

Wonderfal Discoveries in Astronomy—The Clairvoyant Investigations of a Lancaster Scientist.

like a piano; the hammers strike, not on strings, but on cylinders which look like glass, and at the same time open a pipe of the same sound Similar to the pipes of an organ. It might be called a piano and or-gan combined. The effect of the double note, or that produced by the vibration of the cylinders and the pipe, it is said, can-only be realized by being heard. The music is of high quality a combining in a single is of high quality, combining in a single piece force, softness and enchanting harmony. n connection with the music which heard by all who visit this moon, I will here give in detail a circumstance to prove bero give in detail a circumstance to prove that what is heard there is not imaginary, but really and truly music of a very supe-rior caste. To prove this, I succeeded in getting a young lady to learn a piece and play it upon her piano, and while doing so I had a professor to take down the notes as she played it, and after he had done so, I made several copies of it which were given to ladies in the city who desired a copy. to ladies in the city who desired a copy. "Another lady living two miles from the city, who was blind and lame at the time, entered the statuvolic or somnambulic condition for the cure of her diseases, and becoming a good clairvoyant, often visited the same moon of Saturn and would amuse herself there for hours listening to the music which she heard there upon all occasions. Some three months after she became well some three months after she became wen she visited the city to purchase some tin-ware, and upon entering the store of Mr. K., heard some person playing the piano in the side room, and upon asking who was doing so, was told that it was the proprie-tor's daughter who then interrogated her doing so, was told that it was the proprie-tor's daughter, who then interrogated her why she ask it. at the same time intimating that she had never heard that piece of mu-sic before; but contrary to his expectations, she replied that she had. To this he made answer, that she could not possibly have done so, as the music was obtained from a satellite of Saturn. 'Oh!' she replied, 'I-have been there, heard it often, and recog-nized it as soon as I entered the store.'" nized it as soon as I entered the store." This incident, here narrated by Dr. Fahnestock, we had heard years ago, and now meet with it for the first time in print, The lady who played the piece referred to in a clairVoyant state is. very well known in this city and is one of the best local mediums of clairvoyancy. She attributed her knowledge of the piece of music entirely to knowledge of the piece of music entirely to such inspiration as is here claimed for it and when the copies of it, made from her playing of the composition were given to a few friends she had no idea that any one hearing it would ever recognize it, much less refer it to its real authorship; which occurrence was all the more remarkable since it was occasioned by a woman who since it was occasioned by a woman who was not likely to have heard the music in her experience of every-day affairs. Herschel is full of meadows and lakes, with flowery banks; birds and fishes of rare form delight the senses, all animal life is on a reduced scale from that of earth, and the people are highly learned in the sciences. Neptune is still more refined and a very Paradise; its vegetation is of enor-mons growth, its building timber and stone of the most magnificent kind, the animals resemble those of earth, and the investigaresemble those of earth, and the investiga-tions of the clairvoyant upon its surface and among its people have been so minute that even their devices for taking fish are detailed with great peculiarity. The people converse in music, and travel in carriages moved by a force like light. With the same accuracy of detail are With the same accuracy of detail are given the composition, the characteristics, the movements, the satellite system, the character of the people, animals, plants and minerals of many other heavenly bodies Omega, Betelguese, Bellatrix, Saiph, Rigel, Sirius, Alnitack, Benetnasch, Merack, Regulus, and many others have been frequently visited and freely explored, and the results are now given to the scientific world in co-pious text and with highly colored illustrations.

cup-shaped shells, having a wide space between them. These shells revolve in opposite directions perpendicularly. Inside of these shells is a very large earth which revolves contrary to a smaller one that re-volves around it, in the space between the the cup-shaped shells. This earth is much smaller than the one in the centre, and is smaller than the one in the centre, and 15 of a fiery red color—and when (in revolving) it gets between our sight and the centre of the large one within—the star to us is fiery red, and as it passes around from that position it becomes less fiery red, and when behind the big one, the star looks pale or is of a whitish yellow color. These changes can be observed without the aid of a glass, and the fact that they do take place, is claimed to prove that the picture of the claimed to prove that the picture of the internal construction is correct. The full importance of these alleged discoveries can only be estimated when it is remembered that they have been made entirely without the aid of mathematical calculation, telescopes, or any of the usual physical appliances for scientific investigation The mind of man, freeing itself of earthly limitations for the time, has gone out on an exploring expedition and brings back these reports from the celelestial regions. Should reports from the celelestial regions. Should the more tardy methods of empirical science confirm any of them, the others may be ac-cepted as reliable and an entirely new and infinitely valuable means of astronomical discovery and a marvelous agency of gen-eral power will come into play in the cause of human intelligence. Those who have had no occasion to test the character of clairvoyance can not fail to be attracted to its investigation by these claims of wonderits investigation by these claims of wonderful discoveries, while the most skepticel will find in these conclusions highly entertaining material. The glory of the heavens here pictured exceeds the wildest dream of Arabian fancy, and this circumstantial nar-rative of the wonders of far distant worlds is characterized by an earnestness, an exactness and a positiveness of expression that far outdo Jules Verne's most startling romance.

this editor know of the special and remark-able power of blue or violet to promote phosphorescence, to transpose the saits of metals in photogrophy, to penetrate far be-low the soil and develop germinations? Can the red or yellow do anything of the kind? Can shadow do anything of the kind? Throw a shadow upon a glass bottle of hydrochloric acid, or strain the light through red or yellow class mon it, and no brough red or yellow glass upon it, and no effect will be produced. Send light upon it through blue glass, and it will be shattered into a thousand pieces. More than that, it can be proved by an overwhelming array of facts, that the blue, indigo, and violet colors act on the law-of electricity, while the red orange, and yellow green are directly opposite in their nature, acting on the thermal or warming principle. It can be shown that the electrical colors are cooling and stimulating to the nervous system, soothing and anti-inflammatory, while the red is stimulating to the arterial system, and is especially suited to cold extremities, the yellow to dormant bowels, and the purple to impaired digestive organs. It can be positively shown that chemical action is utterly impossible without some grade of electricity, and that the electrical colors on the one hand must affinitize with the ther-mal colors on the other. The reason why the blue is so effective in connection with the white light is that it selects the affini-tive or warm colors and thus arouses an tive or warm colors, and thus arouses an immense action. I am confident that if Gen. Pleasanton had put a red strip of glass each side of a blue pane, and then clear glass beyond this, he would have aroused a still greater action, and I have learned that the red forms the chemical affinity of blue, as the yellow does of the violet. The special potency of the violet end of the scale has long been a settled fact among scientists, although they are still back of what they might be in the knowledge of their atomic relations and their law of movement. Prof. Hunt long ago stated be-fore the British Association that "Light pre-vents the germination of plants; actinism (blue and violet action) quickens germination, and the calorific rays promote the flowering and reproductive principle of Gen. Pleasanton has been too oneplants. sided in putting so much stress upon blue to the neglect of other colors, but the onesidedness of the Scientific American in pret ty much ignoring the great healing and chemical power of blue and violet is still more dangerous. It thinks the colors as God has placed them in light are admirable. Of course they are. But shall we cease to develop file especial electricities and potencies of things, just because nature has not done it? Water is good as God made it, but shall we have no hot water for certain chemical operations or diseased conditions? and shall we have no cold water for oppo-site conditions? Light is good, but shall not our sick world have the warm part of it, like the red for the cold extremities, or the exquisitely fine, penetrating, and cool portions of it, like the blue, for a hot brain? It is quite remarkable that people can, per-It is quite remarkable that people can, per-haps unconsciously, employ so much error in their own language while professing to expose error in others. The finer forces are safer, more powerful, more penetrating, more refining, and more enduring than the coarser elements, and while the whole com-munity are turning their attention to them in the form of light and color, even though their ideas may yet be crude with regard to their ideas may yet be crude with regard to their use, it is a public calamity for influen tial journals to make war upon them, as other journals who do not pretend to make science a study, copy their opinions, and thus pervert the public mind on the subject E. D. BABBITT, D. M."

accounters. The actual process of extract-ing the spirit from the body, is a compli-cated operation. It seems as though the center of the back is the point of connec-tion with the magnetic thread from intelli-gences above, and that the limbs, arms, head, breast and trunk, are successively drawn through this thread, and taken back-wards, the head and limbs coming together, senseless and helpless, the whole soon forming the shape of a *cul-de-sae*, opening downward. In this condition it has a shining appearance, and moves at a rapid rate after once getting started. This eul-de-sac or placenta is removed gradual-ly, as the spirit reaches the upper currents of air, and the gross, heavy, earthy sub-stance descends to earth again to find its proper level. The spirit is gradually awakened to sensation of feeling and hearing, but not seeing, until the body is fully formed. The love currents from the new-born spirit stream out and interblend with the nearest friend, who is acting as the principal conductor of the neophyte, and who whispers words of love and caution into his ear. The beauti-ful magnetic currents that emanate from the whole body, but especially from the. brain, shoulders, breast and trunk, are in a short time capable of being formed into a covering for the body, in fantastic shapes of beauty. These rays even are perceptible to the clairvoyant, streaming from the spir-it while in the body, as well as being felt by sensitives. In describing the process of the transition of the spirit, it must not be considered as applying to cases of violent deaths, where the victim is conscious of any vindictiveness. In many such cases the spirit may be detained in a state of suspension or penance, until it is worthy to be set free; or the spirits may not be intelligent enough to know how to avail themselves of the aid of their guardian spirits, and thus be able to ascend to their proper lev el. It is very surprising to find so many spir-its chained down, as it were, to the surface of the earth; and some, even, who are com-pelled to seek deep holes, or stay under the ground in Hades, in order to find their proper level. Some of these spirits possess bodies of such density that they can be perceived by the naked eye, and thus we have a lucid ex-planation for the appearance of ghosts, etc. But let us turn our attention particularly to the effect upon the spirit clothing, of such vices as sexual excess and promiscuity, intemperance, opium cating, using to-bacco, etc. The sensualist or sexualist, who made the indulgence of that habit on earth his chief occupation, on being transplanted to the first sphere, finds himself the most helpless of beings, and impotent to pursue his calling. Every one turns away from him. His poor, pale victims look down up-or him in sorrow and clide away from him. on him in sorrow, and glide away from him, as too leathsome to associate with new. They sympathize with him, yet can do him no good, as he would defile their beautiful raiments with his corrupting touch. His raiment was once beautiful, and shimmering with sparkling jewels; but now, from his lower extremities, (had he been virtuous, although strong passioned, the richest and rarest colored rays would have streamed forth in Spirit-life.) a putrid, nauseating and consuming omanation exudes, enveloping the whole figure, disgusting alike to him-solf and others around him. the whole figure, disgusting alike to him-self and others around him. The drunkard, too, is no less helplens in Spirit-life, for the fumes of the alcoholic beverages consumed in earth-life, have steamed up through and through the organs of his once clear, active brain until their acuteness is destroyed, and a bleary have envelops the head, that most important portion of man's temple which may be likportion of man's temple which may be likened to the God of the Christian's trinity. as the breast may be to the Son or Christ and the trank to the Holy Ghost, these three forming one in a mathematical sense. Concinded on Fifth Page.

Wm. Baker Fahnestock, of Lancaster, Pa., has just published a book entitled as above. Herein he gives as the result of clairvoyant investigations some most wonderful discoveries regarding the constitution of the heavenly bodies, their order and the nature of their habitancy. The book is illustrated with handsomely colored plates, vividly exhibiting his theory and the alleged character of many heavenly bodies which have been examined by him by the aid of what he calls the "clear-minded powers of those who are in a statuvolic condition." This means of investigation he claims to produce results far more satisfactory to the tests of reason and analogy than those promulgated by the scientists of the age, and the contents of the book are placed before the public with the distinct avowal that they are the results of a clear-seeing and clearaudience not possessed except by those who are able to be placed in the statuvolic condition, which is a partial separation of the mind or spirit from the material body.

audience not possessed except by those who, are able to be placed in the statuvolic condition, which is a partial separation of the mind or spirit from the material body. At the outset he repels the theory that the moon is dead and will eventually fall upon the earth, which is pronounced "as false as it is unreasonable, and can only deceive and frighten the ignorant." It is impossible, because when the attraction of the earth brings the moon into a like magnetic condition with itself the moon will in turn be repelled according to the nature of magnetism. The old theories of centripetal and centrifugal force are proved erroneous by the fact that such laws applied to comets would land them directly in the sun, especially as in the case of the Halley comet, where the centrifugal force was destroyed for 500 or 600 days. The clairvoyant discoverers also deny the generally entertained idea that the further a planet is from its sun the lighter it is and the rarer its atmosphere becomes.

After a statement of these general propositions Dr. F. gives an account of the mental ascent of the clairvoyant into the higher regions, the first discovery in which celestial trip is that that the rays from the suns depend on friction for their power of producing light. He also proves to his satisfaction, and contrary to the opinion of many astronomers, that the moon has an atmosphere. The clairvoyant discovers that there are two identical currents of magnetic polarity, running the earth in the plane of its equator, the one north and the other south: the sun, instead of being a great flery ball, consists of an outside and inside crust or shell, and central earth; and this characteristic, of interior bodies revolving among each other without touching, is the great discovery with regard to the other heavenly bodies that the writer has made and to illustrate which, exactly as they are, pictures are given of many of the stars and planets, their inner satellites and their outer form

and their outer form. With regard to the occupants of the planets it is found by those who are the authorities for the work under review that Mercury and Venus are much inferior to the earth in all the constituent elements of organic life. The attraction of cohesion being feeble, all bodies are soft and flabby, reptiles grow to an immense size, but their bodies are spongy; a kind of a montey stands at the head of their animal life. The inhabitants of the moon are a dark colored race, low of stature, with projecting foreheads and they live in windowless huts. Mars is beautifully organized, with a gracefully undulating surface, crystal streams,

For most of which, science is indebted to a subject under Dr. F.'s treatment, a young man of exemplary character who originally entered the statuvolic condition for cure of

## Letter from New York.

### DEAR EDITOR:--My silence with reference to the terrible outrage by which the life of our friend Jones was taken, does not signify that I have looked upon the matter with indifference, but I have been prevented from expressing myself somer, by pressure of business. 't is enough to strike a person dumb with astonishment to think that so whole-souled a worker in our great reform should be struck down fiendishly in the midst of his usefulness, to gratify some little spite, and that by a man who pretends to some progressive spirit. The N. Y. Herald's Chicago correspondent has given a miserable perversion of the whole, matter, and the editors of that paper seem to take it as a foregone conclusion that everything connected with Spiritualism is fraud, or vice or superstition.

vice, or superstition. Mrs. Nellie T. Brigham has been engaged to lecture for the New York Society of Progressive Spiritualists, who meet at Republican Hall on 33d Street, two doors east of Broadway, for a whole year. She is charming our people by he graceful eloquence, and almost settling the point that a woman can speak more beautifully than a man. Tomorrow, May 6th, the Aerial Quartette club will lend their charms to the services at the hall, and thus with fine music and speaking, and at times fine giving of tests, the meetings are a great success, some being unable to gain admittance on account of the pressure. The meetings at the Harvard rooms, corner of 6th Avenue and 42nd Street, are said also to be highly interesting and successful. The more the papers lie about Spiritualism, and the oftener they preach

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PUT not your trust in Savings Banks. Fifteen such institutions have failed in New York with an aggregate liability of \$11,200,-000.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Watchman, What of the Night?

