born spirit, and listened to the sweet melody of their cheering words, causing the very atmosphere to be tremulous with emotion, and the heart to vibrate tenderly for suffering humanity. Then tears are shed by mortala; then sad words are uttered, and vibrating with sympathy, the whole world seems to be draped in sadness. But few yearn for the key to the realms of bliss where the very air is pregnant with the incense of flowers, and chiming with the melody of music.

The room of the dying is draped with a spirit of melancholly! "Sing to me, mamma," whispered Ellie Thompson, a sweet little girl, whom we knew in Platte County Missouri. "I am dying. Near me stands an angel, and she says if you will sing a sweet song, my spirit can leave the body easier! The mother left the bedside of her dying child, whom she thought delirious, and sitting down at the piano, tried to sing those sweet verses that had so often charmed the ear of her angel Ellie. There was tremulousness in the words, a despondency in her voice as the tear-stained song was sung! She would sing two or three verses, and then approach her dying child, bend over her, imprint a kiss on her fevered brow, and then she would again beckon her back to the piano. What a sad scene! Father, mother, brothers and friends, in a large parlor ornamented with rare paintings, and with choice flowers still moist with the sweet dew drop and the evening kiss! There they had carried the dying girl! The mother was disconsolate!. She had other children; two noble boys, but Ellie was her favorite. The father was kneeling on one side of the sofa, his countenance serene, his eyes undimmed with tears, yet his soul was neady to burst with sorrow. His feelings were too deep to find expression in oatward tokens. He clasped in his arms on either side his two remaining children, and gazed at the fea-

tures so pale in death. Again the lips whispered, "Sing again, mamma. Don't feel so badly; there is an angel here who says I am going to her home, and I shall be ever so nappy!" And the mother tried, and tried, and tried to sing but the tears from her eyes and the emotions that welled up in her soul, suppressed her voice. "I would tell you how easy and delightful it is to die," said-Dr. Hunter in his last moments. "The scenes I witnessed while drowning, were beautiful indeed," says Dr. Hoffman. "It isas natural to die as to be born, and to the little infant, one is as painful as the other," says Bacon. "There is no death," said the celebrated lecturer, Mrs. Cora L. V. Richmond. "Your friend hidden from sight is only caught up in the atmosphere." "From the moment I knew the waves would engulf me, I had no sensation of fear; of cold, or of suffocation," says Rufus Peckham, in. alluding to his transit to spirit-life. Sophocles died of joy, thus serenely entering the

realms of bliss. Such declarations to Mr. and Mrs. Thompson would have made no impression on their minds, while watching the death throes of their darling child. As well deliver a lecture on moral ethics to a criminal you are about to hang; or expatiate on the benefits of correct hygienic habits to the venerable old man with one foot in the grave; or talk to the dying miser of the beauties of benevolence, as he hugs his treasures in his palsied arm, as to try and comfort those be-

reaved Orthodox parents. "Mamma, sing!" were the soft whispers of little Ellie. No tears in her eyes, and even beneath the pale features were illuminating rays that lit up her countenance, like the stars and silvery moon which drive away the darkness of hight, or like the presence of flowers which hanish the dreariness of the walls of a room-and even in death she was beautiful! And as the mother sang, or attempted to sing, angels bent over the prostrate form and soothed her with their magnetism, and cheered her with their radiant smiles; and that little girl, with intelligence beyond hef years, called first the brothers to kiss her, then her parents, when the golden doors of the Spirit-world were opened to admit the new-born spirit. Of course there was sorrow in that household; the parlor was draped in mourning. while beautiful flowers adorned the walls, and gracefully caressed the lifeless form.

Mankind can't look on death as a business change, or merely a birth to a higher life. The key that opens the door to the Spirit-

world is not generally sought for-it comes however, to the poor and rich alike. "Mamma, sing," were the words of Ellie. The child falls asleep under the sweet-toned thrills of a doting mother; the animal flerce, with rage, stops its ravings to listen to the tinkling sound of a tiny bell; the snake comes from its den as it hears the tremulous notes of the flute! Even under its divine influence diseases are cured, and the passions lulled into a love of higher and nobler aims in life. A hundred boot-blacks are made to cry, as in thrilling tones an inspired vocalist sings of the endearments of home! What tender pathos in words of the dying child-"Mamma, sing!" And as she sang, each note baptized with tears, and consecrated with a mother's love, went forth expiring in sweet whispers in the tender heart of her darling child! Thus it is with life. Such a picture as this touches the sympathies, and as the golden rays of the sun causes the bud to present its rainbow tinted hues, so will a dying scene soften the hardest heart, and cause the better nature to show its inward beauties.

Music acts upon the emotions like light upon the tender plant, and the dying yearn for it. But how true it is that even music with its tremulous thrills to touch the emotions, to arouse the sympathies, and assuage the agonies of the dying, sometimes

causes death.

The San Francisco News Letter gives this affecting incident that occurred at the Academy of Music in that city. Among the audience was a wealthy family, one of the members of which had for years been in delicate health, and was both deaf and dumb. It had been the custom of the family to take their afflicted daughter with them to the theatre, as she seemed to enjoy the excitement and action, although she could not hear a sound. It was observed that she seemed very much amused at the comicalities of Mr. Sol Smith Russell, and, enjoyed the changes of his facial expression as much as any of the audience. When Signor Tagliapietra came on to sing it was noticed that a curious light came into her eyes, and, stretching out her arm to her mother, she spelled on her fingers, with the greatest excitement, the words-"Mamma, I hear!" The next piece was an orchestral arrangement of "Trovatore." As the composition proceeded the tears flowed down the poor girl's cheeks, and her excitement became so great that it was deemed prudent to leave the theatre. On reaching home the exhaustion produced by the events of the evening was such that the family physician was summoned. As she laid on her couch she reached for her slate and wrote: "Mother, I think heaven must be music." The next day, in accordance with her request, Mr. Russell was sent for, and he kindly came and sang for the little sufferer. It was too late. Death had-marked the child for his own, and she did not even smile. The little line are cold now, and there is a vacant chair in the family circle.

We often alluded in these columns to the wonderful power of music. Vanderbilt, it is said, during his last sick soothed with the harmonizing influence of music. Moody understands its potent qualities, hence wherever he goes he takes the redoubtable Sankey along with him. Every Church has its magnificent organ and choir of sweet singers. The language of some of the Indian tribes seems to have the melody of music. It has been stated on good authority that the nightingale has killed (charmed to death) by the power of its own notes. The rapturous strains of vocal music from the lips of Signor Tagliapletra no doubt caused such a change in the organic structure of the deaf girl's ear, that sound could make an impression thereon, but the change was too sudden, and she soon passed to Spirit-life. A well admit the full light of the sun upon eyes just awakened to life. as to pour sweet strains of music into a soul that never before heard a note. . Had they removed her from the theatre when she first heard the sound of the singer's voice, she would have survived the change. · She passed to Spirit-life with her soul radiant with delightful emotions, and she awakened there like a fresh flower from the expanding bud. Ah! how this young life went out -vanished under the inspiring strains of music, as the dew drop disappears on rays of light towards the golden sun. Life goes out; it only lingers awhile, waiting for the key that shall open the doors of a new home! It expires like the taper; vanishes like the sweet strains of the solian harp, disappears like a shadow, goes off like a mid-summer day's amidst the aroma of millions of flowers and verdant bowers, only to awaken a re-embodied soul amidst the elysian fields of paradise.

Remember, then, that in "my Father's house are many mansions"-some are caress ed by flowers and surrounded with verdant lawns; others are by the side of a lake encompassed by picturesque scenes and lovely landscape; others are ornamented with the trailing vine, the buds of which are emblematic of some event in the history of the world. Others, however, are dark and desolate. Your life here will decide the key you shall have to your mansion in the Spirit-world.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Bro. Wm. Gibbons, of Pleasanton, Linn Co., Kan., on the 15th day of February, 1877, constituting him a regular minister of the Gospel and authorizing him to solemnize marriages in due form of law.

JOHN N. PIERSON sends 84.00 to this office, but does not give his P. O. address.

Protected Quackery.

And now it seems that the Solons of California have deemed it necessary to throw. the strong arm of the law around the "professional pill-dosers" of that State, in order that they may enjoy a monopoly in the art of "scientific" killing and whosoever seeks to heal the sick hereafter by the "laying on of hands," let him be anothems, for how could those law-givers, who seem to be suffering from chronic anencephalohæmia, ever hope to be restored to health and happiness. should people of common-sense be allowed to treat disease with the remedies of nature? Then, too, if some protection be not soon afforded the beautiful and useful art of Pharmacocatagraphologia will become one of the lost arts and the professional pill-doser will no longer be enabled to disguise his poisons (and his ignorance) under such melifluous terms as "Hydragyri submurias,"t etc., etc., ad nauseam.

The truth of the whole matter is that the old fogies in midicine, as in religion, feel the ground fast slipping from under their feet, and are seeking by every possible means to remain in existence. They do not and will not fail to take advantage of proscriptive legislation, social ostracism and persecution, so long as a semi-civilization permits it.

Theological bigots, as history plainly, shows, have sought at all times to "protect" religion, and wall it in for the enjoyment and profit of the few at the cost-of consigning men and women of noble minds and hearts to all manner of terture and persecution for daring to maintain that truth is free and dwells most with him who loves it. Religion, so-called, has needed strong protection against the encroachments of medicine in the past, as it has against those of general science, which is a fact that simply proves the inherent weakness and falsity of that religion; and now medicine itself, as understood and practiced by a ring of professional quacks on the Pacific coast, exhibits the same sign of weakness and falsity.

No doubt the secret motive behind all such movements is, not alone to put money in the pockets of the monopolists, but to strike down the more humane and natural methods of treating disease, such as Hydropathy, Homeopathy and the Magnetic Treatment. But as civilization advances prejudice and bigotry grow less and less, and true methods become more and more ingratiated; and the one thing needful is that the friends of truth and progress everywhere, oppose in all rational ways the abridgement of human rights by corrupt legislatures and a corrupted public opinion. There is wonderful power in protest, and Spiritualists at least can protest against all legislative enactments that discriminate against healing mediums.