### BY DR. A. JOHNSON.

### [Continued from last week.]

Jesus said, "Forbid him not, for he that is not against us, is for us." "Then opened he their understanding, that they might understand the Scriptures." What a misfortune it is to the world that that knowledge is withheld in these days from the existing institutions.

Christ said, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The same gifts in these days are bestowed upon thousands of entranced mediums. While pondering over these sayings, we are favorably reminded of the infidelity of this age, and of the applicability of the following passage: "This peobility of the Lord came to the sheperds and said, fear not, for, behold, T bring you good tidings of great joy, which shall be to all people." So are the angels of the Lord now bringing great joy to all who will hear them. Peter said, "Ye men of Israel, why marvel ye at this?" Or, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? "What shall we do with these men?" for that a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem; and we can not deny it. Quench not the spirit, despise not prophesyings. Prove all things; hold fast to that which is good."

"And it shall come to pass in the last days (saith God), I will pour out my spirits upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." All of which have occurred.

### OBJECTORS TO MODERN SPIRITUALISM.

The thousands of objectors in the churches to Modern Spiritualism, should remember that the title of that faith implies that there was an ancient Spiritualism; and in what estimation it was held at that time, we will allow St. Paul to state. He says: "We are made a spectacle unto the world. Even unto this present hour we both hunger, and thirst, and are naked, and are bufffeted, and have no certain dwelling place; and labor working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat. We are made as the filth of the world, and are the offscouring of all things unto this day." Surely, there houst have been a universal shout of joy resounding through the heavens over this suffering child of God, when his release came, for being so true to the principles he inculcated. Where, ohl where, shall we find such devotion to-day?

### OPPOSITION AND SELEPTICISM.

In all the reform articles which the writer has published, he has been frequently assailed by percons who would urge the absurd objection that it was impossible to make the people think alike on such subjects. Then remove the one thousand obstructions to the spread of knowledge among the illiterate, and adopt the creed which Christ had; love to God and humanity; and then there can be no diversity of opinion.

The laws of God are few, and truth.

If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time as extensive and unimpeachable as is to be found in support of anything whatever that these shades of the dead do return."

dead do return." The Rev. J. M. Peebles, who has investigated this subject for twenty years, says: "If I know anything, I know that spirits, once the mortal inhabitants of earth, continue to hold conscious converse with humanity. It is of God. To contend against it is to contend against Divine Providence." "The element J. B. Ferrman, says......

The eloquent J. B. Ferguson, says:----"I could neither be an honest man nor a philanthropist, did I not say I know that I have had intelligent and blissful communion with the departed spirits. This experience does not lessen the faith I have in God, in Christ, but enlightens, hallows and beautities it; and deepeng my reverence."

tities it; and deepens my reverence." With the evidence of such enlightened Christians, and the corroboration of multitudes of similar evidence, how dare the Christian community stave off such evidence any longer?

Another author says: "We can not employ the term Christian without awakening in the mind all those associations and false conceptions which a corrupt and barharus theology has clustered around it, and which are so universally embodied in the Christian church of to-day having only the form of godliness and denying the power thereof, itself a complete perversion and corruption of the apostolic faith, which bears no more resemblance or relation to the real gospel of Jesus, than do those systems it calls heathen."

### THE FAILURE OF CREEDS.

According to a well authenticated history, the world has been traveling on one thousand sectarian crutches, all of which were necessary to meet the various intellectual conditions of humanity. All seets have fulfilled their missions, but a period has arrived when the march of progress demands a purer state than any which we have yet experienced, and the discordance which now exists all over the earth is nothing but the scorpion sting of nature to drive us into right relations. The people have lived in the letter which killeth, but a period has arrived when the spirit groaneth to give utterance, and if the people do not heed these signs, they must, like other nations, be buried in oblivion. It is in vain for the churches to attempt to redeem the world. Faith and zeal, will do much to energize the people, and to evangelize this earth, but, facts and figures will prove how futile party zeal has been after the labor of eighteen hundred and seventy-six years. The following statistics are furnished by the Rev. Roswell D. Hitchcock, D. D., Professor of Church History, in the Union Theological Seminary, New York City. He says it is estimated that there are in the world about three thousand different languages, and about one thousand different religious

	sects. The adherents are as follows:		
	The Greek Church,	800,0	00
	Six other Oriental Churches,6,	500,0	00
	Roman Catholics,	000,0	00
	Protestants,	000,0	00
	Mahommedans,	000.0	00
	Buddhists	000,0	00
Ĵ	Other Asiatic Religionists269,	0.000	00
	Pagans,	060-0	00
	Jews	000.0	00
	These overwhelming figures, as gi	ven l	by

Why?

A universal reply to this interrogatory would convey a wondrous amount of information. Sometimes, however, this reply might be less agreeable than truthful and beneficial. Spiritualists, as a rule, ask this question more often than any other class, not excepting the pure scientist, or the downright materialist, who certainly are not backward in propounding this useful question to Mother Nature, and reverently listening to her divine voice in reply; and yet we think that even Spiritualists might very profitably more often query, "Why?" and industriously search the divine book of all books—Nature—for her reply, which ever comes as gratefully as gentle showers to budding Spring time, or Summer's sun to ripening 'fruit. Why? A reply to this has told us the

A reply to this has told us the cause of the numerous and varied phenomena spiritual, which have been produced in all time, notably in our own day, and also that the purpose of such phenomena is to give man a glimpse of his indubitable destiny as an immortal being; to aid the race in self-culture, and a wise adaptation and appropriation of its surrounding environ ment, so that successively higher and higher planes of development and consequent usefulness as a part of the great whole may be reached. And yet, notwithstanding these are the plain lessons taught by the aggre gate of all spiritual phenomena, and we find too many Spiritualists who are still resting in these phenomena, ever greedy to witness more-more. Like the devotees of the churches who are still satisfied with the dry husks of creeds and ceremonies, so do they continually eat and hunger for more of the mere outward phenomena of Spiritualism. Do they worship the body and forget the spirit? Not entirely, we think; still they fail to apply the phemomenal to the development of their own spiritual natures.

Why? They are still in the outer. They have not yet entered, only perhaps by partial glimpses, into the inner life. As the Egyptians worshiped the bull, forgetful of the principle of power which he represent-ed; as the Christians worship the person Christ instead of that principle of love which he manifested, so too many Spiritualists satisfy themselves with the phenomena, forgetful of the spiritual incarnation which they embody, Another reason for this, (and it takes its root in the popular Christianity of the day, which tells men to shun heli and seek heaven for their own selfish personal welfare,) is found in the fact that such minds regard Spiritualism as a source of personal pleasure, not to say profit, consolation, or even instruction and ennoblement, if you will, which is to benefit its particular followers. Now while Spiritualism does these things, still it should, and such is its aim, make its adherents co-workers with the Spirit-world for the welfare of humanity; forgetful of self, constantly la-boring for the good of others—even all. Let is, then, ccase being sponges-mere recipi-ents of the light and glory flowing to us from spirit spheres, and let us become pure fountains in the desert of human life—ever seeking to impart more good than we receive.

Again, many Spiritualists are often pained by the erraticalness of some in thoranks, who are prominently before the world. Now, it, as we believe, there is an intelliaenna ans mo Spiritualism, wisely guiding it forth, why are these things permitted? To this "Why?" it may be replied; first, that the moral police of the Spirit-world seek to prevent crime not so much by restraining the crim-inal, as by giving him the liberty to indulge his evil propensities and then calling upon him to witness the sorrowful and blighting effects thereof upon himself not only, but ulso upon the once happy hearts which such action has made desolate and dreary. As the materialized spirit of Gen. Bledsoe once said to me at a seance of Mr., Mott's, "We have purer laws than you do on earth. Here one man don't punish another, but the wrongdoer is left to the laws of nature which administer such effective rebuke that he is as certainly caused to avoid trangression in the future as is the child to avoid the first from the burning he has received." This may partially account for much of the mischief which undeveloped spirits are allowed to undertake, and succeed in effecting through susceptible organisms. Secondly, it occurs to us that a movement filled with such new and startling truths, especially those (and they are many) who ire crystallized in the popular theology of the day, needs some checks on the too rapid advancement of its great tidal waves of progression. Without such checks, as we can see from examples here and there among us, of new converts who are over zealous, and (shall we not say it ?) fanatical; family and social ties would be dissevered as they frequently were among the early Christians and anarchy, confusion and bloodshed would follow a too hasty introduction of unprepared natures into the superior light and iberty of this new gospel of progression. Again, exposures of prominent mediums, such as the "Katie King" business, serve the double purpose of bringing prominently efore the public, and agitating thought on he subject of Spiritualism, in the minds of those who otherwise give it a passing notice; and of rendering Spiritualists themselves more thoughtful and cautious in their investigations, and active toilers in the search and promulgation of truth, rather than mere recipients of the phenomena, or the say-so of any spirit, either in or out of the flesh. This constant sifting of facts and phenomena, this calling into ever active operation the reason and other, faculties of operation the reason and baller, racantes of our inner nature, as Spiritualism constant-ly obliges us to do, tends, by the very law of activity, to give us mental and spiritual strength to bear

natures of all true Spiritualists. Again we ask why?--why must our cause hear this burden also?

Man can no more resist the effect which his actions cause, than can the unprotected arm of flesh resist the disorganizing effects of fire, or the physical body retain the spirit after the medulia oblongata has been pierced by the assassin's bullets. Hence, it was long ago written that, "Though hand join in hand, the wicked shall not go unpunished." And those who have sought to cover up their shame under the pure mantle of Spiritualism, as sure as effect follows cause, finally, experience the legitimate results of their action in their own downfall not only, but in the soul-harrowing knowledge that their devilishness has brought pain and sorrow unutterable, to those innocent souls into, whose confidence they succeeded in adroitly worming themselves. These painful things, then, fellow Spiritualists, are the surgeon's knife, which with its sharp cuttings and deep probings, shall not only teach as to guard orf own lives in

These painful things, then, fellow Spiritualists, are the surgeon's knife, which with its sharp cuttings and deep probings, shall not only teach us to guard out own lives in purity, but which shall continue to be plied till all unsightly excrescences which attach themselves to, and all festering putridity which would fain rankle in the fair form of, pure Spiritualism are lopped off, and probed out; and she stands her true self among men-a beautiful embodiment of all that is pure, sacred, virtuous, holy and wise. C. W. COOM.

Warsaw, Ills.

### THE PHILOSOPHY OF LIFE.

A Balance of Powers vz. a Supreme Power-Cause and Effect Inseparable and Convertible.

Of all the humbugs that ever cursed this priest-ridden world, the assumption that a cause existed anterior to all effects, (a positive that is independent of all negatives. that the double condition represented in the sexes, termed positive and negative in the elements and mineral, male and female in the vegetable and animal, are distinct entities in which genus and sex are eternally and unchangeably fixed), has done more to subvert order, destroy confidence and sap the foundation upon which our government is based, than all other assertions combined. What advantage Spiritualism possesses over Calvinism or any other ism while building on the same divided base, the supremacy of the unseen over the scen, the base upon which every despotism that ever cursed the earth is founded, may be clear to others; to

me it is a profound mystery. We are token by those who profess to know that males and females are sexually inver-sions of each other, or in other words, that the male is a female turned incide outs, that the male is a female turned inside out; the female a male turned outside in, and if so, every change of species produces a change of sex. This assumption is either true or false. To sustain it, trace life backward from the seen to the unseen, and from the unseen to the seen, or if the terms suit any better, from matter to spirit, and from spir-. it to matter, through all species or grades of being to the elements represented in heat and cold; the one expanding, the other contracting, and this interchange between them producing motion and consequent life, and until evidence of a being that is independ-ent of, and created them is given, the source from whence all grades and conditions of Tracing life backward is only retracing steps we have taken to reach our present position ; as we reverse the rule to prove the orrectness of a problem in numbers, while all grades of being behind us are following in our wake. That heat and cold are positive and negative elements, and that they are convertible, the most bigoted advocate of supreme power will hardly dispute, and that the sexes have their source in these elements, seems equally evident, and like them, are interchanging relations. The history of the world and its present condition based upon the supremacy of the un-seen over the seen, of spirit over matter, ganization, has become the laughing stock of knaves and fools for trying to follow in their wake, while its best mediums are arrested and tried as vagrants at the instance of donkeys and donkins-if all this is not enough to satisfy not only Spiritualists, but every reflecting mind, that unbalanced conditions, whether produced by belief in the supremacy of spirit over matter, or from any other cause, are invariably unhealthy ones, our case is indeed hopeless. When Materialists and Spiritualists have outgrowh the superstition engendered in the childhood of the race and transmitted to us through flat worlds, holy wars, hanging witches, and belief in the supremacy of the unseen over the seen, they will proba-bly discover that all existence is based upon interchange between material and Spirit worlds, instead of the supremacy of either over the other. That material and Spirit worlds are constituent parts of each other and each equally necessary to the existence of the other to the production and evolution of higher from lower grades of being, Darwinism or any other ism, to the contrary notwithstanding, is as evident as that the double condition represented in the yolk and albumen of the egg is necessary to the production of the chicken or that night and lay, summer and winter and all conditions of being tangible to our senses, are interchanging relations. On the ground that all opposites are con-vertible, the problem of existence becomes as simple as any other; the assumption that all or any are destinct entities, complicates them beyond the power of solution, and of this part I repeat the history of the world and its present distracted condition based on this belief gives unequivocal and start-ling evidence. The "key" that unlocks the vestibule of nature, will never be found in the supremacy of the unseen over the seen, of positives over negatives—call them by what names you please, as the same organic law by which higher numbers are derived from lower ones, applies to all forms and conditions of being as well as to numbers, a fact which it would be well for Materialists and Spiritualists to remember. But the fatal mistake which leaves all others in the shade, is in the assumption that each species repeat themselves from themselves, instead of bringing the next species below them to their level. With the same propriety claim that the union of two numbers would reproduce the same number that they represented before the union, as that the union effected by a male and female would duplicate themselves. Each species constitute a circle of which spiritual and material worlds with their products, are the positive and negative halves. From center to circumference is a series of concentric circles representing species which are either a distinct creation by supreme power, or the higher are combinations of and derived from the lower. No Spiritualist will deny that death, so-called, is a

transfer from matter to spirit, from the negative to a positive condition of being, or as I claim, from the negative to the positive I claim, from the negative to the positive side of the same circle they occupied here. Now, if we can find an organic law of trans-fer, from the positive of one circle or spe-cies to the negative of a succeeding higher one, from spirit to matter, the evolution of higher from lower conditions of being be-comes an uncontrovertible fact. As death is a transfer from the seen to the unseen, from matter to spirit, the reversion of the from matter to spirit, the reversion of the rule would be from the unseen to the seen, from spirit to matter, and this is precisely what is taking place by the same law that the union of two numbers produce a higher one. Parents, then, are simply agents of transfer; instead of repeating from themselves, bring two as one from the positive of the next circle or species below them to their level. Man is a direct ascendent through all species and grades of being below him on the material or spirit-side; all are represented in him and constitute his individuality with as much absolute certainty as lower numbers constitute the individuality of higher ones. In the ground rules of arithmatic I contend will be found the "key" that will unlock and solve every problem to which they are correctly applied, as they

prove their own correctness by reversing the reaction balancing the action, which no other rule ever did or can. J. TINNET.