Had he of old, who is, said to have healed the sick by the laying on of hands and by magic words raised the dead to life, lived in this our day and generation, he would need to have been as wise as a serpent had be escaped the vagrant act of England, and the professional pill-dosers' law of California Atrophy of the brain.

The art of prescription writing. Calomel.

American Spiritual Magazine.

Our thanks are due to Dr. Watson for a bound volume of the above named magazine, of which he is editor and proprietor, for the year 1876. The volume contains 376 pages of very interesting matter.

Dr. Watson is justly deserving of praise as a good financier, as well as a good writer, He has demonstrated that he possesses in an eminent degree both qualifications, by publishing so valuable a montfily during a period of great financial stringency.

First Society of Truth Seekers of Indianapolis, Ind.

S. R. Buell, of the above named Society, sends us a copy of the article of Association. It is of the ordinary form, and we extend to them a hearty greeting in their efforts to elevate mankind above the sensuous plane of earth-life to the sphere of thought. No matter about the forms if. the truth is arrived at. It is truth that will make you free, and knowledge that will

MRS. SCATTERGOOD, inspirational and trance speaker lately from England, is meeting with a warm reception, good audiences and fine success in New England. Our Boston exchanges speak highly of her efforts therer We understand that her services were much sought after in the provincial districts of England, and that she brings with her the good wishes of thousands who have been taught from her inspired lips. Mrs. Scattergood will remain in this country sometime and will gladly aid in the formation of societies and also lecture. She may be addressed at Fall River, Mass.

Dr. J. V. Mansfield.

This noted test medium will visit. Chicago Feb. 25th, remaining at 15 Hubbard Court for a month or two, thus affording the Western friends with their skeptical neighbors a rare opportunity of communing with their departed, through the instrumentality of this genuine and famous me-

BRO. A. M. GRIFFEN, phonographic reporter, proposes to publish all of Mrs. Richmond's lectures in pamphlet form.

DR. J. R. NEWTON is now healing the sick at the Weddell House, 'Cleveland,

Concluded from First Page.

month's board for Mr. Bishop and his assistant at the Parker House, this 'expense' alone amounting to about \$400. Of course there were incidentals, rides, entertainments, etc. Of the \$320 left as the net proceeds, the 'expositeur' received three-fourths, as by previous arrangement he could claim."

The solid men of Boston were, it would seem, very handsomely "sold" by the smart Mr. Bishop, the great "exposer" of Spirit-ualism. \(\)\(\)He played his cards in this busitness quite adroitly. First he got the rever-end and enthusiastic Dr. Bellows, of New York, to fill his sails with one of his loudest blasts of puffery; thus commending him to the Rev. Mr. E. E. Hale, and other promi-nent members of the Unitarian clergy. Then he persuaded the fickle Hepworth to commend him to his brethren of 'the Evan-gelical persuasion. Then Dr. Hammond and other well-known physicians of New York were induced to give him letters to Dr. O. W. Holmes, Dr. Cabot, Prof. Horsford, and other men of science. Then, with all this other men of science. Then, with all this backing, the enterprising youth succeeded in "roping in" Mayor Cobb, Gov. Rice, and all the principal dignitaries of the State. A formal and highly complimentary invitation, signed by these deluded gentlemen, and published in the newspapers, naturally excited public attention in a high degree. Surely the "exposer" who could show such endorsements must be able to do what he promised, and give the finishing blow to promised, and give the finishing blow to what Dr. Bellows calls "the pestilent super-stition of Spiritualism."

Handbills, to which were appended the names of the Mayor, the Governor, and other eminent civilians, were widely circulated in the dram-shops and barbers' shops of the city. The entertainment was to be all for the benefit of the Old South fund r Mr. Bishop did not appear in the attitude of an impecunious youth, whose object was money, out he gave the impression that with the most magnanimous and patriotic motives he was in Boston, first to unmask a "pestilent superstition," and then to do his part to-ward rescuing the venerable church edifice at the corner of Milk street from the de-struction to which the vandals would have doomed it. Of course there was something captivating in all this princely generosity; and the well-humbugged public responded liberally to the appeal of Gov. Rice and the Upwards of \$1100 was taken at the door on the night of the entertainment. Of the character of that entertainment the BANNER has already given a full analysis. Suffice it to say, it was an imposition from beginning to end. Dr. Holmes, Prof. Horsford, and the rest, were beautifully sold, and they will not deny it. After all Bishop's promises, he revealed himself to all persons of the slightest discrimination, on this occa-

sion, as a failure. Bishop, ★ would seem, succeeded in bleeding the public purse to the extent of \$1100, and of this the Old South Fund got \$80! "Only a pennyworth of bread to all that sack!" His pretensions that he could explain any of the phenomena of Spiritualism turned out the merest moonshine. Baldwin, though the cleverer man of the two, is equally impotent when the question is in regard to genuine phenomena, and not mere tricks and feats of jugglery. In assuming that he can give the remotest explanation of clairvoyance, independent movement, independent slate-writing, genuine stigmata, levita-tions, etc., outside of the spiritual hypothesis, he is merely playing the part of the brag-

gart and the pretender.

The appearance of Bishop and Baldwin in Boston will have a good effect. Coupled with the prosecution of Slade, it will call the attention of sincere searchers after truth to the subject as it has never been called before. Meanwhile the Mayor and Governor, Dr. Holmes, Prof. Horsford, Rev. Mr. Hale, and the rest, including the com-mittee for raising funds for the Old South, have our sincerest condolence. We think they will have cause to remember Bishop to the end of their days.

Pennsylvania State Society of Spiritualists:

The Eleventh' Annual Meeting of this Society will be held at Lincoln Hall, Broad and Fairmont Av., Philadelphia, March 31st, 1877, at 8 and 7 P. M., and on Sanday April 1st, at 10 A. M. and 3. and 8 P. M.

This will be the twenty-ninth anniversary of Modern Spiritualism, and will be celebrated by the First Association of Spir-itualists of Philadelphia in conjunction with us. The members of this society and the friends of the cause from all parts of the State, and from other places are invited to meet, to consider the present condition and prospects of Spiritualism, especially with reference to the subject of more complete and efficient organization throughout our land. The general subject of organization will be considered, and it is hoped that something can be done to advance the cause of Spiritualism, and to bring its advocates into more harmonious relations with each other that the each other, that the power which rightfully belongs to the millions of Spiritualists in this and other lands, may be so directed as, not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the real benefit of mankind everywhere.

A

The meeting will be free to all, and we hope our friends will respond to this call, either personally, or by letters addressed to our Secretary.

"Come, let us reason together." There are thousands of Spiritualists in this great State, whose influence would be much more effectual, if we knew each other better, and were properly banded together in a society, without any creed, or restriction of individual freedom, but with a firm determination to aid each other and the world in the reform of the age, all of which are more or less intimately associated with our cause.

ISAAC REHN, President.

HENRY T. CHILD, M. D., 634 Race Street,

Philadelphia, Sec'y. Papers friendly to the cause are-requested to copy the above.

BISHOP A. BEALS Writes: - "I am engaged to speak for the Society at Cleveland, Ohio. the two last Sundays of February, and can be addressed at 51 Rockwell St. -If I do not make any arrangements to speak at other places, shall go direct to Chicago and from there to Amboy.

GILES B.STEBBIN 8 lectured at Sturgis, Mich., Feb. 18th and 25th. He will hold forth at Battle Creek, Mich., March 4th and 11th; at South Bend, Ind., March 19th, 20th

H. H. McIntyre, of Fayette, Ohio, proposes to enter the lecture field.

Business Motices.

Dr. Price's Cream Baking Powder makes lighter, sweeter and healthier bread, biscuits, cases, etc., than any other.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three S-cent postage stamps. Money refunded if not answered

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

MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is one of the finest test, business and healing medium or readers who can visit her in person should do so, her residence may be reached by either the Trement or Washington Street horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

For purity, strength, and true flavor, Dr. Price's Special Flavoring Extracts are unequaled. They never fail to give satisfaction.

F. Vogt, P. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clarvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 24-t4

ROBERT WELLS, of the original American Tea Company, No. 43 Vesey St., N. Y., says that it has, paid him to advertise in our paper, and we never heard of any one dealing with him who was not

Dr. Ormsbee's Appointments.

This celebrated and highly successful healer may be consulted at South Bend, Ind., from Feb. 20 to. 24, at Eikhart from 25th to 28th, He will be found at the principal hotel in each of these cities, and the sick should not fail to give the Doctor a call. We personally know of his great success.

Raiston Jewelry Company.

We direct attention to the advertisement of this concern in another column; doubtless some of our readers will find something there to interest them. We have made inquiries and believe our readers may depend on their orders being filled as adver-

Through the length and breadth of the land the the celebrated SILVER TIPPED Boots and Shoes are sold by the million, for parents know they last twice as long as those without Tips.

Also try Wire Quitted Soles.

Union Silver Plating Company.

In another column will be found an advertise-ment of the Union Silver Pitting Co. We have no business arrangement with them, the form of their advertisement might lead he casual reader to sup-pose we had. We have however carefully investi-gated the concern, and believe they are doing a legitimate business, and that those of our readers who may deal with them will get the value of their money.

"DR. T. ORMSBER is meeting with great success in his profession as a healer. We commend him to the public in the belief that he is worthy of its attentioh.—Spiritual Scientist, Feb. 15th

We are pleased to notice the confidence which the editor of the Scientist expresses in Dr. Orms. bee, and assure Bro. Brown that when he comes to know the Doctor as thoroughly as we do, he will be able to speak in still more complimentary

Crown of Roses.