Westfield, N.Y.

**.** . . .

That Musical Medium.

EDITOR JOURNAL:--I have just read a letter in the JOURNAL from Miss Bartlett, of Green Springs, in regard to the mediumship of my son, Silas Arthur. She says, "He gave one of his musical entertainments here, but laid no claim to mediumistic powers." True, he has never advertised himself as a spiritual medium for good, and at the same time, honorable, reasons. Our friend is mistaken in understanding him to say that he denied or Ignored spirit power in regard to his music. In his sleight-ofhand tricks, he certainly does "ignore the aid of spirits," as any one can plainly see, and merely mentioned to the audience that there were persons who claim assistance from the spirits in performing the same trick, but he did not. As to his wonderful musical ability, he has never deemed it wise or necessary to get up before an audience and try to make them understand the source whence comes his power to do all he does, and has heretofore, to the public, been silent on the subject, neither professing or denying.

nying. • At the time of the first development of his musical powers, he knew very little, if anything, of Spiritualism as generally known. He had never heard it discussed, nor witnessed any demonstrations; had never imagined or dreamed the extent spirits were working in the world. We were surrounded by people who believed Spiritualism " to be the works of the devil." and as yet, he had no proof that they were not in the right about it. His own experience, such as vivid impressions, voices speaking to him from space, as it were, the sudden development of his marvelous musical faculties, all led him to believe in the presence of spirits and their power to help mankind, before he had ever seen a true Spiritualists, or read much of the spirit's doing; but believe it though knowledge too upsatisfactory, to undertake the huge task of convincing prejudiced scoffers, and his music had been listened to with admiration by people who came from far and near for two years, before he ever conversed on the subject with any one outside of our own family. Thomas Cook, now in Minnesota, was the first Spiritualist he ever talked with about the matter. I can refer any one to him; he will freely state his firm belief in Arthur's mediumistic powers. After Thomas Cook's visit he gain-ed a clearer knowledge, a firmer belief and greater courage to defend Spiritualism, and will openly talk with any one on the subject. and knows he is controlled by musical spirits; but even now I do not know that he will feel called upon to advertise it in his bill that he is a medium, or state to each audience that he is given a power he can not explain, or they understand. He will simply do what he can, and allow his hearers to think what they please about it. True, he travels and gives entertainments for pay, but he has never received money enough, and never will, to buy honor and regard for truth. He has no wish to deceive any one, and I know all the gold mines of the world, could not induce him to pretend or profess anything that was not true. He believes this is a free country; he will be candid in stating his belief in spirit control whenever and wherever truth requires it, but is willing to let every one see, think and act for themselves. He has been no-ticed quite extensively by the press, but only in one or two instances have his powers been attributed to spirit control. He can not help or change it. When they do give spirits the credit, they coincide with his own faith and experience; when they do not, he can not convince them any better than all the host of good mediums can convert the whole world at once. He is absent at present, but perhaps the JOURNAL may meet his eye, and he will answer for himself. By the way, to the public his name is Silas Arthur, and not Silas Arthur Hunt." Is it deception to call himself by such a part of his real name as he. may choose? I have known Miss Bartlett from her childhood, and believe her to be truthful and well meaning. I only hope her zeal for truth will not lead her to cast a stain upon he honor of another.

# MAY 26, 1877.

rightly comprehended, is simple, and all that is needed to redeem mankind, is to embrace God's truth and discard the errors of man.

The day of judgment has already commenced upon this earth to separate the wheat from the chaff; for there are many classical scholars who are defiant infidels to many of the principal claims of our educational institutions. They say, tell us not what you believe, but, inform us of what you know. Prove your religion; we do not want to hear the opinions of the past. Infidels and reform writers have assumed a bold front which will be seen by the few following extracts with which literature abounds:--

"Who will give a really truthful description of God, the Devil, Heaven, Hell, Angel, Ghost, Spirit or Soul, or of what condition man takes after death, as an intelligent individual existence that words can make understandable?"

If the above is unanswerable, for the want of knowledge, why, then, do we need the bible, priest or church, to keep up the human farce? Is the whole theological torture a brazen lie? Why not, then, call it by its right name, a priestly imposition? Are not knowledge and reason the true guides to goodness? We copy the following from a discourse of Gerald Massey, the English poet, delivered in Boston, 1874:

Since my first gropings in the darkness of this subject, light has dawned on me more and more, and the facts have gone on unfolding their meaning until the presence of the spiritual, world is to me as real as that of the natural world. The unfeatured darkness has unveiled a living face. I have felt the touch of spirit hands, and have had my own hand impelled to write messages without any volition of mine. Standing on the side of my facts, why should I care to argue with those who stand on the other side to assert they can't be true? Where is the use of arguing, when sheer ignorance of the subject is to be the base of our opponent's reasoning and his fundamental assumptions are false? 1 know that that distinguished man, Prof. Crookes, bas seen a thousand-fold more than he can scientifically demonstrate. There was a yast difference between Jesus Christ and his professed followers. He was a living intercourse with a living God, a daily converse with Heaven, from which he was freshly fed day by day with the dews of healing and the bar and the dews of healing and the water of life. Therefore, there is a never-failing need for revelation and manifestations of the Spirit-world, a revelation for all, which gives an anchor-age of facts to trust to. Spiritualism, as I interpret it, means a new life in the world, and a new life is not born without pain and opposition.

The following is an extract from one of England's distinguished men, William Howitt's letter on Spiritualism:

"I thank God most heartily that I have lived in the glorious time of persecution and contempt of the church of the latter ages, whilst the ambitious have no desire to set themselves aloft in it, but have allowed it to grow in its own divine strength; my only desire is to stand my time as a private soldier in the ranks of that countless, universal host visible and invisible, which is now marching with victory on its banner over the earth."

### SPIRITUALISM.

The following is from Prof. Draper's work on Science and Religion :

"That the spirits of the dead revisit the living, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent, fervently, sister, and all will be well!"

the best authorities, prove conclusively that it is an impossible task to christianize the world under its present aspect. Each sect has the same zeal for ultimate success, but there will be a disappointment to all unless they adopt the first two commandments for their creed, and receive a divine baptism from above. Upon a return to the spirit of primitive Christianity, and the reception of the various endowments which animated Christ and his disciples, depends the salvation of the world. No religion can prosper without a continuous inspiration.

### FRIENDSHIP AND CHRISTIANITY HAVE DEPARTED.

True friendship, as a principle, has departed from the human race. There is a semblance of friendship, but where shall we find disinterested friendship? There is a sympathy, a fellow feeling, but true friendship is no more to be found in church or state. All are sorry for the misfortune of their fellows, and pass them by as soon as possible, with a cold indifference, and the great majority will shun all who are unfortunate, no matter what talents or integrity they may possess. It is enough for one to become known as having met with misfortune, to get rid of his friends. There is a sectarian sympathy which deserves the applause of the world, but-where shall we and a Christian brotherhood? We are find a Christian brotherhood? taught that in Christ we should all be one, but where shall we find such a heavenly example of unity of sentiments and spirit When we contrast such unanimity of spirit with the existing warped and cramped condition of ignorance which has hung like a nightmare for centuries upon humanity, and which has produced nothing but a state of barbarian cohesion, which requires all the appliances of church and state to keep the masses from open rebellion-when we view such an extreme contrast, it would in-deed appear a herculean task to harmonize the discrepancies of the ages; but the heavens are as propitious to-day, as they were in the days of Christ; the powers are among us as truly as they ever were, and all that is required is do accept the terms, which are holiness and righteousness, and then the spirit of Christ will actuate all laudable efforts. Multitudes who have been obedient to these latter day demonstrations, have the kingdom of heaven within their own souls.

### (To be continued.)

### Rather Irreverent.

The Indianapolis Journal, though groan-

ing every Monday under the weight of heavy abstracts from ponderous sermons, yet nurses in its bosom a depraved editor, who gets in enough irrevorent and wicked work to offset the divine fulminations and leave a small balance in favor of the arch foe. Here is his last:-

"Can any one tell why it is that the soul of a young and pretty woman is more dear to the average deacon than that of a squinteyed woman with a wart on her nose? When we have seen a young and pretty woman go up to the altar, we have noticed half a dozen deacons knock their heads together in their eagerness to whisper consolation to her bruised spirit. But when the squint-eyed woman knelt down, only one deacon went near her, and he merely touched her her on the shoulder and said, "Pray forwerly sister and all will be well?"

### Our portion of the weight and care, Which crushes into dumb despair, One-half the human race,"

not only, but to assist others in bearing theirs. In this respect, Spiritualism is like the temperate belt of the earth, wherein the rigors of the climate, and the returns for toil are such as to constantly stimulate the action of its inhabitants; whereas, in the tropical belt, where the inhabitants need no clothes, and can get a living by lying in the shade and letting the fruit fall into their mouths—(something as popular church-goers with us hug their elegantly bound idols —Bibles—Ioll in velvet pews, and gape and swallow whatever falls from God's chosen tree)—lassitude, indolence and idolatry follow.

Blessed be Spiritualism because it awakens and calls into active use and harmonious development every germ of faculty embodied in man's nature!

Finally, the vile reports of disgraceful amours, and nameless offenses against purity, decency and virtue which the daily press are heralding broadcast over the country as being one of the legitimate results of Spiritualism, bring real pain to the sensitive Yours for truth and "fair play," MRS. H. J. HUNT. Delta, Ohio.

un om

### SIMPLE WORDS.

### BY JAMES RUSSELL LOWEL.

It may be glorious to write Thoughts that shall glad the two or three High souls, like those far stars that come in sight,

Once in a century;-

But better far it is to speak One simple word, which now and then Shall waken their free nature in the weak And friendless sons of men;

To write one earnest word or line, Which, seeking not the praise of art, Shall make a clearer faith and manhood shine

In the untufored lieart.

He who does this, in verse or prose, May be forgotten in his day, But surely shall be crowned at last with those

those Who speak for sye.

## MAY 26, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### BOOK REVIEWS.

HE WILL COME: or Mcditations upon the Return of the Lord Jesus Christ to Reign over the Earth, by Stephen II. Tyng, Jr., D. D. Introduction by Stephen II. Tyng, D. D. New York: Muchlow & Simon. 1877. Pp. 912, 12 mo.

Mechanically beautiful; intellectually a wail from the dark ages. That such a book can emanate from a leading pulpit of the present, is one of the mysteries of religion. Dr. Tyng accepts, without question, all the dogmas of the church and cspecially devotes himself to the literal coming of Christ the second time.

The bible is the only source of his knowledge. What lies outside he does not care to know.

His style and method may be understood by the following extract relating to the resurrection.

"A literal recall of the bodies buried beneath the earth or the waves, is anticipated by all who accept the Scriptures as their rule of faith." \* \* \* "We who recognize in the Scriptares a revolation of our Lord's purpose, decline to enter into a discussion about the probability or possibility of the resurrection of the dead. It is enough for us that he hath promised it." (page 53.) "Our present love of our bodies is a prophesy of their immortality when clothed upon with glory."

He is completely filled with the holy oil of priesthood, and the egotism of a saint. He constantly rejoices that he is among the believers. The unbelievers are not given any opportunity for repentence, nor is any pro-vision made for them; all the promises are made to the "believers."

He coolly says:

"The apostle confines the comfort of this promise [of resurrection] to those who are 'in Christ." It is all too manifest that no inclusion of unbelievers was intended." \* Our bodies [the believers] are sanctified by the indwelling Holy Ghost." / "Let no believer fear death."

It is comforting that such books are not read, and that however fashionable may be their author, or with how grand a flourish of trumpets they are proclaimed, they fall still-born into the world's lumber-room, as useless rubbish.

The world demands vigorous thought, practical ideas, and not the dreamy musings of an intellectual emasculate, who pours out love to "Jesus" with the fond fervor of a love-sick swain, and can only find language of sufficient heat in the nasty songs of Solomon.

EVERYBODY HIS OWN ACCOUNTANT .- The Art of Reckoning Simplified by Ropp's Easy (Commer-cial) Calculator. For Sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. See adver-

No work has ever been issued from the press, that proved of more practical utility to farmers, mechanics and business men, than this complete and comprehensive Calculator. Thousands of people will be benefited more, in the art of computation. by studying the pages of this little book a few hours, than they would by attending school as many years. It is so rapid and original as to startle the most scholarly, and yet so simple and practical, that with its aid the most illiterate in figures can instantaneous-

ly become his own accountant. The first part contains an entirely new system of tables, which show, at a glance, the prosecutors, were denied in omnibus by he accurate value of wheat, corn, rye, oats,

ing. Those who wish to assist an unfortunate man, and at the same time receive a valuable and attractive pieces of music, can ac-complish both objects, by sending thirty-five cents to Mr. Vandercook, Allegan, Michigan.

### A Trial for Soreery in the Fourteenth Centary.

The Dublin (Ireland) University Magazine, edited by Messrs. Hurst and Bläckett has, in its " Portrait Gallery," a likeness of the Rev. Mr. Martineau, brother of the late Miss Martineau. As usual, there is some good poetry, and interesting papers on Joan of Arc and Egyptian topics. We likewise have the commencement of "The History of the Chief Justices of Ireland," which contains the following description of a trial for sorcery in the fourteenth century, at Kilkenny. These were some of the charges:

CHARGES OF WITCHCRAFT.

That the aforesaid accused were wont, as of their custom, to meet in the darkness of the night on a wild common, and there enkindle a fire of green oaken billets, upon which they placed the dried skull of a rob ber who had been hanged ; that into the skull they threw a portion of the entrails of a cock that had been sacrificed to the devil. together with toads and black vermin, and nails cut from corpses digged in the dark from their graves; that they also threw in portions of the brain and hair of unbaptized children; and that they then emptied the contents of said skull, which they pounded in a mortar, into a cauldron filled with water, which they had drawn from a grave-yard; and then they seethed all together, until they reduced it to the consistency of a gruel, and from this vile hell-broth they extracted powders, ointments, and phylters, whereby they excited amongst the faithful unlawful loves, hatred and revenge; and that they afflicted God's people with divers sore disorders. That many of the sons and daughters of the aforesaid Alice by her former husbands, demanded vengeance upon her and her co-conspirators; that she so bewitched her aforesaid three husbands, and so deprived them of reason, that they bequeathed to her and to her son, William Outlawe, all their worldly wealth; that her present husband, John de la Poer, by means of her enchantments, was reduced to such a state of emaciation that his nails had fallen off; that in proof of the aforesaid statement, the aforesaid John de la Poer, by means of keys, which he obtained from a female servant, opened an oaken chest, and found the blessed host with the devil's name instead of that of Christ written upon it; that the said John de la Poer then took from out of the said chest those horrible charms, and committed them to the care of two reverend priests, who took them to the Most Reverend Father in God, Richard, Lord Bishop of Ossory. That the aforesaid Dame Alice was wont to, and in the constant habit of, sleeping in one and the same hed with a certain devil, whose name was Roland FitzArtis, who might sometimes be seen in the shape of a black cat, and at other times in that of a mangy dog, accompan-

Nor blindly nor dogmatically led. Either by living oracles or dead; For truth admits of no monopoly, And where it points each for himself must see

Nor fears an independent path to tread. Honor to him who speaks his honest thought, Who guards his reason as a sacred trust, Demands the truth for eveny dogma taught And turns dissenter only when he must For he shall rise by whom the light is sought,

To the high plane where stand the wise W. L. Garrison. and just.

Religion is the ceaseless effort for purity and integrity of being, and harmony with the order of the world.—Hudson Tuttle.

Hope binds the frame of man with strong enchantment. The bitterest end awaits the pleasure that is contrary to right .- Pindar.

The Spiritualists of Arkansas have organized a State society.

The Theosophical Society seem greatly aggitated over the revelations in regard to their secrets supposed to be made in D. D. Home's book. In a card that its committee publish in reference to the matter, it is claimed that as the society is a secret one, and Home not a member, and none but a dishonorable member would reveal its sec-rets. "Therefore, whatever statements he may publish can not be relied upon or verified." But Mr. Home is a medium ; he claims to write under spirit control, and if his controlling spirits saw error and disorder in this society, and felt it their duty to expose the same, what would prevent it?

The history of science is not a more record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of the human intellect on the one side and the compression arising from the traditionary faith and human interests on the other.-Draper.

A young know-nothing—Teacher: "Who was the first man?" Brown (head boy), Washington; first in war, first in—" Teacher: "No, no; Adam was the first man." Brown: "Oh, if you are talking of foreigners, I 'spose he was."

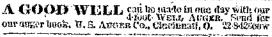
An amusing incident occurred at a Western church on a recent Sunday. The cler-gyman wished to call attention to the fact that the right of baptism would be administered to children in the afternoon, and just before entering the pulpit he was desired by an elder, who, by the way, was quite deaf, to give notice that the new children's hymn books were ready for distribution. After the service the clergyman began the notice of the baptismal service thus: "All those having children, and desiring to have them baptized, will bring them this afternoon. At this point the deaf elder, hearing the name of children, supposed it was some thing in reference to his books, and rising, said, "And all of those having none, and desiring them, will be supplied by me for the sum of twenty-five cents each."

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Sagents Wanted.

In this or in any other breach of Givence and philosophy, have much to contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and prejudice of a too contend with from the ignorance and endormern by all. I have in my hands certificates of percensive testifying in unequivied terms to their meetis. The most prominent bysicians of my county recommend your Eyr Caps. I and respectively of all inventions. My sight is fully restored by the use of your Potent Eye Caps, if any the intervent your Potent by a cher being almost entirely blind or twenty-six years." Annot, R. WIELER, M. D., Atchieon, Pa., writes : "After total blindness of my left eys for four years, by paralysis of the optic nerve, to my cyclick permeterily m three minutes."
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Tribune, wrote: "Ire, J. Ball, of our city, in a concei-entious and responsible man, who is incapable of inten-

Trouge, wrote: " He, J. HALL, of our city, is a concentential ecoption or imposition."
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AnoLPH BRONNERG, M. D., physician to Emperer Napoleon wrote, after having his sight restored by our Patent Eye Capt : A with gratitude to God, and thenks.
Yalones to the inventors, Dr. J. Ball & Co, I hereby recommend the trial of the Eye Capt in full faith to all and every one that have no in or your patent by the trial size to be inventors, Dr. J. Ball & Co, I hereby recommend the trial of the Eye Capt in full 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-90 years of age-1 believe they will restore the vision to any individual if they are proved your ADDLPH HEIGNIBLERG, M. D. Comments of the following curificate. and they have all of the following they will restore the vision to any individual if they are proved, applied." ADDLPH HEIGNIBLERG, M. D. Comments the following curificate. The type is the series of a the the following curificate. The type is the series of a series of the inventors of the set of the trial difference individual if they are proved by following curificate. The type is the set of the

 made oath to the following continents, and ty him subsectived and sworn before rate. WM. STEVENS, J.P. LAWDENCE CITY, MASS., June 994, 1873.
 We, the undersigned, having personality known Dr. Adolph Biometers for years, believe him to be an hometer, moral man, trustworthy, and in truth and yerzeity unspotted. His character is without reproach.
 M. BONNEY, EZ-MAYOF. S.B. W. DAVIN, EZ-MAYOR. GEORGE S. MERRILL, P. M., ROBERT H. TEWHSBUNY, Gity Trens, REV.-W. D. JOURDAN, M. D., of Chilkcothe, Mo., who has used, and seen other parties use our Eye Cups, writes: "To those who ask my advice about your Patent Eye Cups I am happy to state that I believe them to be of great advantage in many cases, and should be tried by alt and neglected by none. This is my honest conviction. Reader, these are a fow cartilleates out of thousands Mercelete, unese and to the aged we will guarantee your old and diseased eyes can be made now ; your impared sight, dimness of vision and overworked eyes, can be restored; weak, watery and sore over oured; the blind may see; spectrales be discarded; sight restored, and vision preserved. Speciacles and surgical operations useless. Pieses serid your address to us, and we will send you onr book, A GEM WORTH READING! onr book, A GEM WORTH READING1 A DIAMON D WORTH READING1 Save-your Eyes and restore your sight; throw away your spectacites? By reading our Rinstrated Physiology and Anatomy of the Eyesight, of 100 pages, tells how to restore im-paired vision and overworked eyes; how to cure weak, watery, inflamed, and near-sighted eyes, and all other discases of the eyes. Waste no more money by adjus-tion bare classes on your pusse and diaflowing the ing huge glasses on your use and disfiguring your lace, Book mailed irce to any person. Send on your address.

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The second part is a practical Arithmetic, and embodies a simple mathematical principle, which enables any one conversant with the fundamental rules to become a lightning calculator. It contains short and original methods by which over two-thirds of the figures and mental labor required by the ordinary methods, and fractions with their complexities, are absolutely avoided in practical calculations.

RELIGION AND SCIENCE.—The Psychological Basis of Religion, considered from the stand point of Phrenology. New York: S. R. Wells & Co., 1877. Pamphlet, pp. 25, 12 mo.

This is a prize essay by Francis Gerry Fairfield, a gentleman renowned for his tilt against Spiritualism. His effort in this pamphiet is to show that religion is based on a fract of brain, and is the result of the activity of that special region; to do this, he spreads himself over a vast field, but what he accomplishes it were difficult to tell. He goes off like an overloaded blunderbuss, and is dangerous to friend as well as foe. He makes his theory prove too much, for if religion rests on a few nerve-cells, of course all the other faculties of the mind have their appropriate nerve cells, and then follows the inevitable conclusion that when these nerve cells perish, existence perishes. We are not quite ready or willing to take this "leap into the dark."

THE HERALD OF HEALTH. (Wood & Holbrook, 18 and 15 Laightst., New York). The April number of this admirable health journal contains the following rich table of con-tents: Injurious Effects of Running to Catch Trains; Hygeia, or the City of Health; Mental Dyspepsia-its Cause and its Remedy-The Old Evenings. Topics of the month-The Woman's Congress; Peter Cooper; Sci-ence or History; Does Milk Curdle in the Stomach? Precautions in Scarlet Fever; Shampooing; An Assembly of Vegetarians; Letter from Mrs. E Oakes Smith.

Choice Music.

The composer of this beautiful new song. Mr. M. C. Vandercook, was a few years since a lecturer on the subject of Spiritualism. and the skies were promising to him of a glorious future. He was stricken down with a terrible disease, and only escaped with life by the amputation of a limb. All this he pathetically relates in a ballad he has published. In it, however, his spirit rises above its terrible affliction, and he sings triumphantly:

"Only a cripple? Unfortunate cripple, Hope like an angel bright cometh at last, Ah! we shall reap our own just recompense When the dark shadows of earth's life are nast.

The song and music have the same sad yet victorious spirit:

Cease thy weeping, saddest heart, Brighter days are on the way, And the clouds so drear and dark, All will surely pass away?

1. (K. 19.) (K. 19.)

The words are touching in their soul-full diction and the music is sweet and charm-

the wretched defendants. The unbounded wealth, too, of which the Dame Alice and her son were possessed, was given in evidence against her, and it was proved beyond all contradiction that the sum of £3.000 was dug up from under the hearth in the kitchen: that all this wealth must have come into their coffers by the aid of the demon; that she used to go out on the first appearance of the new moon and sweep the fifth of the streets to the house of her son, muttering all the time-

THE TELAL.

which were sworn to by the witnesses for

The trial went on, and the above facts.

ied by two black slaves.

"To the house of William, my sonne, Hie all the wealth of Kilkenny towne."

And further, that the said consecrated host, with the devil's name imprinted, was found in her closet: that they had found a pipe of ointment wherewith she greased a broomstick, upon which ambled and gailoped through the foggy air in whatsoever manner she liked. The counsel for the prisoner denounced the accusations as groundless, and contended that the Dame Alice and her son were industrious and clever people, who put together vast riches without a charge of dishonesty having been ever made against them. As for witchcraft and sorcery, it was a charge made by those who endeavored to work their ruin and possess themselves of their wealth. When all "the pleadings, proofs, and addresses of coun sel had closed, the matter was referred to the consideration, not of a jury but to that of a single judge, and he therefore framed his interlocutory sentence, which was afterwards referred to the bishop, and by him made definitive. On the appointed day the prisoners were brought up to hear their doom, and the judge having dwelt on the enormity of the crime they were charged with felt no doubt on his mind that the Dame Alice, Başil, and Petroneuil were guilty. The doomster was then called on to read the sentence, which he gabbled over after the clerk, condemning them to the flames.

### Items of Interest-Gems of Wit and Wisdom.

A coarse, ill-natured man died one day, and his friends assembled at the funeral, but no one had a good word to say about the deceased. At length a kind-hearted German, as he turned to go home, said: "Vell, he vos a good schumaker."

'Charles Bradlaugh and Mrs. Besant have been arrested for publishing a work by Dr. Charles Knowlton, an American, written some forty years ago, entitled "Fruits of Philosophy." The authorities declare it a disreputable book, and although containing nothing new to medical works, English modesty is shocked.

A baby came to a family in Maine a short time since, and a bright five year old broth-er, patting it playfully under the chin, in-quired, "Say, how was Dod when you lefts"

The king-times are fast finishing. There will be blood shed like water, and tears like mist, but the people will conquer in the end. I foresee it. -Byron.

Three stramships for Liverpool, last week, carried 380,000 pounds of fresh beef for the English market.

The Eastern question, it seems, can only be solved by war, and the dogs of destruc-tion are let loose. Who can predict the end?

FREEDOM OF CONSCIENCE. Oh, brave Apostle#thon hast truly said It is a trivial thing indeed to be

Judged of man's judgment! Conscience must be free,

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VELOAGO, ILL., MAY 53, 1877.

### Prof. Syving-Atheism-Spiritualism.

In a late Chicago Times is a criticism by "J. L.," an Atheict and Materialist, on a late discourse of Prof. Swing, in which the preacher spoke "of the funeral obsequies of the late Mrs. Gen. Stiles, to give point and effect to his remarks upon the relations of Atheism to public morals," and, regarding her as "a ctrong, truthful, carnest, loving woman, yet left us to infer that she was "fuilty," and deserved "punishment," apparently for no other possible reason than that she had reached the conclusion that there is no valuable proof of the existence of any such conscious cause as society calls God," or any future life. If the Professor did convey the idea that punishment was deserved for the honest use of her faculties, even if her views were erroneous, then indeed is the great preacher in the shade of Old Theology, giving food to nourish big-If he had said that erroneous views ols. however honest, would in the nature of things, cast a transient shadow over the pathway of the spirit, that is another view of the case, rational yet hopeful. We leave that, to say a word on the critic's views of God and immortality, and of Prof: Swing's position on these great questions. Prof. Swing says: "The assumption. that the world proceeds from a great mind | is at least as allowable as the assumptionthat it began with material forces." "J. L" says: "If by the world he means our earth, it certainly is not as allowable, for there are unmistakable evidences and convincing proofs accepted by all specialists who are qualified to judge that the earth proceeded from a mass of nebulous matter embracing all that is now contained in the sun and planets composing the solar system." But "J. L." fails to tell how that nebulous mass caree into shape and being. and by what power it was moulded intoworlds and stars. "The working of natural law," says the professor, "can not explain the presence of man on earth." "Unfortunately nearly all those who are best qualified to judge, differ with the professor on this point," says the critic. Such explanations we never heard; can any scientist explain the blooming of the rose, or the growth of the grass? Do these beautiful wonders come by "natural law?" Whence the law then? As James Martineau of London says, in his late criticism of Tyndall, this universe is to be considered as a dynamic engine or as an embodied thought. The last is the highest, the spiritual lidea. We are told that Prof. Swing had much to say also on the "sentiments in man such as the love of beauty and of music. These he said no physical cause can explain. But remember we have not to explain the sudden bursting into existence of these sentiments in all the perfection in which we find them in the most cultivated races of the present day. What is the love of beauty or of music in a Digger Indian, or a Patagonian? The germ of these sentiments is doubtless in them, but hardly recognizable. And what were these sentiments in the thousands upon thousands of generations who have lived and died before history began, and who left no traces but a few tools and trinkets imbedded in the earth? It is not the beginning of the human race clothed with all the glory of modern civilization, that we are to account for, but for the origin of human beings whose descendants existed on the earth for more than two hundred thousand years before the first alphabet was conceived or history begun. This vast antiquity must be given the race whether the first members of the species were evolved or created, and the conclusion is irresistible that in the beginning the sen. timents which have proved a stumblingblock to Prof. Swing, must have been present if at all as the rudest possible germs, and that they have been gradually brought to their present perfect condition through unknown millenniums of growth and culture." The materialist fails to explain how and whence came these "rndest possible germs,"

embracing plan they were evolved into the growing love of beauty, music, art, and spiritual culture we see about us. The external and materialistic idea, and the old theological conception of a God outside of matter are put in a sentence as follows: "When, therefore, the atheist ventures the opinion that matter produces all phenomena; his assertion conforms to our experience. And there is a vast difference between such a theory and one which goes outside of matter and postulates a God which no one ever has or ever can bring within the pale of experience and actual knowledge." Matter is transient and fleeting, the body of man gees back to dust, the solid rock disintegrates, the mountain melts slowly but surely into the plain; but the potent, allconquering, disintegrating, evolving and reforming forces, which shape and dissolve external matter, are changeless, constant, stornal, Which "produces all phenomena." this fleeting and transient matter, or this invisible but permanent force within mattor? Guiding this force is law; in that law is design and all embracing unity; back of these there must be will, intelligence, spiritual causation; the soul of things, God-not "outside of matter," but the Great. Positive

Mind, in the world of matter and of mind! The Spiritual Philosophy sees and feels that the invisible, the eternal, the spiritual, rules and shapes the visible the transient and the material, and that the Infinite Intelligence works in and through all things, from motes in the sunbeam to vast globes rolling through illimitable space.