In another column will be found an advertise-ment of the above named pleture, for sale by the Queen City Mezzograph Co. The RELIGIO PHIL-OSOPHICAL JOURNAL offers no premiums to sub-scribers, neither has it any arrangement with any concern to offer bur subscribers premiums. We know we give all we can afford for the money we get, and our subscribers know this too and are sat-isfied. However, we have no objection to adver-tisers adopting their own form of advertising so long as our readers understand the matter. These pictures sent out by the Mezzograph Company and other similar concerns are usually considered well worth the money asked, and we have had hundreds of letters spaaking in the highest terms of them. We presume orders will be promptly filled.

Dr. Price's Alista Bouquet is delicately delightful—the odor of dainty buds; the most exquisite perfume for the handkerchief.

Health in the East.

In Oriental nations, where chronic and nervous disorders are very prevalent, the only cures known are the Turkish Bath, Medicated Vapors and the use of electricity. Doctors give up such cases and the bathing cures them. This fact is now recognized by our own faculty, and in great cities we find institutions of this character highly successful. In Chicago, at the Grand Pacific Hotel, are the most magnificent Turkish and Medicated Bath of the West, and thither resort from all parts the chronic invalid, the nervously affected, and the female of delicate health, when under the care of Dr. G. C. Somers, and Mrs. Somers, they speedily recover health and strength. In Oriental nations, where chronic and nervous

Clairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One

Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y. CURES EVERY CASE OR PILES. v21n6t52

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison.

This celebrated MEDIUM is used by the invisibles for the henefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not des-

MRS. MORRISON IS AN UNCONSCIOUS TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, hers is marked as the most remarkable career of success, such as has seldom if avan fallen to the lot of any person. Mas. Monmison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetise) combined with scientific applications of the magnetic healing power.

asands acknowledge Mas. Mourison's un aled success in giving diagnosis by lock of paralleled success in giving ungued with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER.—Enclose lock of patient's

hair and \$1:00. Give age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

SPECIFICS FOR EPILEPST AND NEURALGIA. Address, MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass. 21-19-00-8

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 a 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 mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and in-) fuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Robinson, 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 sister could do. Many such cases have been published.

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

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

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

Spirit Visitants.

Spirit Visitants.

Mas. A. H. Rominson, 394 Dearborn St., Chicago-Dear Madons:—I have been taking your anedicine, as prescribed, for the past ten days, and write you again according to your request. For the first four or five days the fieldedine mode me a fittle sick, and I had agreated all of heralache. My brad, seemed very hot on top nearly all of the time, but for the past few days have felt very much better-have had but little head-ache, and I foel much stronger; my appetite is good and complexion over so much clearer than before I took your medicine; hade rested well nights, had not seem nor felt any spirits around has until last hight when I was awakened by what seemed to me like a person laying a cold hand or hands upon me, and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liminent. You of course having seen and known of such things, can understand me much better than I can describe it. I feel much for couraged with your treatment, and shall follow it up until I hear from you again. Your friend,

Richmond, 10.

Wonderful Success in Healing the Sick.

The curea performed in all parts of the country through the mediumship of Mrs. A. H. Bobinson, are no less remarkable than those recorded in the Bible. A book of the sick person's hair, sent in a letter, and held in her hand i reades her to accurately diagnose the discase and prescript the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 18 it and 1878, Mrs. Robinson treated 6, 372 patients by letters, and over 2,000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—nost of whom specific precovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonial.

MRS. Robinson, Dran States:—I wish to offer you and the good angels my sincere thanks for the benefit I have received from your treatment. When my husband applied to you I was africat discouraged, and fescred I never should be well. I now only want a little more strength—think I am getting it day by day. I will send for more papers if I think—need them.

Aurora, III., Nov. 5th, 1876.

By What Power Iwit Done? .

Mrs. A. H. Robinson the healing medium re-ceived the following letter and made the diagnosts appended, pronouncing the patient already dead, and transmitted a diagnosis 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:

ABINGDON, KNOX Co., I.L., Dec. 18th, 1876.

MRS. A. H. ROBINSON—Bear Madam: I have just returned from visiting a sick friend in this eighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonderand while in his presence I thought of your wonderful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair elipped from his head, which I inclose to you, hoping you will be able to 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 months; has not been able to leave his room for the last month. I can not give you any symptoms further than he. been guite feeble for his room for the last month. I can not give you any symptoms further than he seems to have no appetite, and breathes hurriedly. 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., Ills. Inclosed find \$2. Yours truly,

DENNIS CLARK.

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

MRS. A. H. Robinson, Chicago, Ill., Dear Madame:—I wrote to you this morning; requesting you to make an examination of and diagnose the pass of William Campbell. I now write to say my friand Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had 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. Robinson, 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 algmost as a last resort. I am a physician of many years, practice and extensive experience in the treatment of all 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 aignally falled. 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-bone, as is so common. It is immediately over the artery. 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 scorching, burning seething pain, sometimes quite seproud flesh, and around it is attended with a scorching, burning seething pain, sometimes quite severe; at others not so bad, yet is never entirely easy. The uleer has been formed about four or five mouths. 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 Aam poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill.

Your friend.

Your friend, W. W. HALL. Mrs. A. H. Robinson, under spirit control diag-ored the case and prescribed remedies. and here follows the patient's reply:

follows the patient's reply:

Mas. 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 magnetized 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 pwas so ainful that I could not have one moment's

Seace 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 is concerned, but I have suffered some from the ankle 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 being done, and I further know and hereby frankly ac Mowledge 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 them.

I send a lock of hair, one dollar and a stamp. Please send further directions and your hill, 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. LOYERY, who has just began to use Mrs. A. H. Hobinson's Opium Hemedy, says: "The first night I were the magnetized paper you cent 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 option one fourth already. Please send me another set of the magnetized papers."

ATTENTION, OPIUM EATERS!

MRS. A. H. ROBINSON, THE CELEBRATED SPIRIT Made of the peculiar of the appetite for option and all other narcoters, by the Heard of Chemista, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite is to bacco, and a hair restorative for bald brads. One bay of the remedy is naturally sufficient in feffect a cure. Price is deep Address Mrs. A. H. Boninson, 394 Dearborn St., Chicago, Ill.

Spirit Materialization.

Mas. A. H. Rontxsox, Medimit, 394 Dearborn at, Chicago: thought I would let you know that my health is improving faster than I ever thought it would. When I commenced using your prescription my body was so diseased that I thought here was no relief for it only by leting consigned to midder earth from which it came; and that is what I thought you would tell me when I first wreate you. Please accept my finance for your prompt attention to my case. I will now make a statement of facts. On the night of the title of September there were four bales, one gradieman and a little giri-spirit, game into my room; they helped themselves to chairs; then one lady came to my bed and introduced herself as Mrs. A. H. Robinson, and seked into if I thought your menterine done me any good. The oil gentleman is no stranger, as I have seen him before; he was conversing with the others about coding another lady. When you was through with my you look your lease the same as you would if you had been here in your bodily form to make a call. Dispose of this as you think best, and if you think that it is worth an answer, let me know. If the speed as it may, to others I am fully connection of the trans or what I write you. I accept it as such, but will not ask anyone clee to believe it, until they are convinced as I have been.

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Bratter, M. D., writes, they are certainly the grainst investigation of the grainst investing in the grainst investigation of the grainst investigation o is mighty and will prevail, and it is only a question of time as regards their general acceptance and endonement by all. I have in my hands certificates of persons testifying in unequivocal terms to their merits. The most preminent physicians of my county recommend your Fig. Cups. I am, respectfully. J. A. L. BOYER.

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Rev. S. B. Falkinsburg. Minister of M. E. Church.

your Futent Eye Cups restored my eyesight permanently in three minutes."

Rev. S. B. FALKINSBURG, Minister of M. E. Church, writes: "Your Futent Eye Cups have festored my sight, for which I sm most thankful to the Father of Mercles. By your advertisement, I saw at a glance that your invaluable Eye Cups performed their work perfectly in accordance with physiological law : that they literally fed the eyes that were starving for nutrition. May God greatly bless you, and may your name be constrined in the affectionate memories of multiplied thousands as one of the benefactors of your kind.

Horace B. Durasy, M. D., says: "I sold, and effected future sales liberally. "The Futent Eye Cups, they will make money, and make it fast, too; no small catch-penny affair, but a superb, number one, tip-top business, promises, as far as I can see, to be life-long."

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Hon. Horace Greeker, late Ed tor of the New York Tribass, wrote: "Dr. J. Ball, of our city, is a conscientions and responsible man, who is incapable of intentions and responsible man, who is incapable of intentions and responsible man, who is incapable of intentions on the law of the cup of the first the literal flows and preserve you.

Prof. W. Mernnick writes: "Truly, I am grateful to your noble incention. My sight is restored by your Patent Ewe Cups. May heaven bless and preserve you.

contions and responsible man, who is incapable of intentional deception or imposition.

Prof. W. Mennick writes: "Truly, I am gyateful to your noble in cention. My sight is restored by your Patent Eye Cups. May heaven blees and preserve you. I have been using spectacles twenty years. I am syenty-one years old. I do all my writing without glasses, and I bless the inventor of the Patent Eye Cups every time I take up my old steel pen.

ADOLFH BIORESTED, M. D., physician to Emperor Napoleon wrote, after having his eight restored by our Patent Eye Cups: "With gratitude to God, and thankfulness to the invectors, Pr. J. Ball. & Co., I hereby recommend the trial of the Eye Cups [in Itali faith) to all and every one that has any impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me. at my advanced period of life—30 years of size-Q believe they will restore the vision to any individual if they are properly applied." ADOLFH BIORNBARG, M. D. Commonwealth of Magnachusetts, Essec, ss.

June 6th, '13, personally appeared Adolph Biornberg, made can't so the following certificate, and by him subscibled and sworn before me. WM. STEVENS, J.P.

We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without represent.

M. BONNEY, Ex. Mayor. S. B. W. DAVIS, Ex. Mayor.

GFORGES, MERRILL, P. M.

ROBERT H. TEWKSBURY, City Treas.

REV, W. D. JOURDAN, M. D., of Chillicothe, Mo., who has used, and seen other parties use our Eye Cups, writes: "To those who ask my-davice about your Patent Eye Cups. I am happy to estate that I believe them to be of great advantage in many cases, and should be used by all and neglected by none. This is my honest conviction.

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21-25



The t'ut shows the furn of the Sugar Trough thourd. They hold from it to its gallons each Twenty five cents pads for a package of the seed, and one of Tansy Double Zinnia and Striped Fetunia. Price ilst of seeds free. Address WALIS F. BROWN. Rox 91, Oxford, 0.



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THREE BEAUTIFUL PREMIUMS TO EVERY PATRON OF THIS PAPER.

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This Record Book is just "what is needed. At every point where Spiritualists can gather, an organization should be effected, even though the number of members be ever so small. Such a society forms a nucleus, which will attract to it with proper management the best minds of every community, and hefilities for the investigation of spiritualism and for obtaining lectures, will soon be all that can be desired. The Constitution printed in this book is such that every person searching for truth, can subscribe to it, whatever may be his belief. In addition to the printed matter, the book contains two hundred blank pages to be used in keeping the record.

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MARSH'S CUMULATIVE HEALTH-LIFT

The Suicide.

Shrink not from the dead face! Tis pure now in death; What if she ginned With her very last breath?
What if the body is solled and besludged?
The soul is its Maker's—by Him shall be judged. Raise not your skirts In disdain, as you pass

The bruised, mangled, ragged form,
Down in the grass,
Jost out of the river, where ended its shame;
Your end is not yet; it may be the same.
If you had but held forting
A hand her to save,
Sha might not have lain

She might not have lain In a sulcide's grave. Lend a hand to the fallen; help one, if you can. This wreck is the work of "respectable man."

The Key!—A Good Plan.—G. C. Castle-man, of Knob Noster, Mo., writes:—This placed has from 1,000 to 1,500 inhabitants, composed of Meth-odists, Baptists, Old School, Cumberland Presby-terian, Christians, Campbellites and Roman Cathterian, Christians, Campbellites and Roman Catholics, all of whom have churches. There are many outsiders, and about eleven Spiritualists in this place and vicinity. We hall the dear old JOURNAL each week with joy and delight. We love its science of life, and look for its "Keys" with anxiety, and enjoy the way it handles "White," "Black," and "Art Magic, Occultism," etc. etc. After enjoying its intellectual feast of good things by reading, we loan it to our orthodox neighbors, and then exchange numbers with them from week to week, givin to B. this week the paper read by A. last week, and so on, and thus make it perform the office of a circulating library of current Spiritualistic literature. The plan, though simple, is a new one to us, and we think it a very effective way of disabusing the minds of our opposing neighof disabusing the minds of our opposing neigh-bors of their erroneous notions in reference to what the principles of Spiritualists are. And the beauty of it is, that it costs nothing but the time of of reulating the papers; and we think if every sub-scriber would pursue this method it would quadseriber would pursue this method it would quadruple your subscription list in two years, and at the same time make every Spiritualist's neighborhood more pleasant for him to live in. Already we find our neighbors meet us with a more pleasant visage and smile, and talk to us about Spiritualism in a familiar and pleasant manner, and express themselves as pleased with this or that article, and their astonishment at the ability of some of its contributors, and at the talent and ability of its editor, his denartment. ability of its editor, his department, management,

Goodness Gracious !- Really, Bro. Andrew Jackson Davis is seeing some strange things. Some will say that a Diakka is at work upon his clairvoyant vision. Other will admire the beauty of the symbols presented we do. As to opinions, of the symbols presented we do. As to opinious, he don't care a fig; he is in the habit of going straight ahead, and generally comes out uppermost. He claims in an article in the Bunner, in describing New York in the Spirit-world, that:—"One gentleman's shoulder was loaded with the head of a certain horse, upon which his thoughts and affections were set; a blackbird rode off the head of a gentleman high in office; a man seeming great in coutrol wore a dog-collar around his neck, with the initials of his office engraved upon it; a ministerial looking man walked like a beetle, which was in an Egyptian symbol of the world; a splendid ram's head surmounted the face of a public character, which corresponded to intellect and pride, destitute of love and good will; a dealer in pride, destitute of love and good will; a dealer in gold and silver was all over perfectly black, except his hands and forehead; another man, in the same place, had a few violets and the most beautifuly iny flowers growing out of the shoulders, showthat made him a money changer—his affections and aspirations being far different." If Brother Davis had given us a description of about twenty five ministers of the Gospel, his article would have been far more interesting. The spiritual condi-tion of the Rev. Everlasting Moody and the Rev. Melodious Sankey, and a few others, would have been well received by the world.

Mrs. Elizabeth Denton is engaged in writing a life of Jesus, through her psychometric powers. Which one of the dozen already written, or hers, will be the correct one, no mortal man will be able to judge. If we are allowed to give an opinion, Jesus has had about as many lives as a nine, hence, the various authors will be cor-

rect in details, more or less.

A Curious Phenomena.—A curious circumstance happened here a year ago last August. There was an Indian who died, and he requested his friends to place him on a tree, close to my cabin. He said that he wanted to be near to his friend. A few days after he was placed there, he walked into my house as natural as life, looking around it, then came and gazed at me, smilling and happy. He was in the act of addressing me, when a big ngly Indian took him by the back of the neck and pushed him out of the house. In a few days after ward the same performance was repeated.—E. Eberett, Boseman, W. T.

There are many peculiarities about the Indiana Many of them are mediums. It appears from one who has investigated the subject, that many West era tribes have charms of almost every kind When game is scarce, medicine is made to call back the buffalo. The Man in the Sun is invoked for fair weather, for success in war or chase, and for fair weather, for success in war or chase, and for a cupe of wounds. The spirits of the dead are appeased by medicine songs and offerings. The curiosity of some may be attracted by the following rude and literal translation of song of a Blackfoot woman to the spirit of her son, who was killed on his first war-party. The words were written down at the time, and are not in any respect changed or smoothed:

"O my son, farewell!
You have gone beyond the most view.

You have gone beyond the great river.
Your spirit is on the other side of the Sand Buttes:
I will not see you for a hundred winters;
You will scalp the enemy in the green prairie, Beyond the great river. When the warriors of the Blackfeet meet,

When they amoke the included the war-dance.

They will ask, 'Where is Isthumaka?—
Where is the bravest of the Minnikappi?
He fell on the war-path,

Mai-ram-bo, mai-ram-bo. When they smoke the medicine-pipe and dance

Many scalps will be taken for your death; The Crows will lose many horses; Many scalps will be taken for your death;
The Crows will lose many horses;
Their women will weep for their braves,
They will curse the spirit of Isthumaka.
O my son! I will come to you
And make moccasins for the war path,
As I did when you struck the lodge
Of the 'Horse Guard' with the tomahawk.
Farwell, my son! I will see you
Beyond the broad river.

Mai.ram.by. mai.ram.bo." etc.

Mai-ram-by, mai-ram-bo," etc., etc. A Musical Life.—The very air is laden with life and music—nature's own music. Can you not hear its mellifuent flow? And when she is such a happy mother, ought her children to be sad? Oh, the magical influence of ringing isugh! The happy possessor of a merry heart carries a life-giving tonic everywhere. Let all belonging to this joyous army ling their banners high o'er the heads of the frowners and eyales, who, with fossilized features, moulded in adament, go around freezing us. Laugh when we can, say I, for many are the times we can not. Don't let dull care crush out, all the melody of our lives; we have by nature not a trifle to loss. Only let it be tempered with good sense and good works, and thereby be made deeper and richer. Time's finger is ever furrowing our life with burdens, cares, duties disappointments, and the haps and mishaps that hasten premature age with its frosty hair, stiffened joints, wrinkled brows, and bedimmed vision, if we do not relax our minds, and refresh our souls, when we can, at the fountains of joy so abundant and free. Where shall we find these fountains? The conwer is, within ourselves. But they are latent till the springs of sympathy, kindness, and self-acrifice are touched, and then how the wishes of pure pleasure well inp in our souls! God help as that we may so tune our, lives that not an hour of discord shall interrupt their harmony, and that our influence may serve to guide the frail back of some tempest tossed soul through the rough breakers to the calm beyond.—Farenological Journals. A Musical Life. The very air is laden with

We Near the Goal.

Adown the stream of time we go 'On mingled wave of weal and woe -Into the "silent land." The years recede, we near the goal Which ushers into life the soul, Where death has no command.

In youth we rook with solemn dread

On winding sheet and sleeping dead,
and fain would never know The lethal quiet of the grave, But rather those enjoyments crave Attached to scenes below. As hoary locks of age appear

We smile to see the crossing near, Which reaches to our rest.
With quickening pace and joyful tread
We hall the boundaries of the dead
As sacred soll and blest. For there the angels watch and wait
To throw ajar the "golden gate"
Of cities bright and fair,
Through which resounds the welcome song,

Of the redeemed victorious throng, To our glad entrance there. Roll swiftly on remaining years, Though robed with joy or washed with tears, We ask not further stay; To earth and all her shifting scenes We bid adieu for holier themes

Allied to endless day. We yearn to reach the gladsome goal Where body separates with soul As she mounts up on high, To dwell forever there in peace, Where soul-attractions never cease, And love can never die.

Julia H. Johnson.

Spiritual Impulses .- Back of nearly all Spiritual Impulses.—Back of nearly all the religious organizations extant in the world is to be seen a primary spiritual impulse, which is clearly visible from the Egyptians, Greeks, etc., down to the modern Presbyterians, Methodists, and other religious orders; but being unenlightened, each is almost completely encrusted with superstition; and the once beautiful little germs of the spiritual philosophy are smbthered or hidden from the sight, so that in all of our so-called religious bodies to-day, we have much of the letter of things, but little or none of the spiritual. The sublime, the real, has vanished, and superstition reigns supreme among all the churches of soreigns supreme among all the churches of so called Christendom to-day.— W. A. Brice.