This is the foundation of personal immortality. The invisible but immortal spirit creates the body, under and through the laws of the Infinité Spirit. Bodies do, not make spirits, spirits make bodies, interdependent, yet the spirit supreme and formative. We are simply materialized spirits, and the facts of elairvoyance and of spirit intercourse demonstrate to those who will investigate them, how the spirit acts independently of these bodily organs and senses. An intuitive thinker has well said, "Man is an intelligence served by organs." The organs wear out, the intelligence still lives, and under laws, comes back to us from its home in the Summer-land.

In all this there is no slight or disrespect to the honest Atheist and Materialist, and when Prof. Swing tries to show that heresy or infidelity to popular religion, or to socalled Christian theology, has injured mankind, he must make poor work of it, as "J. L." well shows that he did.

As to a future life, of course there is no room for that in the philozophy of materialicm; and we must be well grounded in a spiritual philosophy, as well as fortified by the convincing and beautiful facts of spirit-

### Mrs. Blair, the Spirit Artist.

There is not probably living to-day a person who can accomplish the wonderful artistic feats that Mrs. Blair, the Spirit artist, can. She can execute the most beautiful designs, in darkness as well as light-thirty thicknesses of bandage over her eyes, excluding every ray of light, offer no obstruction to the free operation of her wonderful gifts. Each bouquet of flowers she executes, is a lecture, poem, history, etc., combined, and constitutes one of the best evidences of spirit power extant. Although she has been before the public for years, and constantly employed at her artistic work, her controlling influence never paints two bouquets alike; they are as difforent as are the individuals for whom they are executed,

We are under many-obligations to Mrs. Blair and her controlling influences for two beautiful bouquets of flowers, entircling a photograph of the late lamented editor of this. paper. In spirit-life, says Mrs. Richmond, flowers represent a language; though silent they express thoughts, and enrove the same in their own rainbow-tinted beauty. So do the flowers, so beautifully represented by Mrs. Blair, express various thoughts and sentiments, and we regret that we have not an interpretation of the same at hand.

Even in ancient mythology there is always something really beautiful connected with flowers. The Greek poets say that the rose was originally white, but was changed to red by the blood of Venus, who lacerated her feet with its thorns when rushing to the aid of Adonis. Among the ancient Hindoos, flower's were held in high esteem and applied to various uses. In Moore's Lalla Rookh if is said, that among the Hindoos the usual way of offering up vows for the safe return of those who had gone on a daugerous voyage, was, filling a small lamp with eocoanut oil, placing it on an earthen dish adorned with flowers, and launching it down the Ganges. If the lamp sunk at once the omen was disastrous; but if it wont shining down the stream, and continued to burn till out of sight, the return of the beloved one was considered cortain. Mrs. Blair, in her interpretation of the language of flowers, gives to each its true meaning-a spiritual one, the loftiest conception the angels have bestowed upon them. She is doing a grand good work for the Harmonial Philosophy. Mrs. Blair is located for the present at Roek Bottom, Mass.; we trust, however, she may soon receive sufficent encouragement to visit the West.

### B. F. Underwood.

This uncompromising radical speaker has of late created much interest at Denver, Colorado, where he met the Theologica Goliath, Clark Braden, in debate. The question being:

# THE KEY! THE KEY!

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

### NUMBER XX.

HURRAH FOR GOD! HURRAH FOR GOD!

 $\Delta$  few weeks ago we were passing along Madison Street, in this city, when our attention was attracted to a man playing on a curiously constructed musical instrument-A more horrid looking creature we never eyes, piercing and brilliant; hair more like bristles than that which usually adorns the head; hands that were so badly deformed that they presented a ghastly appearance; his voice consisted of a sound midway between the squeal of a pig and the braying of an ass; his forehead was a little more prominent than the ape, and the expression of his countenance about as luminous as a granite rock. While we were contemplatting the sad spectacle, we dropped a few pennies in his "charity" cup, and turning around we saw a finely dressed lady gazing, too, at this object of pity. Her eyes beamed with an expression of tender love, and as the tears glistened therein, we gazed down into that woman's soul, and saw there a garden of flowers and trailing vince, emblematic of the spirit of charity that seemed to actuate her. Her soul was a storehouse of love; every emotion was a wish to aid suffering humanity; her every thought seemed laden with noble impulses and philanthropic purposes. While gazing at the cripple, she took from her pocket book a five dollar bill, and handing it to him she said, "May the angels bless you;" and at that instant we lost our self possession, and looking directly at the lady we said fervently-"Hurrah for God!" The lady's tears and sad expression at once became illuminated with a cheerful smile, and looking" towards us half in mirth and half in reproval, we baid again, "Yes, madam, hurrah for God; such a generous act, such unselfish sympathy, such devotion to a poor cripple, brings sunshine into our soul, and you having more of God in your nature than any one we ever saw before, we could not refrain from the expresson." We were not irreverent?

To the bigoted church member, our expression may sound harsh; to the angels who see the pulsations of the soul, who know every secret thought, to them the exclamation was fraught with deep meaning, and we seemed to hear cchoing through the corridors of the Spirit-world, Hurrah for GodI

stubborn; they were more stubborn than

exultingly exclaim, Hurrah for God! This is not irreverent, for the echo of our voice died away in sweet plaintive whisper on the spirit-side of life! \*

MAY 26, 1877.

We saw a devoted mother sitting by the side of the casket of her darling childthe fountains of her soul sending forth bitter currents of regret, and her countenance expressing those tender emotions that only exist in a mother's heart. She encircled his little face with flowers, entwined them around the casket, and then moistened them with her tears! "Alas! my child is dead!" and then what moans and saw; face like a peeled onion; snake-like | tears of regret! The love of a father, son or brother, is as nothing compared with the unselfish affections of a mother for a child. In the cold ground the inanimate form was laid, and the poor, poor mother returns to her home, yearning, yearning for her little one. Modern Spiritualism was finally ushered in with all of its glorious realizations, and as we beheld that mother again conversing with hor little one—as real to her as ever-again we cried out, "Hurrah for God !"

> The key that will procure you a promi-. nent position in the Spirit-world, must unlock the doors of Charity, Forgiveness, and Self-sacrifice! Have you an enomy, whose offense has kindled hate within your mind, we say to you that you have no key that will enable you to take an advanced position in spirit-life. He who dies with hate in his soul, carries with him to the spirit realms a poisonous sting; he who dies with revenge nestling in his mind like a foul monster, carries to spheres above that which will clothe him with dark garments, and make him appear just what he is. The wretch never hurralis for God! The revengeful man; the hateful man; the miserly biped-they never think of giving utterance to such an expression.

> In conclusion, as we look upward to. ward the starry vault, at the transcendent beauties of the Spirit-world, and listen to the music of the spheres, we can not refrain from saying, Hurrah for God! and who will dare call us irreverent for so doing?

### New Node of Treating the Sick.

Under the above head line we find, in the Daily Examiner and Express, Lancaster, Pa., a description of a reportorial interview with a young man about twenty-five years of age, a baker by trade, who had coveral months since suddenly lost the use of his limbs, but had recently been treated by Dr Fahnestock upon his theory of "Statuvolism," which is assisting the patient by the act of his own will, to throw into a state of Again we caw two men meet; they were Linsensibility, or to awaken the sensibility of any organ or part of the body. It is claimed by Dr. F., that a person may cultivate his will power to such an extent that he may have as free control over his own body as the mesmeric operator may acquire over that of his sensitive subject As the subject of the influence of the mind over disease is receiving more attêntion than formerly, we give this case what might under other circumstance be considered undue prominence. The reporter in speaking of the patient says:-"He was placed in a trance, and his mind visited other places, where he saw such scenes as to cause him to make an effort to walk, in spirit, and at the same time he would attempt to make motions, as though walking with his legs. To strengthen his arms the same means were used. The doctor says, he is accomplishing a cure, and friends of the helpless man with whom we have conversed, say that the improvement in his case has been marked, and in a few months they confidently expect to see him as well as ever." He then relates the doctor's theory, about directing the patient's mind to the planet Saturn, causing him to visit that world which is said to be inhabited by a superior class of beings, where he was influenced to walk, to row a boat, to accompany a beautiful young lady on a short excursion to obtain some fruit (from which he says he returned "smacking his lips as though he was enjoying a rare treat of some kind," which to us does not seem unreasonable under the circumstances), to dance, and finally "trying to throw a goat down;" and for the result we further quote :- "The young man, from a state of entire helplessness, has so far recovered as to be able to wait on himself at the table; and move his legs back and forward; and his brother, with whom he resides, said he could see that he was growing stronger every day. This was also verified by the statements of a young gentleman who is a friend of the sick man."

ual intercourse with a higher life, to be clear in thought and serene in coul, as Spiritualists.

Doubtless, Prof. Swing believes in the immortal life, and gives eloquent statements in its favor, but these few words of his editorial in one of the Februrary issues of the Alliance, show how ignorant of a great question he is,-verily a "blind leader of the blind " on this matter. "In Modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, clairvoyant without eyes, geographers without travel, reader of the strata of the earth without sinking a shaft. There are portraits painted by those who never saw the face they have thus limned. It is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplishments of the Spirit-world. That it will, at last, utterly fail there can be little doubt, because God has given indications that no mind, no era, no civilization, will ever come to Him, except through the medium of His laws; and there certainly is no law by which a trance or joining of hands around the table can confer oratory, or impart valuable information, or engender artistic skill."

Of course this eminent man has fathomed all the depths, and reached up to all the heights of man's spiritual nature, and has certain knowledge of all the laws of God (?). We are not there yet, and can see but a littie way, but we want and seek a philosophy of life that shall make all consistent, go as far as our sight or thought can go, and that will cheer and inspire us with the confidence that eternity is ours through which our sight and knowledge and thought shall be larger and richer as the ages roll on, and from which we can look back and come back to help our friends in this life.

### Herman Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore, has been the planting of the seed for a grand harvest of appreciation of truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit, personally, the prominent points of the Pacific Coast, taking orders for books, and also subscriptions: for the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

### DR. J. B. BRAUN, formerly a resident of this city, and late of Milwaukee, has returned to Chicago and opened an office at No. 296 Wells Street.

"There is an infinite, eternal, self-exist ont independent, intelligent first cause; or an intelligent, absolute first cause of all that exists; or a God who created, governs and sustains all things, and who is infinite in-His perfection and attributes."

It is not the first time they have met on the platform, but it is to be hoped that it will be the last. President Braden is about as much of a match for B. F. Underwood, as a snapping-turtle would be for a mastadon. The local papers made quite full and fair reports, and favored Braden so far as sufficient to keep the good will of orthodoxy. The reader can not, however, take an interest in the discussion on account of pity for the theological Don Quixote, who keeps, himself heated to redness for the affray with infidelity. President Braden is the rock on which the ship of science, manned by Datwin, Huxley, Tyndall, and the whole host of scientists, has struck and gone to pieces! That is what he thinks, and who dare dispute an opinion so orthodox?

There is little glory gained by conquering such a pigmy, scarcely discernible in the thick crust of theology. His boundless conceit is only equalled by his unspeakable ignorance. But if such lilliputs whet their penknives and declare war, they must be beaten. Even their pea-guns were more appropriate weapons than columbiads.

## Spicy Writers.

A well meaning correspondent and a staunch friend of the JOURNAL, cautions us against spicy writers; fearing the effect upon those not sufficiently advanced to appreciate them. We can only say-give us many spicy writers in the ranks of Spiritualism; writers who can touch the emotions; who scintillate; who boil over, it may be; such are the ones whose thoughts go forth like meteors lighting up the spiritual horizon; and although their scin tillations offend a few, they make hundreds better and wiser. The sentiments of an article should resemble in activity and general appearance, the forest in spring time, when the singing of the birds, the rippling music of streams, the bursting of buds and the blooming of flowers, animate the emotions, and make' the recipient of their benign influence better and wiser. We ask you, dear reader, what you think of that suggestion?

### Children's Lycenm at New Orleans.

An interesting little Lyceum has been started at New Orleans, with very encouraging prospects of growth and permanency. We hope to hear of its success, and shall always be glad to chronicle new efforts in the same direction in other places. No movement can make permanent headway unless it enlists the interest and love of the young.

we could measure! Their features were knit together like the cordon's of a rope; their countenances were illuminated with a shado that seemed to beam forth from the inside of a cast-iron kettle; their jaws were set firmly together when silent; in fact, they were an embodiment of firmness mingled with no little degree of selfishness. They tried to settle personal difficulties; inch by inch they made progress; the features became relaxed, the eyes scintillated with additional brightness, rendered beautiful by the uprising of a generous spirit, and finally the angel in their nature prevailed. .We saw them shake hands and forgive each other, and then we cried, out. Hurrah for God! Forgiveness is one of his angels, and he who shuns her can never enter into the Holy of Holies; he who shuns her can never enter the realms of spirit-life only in tattered garments; only in a beggarly dress; only as a half-formed nondescript; only as a poor, miserly creature. The forgiving beggar, poor and forlorn, and honest withal, will ascend higher in spirit-life than the heartless prince or the haughty tyrant; and that fact induces us always to "Hurrah for God." And why not hurrah for Him, when we see a forgiving spirit manifested? The poet has well said:

"Is that forgiveness which will not hide The dismal past in deep forgetfulness? Which keeps the wound spread open wide And gaping, in its dire distress?

Which will not pour the oil of love, And let the bitter past be dead? Forgive, and, by forgetting, prove-The holy benefits we shed?

Forgive, as ye would be forgiven, Was not proclaimed by human tongues. This Golden Key unlocks the heavens, For heaven-begins when this is sung."