The Holy Sacrament, -PORTOBELLO-THE COMMUNION WINE QUESTION.—On Sunday after-noon, the Rev. Mr. Jamieson, of the Established Church, announced that a memorial had been re-cently forwarded to the kirk session, praying them to make arrangements for the use of unfermented wine at the communing services to be held next Sunday. The memoralists pointed out the danger to which "weaker" brethren were exposed by the mere smell of wine. After consideration, the ses-sion had agreed to grant the prayer of the memor-ial and to set aside part of the church for the ac-commodation of those who decline the fermented

In commenting on the above . a foreign paper says, "We can laugh at the above, believing as we do, that the communion is merely a commemoration-or in other words, a keeping up of the birthday of Jesus, as the wont of us, whether orthodox or infidel, when a child or other relative comes to a repetition of the day of his birth. But what of these Scotchkirkmen who, if they are true to their faith, must look upon the sacramental rite as the hollest of all their forms; for are they not drinking (if not according to their belief) in substance, in a spiritualistic sense, the body and blood of the Son of God, the son of the Life-giver; He who formed the world and all that is therein. Between High Church and Low, there is enmity; between Catho-lic and Protestant, and now these veritable "lambs of God," have a split in their camp, respecting the first and most important of their Christian practices. A few blows like these, must crack the orthodox nut, and if the Christians get the shells, they must be very well pleased. As it is, they are giving us the kernel, and it will not be our fault if the outcome of the seed is not better for mankind, bodly and mentally, than such quarrelling over their holy of holles, in which they render the cup of the Lord, a cup of bitterness, and his body a bone of contention. We could expect no better of nineteenth century religion, and if such practices do not add a few more recruits to the ranks of the granulated we are not four properts or humble. emancipated, we are not true prophets, or humble exponents of what we believe to be reason."

A Work of Great Merit. Glies B. Stebbins, of Detroit, Mich., writes:—Allow me to call the attention of your readers to a work of great value and interest, which I doubt not you can furnish them. Primitive Christianity and Modern sh them, Frimitive Christianity and Modern Spiritualism, by Dr. Eugene Crowell, of Brooklyn, N.A. A word from the introduction may help to give an idea of the aim and spirit of the book. "The belief in a world of spiritual and of their intercourse with men—these being the cardinal truths of Spiritualism—is the only belief that has always and everywhere prevailed. In all ages, in all nations, spiritual revelations have been made, either by direct communication, by impression or by conby direct communication, by impression or by con-trol; and these are the origin of all religions, and Modern Spiritualism is the key to the understand-Modern Spiritualism is the key to the understanding of them. I believe that God works only in harmony with and through his laws, that these laws are eternal as himself, and that 'the thing that hath been, it is that which shall be; and that which is done, is that which shall be; and that which is done, is that which shall be; and that which is done, is that which shall be; and that which is done, is that which shall be; and that which is done, is that which shall be; and that which is done, is that which shall be; and that required to decide the most important cases in our courts of law, by establishing the fact of the securrence of similar miracles in our day, witnessed by thousands of persons of greater intelligence than most of those who witnessed the Bible miracles." The quotation of Old and New Testament passages relating to angel visits, healing the sick, the gift of tongues, and other spiritual gifts and manifestations by prophets, apostles, and early Christians, is exhaustive and complete, and each passage is illustrated by narratives of like occurtians, is exhaustive and complete, and each pas-sage is illustrated by narratives of like occur-rences in our day—all under the same spiritual laws. Without viewing the Bible as free from er-ror, or as all inspired, he yet shows how Spiritual-ism illustrates its value, and adds to the beauty-and excellence of its finest pages. The argument and reasoning of the author are in the best spirit, and reasoning of the author are in the best spirit, show high ability and great research, and are given in choice and fit language. To all, whether they choose to call themselves Christian Spiritualists, or whether they prefer, as I do, to drop the Christian prefix—these two fair volumes will well pay the five dollars they cost. Let me suggest, too, that a good many other books on your list, those of Hudson Tuttle, etc., are righly worth far more than their moderate cost to all who wish to be well grounded in the Philosophy of Life," which, as you well say, Spiritualism is. After being at home, in poor health, for some time, I am now speaking in Northern Indiana, and go to Sturgis for Feb. 18th and 25th.

Northern Indiana, and go to Sturgis for Feb. 18th and 25th.

Letter from the Prophet. Seeing the sympathy for Bro. Slade, it calls out mine, to the extent that I wrote to him that he was doing a much greater work now than he could by giving seances in private at \$10 a head; to hold himself passive, and let the powers manage the whole affair, and all would be well. I am gisd to see the friends hand over money to help him; I havemone to give, but such as I have I give unto him. (When I was cast into prison, through prejudice, I, wrote about 100 letters, asking for help to pay a lawyer. All the sympathy I got in money was 25 cents out of 100 letters, and a miserable blackguard rebuke. I speak of this to show the prejudice/and partiality that there is among the Spiritual/sts. I have not for twenty-five years charged anything for my lectures, and not a single door opeped to me to stop over night in any of our large cities as yet. I trust one day they will be opened wide for poor mediums. If you want good truthful mediums, see that they have the comforts of life. I, Chauncey Barnes, have had to tread the wine press all alone; no one of the Spiritual papers to breath a thought in favor of Barnes, except your own dear self; a little now and then; you have said I am doing my work in my own good way. I am here to organize the true church—a practical religion, calling it the "Spiritual Religious Church of the Good Samaritan," and but a very few of the so-called Spiritual ists take any interest in it as yet. This is the only salvation of the so-called Spiritual contrate, which will set the example for all religions institutions, then comes the political and the government of Christ, or the God-government, which is the golden rule; a practical religion free from all hirelings. I have been forth as Jesus and the aposities. All mediums that are lecturing and all preach. ora follow me—Chauncey Barnes, the Great Amercian Prophet.

It is not Long Till Morning.

It is not Long Till Morning.

It is not long till morning!

I heard a pale and patient sufferer say,
As thro' the long and lonely hours, she lay;
For night was more familiar far than day,
To this poor, feeble, sickly child of clay,
Who waited for the morning!

It is not long till morning!
Of weakness conquered, pain combated long,
Of sighs suppressed upon a faltering tongue,
Spoke in those hope-fed words—"It is not long,
Light cometh with the morning!
It is not long till morning!

It is not long till morning!. Now the still night has hushed the house to rest,

And each calm pillow with Sleep's poppies prest, Holdeth the slumberer in bright visions blest, But not for her, comes night a welcome guest,

Dreaming till breaks the morning!

It is not long till morning!

Not long for thee! upon thy sleepless sight
Must rise at last thy final day and night;
Oh! then shall dawn that everlasting l-ght,
Eaking thy day spring from on high, all bright
In that unending morning!

—Mrs. E. J. Eames.

-Mrs. E. J. Eames.

A Vision Before Death.—In his obituary sermon over the remains of the late Mr. John R. Cook, of Winsted, Conn., Rev. T. M. Miles took for his text, "I, John, had a vision," in order to intro-duce the narrative of a vision which he stated that Mr. Cook had a day or two before his death, the sobstance of which is: Mr. Cook therein saw and informed his wife that he saw his two prior wives, informed his wife that he saw his two prior wives, mother, and other departed friends, and held converse with them. It appears that the present Mrs. Cook saw him extending his hand as he lay upon the bed, and shaking as if grasped by the hands of Friends whom he was welcoming and seemed to clearly see. It appears also that on awakening from his trance-like sleep, Mr. Cook asked his wife if he died yesterday, and being assured that he was still alive, narrated what he had seen in his trance.—Ex.

It is often the case that nearly every phase of mediamship is developed by that sickness which causes death, most especially clairvoyance. Almost invariably the dying see clairvoyantly. At the time of the Dixon bridge disaster, Dr. Hoffman was precipitated into the river, and strangled bythe water, was actually dying, although he was finally saved. He says, "I seemed to be at peace with everything, and perfectly happy. My whole life passed before me like a flash of lightning, the events appearing in sequence. Circumstances I had forgotten appeared vividly, and I did not want to be disturbed, I should have preferred to remain where I was. While in the midst of a beatific re-verie, thinking what my wife would do if she were saved, I felt a hand on my shoulder, was pulled out, and finally restored to life."

The sweetest and most enchanting music is on the spiritual side of life, as illustrated in the death of the husband of Mrs. Morris, of England. She says, "When my dear husband died, music was also heard in our own house from the celestial visitants. My maid Jenny who had lived with us a long time, and who had helped much is nursing him, was awakened out of her sleep by music as if from, she said, a fine band. Knowing how much we both loved music, she fancied at the moment that I must have caused a band to come, and rushed into the hall, and then into the library, and so from one part of the house to another in search of it. 'No one heard it but herself, but that she heard it I am sure as that I heard this of yesterday morning. She was a medium, and has since gone to her rest. This is not my own first experience of the kind. I heard music at the moment of the death of my cousin, William C. Stewart (nephew of Robert Owen, the philanthropist). How are such phenomens to be accounted for? How far are they subjective or objective?"