We once knew a man of wealth. His audacity was like a burning torch, and his sympathetic nature as hard as granite. He was a tyrant only to an especial few. He was reckless in his expenditures with the opulent; to them he was generous, even to a fault. To the poor he was haughty, arrogant, a supercilious fault-finder, and snappish, contemptible duncel That man finally died, and we were permitted to see his condition in spirit-life. Oh! what a spectacle! His garments were in a most dilapidated condition; his form seemed to be all shriveled, as if destitute of vitality; his features appeared to express the agony of despair, and as we gazed upon him we swung our hat and cried out, again. "Hurrah for God." Yes, what grander sight than that; a haughty man shorn of his wealthleveled! Yes, as we pass through the streets of this magnificent city, see the high and low, the rich and poor, the millionaire and the beggin; and then, as we turn our eyes toward the Spirit-world, and see them leveled-properly gauged, why shouldn't we

OUR friend and brother, J. O. M. Hewett, has been called to preach for the Free Church of Brodhead, Wis. We congratulate our readers in that locality upon the acquisition of so talented and earnest a worker. We trust the free thought of that enterprising little city, will be able, by this effort, to so unite that it may be felt in all the strength engendered by unity of purpose, aided by efficient organization.

DR. KAYNER, of St. Charles, Ill., gave two lectures in Wheaton, Sunday, May 6th. In his evening lecture he was controlled by Ex-President Johnson, and those who heard the discourse, pronounce it one of the best they ever listened to.

BRO. E. A. BUCK, of Andover, reports that Mr. Jones has paid him a visit, and held an interesting conversation with him.

PROF. DENTON speaks in the highest terms of the writings of Hudson Tuttle.



would also recommend that our people whenever they are able to do so, should invite our mediums, lecturers and ministers. to visit their localities, that they may, by their seances, lectures and sermons, enlight en the communities upon the great truths of our divine religion, and thereby advance the true faith for the benefit and blessings of all. I would also recommend that, for the bet-ter protection of our rights as a people, a charter be secured from the Legislature of the commonwealth for our State association, granting us the privilege to buy and sell and hold property, build halls of worship, estab-lish schools of literature and medical sci-ence, receive donations and bequests, and have all other privileges in conformity with the constitution of the State and of the United States. I would also recommend that as Orthodox; Christianity has discarded and cast out of her creeds and confessions many of the commandments of Jesus, that we, as Spirit-itualists, should continue to obey them all, especially those that the Christian churches have trampled under foot, such as the great commandments of -- Glad Tidings to Al People; The Healing of the Sick; The Casting Out of Evil Spirits; The Seeing of Vis-ions; The Curing of the Lame; The Delivery of Prophesy; The Working of Miracles; The Restoring of the Deaf; The Curing of the Dumb; The Having of Trances; The Discerning of Spirits; The Speaking in Strange Tongues; The Interpretations of Tongues, and the Raising of the Dead. These thirteen commands of the Gospel of Jesus have never been altered or re-pealed, and ought to be all obeyed to the letter by the people, that we may show that Spiritualists are the true followers of Christ, while the professed Christian minis-ters and laymen neglect all these commandments, and deny their force, declaring that they have passed away. We know these commands are still the glad tidings of great joy, and are now, by being obeyed by our people, as in the days of primitive Christianity, becoming glad tidings of great joy to all people, because they enable us to heal our sick, cure our lame, restore our blind, cure our dumb, raise our dead, etc. And we shall continue to do so until our holy spiritual religion shall stand the eternal sinal of the world, around whose summit immortality shall blaze, and at whose base priestcraft, superstition and ignorance shall expire.

progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One

President of the State Society of Spiritual-ists, Burnt Cabin, Fulton Co., Pa.

### Movements of Lecturers, etc.

MINNESOTA STATE lecturer, Mr. Thomas Cook, during the present month lectures at Minneapolis. His address is Farmington, Dakota Co., Minn.

WE learn from Eastern exchanges, that Dr. Storer, of Boston, has been addressing the Spiritualists at Stafford, Conn., the past few Sabbaths. This gives us pleasure, as there is hope for every locality, when the hard shells of old Stafford will listen to the Philosophy of Spiritualism.

MRS. F. O. HYZER, of Baltimore, is now lecturing before the society in Brooklyn, N. Y.; were she less able, the position would at this time be specially difficult, the audience having for several weeks been listening to C. Fannie Allyn.

San Francisco, is expected at various points up the coast, accompanied by Mrs. Chase.

Vin Springfield, Mass., the Spiritualists are alive to the necessity of keeping before the people the truths of our philosophy. Cephas B. Lynn has been engaged for the last half of the present month and during the month of June, which must be regarded as complimentary to him, as he but a very short time since concluded an engagement at that place, which contains so many critics of high rank.

### Concluded from First Page.

So through the category of vices, the spir-it clothing is bespattered and rent accord-ing as the spirit has lived in earth life, and ages of incessant labor must intervene be-fore these spirits are in a presentable shape for the higher and happier spheres.

May we not learn here a lesson and wisely improve our talents in this world? True, this sayors of the orthodox hell, but I am assured that the pictures are not overdrawn. When Spiritualism first spread through the country, many of the believers seemed to think that hell was done away with, and the Devil was dead, or cast into the bottomless pit; yet, as the cause diffused itself like wild fire, reaching into the highest as well as the lowest ranks of life, the communications began to come, and they were prepared for them; that there was a hell.

Spiritualism is a religion as well as a science, and its ethics should be strictly followed. Spiritualists, when they sin, do so having the greater light, and must pay a heavier penalty for that reason. When they reach the Spirit-world with their spiritual clothing consumed and their spirits enervated by vice, their spirit friends can not have the compassion for them in their trou-bled conditions, as if the case had been oth-erwise. This is the world to clothe the spir-it body, and prepare the mind for eternity, and the enjoyment of intellectual feasts in store for the worthy.

But is there a tangible substance with which spirits clothe themselves? Certainly, or else materialization would be impossible. The colors of it. too, are extremely limpid and volatile, exceeding the tints of the rain-bow, as much as the rainbow does the comnow, as much as the rannow does the com-mon house-coating of the plainest domicile. On first beholding these spiritual colors, every clairvoyant is almost lost in ecstacy. Spirits of an exceedingly ardent loving temperament, have deep red or purple colored magnetic rays emanating from their lower extremities, forming a beautiful shimmering garment, which gracefully enfolds their pearl-like and transparent forms. The beautiful flickering dots of deep blue sometimes seen by the clairvoyant, are the vital sparks from his own organism; and are formed of phosphorous. \* \* \*

sparks from his own organism; and are formed of phosphorous. \* \* \* The pure white rays of the morning, full in an invalid's face, are healthiest, as they contain all the colors in proper proportion necessary to promote health, Gen. Pleasan-ton to the contrary notwithstanding; and the same may be said of the red rays, or flashes of light. They are also an omen of health. But green is not as congenial to the health. But green is not as congenial to the clairvoyant, and on that account may be considered unbealthy. Yellow is a mild pleasant color to the clairvoyant's vision, until it verges towards a fiery hue; it then has a hot feeling.

These observations as to colors may not apply to all cases of clairvoyance, yet after all there is a great deal of meaning in the significance attached generally to colors. But the most beautiful sight, however, to a clairvoyant, is a view of the sensorium of a human being. It is shaped like the quarter

Dollar, with name and age. Address E. F. Butterfield, M. D. Syraeuse, N: Y. CURES EVERY CASE OF PILES. vBln6t52

### The Machinery of Nature,

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to earry off the effects matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a city by washing the thoroughtares and stopping up the drains. In chronic and nervous disorders, Electricity and the chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known to science. In Chicago an institution has been es-tablished at the Grand Pacific Hotel, for the treat-ment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establish-ment of the West, and under the care of Dr. G. C. Somers and Mrs. Somers, hundreds of persons suf-foring with bhongic discases are receiping person. fering with chronic diseases are receiving perma-nent benefit.

### Something About Newspapers.

That the Americans are a reading people is mani-fest by the statistics of the Newspaper Press of the country, as given in the Newspaper Directory FOR 1877, just issued by S. M. PETENGILL & CQ., the well-known Advertising Agents of New York, Boston and Philadelphia. There are reported in it the names, character (political, agricultural, relig-ous medical at a can upmes of publishers of no the names, character (political, agricultural, relig-ous, medical, etc..) and names of publishers of no less than 705 dailles, 79 tri-weeklies, 125 semi-weeklies, 0,606 weeklies, 122 semi-monthlies, 771 monthlies, 16 bi-monthlies, and 60 quarterlies, pub-lished in the United States and the British Provin-ces. The Directory shows the number of these edutions which are published in each State Terrieditions which are published in each State, Terri-

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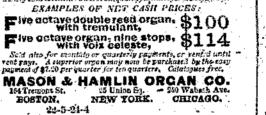
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### JOURNAL **RELIGIO-PHILOSOPHICAL**

MAY 26, 1877.

# Poices from the People.

The Departure. As a fond mother, when the day is o'er, Leads by the hand her little child to bed, Half-willing, half reflectant to be led, And leave his broken playthings on the floor, Still gazing at them through the open door, Nor wholly reassured and comforted By promises of others in their stead. Which, though more splendid, may not pleas

him more; So Nature deals with us, and takes away So Natine deals with as, that these havey Our playthings one by one, and by the bund Leads us to rest so cently, that, we go Searce knowing if we wish to go or stoy, \* Being too full of eleep to understand

How far the unknown transconds the what w

know. -Henry W. Longfellow, in Atlantic Magazine.

Places of Annusement.--We have theares, concerts, and all kinds of amusements, over bunds of negro ministrels performing in all the large cities and principal provincial towns, as you do; in fact, we have amusements and recreations adapted to the needs and wants of all. Folks laugh and cry alternately when the play calls out the liner sentiments, just as it does with you. Oh, how real such things are! The first time I attend. ed a theatre, everybody was convulsed with laugh-ter; for the play was what is called on earth a low comedy. At some of the queer remarks and jokes cracked, as the play went on, I became so amused at the ridiculous positions some of the performera indulged in that I quite forgut that I was a dead man; and, when the thought occurred to me that such was the case, I rubbed my head and eyes, and tried to realize the fact; but, do what I could, one thing was positively clear, viz, that I was not a dead man in any sense of that terrible word (as I had been taught to view it), but, instead, every sense was seemingly a thousand times more licen and acute than it was in my carthly body.-A. R., a spirit in Voice of Angels.

That certainly is a desirable state of affairs. The query is, will Rev. Telmage, of New York, the bushwhacking minister of the Gospel, continue to preach against places of amusement in the Spiritworld, the same co here? It certainly will be amusing to us, when we enter the Spirit-world, to see a poster announcing that the Rev. So-So will deliver a lecture to the young on the evil influ ences of theatres! Well, why not, if he thinks that they are of that character? If the Spirit-world is a counterpart of this, we must expect to find greater diversity of minds there than are here. As the locautiful, but most subtle beam of light, has the nower after traversing millions of miles in space, and greeting in its onward course worlds and systems of worlds, to cause the bulb in the cold earth to germinate, so has thought emanating from a positive circle of spirits in the higher spheres, that force which will stimulate every soul to renewed exertions, to creep out of dark conditions, even if afflictions are caused and great commotions follow! Let us believe, then, that such men as Talmage are a necessary part of this vast universe, and that even their very opposition to theatres, subserves some wise end,

Condemning God.-A. J. Moore, of Astoria, Oregon, writes: Sir, in looking over your pa-per this morning, I see the words "Pertinent Ques. on," which alludes to God's mercy and love, etc.: that no sparrow falls to the ground without his notice. "But how about that eyclone in India, when chout 209,660 men, woman and children were Billed," and answers, "Are not wars and cold-blooded butchery that are perpetrated enough, without sending such calamilies on the people of India?" Now, that looks to me as though you are sends to conform and source think that also ready to condemn God-I don't think that alto. ether generous, for are you not aware that all nature is going through changes from year to year? Oh, no! my dear brother, we are not finding

fault with God. We only threw out a hint that it

of this. There are beautiful landscapes there, monntains towering skyward, rivers meandering. through the valleys, cities, etc. In the higher spheres the "will power" becomes a positive force. Here the radius of its influence is conduced to the physical organization. You will the arm to rise and it does so; the eyes to close, and they obey the mandate; the feet to step, and they willingly oney you. This will force in the higher spheres of Spirit-life, is more cosmopolitan in its actions, and to a certain extent, the surrounding material is subject thereto; and you will to have a garment, for example, and it is produced, will to go to a certain place and you are instantly there. On this material side of existence, people do not understand this law, nor can it be brought plainly within the scope of their comprehension. In some persons the will force is so potent that animals obey them, and they become tamers of wild horses and beasts. Some bring the same to bear in carrying on licentions practices, seducing the virtuous, and break

It is a fact that the Spirit-world is a counterpart

Bible Spiritualism. — J. H. Merrill, of Montville, Mass., writes: The Bible is full of mani-festations. Lot entertained two angels that were materialized spirits, for angels are messengers and were once in the form like us. Read Revelations, 12th Chap., 8th and 9th verses. Jacob wrestled with an angel; Abraham entertained angels. Con-cerning spiritual gifts, read 1st Corinthians, 12th Chapter. We have these gifts at the present day, and they are on the increase. Spiritualism never stood so strong as to day, and bids deliance to all opposers. According to statistics, there are more than Ex600,000 in the United States, and are rapid. ly increasing all over the onlightened world. It is no new thing to me, for I have investigated if more than twenty years.

God Thirty Years Out of Business. M. K. Wilson writes: It has been a mystery to many honest inquirers, why this remarkable per-sonage should entirely fail to attract the attention, or to create the least sensation in the world for so many long years. Had it not been for one little episode of his life, which is related by Luke, showing how easy he baffled some of the learned doc tors in the temple, ye never should have known whether he made it his home with his. Father in heaven, or with his mother in Bethlehem, during thirty years of his pilgrimage. We learn from Luke that he was on earth, and uncommonly smart when twelve years old, and that he was in creasing in wisdom and stature, and in favor with God and man from day to day, from which toxt it appears that God loved his son in propertion to his size and intellectual agents his size and intellectual acquirements. For the idea that a son of God could improve morally, seems absard, but on this point we may be mistaken; histrin, but on this point we may be instaken; but we have been permitted to know that this young God had great abilities, and much wisdom at the age of tweive, and that he was then improv-ing rapidly, and that he told his mother and step-father, that they ought to know that he had already commenced his master's business. After that what business of his? What business did he do day became of him? What business did he do dur-ing the eighteen years from as appearance in the temple? Can it be possible that all his friends and neighbors forgot the star, and the chorus of angels that came to celebrate his birth?