Short Sermon.—Itow everything we see preaches to us when our minds are in condition to receive instruction. The springing forth of grass, herbs and flowers reminds us that we should grow in goodness; the ripening of fruit, that we should ripen in righteousness, and the falling of leaves in autumn reminds us of our later end. The crawling worm changing to a beautiful butterfly, rising in the air and living on the sweets of perfumed flowers, teaches us to rise in spirit above groveling cares of earth and feed on love divine. All things teach of good—are mediums of light and life between us and the Divine Mind. Jesus could preach without a Bible, for the book of nature was spread out before him, and each object he saw was a text for a sermod. The modest lily was in his view more glorious than Solomon the rich, powerful, but misguided king, whom all men called wise and honored because of his riches and power, but whoslived a life of sensuality, and died as the fool dieth, exclaiming, "Vanity of Vanities! all is vanity!" The barren fig tree, wawling serpent, peaceful dove, the innocent flocks—in short, anything that he beheld furnished instruction, because his mind was in a condition to receive it. Just now a little girl is near me with her little baand life between us and the Divine Mind. cause his mind was in a condition to receive it. Just now a little girl is near me with her little baby-house and doll with which she is amusing herself as earnestly as the mother of a living child. She dresses and indresses it; scolds and orresses it by turns, feeds it and whips it, rocks it to sleep and goes through all the motions of the real mother; yet her doll has no life, her dishes contain no ford the whole thing it among the real mothers. food, the whole thing is a mockery. And here in this would mother we have a figure of our modern church. The minister has his baby house, often splendidly built, ornamented and furnished often spiendidly built, Graamented and furnished, as far as means will permit, after the fashion of the one so foolishly built by King Solomon for a being who dwelleth not in houses erected by men. He has his doll-people as destitute of vital godliness as the little girl's doll is of life; he goes through forms and ceremonies of religion in imitation of the aposties, as the little girl does in imitation of her mother. He scolds his dolls and caresses them by turns, whips them a little and feeds them, rocks them to sleep in his theological cradle, then them by turns, whips them a little and feeds them, rocks them to sleep in his' theological cradle, then wakes them and draws them out, pretendedly towards heaven in his little go-cart of creeds, and tries to play the apostle as the little girl does the mother, but his dolls have no spiritual life, and all his dolngs are a farce. He gives them a baptism of the body in water, instead of purifying their souls by a baptism of the Holy Ghost; he treats them to a little bread and wine once a month instead of guiding them to the aprifying store house. stead of guiding them to the spiritual store house, where they might daily enjoy the bread and water of life; and thus he tries to clothe their souls with the old Jewish forms and ceremonies which Christ

of life; and thus he tries to clothe their souls with the old Jewish forms and ceremonles which Christ cast saide, pronouncing them as old garments, and to feed their souls from what Christ pronounced the old bottle; and the consequence is that there is no salvation in his baby house—his children are no more like the true children of God than the doll is) like a living child. Hence they can live in the gratification of their passions, chest and grind each other in trade and occasionally get up wars in which members of the same holy house are arrayed against each other in deadly strife, while the Rev. Daddy or step-daddy shouts them on to battle, or roars like the bulls of Bashan for his unknown gods to help.—J. Hacker.

The Shakers—The friends has often asked us to give our ideas about universal cellbacy, as promulgated and practiced by the Shakers. Without touching Jupon any other portions of the creed of this exceptionably honest, industrious class of thinkers, our answer is, that if what they promulgate is really the truest and best to live by (as they claim), then every human being in Christendom should adopt it; which if they did, as a sequence in about thirty-five years (the average of human life) there would not exist a human being on the face of the broad earth, with the exception of a few oldish-looking stragglers, who may have outlived the general average. Complete and total annihilation would be the inevitable result.—L. Judd Purdes, a Spirit is Voice of Angels.

There is no doubt but Shakerism answers a wise purpose. There are features connected with the exception, and they

wise purpose. There are features connected with the same that excites our admiration, and they surely have a beneficial effect on the outsid world. Of course, no one supposes that the whole world will become converted to that faith.

Compensation.—Furthermore, when those of the reverend class perform a special personal service, for anyone, such as a marriage, a baptism, or a funeral, they expect to be paid for it. In some communious it is demanded, but in all it is expect-

ed, and is paid, in one form &r-other; and what mean tithes and church rates, levied on all, whether they believe in the form of superstition or dissent from it in the most positive manner?—

Medium and Daybreak.

But this same sanctimonious class wonder why it is that mediums' can not work for nothing? While they are compensated well for their services, they would have the mediums sacrifice their time and talents gratuitously.

Jesus .- M. K. Wilson, of Danville, Ill., writes: —It seems to me that our knowledge of this man Jesus of the New Testament is very limited. The best Christian scholars admit that Matthew, Mark, best Christian scholars admit that Matthew, Mark, Luke and John, or whoever wrote these several Gospels, copfed their stories about Jesus from some older document or documents, and that they don't know who the authors of these older decuments were, nor when they wrote or where they wrote, whether they were honest or dishonest but one thing is strikingly apparent, they were ignorant of philosophy, ignorant of geography and miserably superstitious. All our information about this Jesus, comes to us in such a round about uncertain way, accompanied with so much that even Christian Spiritualists know to be false, that I for one don't pretend to know much about him, and how people can be so affectionately attached, and mailest such humble submission and love, and such a disposition to imitate and follow a personsuch a disposition to imitate and follows person-age of whom they know absolutely nothing with any degree of certainty, is certainly one of the most singular absurdities of the age. We do insist that our brethren who are so anxious to be called Christishs, should at once, inform us just how much which we find related of Jesus in the how much which we find related of Jesus in the Testament, is true, and how they came to know it to be true? We are very willing to admit that some precepts and principles, said to have been put forth by Jesus are very beautiful, but from the same authorities many unwise sayings and absurd dogmas are attributed to him. If you assume the right to select all the best precepts and principles put forth by him, on which to found his character, and reject all that appear absurb and ridiculous, no doubt you can make out a moral hero, and one over way worthy our love and esteem. And by no doubt you can make off a moral hero, and one every way worthy our love and esteem. And by the same rule I will agree to prove that the Hindeqo Savior, Christna or Budda Sakia was every way his equal, and even Mahomet, by the same rule would rank high in the scale of wise and just men. In this way of dealing with humanity some very wicked men might be transformed into very respectable characters. Hoping for some explanations from some one or more of our Christian. tions from some one or more of our Christian brethren, we patiently wait.

God.-"The fool has said in his heart there is no God."-Bible

Who can define him? Who can give us a correct idea of Him? Is he not daily vanishing? Ben. Franklin, a spirit through Mrs. Richmond said that spirits control worlds and systems of worlds; he'ls supported in that assertion by the spirit of Baron Von Humboldt? If they are correct in their state. ments, to find God or explain his true nature is more difficult than ever. Coleridge says, "It is not impossible that to some infinitely superior Being the whole Universe may be as one plain, the distance between planet and planet being only as pores in the grain of sand, and the space between system and system, no greater than the intervals between one grain and the grain adjacent." If you desire a correct definition of God, you will be compelled to get it from Him direct. All definitions heretofore given only approximate to the

Spirit Pictures.—J. B. Newbrough, M. D., of New York, writes;—"Permit me to introduce to your notice two Egyptian pictures, drawn by Jesse Shepard, the great musician and singer, and painted by myself, neither of whom ever had any lessons in drawing or painting. The drawing was done in about twenty minutes to each picture, and without any erasures or alterations, and without any measuring or any converte look at You will respect to the state of the state o uring or any copy to look at. You will perceive the complete Egyptian style, as well as the hiero-glyphs and symbols which belong to the most an-cient times of the Assyrian and Greecian eras. The cient times of the Assyrian and Greecian eras. The tracings are seen in Herodotus, Homer and in ancient Egyptian historians A slight-resemblance to Mr. Chepard is to be seen in both pictures, although both are so entirely different. The colors were dictated by the voice commonly called spiritual and which purports to be like the voice that always attended Socrates. The male figure purports to be Cyrus the First, and the female Semiramis, who built the walls of Babylon. (Cyrus the semiramis, who built the walls of Babylon. who built the walls of Babylon. (Cyrus the First has sometimes been confused with Cyrus the Second). To me, the manner of the drawing beling done by an inexperienced person in the meth-od described, renders tkein two of the most won-derful pictures I ever saw, either in Europe or America. The power of fascination which both pictures possess, leaves a magnetic force on the person who gazes on them which can never be for-

A Charmed Bing. In olden times it who thought that the wedding ring possessed certain curative powers; and it is still believed by many that a sty in the eye will soon disappear after being rubbed with the "plain gold ring." Most women are very loath to take off their wedding-ring. and it seldom, if ever, is allowed to leave the fin-ger. Its loss is thought to be an evil portent of ger. Its loss is thought to be an evil portent of some importance. In Sir John Bramston's autoblography (1631), it is related that his stepmother dropped her ring off her finger into the sea, near the shore, when she pulled off her glove. She would not go home without the ring, "it being the most unfortunate thing that could befall any one to lose the wedding-ring," and, after a general-search, the seekers were rewarded with success.

In ancient times, "charms" were more common than now. Nearly all Catholic children have one which they wear around the neck, it having first been blessed by the priest. Old charms embraced every possible relation of life. For example: Est after. Put a hen's heart on your wife's left side while she is saleep and she will tell all her secrets. Those charms only have ignorance and superstition for a basis. They are akin to that notion which ascribes certain efficacy to the blood of Jesus. hare if you want to look handsome for nine days

Missionary Labor. -- Bro. S. Jenkins, President of the Minnesota State Association of Spiritualists, writes: "Spiritualism is on the increased in Minnesota, notwithstanding all the adverse influences that have been exerted against it. The finharmonies that seemed at one time to disturb the equilibrium of our Association, have all been harmonized. Bro. Thomas Cook is here in the State laboring with great energy. He seems to be a monized. Bro. Thomas Cook is here in the State laboring with great energy. He seems to be a good worker, and I hope the Liberals and Spiritualists of Minnesota will extend to him that brotherly love, charity and financial support, which all Missionaries who are laboring for the cause of truth seem to need. The financial part is indispensible; without it we can not succeed."

truth seem to need. The financial part is indispensible; without it we can not succeed."