It is a Lie.-Modern juggling is about the most childish and superficial of professions. You can buy all the known mechanical tricks in shops except Psycho, and it is merely worked by air pressure acting on two valves, the one to close the finger and thumb like a pair of pliers, and the other to cause the pliers to lift up. The rota-ry motion is upon the principle of the timeplece with the independent pendulum, which is caused to swing by a very minute topple of the base by the action of the balance underneath; thus in Psycho's finger and thumb, brought over the card wanted to be lifted. All the other parts of mod-ern jurging are composed of sleight of hand and a little calculation, but it is not sufficiently understood what all the pretensions of the ninetcenth century's legerdemain points to. A juggler tells you he's going to make a pudding in your hat; does he do it? No; it is a lie--he's deceiving you. He tells you he is going to put solid substances, and as money, etc., through an ordinary table; does he do it? No; it is a lie. He pretends he's going to take eggs out of an empty bag; does he do what he says? He seems to, but doesn't; it's a lie. He says he is going to cut a man's head off. He seems to many to do so. Does he do it? No; it's a lie. He says he's going to do what is done in the spiritual seances, and seems, to those who know noth ing about it, to do so. Does he do it? No; it's all lies, lies, lies. All his reputed acts are deceptions, and he admits it, and tells you so, and it is for you to find out his tricks, for they are all tricks and nothing genuine that he pretends to do. Yet will the lignorant public swallow these tricks in the very opposite spirit to their true meaning and in-tention; and when any juggler can manage to bamboozle the Court, and part of the public by saying, "I am going to show you how the mediums do so and so; it is all a trick," etc., etc., docs he do it? No; it is all a lie, and he knows it too. £500 were offered some time ago to any juggler who would do certain "tricks," as they call them, who would no terrain micks, as they can accur under the same conditions as phenomens occur with mediums, i.e., in any private house, and without any prepared machinery, etc., but none have appeared to claim it. £1,000 is now offered by an-other.—Medium and Daybreak.

for him all he could possibly desire. Many honor Providence, extend to him their special regards, erecting thousands of churches in which humanity assemble and flatter him--call him great, good, assemble-in fact, attribute to him infinite wisdom He either likes this "soft-softer," this sweet flat-tery, or he does not. If he does, he would not let his churches languish like a sick kitten, the way he does. If Providence will not take care of his churches, who should? He even strikes them with lighting, burns thera down, etc. Is not Providence a failure, or the churches--which? Sneaking of Providence, Common Sense Save: "Re-Speaking of Providence, Common Sense says: "Recently, two hundred and ninety men and women wore cruelly massacred by a person called Provi-dence, in Brooklyn, N.Y. Not long since the same individual put to death fourteen hundred people at Savannah, Ga. No efforts are being made to bring this wholesald destroyer of human life to justice; but, on the contrary, he is being flattered and feted by the survivers as if he were the most benevolent of beings!" This Providence we allude to, is not the God of the universe:

A New Missionary.—Apronos of the arrival of a Buddhist Missionary in New York, the Jewish Tones says: "It would not be surprising if Mr. Wong Ching Foo should have more success in preaching Buddhism here than American missionaries have had in preaching Christianity in Wuchu, one of the wealthiest and most important cities in-the empire, after five years, and at an expense of \$15,000 succeeded in securing only three converts."

A Point Well Taken.—One of our large houses failed the other day. Liabilities, \$180,000; assets, nothing. One of our religious papers comes out with a severe domunciation of the immorality of such a style of business. One of the world's people comes to the rescue of the bankrupt firm, and wants to know how much worse that style of business is than that conducted in some of our churches. We have at least four confregations who have built expensive houses that they could not pay for or all, have gone into bankruptey, and by foreclosure sweeping off \$50,-060 to \$100,000 of debt, leaving upholsterers, or gan builders, painters, masons, frescoers, etc., out in the coldrand buying the church back for half what it cost. Some organizations, to get rid of their habilities, have reorganized, the same indi-viduals making the new society. This church morality is a great reproseb, demoralizing the church and dishonoring religion.—Barleigh, in Boston Journal.

Is it not a fact that the present deplorable condition of the various churches, prove positively that they do not meet the commendation of God? Nothing succeeds so well as success, and that which does not prosper is supposed to lack some of the elements of true worth. When a man fails in any undertaking, there is an adequate cause therefore, and by the same parity of reasoning, if God fails to support his various churches, it must be because he has not power to do so, or from the simple fact that church members are unworthy of his gentle care and protection. The various Orthodox churches are laboring under an halluciantion in reference to the blood of Christ, just as George III, was in reference to the potent qualities of beef. After he became insano, he was one day breakfasting at Kew, and the conversa-tion hit upon the great scareity of beef then prevalent in England. "Why do not the people plant more beef?" asked the king. When informed that beef could not be raised from seed, he was still ineredulous, and to test the matter, took some bits of steak into the garden and planted them. Visit-ing the spat the next morning to look for his harvest, he found some snails, whose horns made him sure they were miniature oxen. Greatly delighted he cried out, "Here they are! Here they are! Horns and all" It is precisely the same with the churches; when one prospers, God did it; when one becomes bankrupt, nothing is said; not a whisper is heard as to who caused the disaster.

Missionary Labors in Minnesotu-In pursuance with the wishes of the State Board of Managers of the Minnesota State Association of Spiritualists, I submit for publication the folowing exhibi the month of

self-denying, devoted altogether to doing good to the moral and physical cripples, without fee or re-ward, and on the other hand, we want an asylum in each state where they can go and rest and recuperate. Who will start the enterprise, and who will sustain it?--N. B. Starr, of Ibrt Huran, Mich. Yes, and while the Jesuits learn us one losson in self-sacrifice, they can teach us one hundred in cruelty: blgotry, and torture of the innocent.

Practical Righteousness.-Let any man go through the West, and talk with the men who represent the energy and future of the great rising States; let him hear their lamentations over the dreariness and huskiness of theology that is poured from the pulpits, their confessions of the inward reballion and loathing with which, when they go to church, they listen to its effect tradi-tions, its ghastly philosophy of life, its artificial terrors, its theories of the government of the mor-al world, so discordant with the simplicity of sei-ence, so foreign from the clearest insight which our best literature reveals; let him hear them utter their fears for the effect on society, after two generations more of this dismal parody of a gos-pel, and ask if some nobler administration of truth can not be inaugurated soon and wicely .- Rov. Hulbert, of San Francisco, Cal.

That's what the JOURNAL has been saying for years. We want a new religion, one that will be suitable for this age of the world, and that does not deal in blood as an antidote for sin. To have the Pacific Coast give expression to such advanced views as contained in the above, and by an orthodox minister, is indeed encouraging. Now, let him advance another step, and advocate the propriety of converting all houses of worship into asylums for the homeless and those unable to take care of themselves, and then God and the angels will draw nearer earth than ever before. A minister got partially intoxicated in Cincinneti on egg. nog and communion wine, and in that condition he entered the pulpit, and expounded to the con-gregation, and then the wardens of the church communicated with those present quietly, and one by one they left the house of worship, having the tipsy minister to preach to empty benches. In-deed, had he been a Spiritualist, his conduct would have been the legitimate result of spirit communion-so the Orthodox would say. Alasi to err, is human; to forgive divine.

Came to Griet-A Pain Aeross Him. The Rev. Milton L. Blancy, of Kendallville, Ind., the man who sent in his name to a Spiritualist convention in Chicago, some two years ago as a trance speaker, and who went onto the platform, closed his eyes and pretended to lecture in a trance; has been made to see what he and his doctrine is, and where he belongs, by voluntarily placing himself under the treatment of Dr. C. D. Grimes. The Doctor happening in our town, by accident met him and after a little sparring, this Bey. (Milton as he called himself at Chicago, gave Dr. Grimes a challenge, which the Doctor prompt-ly accepted. The Doctor appeared and led the de-bate in an honorable, frank, and genial magner, from Genesis to Revelations, holding his opponent's nose upon the grinding stone, and often re-minding him that the best way to kill a doctor, was to compel him to take his own medicine, therefore he meant to keep him in the Bible. The Doctor did not administer any cathartics, but in a most gentlemanly and affable way, he blad him to death, at the same time he was tickling him in the ribs. At the end of the 6th turn, or third even t Waterloo, Ind.

Materialization.- A writer in the Spiritual. ist, of London, presents some hints in reference to physical mediums. Mr. Herne was the medium He said that when sitters at a distance were touched, he felt as if he were touching them, though his arms might be held at the time, and that he could even tell sitters beforehand where and how they would be touched. It is just this kind of information, which only mediums can give

cases, in order to prevent the effect, and that is not an easy matter. Besides, in all cases the gen-eral good is consulted, and not that of one individual to the detriment of the rest. ? Among the Chinese death has no terrors; and the same is true nearly or quite everywhere except where Christianity is in the ascendency. This fact may permit the interence that this terror is the result of the workings of priceteraft in which the pricet labors to make himself indispensable. He dilates upon the grave, the worm, the horrors of dissolution, and then presents himself as the agent who can miligate these dire consequences. If Mrs. Lit-ta Barney Sayles of Connecticut is becoming un-easy in her investigations, although she is a Spireasy in her investigations, although she is a Spir-itualist. She alludes to the recent persecution of mediums whose "guides" might have given them warning and kept them out of trouble; the law suit of Dr. Mansheld a few years ago; the Boston fire destroying the Banner of Light establishment, and seriously cripling it. The Tribune consi-bly eays: "If men were left to themselves, unin-bly eays: "If men were left to themselves, unin-bly eays: "If men were left to themselves, uninfluenced by woman, with no memory of the coun-sels of the wife or the teachings of the mother, the sels of the whe of the trace into doubt. If faith and good works are sufficient unto the kingdom of heaven, then that blessed place will be peopled with women. If doubt sends one to perdition, then there is little hope for man there, for in all ages these threads of doubthave tangled the whole web of man's life, and must in all ages." En Eo long as man can not see by faith beyond the vell, be will try to tear it away by reason, and thus for-ever be at unrest. In Orson Brooks, of Donver, Col., writes: "I am President of the Liberal League of Denver, just organized under very flat-tering prospecte." TSTA spirit says: "Scenes in the Spirit-world can be beheld only by the spiritual eyes; the music of the angel-spheres can be heard only by the spiritual ear; and so it is that when the spirits are here to day, when they are bringing their beautiful flowers close to you. when they are asking you to inhale their delicious fragrance, you are unaware of their presence; when their songs are sung in your cars you hear them not; when their words are spoken beside you, you are not conscious that there has been a sound," 257 Mrs. E. M. Warner, of No. 314 Buch St., San Francisco, Cal., desires a good materializ-ing medium to visit the Pacific Casst. Address her as above. So The Boston Heraid Cast. Andress her as above. So The Boston Heraid says: "An exchange names the sum of \$30,000 as represent-ing the gains of Mrs. Mary M. Hardy in the par-afine mold business, and says that \$10,000 will be paid to her husband, John Hardy, at the separa-tion. The name of Mrs. Perkins of Hyde Park, is successful as her more than a park in a second sec The spirit who controls W. J. Colville, a transe mediam of Eugland, formerly lived in Boston! That is a very good place to go to find talent. of magic. In one of her late readings in Boston, the subject of "Marie in Egypt and Judea," were considered, [57]R. Dunku, M. D., of Waterloo, Ind., writes: "I deeply sympathize with you in the death of Bro. S. S. Jones." Oh! it was a terrible crime. I wish you all manner of prosperity. May the good angels bless you." [3] It is chained that there is a spiritual counterpart to every par-ticle of matter. [3] Charles Foster is in Roston giving scences, and he wisely dead heads the minis. ter; he is practical in so doing. Life It appears that Rev. Milton L. Blaney backed down in his de-bate with Dr. Grimes at Waterloo, Ind. He final-ly refused the meeting house for the debate. The friends of Spiritualism, however, hired a hall in which the fourter more two learning and appearing which the Doctor gave two loctures, and acquitted himself to the satisfaction of all the Spiritualists. Speaking of the funeral of Mrs. Stiles, a prominent lady of this city, and who died a Materialist, the Tribune says: "It is the absence of religious ceremony that distinguishes this funeral from others. It is the absence of prayer, of recogni-tion of a Supreme Being, of reference to the un-seen world. We are not thoroughly acquainted with Gen. Stiles' views, or what opinion he holds as to the future world. The most that we know is that he is to a great 'extent materialistic in his doctrines, and that his investigations tend towards the same conclusions that were reached by Jefferson and Franklin in this country; by Hume and Gibbon in England, and by numerous others. There are, without doubt, a multifude of men who share in this materialism, at the head of whom ap-pear such men as Spencer, Tyndail; Huxley, Dar-win, and Mill, as leaders of thought." belief in annihilation, says wittily in the last number of the North American Reviews: "We can not but think what a disappointment it must be to Harriet Martineau to find herself alive again in the other world." If It is claimed that Pluy F. Hall, of Elgin III., is a healer of considerable power. If It appears that a peculiar vacuum tube has been invented in France, through the instrumentality of which a beautiful light is ob-tained that don't interfere with materializations. That the soul often becomes familiar with portions of the Spirit-world before death occurs, is de-monstrated in the following declarations of a spirit: "I was not unfamiliar with something of the spheres of spirit-life; for while in the mortal form, beloved ones from the spheres of light and beauty bud been continually attending me; I had in rap-turous sleep, in certasy, and in trance, often had visions of the Spirit-world; yea, it had been even vouchsafed to me to enter into the Spirit-world. and I had walked about amongst spirits as one of them. I frequently knew what it was to leave the body, and to be united thereto by some subtle and magnetic link." There is a deep meaning in this passage of Scripture: "The curse of the Lord is in the house of the wicked, but he blesseth the babitution of the just." Placing "Natural Law" in the place of the Lord, and the truth is at once revealed. Wherever the wicked reside, they leave deliterious influence in the room, that has a wonderfal potency. If It appears from a communi-cation in this paper, that Rev. Milton L. Blaney once tried to palm himself off as a trance speaker. He is now a roaring Orthodox. 10 It appears that Robert Martland, of Malvern Link, Eng., avers in connection with fifteen others, that a dog killed in that district last fall, still barks. spirit talking through the eminent tradee medium, W. J. Cotville, of England, well says: "Supposing you receive a light into your hall through a colored window, you receive the light in accordance with the colors of the glass; and so it is when we convey our thoughts through a medium, we are compelled in some way to adapt our language to the capabilities of the medium." [1] It is not well to live in a room where suicides have been committed. The tendency to commit the act still lingers there, and will induce the mind of the occupant. 1.47 A spirit in Human Nature in speak-ing of the cremation of the human body says: ing of the cremation of the numan work coun-"Although the destruction of the material counterpart terpart by fire leaves the spiritual counterpart intact, such separation, nevertheless, has a tenden-cy to induce the more speedy decay of the latter. As long, however, as the material continues to ex-ist in some form of matter (not gaseous), there is still a tie between the two which tends to preserve the spiritual counterpart from decay; excepting where the special effort, before mentioned, is made to produce the complete severance of the tie be-tween the spiritual and 'material, as effectual in its results as the dre." **TO**<sup>\*</sup>Mrs. Eldridge, the prominent slate writing medium of the South, has been closely pursued by the investigators of Tex-as. She will undoubtedly come out all right **19**<sup>\*\*</sup> A BIRLIDAL PROOF-"Dar now, said the negro preacher, as the dencon left the meeting in a pet. "Dar now, dat's just what de Bible says. 'De wick-ed run when nobody's arter him." **19**<sup>\*\*</sup> The Lon-don Sporitualist asys that Hon. Edwards Plerrpoot, United States Minister at the Court of St. James, has been netitioned by his countrymen, to do what to produce the complete severance of the tie behas been petitioned by his countrymen, to do what he can in the matter of the attack upon Dr. Slade. and prevent the latter falling a victim to the on slaughts of ignoraus and prejudice. Let A spirit says: "You know that each spirit has a distinct home provided. Jesus said that there are many mansions in spirit-life, and so there are. I here is a numsion prepared, and that mansion is adapted to the wants and tastes of each individual who is to the wants and tasks of each individual, who is going to inhabit it." If it is said that during this season of the year in London, Spiritualism makes more rapid progress than at any other sea-son of the year. If Moody's nopularity at the Hub is waning. In a moment of unguarded cu-thusiasm he blurked out that heaven was a more desirable place than Bostoul **13** An Exchange says: "Wong Ching Foo, the Buddhist mission-ary now in New York is surprised to find intelligont persons still holding the doctrine of heathen dampation. There is hope for him yet, however, insample as the same persons who hold this beher nuw, were a few years ago expounders of in-fant chunation, which has since been abandoned. Having saved our own children, we feel as if we could extend some sympathy to our heathen

might be well to criticize the action of the controlling influences of the universe, when murders were committed by them-they being under the direct controls of God-as to berate poor, feeble man so much when he commits a crime. But it is uscless to speculate in regard to the existence of God. The Golden Rule says that a sick man sees God through sickly conditions of mind; a starving man, through fantastic visions; a man depressed in spirits, as a person with dim sight sees a star shorn of its beams. A great many men have thought they haw God, when in fact they saw nothing but the fancles of a discussed organization. defiled. As to condemning God, we do not; there are already in the world over 1,000,000 of different Gods that are worshiped, and if we condemn one, we should be compelled to condemn all.