Items of Interest from Various Parts of the World.—Thos. Gales Forsier, of Baltimore, Md., writes:—"I am expecting to pass through your city early in March, when I shall give myself the pleasure of calling on you. My health seems to be permanently restored and I expect to resume the duties of the rostrum at no distant day." La Artificial lights are not always essential in circles. It appears that at a circle held in London, the spirit lights were "so brilliantly splendid and luminous that they Illuminated the persons of the mediums and sitter." Ea Dr. Snodgrass, of Clarinda, Iows, says:—"If we had some good speaker to come to this place and lecture, he would accompilah much good. This is a fine town and a splendid country. The best county in the State for richness of soil, for timber, for coal, and for water privileges." The Spanish Spiritual Society support a Foundling Hospital. Noble, indeed, and invadvance of this country. The number of victims in Spain that suffered from the Inquisition from 1481 to 1808, are as follows: Burnt silve, 34,658; sentenced to fine gallies, etc., 288,214; making, with other punishments, in all 340,921 victims in 328 years. The facts are obtained from the history of M. Leonardo Gallols. The Suits for slander are numerous in England as well as in this country. Measrs. Munton and Morris, solicitors to Dr. Slade, have commenced proceedings in the High Court of Justice against Mr. Maskelyne, the conjuror, for alleged slander. The H. L. Woodhull, of Sturgis, Mich., writes:—" My grandfather, W. Miller, is a subscriber of the Journal; he would

not do without it." The Connecticut Hospital has, since 1868, received 1200 patients, and not one became insane through Spiritualism. For John Jacobson, of Racine, Wis., writes:—"I have read in the Journal several accounts from different parties concerning the roaming of the Deril, not one of which give any information as to location, and it seems no one have been near enough ever and it seems no one have been near enough ever to put salt on his tail so as to capture the bird. I have made some fruitless efforts, and it is my opin. ion that he can pover be chught while on the wing. But while searching for the Old Fellow, I have found a modern Archimedes, though I can only send you a had description of him such as I enclose." [3] G. Holbrook, of Woodworth, Wis., writes:—I can hardly wait for the regular time. writes:—"I can hardly wait for the regular timefor the Journal to come, so anxious am I to look
upon its clear face and derour the "delicious food
it farnishes. It gives me strength and I have
faith to believe it is doing the cause of Spiritualiam much good." B William Oxby, of Manchester, England, in describing a detached spirit
hand, which was at first transparent and which
worth "God bless you all" save. "If human tis." wrote, "God bless you all," says: "If human tes-timony is of any value at all, then I claim that the exhibition of such a phenomenon is worthy of bet-ter treatment than the sneers of ignorance and the reactment than the sheers of ignorance and the rancor of bigots, who believe none but themselves, when an unwelcome truth or fact is presented to them." Amrs. M. P. Henderson, of Aubry, Kan, writes:—"People seem to think that mediums can live on air. I'll give you a specimen. A man said to me, Mrs. Henderson I have not had congestion of the larger along you treated me that evening to me, Mrs. Henderson I have not had congestion of the lyngs, since you treated me that evening. You remember when I was so bad. Oh! I have felt so gratual to the angels ever since. If he had given me ten dollars it would have served to keep hope and life in me." Let Dr. William Hitch. man of England, thus alludes to a scance in which all objects in the room could be seen: "The centre table of the room first gradually bowed, as it were to each person present then rose more centre-table of the room first gradually bowed, as it were, to each person present, then rose more than a foot, and remained for 57 seconds suspended without the touch of mortals; it next slowly descended, and kept time and tune as cleverly as could the professor of those phrenological organs in the best-developed head of humanity.

Frach of our present subscribers should accure one new subscriber for the JOURNAL before 1877 expires, and thus double bur subscription list, and aid the cause of Spiritualism.

William Peckham, of Middle own, R. I., writes:—"I see in your paper an article giving the product of Great Men of the Past, and also what they had achieved. The writer of the above is in search of a Key, that will lead into the very dome of Nature,

actived. The writer of the above is in scarce of a Key, that will lead into the very dome of Nature, that will unlock her mystic gates and present to the admiring gaze the 'holy of holies.' Have you such a key? If so withheld it not for we are in pursuit of it. I have a key—18 years' experience; in that time I claim I have been into and through every known Sphere of Glory, from the kingdom state, the time absent from my body from the kingdom of heaven down to earth, in a perfectly conscious state, the time absent from my body from ten minutes to one hour." The Boston Herald says: "English Spiritualists have receively had an animated discussion on this point distinction between soul and body—and as one convicted against his will is of the same opinion still, some will be found who consider the soul the central fire, and the spirit the outward semblance cortral fire, and the spirit the outward semblance cor-responding to the physical form; and others hold-ing that the spirit is the central, and the soul the outward, etc. The Spanish writer alluded to says if the soul goes to heaven and the body returns to the dust, what is the beloved form that appears to us? Is it not that our spirit approximates then to other spirits? According to French writers, the soul needs a body as well as the body a spirit, and this is their perisprit." For W. Dickerson, M. D. of Pendleton, writes:—"Now to the metaphysical question, "What's the difference between physical question," What's the difference between physical matter and spiritual substance? We would say, the same as there is between fluid water and hydrogen and oxygen. Spirit is not gross matter, but it is an essential substance. When matter attenuates to fine impalpable substance, it is spirit; A. J. Davis says that spirit is ponderable; now we do not pretend that simple inorganic material is intelligent spirit, but that physical essences by compound and complex organization become intelligent entities or spirits." Bro. W. H. Elliot, of Ilion, N. Y., says:—"I feel very much like entering my protest against such discussions as that which occurred between Mr. Peebles and Mr. that which occurred between Mr. Peebles and Mr. Tuttle." LFD. S. Kimball, of Sackets Harbor, N. Y., writes:—"Please correct the article sent you so as to read eight or ten days before she (Mrs. Fall) passed over the watchers heard the 'sweet music' therein mentioned and the next day after the article was written, the remaining child (infant) then sick went to join the mother in the Spirit-world." The article you refer to was published last week.

Domond G. Fitzgerald and others in England, have tested Slade, having secured writing on the inside of a folding slate. They heard the pencil move. William Lawrence, a bogus medium of London, England, has been sentenced to three months imprisonment. His ghost was caught and held, nobody but Lawrence himself. The investigators at once commenced prosecution. F. B. Parish, of Ingraham Township, Iowa, writes: Parish, of Ingraham Township, Iowa, writes:—
"Thomas Walker, the boy orator, was at Glenwood in November; delivered two lectures, which were, well attended. He re-awakened an interest in bur glorious cause, and the seed which he has sown will produce golden fruits."

The Boston Herald gives a strange account of the premonition of Mr. Feese, of Ohlo: "A few years ago he was away from home with his wife and children. When about to return, a strange disinclination seized about to return, a strange disinclination seized him to go by a certain train. Not long before he had a kind of waking dream, in which he saw his wife and children in coffins in a church. But he mag a king of waking dream, in which he saw his wife and children in coffins in a church. But he thought it would be foolish to be influenced by such impressions, and went on. The result was a railroad disaster, in which his wife and both his children were killed. He resolved then that if he should ever have another premonition of the kind he would heed it. Just before the late terrible disaster near Ashtabula, on the Lake Shore Railroad, he was away from home with his family having aster near Ashtabula, on the Lake Shore Railroad, he was away from home with his family, having married again, and was intending to return on the train which was destroyed, when the same presentiment came over him as before, and he went another way, and so escaped that terrible calamity. "I'm William Emmette Coleman, whose able address we published in the Jouanat, ask the following question in the Banner: "When the celebrated work on Occultism, Art Magic, was announced for publication, it was expressly stated that only five hundred copies would ever be printed, to be sold exclusively to subscribers. In contrast to the above, I see, in recent numbers of the Banner of Light and Boston Inscattgator, an advertisement of Art Magic as for sale to the world at large, price \$3.00, exclusive of postage. Seeming. tisement of Art Magic as for sale, to the world starge, price \$3.00, exclusive of postage. Beemingly, there is a breach of contract in this matter on the part of the publishers. Hasy seemingly, for it may be so only in appearance, not in reality. An explanation relative to the foregoing facts is accordingly desired." Law N. J. Rice, of Webb City, Ark., writes:—"I will take my Spiritualism clear, if you please; but if you have to mix it, anything will do as well as Christian." Law the omission of certain words sometimes saves a great deal of trouble and litigation. In the case of Dr. Slade, Sergeant Ballantine, his counsel, led and saked that the indictment did not charge that the fraud, if any, was committed "by palmistry of otherwise"—these four words occurring in the act under which Dr. Slade was convicted. He was successful in carrying out his intentions. The following is from the Pontiae (Ill.) Seafesel, of the 25th of January: "Miss Allie and Hattie Fyfe happened in at a photograph gallery in this city to have their pictures taken. After the pictures were brought home they discovered two hitherto unseen beings (supposed to be cittzens of another world) hovering over them. The artist on being questioned, says he knows nothing about the matter, as the glass was pure and clean when put into the camera. We have heard of such things taking place in Boston and New York, but it is the /arst time that we have heard of angale visiting Pontiae." Capt. H. H. Brown in an article in defense of Spiritualism published in the Detroit Evening Nees, says: "Algernon Joy, Secretary of the British National Association of Spiritualists, in an address before the Psychological Society, said that he had offered a standing reward of £1,000 to any conjuror who, dnder like conditions, will do things mediums do. Prots. Maskelyne and Cook, who have made some notoriety in the Slade trial, refused to make the attempt. Others have offered, but learning the conditions the mediums are put in, refused to nake the attempt. Others have offered large, price \$3.00, exclusive of postage. Seeming-ly, there is a breach of contract in this matter on

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Mrs. Cora L. V. Richmond delivered a lecture on the above subject at Grow's Hall. Our reporter being present, he took notes of the ideas advanced. She said:-

The word life is a very cosmical term. 'If the question means organic life, that is merely one of the manifestations of eternal principles. Science has dealt with this question, so as to elucidate in some manner many of the manifestations of life; but thus far in the history of human investigations, science has not been able to give any adequate theory of the origin of anything. She specifically deals with results. Her observations are taken from the stand-point of effect, and not of cause. You are acquainted with the supposed origin of life, and with the development of organic existence, since theories in science are as diversified as there are minds in number.

The first theories that agitate the minds of the scientific men, relate to the external world. The first is the gradual development of man and organic life beneath him by a process of innate creation, innate in matter itself. The lowest forms of organic existence have all the forces within themselves when acted upon, to create. When science has failed to properly explain the process of the origin of man, the Bible has been called into requisition to furnish a solution. The first theory presented is evolution, as developed by Darwin and others, who, admiting the creative power of Deity, yet claim that science can explain the development of the various species by gradual unfoldment. Eminent men in the scientific world (before the theory was developed by Darwin), admit that the creative function in the divine mind does not admit its necessary action in creation of the various orders of animal life, and they now dwell with the atom as the lowest elaboration of sci-

Dr. Carpenter contends that all forms of life can be traced to motion of many atoms. These motions have roduced different orcombination of one with another. The theory of anatomical development certainly explains the minute relationship of objects, and their bearing upon one another. The theory of evolution explains the various differentiations in the same species or types. The theory of evolution does not, however, explain the cause of the existence of different types. No process of differentiation, aside from theory, will account for the mingling of one species with another, terminating even in man elaborately developed by the Darwinian theory, for the difference always exists in the orders of ereation. . There has been no adequate explanation by Carpenter of the absolute organic commencement of life itself, but the atomic theory. The principle of life must be separate from, and independent of, its manifestations. There can be no adequate comprehension from the atom of what that principle must be.

But while Science is prone todiscover only the effects of development, it must appear that just in proportion as her discoveries ard from effects only, they must be far away from the cause. Still we are perfectly aware there is a point of beginning of dis-tinct life which science can never discover, even from the theory of atomical devel-opment. The simulation of organic pro-cesses by galvanism, electricity, and other artificial methods, would indicate approximate discovery of the causes of life and motion. You must bear in mind these are only simulations, only resemblances to the actual life processes. The supposed discovery of the action of light and heat upon bodies, producing what might be termed spontaneous generation, is only one of the relative discoveries of science to prove the pre-existing germ. Life includes not only the visible form of existence, but all forms and essences of existences invisible to man and essences of existences invisible to man, or life in solution, therefore the limited array of facts necessarily limit the range of attention. Each scientific man has a cer-tain province of investigation. The theory of a single man is but his approximate discovery of some manifestation of life. He seeks in the outermost for only the physical laws, effects and causes before him; he must be content with an approximate result, and to stand ready upon the discovery of any new fact or cause to shandon it.

fact or cause, to abandon it.

We have as the aggregate result of discoveries the highest in the scientific world to day, and all that is known of the origin of life is that of contact of atoms through heat, etc., which generates motion, and con-sequent affiliation through the various combinations.

0

True, we have the various forms of existence in animalcules, but they no more explain the final mystery of life than the anplain the anal mystery of life than the analysis of a human being's eyes, ears, etc., explain what man is. The fairest, the "other side" of the universe, which science has not reached, is the larger. The vast inner temple which science has not surveyed, is the greater and the grander. What science has surveyed is merely to give to man technical terms for the manifestations of life, that come under the observation of the senses, and train the mind to correct observasenses, and train the mind to correct observation of manifestations before undiscovered. Theology has a far different process of disposing of this question. The general method is to attribute all influences to God as the first Great Course, whatever this is method is to attribute all influences to God as the first Great Cause—whatever this is, the First Cause, everything becomes possible with it. This is a very convenient method. It makes everything in the universe possible and "easily explained," by admitting that the cause is infinite. In all nations of antiquity, creation is direct from this power, the first grand Cause. All the the theologians in the world merge in this idea; commencing only where science itself leaves off, and only explains what science fails to elucidate. In reference to the laws and resources of nature, they are no different. They put off the ultimate cause further and further from the mind and understanding, bringing the imagination in full play. They make the labyrinthine paths of the unknowable still more mysterious.

Theology claims that all things are from God direct. The theologians answer in

reference to creation, must be comprehensive and remarkable. He does not trouble himself with details. He accepts the theoof creation as laid down in Revelations; a Brahmin or Hindoo, the theory of creation as promulgated by Brahma, and as laid down in his bible. All bibles have differ-ent theories of creation; Science and Re-

ent theories of creation; science and Re-ligion class hands in so far as the former has triumphed.

Bishop Berkley apparently sweeps away many of these pet theories of scientists, when he asserts that matter is but the expression of Deity in another form. Surely this theory is very large and comprehensive to explain the seeming immobility of matter. This corresponds in a certain degree to the Swedenborgian theory. He contended that any of the existing forms and representations of life, the external form is but the shadow. If you please, that positive philosophy but transcends materialism itself, that objects are only among the apparent things, not things themselves; here in the school of metaphysics we have even that which outvies the transcendental Brahminical philosophy of Bishop Berkley himself.
Wherever spirit and matter are equally

centered, there is a solution of the mystery of life itself. By study the theologian learns that the manifestations of life may be discovered by simply accepting the "infinite proposition." The point of life itself, is where any intelligence, which we may fearlessly term motion, manifests itself The other scientific term is where intelli-gence is first made manifest with the atom, or by a combination of two or more atoms, by forces that generate their attraction, and the question now is, is that force in matter itself or outside of it? We answer there is no life, no self-existent power, no capability of motion in atoms themselves alone. The Universe expresses the intelligence of him who combined it. The spirit animates the atom, is of itself, perhaps, as great as the spirit that animates man. Acted upon by this spirit, which is not matter, it becomes the primal cause of the manifestations of life.

The expression of life in any kingdom or department of the universe, must be through the atom and its combination. The reason we arrive at this conclusion, is that while every organic function of the universe seems to be inherent in particular germs of the organism, and in the organism itself, that function is never called into being without being acted upon by an outside power. The grain of wheat does not grow spontaneously. It must be called into ex-latence by the chemical action of the soil. The germs which are said to be spontaneously created, never respond to the law of existence until the mandate reaches them outside of themselves; then the response comes from within. The germ being there, the power of awakening it is in the universe.

Every germ or distinct type; whether in animal or the highest forms of creation, expresses only one type. Running all through the universe, the forms of life are responsive to the life inherent in the germ. Something has caused to germ to expand. Any power in the universe which thus regulates and carries out the sequence of cause and effect; any power which in the arrange-ment of the smallest character of development, manifest itself; any power that de-monstrates the possession of mathematics, and fulfills the intention of an antecedent power, must of course possess intelligence. This intelligence is all the time superior to the thing that manifests. Take this into consideration—the germ itself and the influence in the universe that acts upon it. For nature is so jealous of the types-in creating the various orders, the fittest survives. That which shall abide, is the only perfect representation. Does not this indicate intelligence or power within the universe or creation? The system of life is therefore a system of intelligence; and whether you choose intelligence, or whether you call it natural law, the same term or the same meaning will apply. In case of Deity, you have conscious intelligence, guiding the universe with intention, and producing results in various forms.

We conclude that the human mind can

only explain that portion of life, which is visible to the senses, or is external. Intui-tion reveals the cause. All that the mind can fully understand is the outward manifestation.

We choose to aver that spirit animatés the atom, moves matter to its appointed end and destiny. We choose to say that which gives evidence of its own existence gives evidence of the existence of the Infinite Spirit. What constitutes proof to the mind? Upon what shall we predicate that? It is by analogy traced between things which are, and things which are probable. Wherever certain intentions are given to man, wherever a manifestation of human intelligence, there human beings have been. Upon the same basis we trace through the varied lines of the universe the complex manifestations of nature's first intention; second, the capability of carrying out that intention; third, the result of that intention expressed in various ways. The intention of the contact with spirit and matter, is the beginning of what you call life. The carrying out of that intention, is visible in the organic function of life, in human beings. The result is manifested on the earth here; the expression of human workmanship in a finite degree in imitation of Deity in an infinite degree. All things here that man executes, are only in imitation of the power of Beity, save alone the process of generic creation. All that man has to do, is to study his own mind and the process of generic creation. has to do, is to study his own mind and spirit, and their contact with matter. The human mind itself of each individual, can determine the exact point of life by the contact of the spirit with the dust that surrounds you, and the power that you have from that dust. This study will enable you to understand the beginning of life, but more completely it is manifested in every human being. Surely this point is expressed in every part of creation, as well as in every mind of man; that central principle that enables you to know and determine that the spirit animates the body, and that without spirit, there could be no life. without spirit, there could be no life.

Every, expression of matter is but the expression of a power behind it. / This is our idea given, of cousse, but an imperfect glance of the various expressions of thought on this subject.

Question.—Please give the line of demarkation between animals and vegetables? Answer.—Science, 1 perceive, contends that the line of demarkation is imperceptible. The forms of existence in the lowest stage of animal or vegetable manifestations, are distinctly one or the other—distinctly animal or vegetable.

Q. What is mind but absolute intelligence?

A. Absolute intelligence is that intelligence which is not governed by time or space. Such is the intelligence and consci-ousness which you have in time of great sorrow, at the time of death of some loved one. What you consider absolute intelli-

gence is sometimes only the obstruction of it; like the breaking of a beam of light in vari-ous colors or tints of the rainbow. Absolute intelligence is absolute whiteness of

the soul.

Q. What constitutes the line of demarkation between the lower order of animals and

It is contended that the line of de markation is very slight between the high-er mammels of the animal kingdom, and man. We believe that Mr. Huxley names. the horse as coming the nearest to the human being. There is more difference between the apes and man, than between man and the horse. We consider that the especial point of difference is in the completeness of cerebral structure. The resemblance in the animal kingdom does not indicate ancestry. Nature in her types, of course, may repeat the form in resemblance—the result gives complete expression of the intention. The fact that many human beings are below the horse and other animals, proves they could not have emanated from them.

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