Saul-Ilis Infamous Career. - David Weeks prites: We pass over a series of raids, mur-ders and debaucherics, until the death of Saul, David aspired to reign over Judea; he finally es. tablished himself as king of Israel. It became percessary then to follow in the footsteps of his father, and make additions to his barem; so he added thereto wives, concubines and harlots; then, un der the direction of the Lord, he continued his wars. After various adventures, being refused a favor by Nabal, a herdsman, he girded on his sword, went out for the purpose of destroying him. The oath he swore on this occasion is too indelicate to mention. On his way he was met by Abigal, Nabal's whe, a woman of great beauty. She brought presents to David; entreating him to spare her husband, and his wrath was appeased After ten days, David proclaimed that the Lord had snote Nabil: then he took Abigal to wife. Mich. al, his first wife, having been taken away from him by Saul, then he took Ahinoam. Next we find him in the land of the Philistines, and again he sought the protection of Achish, king of Gath. He kind ing the hospitalities of the king, and while enjoy-ing the hospitalities of the king, he violated the rights of hospitality; and like Abrigan, with his six hundred men, he made excursions into the kings domain, and the Bible says he slaughtered the inhabitants, sparing neither woman nor children, carrying off great spoils. When the king inquired of him, he deceived him, saying he had been among his enemies. He killed off the prisoners that they might not expose him. Are we compelled to acknowledge all these monstrosities

To the Friends in Minnesota, Wisconsin and Iowa. Thos. Cook writes from Farmington, Minn.: I take pleasure in announcing to the public, that about the first of June, or possi bly before, Prof. Silas Arthur, the musical prodigy, will be associated with me in my illustrated lice tures, scientific and chemical experiments. He comprises in himself a complete string band, and the only man that can play upon six instruments at one and the same time. It will be a good com-bination of medlumistic talent—he to play sweet music, I to lecture and bear the truth to many. For engagement, address as above.

The Spirit-world .- She asks, "Is it true that people know each other in Spirit-life? and are they surrounded with natural scenery as it is upon earth? are there mountains and valleys, oceans, rivers and lakes? and do spirits live in habitations and do they amuse themselves as they do here? If they do, and Thomas Callanger would come back, and tell me it was so, I should believe it." Yes, my dear Mary: all your questions I can answer unqualifiedly in the affirmative. Your sisters Kate and Maud, and brother Henry, were the first to greet mo; and had it not been that I knew that they had left the secures of carth many years be-fore, and that I was also in Spirit-life, I should have thought it was an earthly inceting. The un-dulating earth carpeted in nature's living green, majestic forests and open plains, citles and vitlages interspersed here and there, flowers of every conceivable variety, meet your gaze at every tura. Lakes and rivers on whose bosom are innumerable boats and vessels whose decks are covered with a happy multitude of pleasure-seekers, decked off with variegated colors, gliding gracefully over the rippling surface, are seen every day in some por-tions of the Summer-land. Then, again, we have theatre and lecture rooms, and all sorts of amuse ments, and enjoy visiting them as much as you do; the only sincrence being, the buildings are a thomsand times more specious and magnificent than any on earth .- Thomas Callanger in Voice of Anods.

It is really one of the mysteries of godliness that Moody and, Sankey have never attempted to explain, and perhaps never will, why it is that Christians will hasten to see an "expose," and yet shua that which all mediums are willing to demonstrate is true. They will accept the statement that Balaam's ass spoke, and yet will not accept the statements" of those at the present time, who claim they have heard spirits' voices. Verily, let them cling to the ass and the exposers, until they learn better.

The Ninetcenth Century.-J. M. Latta, of Forbes, Mo., writes: We hear from all classes of people words of praise in regard to the superior civilization of the nineteenth century. We are nearly all willing to acknowledge the vast advancement of learning in all its branches, and yet present to a man something new in politics, re ligion or social science, and either because he i too ignorant to comprehend, or too lazy to investi gate it and form an opinion of his own, he con demus it, because the particular fountain head from whom he obtains his knowledge, has not source of his knowledge may have existed a century or two ago, and under circumstances that would render it impossible to give that degree of thought to the subject that would entitle his opinion to any great respect; but these 'ideas are unconditionally accepted at second hand, and are deemed heretical if you dare to go beyond them We are not intending to run a tilt against the great minds of the past; these men lived useful lives, and did a noble work in their day, but they were always foremost in throwing off the binding influence of established opinion, and daring to think and act for themselves. Shall we then, at this day, endowed with all the faculties for doing good that humanity ever possessed, say that we dare to do nothing beyond what they have done Or shall we begin where they left off and carry the work forward? What they have to off an error truth, let us gladly accept and be grateful for it. What they give that we believe to be erroneous or not so good as recent teachings, let us reject. Because we are willing to accept a portion, that is no reason we should drench with all. Because we are willing to admit some good in the teachings of the past, there is no reason why we should be sad-died with a long list of senseless thing, when we are satisfied we are better off without them

Wesk Churches .- The Indianapolis Jour nal says: "The weaker churches on the South-side are finding it quite difficult to meet current exes, are obliged to resort to all honost scheme to raise funds. The Edwin Ray M. E. Church will this evening, have an old fushioned spelling school in their tabernacio, to which the admission will be ten cents." The opinion is gradually widening out that man takes more interest in the churches than the Omripotent Lord. If the Lord himself wanted the churches he would build and sustain them as he built and sustains the carth, the moon, the sun, etc .-. Seymour (Ind.), Weekly Time.

There is one who is tenderly regarded by the church as a gentleman, and his name is Providence. With profit. What I mean to say is this, that When one ways ha is a perfect gentleman, he claims ' Spiritualism needs a class of men and women,

April past: Main Prairie, two lectures, receipts, \$3.74, expenses, 75ets; Sauk Rapids, Benton Co., a three-days' debate with Rev. Mr. Dimmich, Sev. enth-Day Adventist, receipts, \$3.70; Santiago, Benton Co., receipts, 50cts; Princeton, Mille Lac Co., four lectures, receipts; \$17.50; Lake Tremont, receipts, \$2.06; Elk River, one lecture, receipts, \$1.70, exponses, 25cts; Champlin, one lecture, re-ceints, \$3.55, expenses, 60cts; Osseo, Hennepin Co., receipts, \$2.10, expenses 25cts; Minneapolls, two lectures on Sunday 29th, receipts, 60cts, ex-penses, 50cts. Whole number of lectures, 16. To-tal receipts, \$34.39; total expenses, \$2.35. Net re-ceipts, \$32.04; which is respectfully submitted. Thomas Cook, State Lecturer, Farmington, Minn.

. Darkness .- When the spirit has fully matured its spiritual structure in the womb of dark. ness and as a mundane child, after maturing in the womb his physical structure, it is born into the light of the lower world; so the spirit, when fully matured, is born into the light of a higher condition .- John Frost, a spirit.

Those spirits whose spiritual eyes are gross can not of course see the beauties of the Spirit-world, Should you, while clothed in the mortal body, be transferred to the highest sphere of the spirit-life. you could see nothing there-you would be in total durkness. What you see, therefore, depends altogether upon the degree of refinement of the spirit. If related and pure, the spiritual eve can, discern the exquisite beauties of the Spirit-world; H gross, of course you will be in darkness, to a certain extant, all the time.

A New Beligion .-- Thomas L., Harris has established at Brocton, Chautaqua County, N Y. a new society known as the Brotherhood of the New Life, at Salem on Erie. Mr. Harris is well-known to every Spiritualist. For the information of others it may be said that he is of English birth. now over 50 years of age, was brought to this country in infancy, became a writer for the press while a boy, next a Universalist minister, then a public lecturer, and in 1557 a prominent trance speaker. His poems, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," die tated while in a state of profound trance, are of absorbing interest. Mr. Harris has had a most strange experience with bad spirits and occult forces, being brought into severe temptations and spiritual conflicts with demons. Through superior aid he has triumphed over them, and as special result of this event he has gained the power of in-ternal respiration, so that he breathes "with equal ease and freedom the atmosphere of either of the three heavens, and is enabled to be present without the suspension of the natural degree of consciousness, with the angelic societics, whether of the uitimste, the spiritual or the celesiul degree." The new religion, for which Mr. Harris claims to have been personally selected by Jesus Christ, has many doctrines and notions. Mystics and Spiritunlists will find much that is familiar, although the latter will decidedly object to the suprem power of this special representative of the Lord. The number of persons in the various countries who are attached to the Brotherhood of New Life is about 2,000.-Boston Herald.

There was, even, for Brother Harris a compensation for the severe struggle through which he passed, and he now breathes "with equal case and freedom the atmosphere of either the three heav. ens, and is able to be present without the suspen-sion of the natural degree of consciousness with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." Is it-possible that Jesus has imparted to him many doctrines and notions, he whose life was devoted to the destruction of "doctrimes and notions?" Is there not something radically wrong in all this?

Learn a Lesson from the Jesuits. The Jesuits of the Catholic Church, I fear, can learn us a lesson in the direction of self-sacrifice The very first thing a man has to do who joins the order of the Society of Jesus, is to take three vows, viz .:- poverty, celibacy, and obedience. All that he owns or ever will own, he must give to the order. He must never marry or look lustfully on a woman. He must obey his superior even up to douth. If he stays on probation seven years, he Is admitted to the order. The consequences are that every Jesuit is a medium, and just here let me way that the Jesuita understand all about me-

us, that throws most light on the problems of Spiritualism. The writer was much struck with another remark of Mr. Herne, that the many-armed idols which he saw in the museum scemed to him a proof that mediumship was known to the The true explanation, however, he takes ancients to be that the multiplication of limbs was under-stood by the Hinduos as a symbol of power. The same thing was intended by the Greeks in the fable of the hundred-handed Briareus.

An Even Exchange no Robbery. A correspondent of Hardwicke's Science-Gossip relates that he once discovered a nest of the meadow pipit containing three eggs. While he was looking at the cunning structure, he observed a method sheating mead the observed a chekoo circling round the spot. Concealing himself immediately where he could retain the nest in view, he saw the cuckoo alight and seat herself upon it. . Walting impatiently, at the end of ten minutes he drove the bird off the nest, and found only the three pipit's eggs which were there before. Again concealing himself, he saw the cuckoo-return, and, this time waited until she departed of her own accord. He found only two of the pipit's eggs in the nest, and in place of the third, an egg of the cuckoo. The bird had extracted one of the eggs of the pipit, and substituted for it her own, Meadow-pipit is and substituted for it her own. Meadow-pipit is one of the common names given to the titlark (Alanda Treviatis). It is in the nest of this bird that the cuckoo most frequently deposits her eggs.

There is, perhaps, no better evidence of the existence of a God than the design argument. ' The watch exhibits marvelons evidences of superior workmanship in its wonderful mechanism, hence must have had a skillful designer. The cuckoo, the sprightly sagacious bird, in selecting the property of another, and despoiling its nest, ex-bibits intelligence; that intelligence must have had a source; and 'originally all bird-intelligence or instinct must have originated from Deity, hence he must have been a thief, or he would not have imparted that quality to the cuckoo. This seems to be the legitimate conclusion of the design argument. The cuckoo must have derived its instinct to marand from God, hence God is a marauder. Oh! logic, thou art a foul! Indians, speak of "our race" as of the same rank as the bear race, the wolf race or the rattlesmake race, and as he delifies ancient beasts, he also delifies ancient men, and thus has a special class which he denominates as hero-Gods.

Brief Mentions-What Next?-Wallace Downs, of Craig, Missouri, writes: "It is with a sad heart that I read the JOURNAL now, for it con stantly reminds me that we have lost one of the best friends to humanity that ever lived as an ad vocate of Spiritualism and reform." Geo. A. Oakes, of Beverly, Mass., writes: "I have taken the JOURNAL now for nine years. I deny myself certain things and pay for my paper, because I can not do without it." Lar Lucy Brigham, of Prairie du Sac, Wi-consin, writes: "I received the picture you set it me of our much lamonted Brother, Hon. S. S. Jones, and if I can read correctly, he was a true, noble hearted man."

when the Takernacle meetings closed and the day ger of losing advertising had passed, and then with great unanimity, declared that they had been lving about the success of Moody all the time This is a sufficient illustration of the bad character of the Boston editor; but, fortunately, the sweeping success of Moudy's work is vouched for to the public by evidence entirely independent of the testimony of the Boston papers. If the 'brain of Boston han't been reached,' it is merely be-cause if doesn't exist. Mondy has been through the 'head' of Boston with all the vivacity of a hungry rat in an empty granary, and if he could find no 'brains' it is not his fault. Boston brain, like Boston beans, would be more wholesome if not exposed to the air quite so much. Let it be canned." In The planchette of the Chinese is quite different from the one the Americans use. They simply strew a table with sand, and on that characters are written by means of the twig of a peach tree. After each senieuce the sand has to be moothed. I Spirits will not relieve humanity of personal responsibility. So long as every effect is the result of a preceding cause, spirits will find it impossible to act as perfect asfoguards to humaulty. They must remove the cause in many

friends.



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# **RELIGIO-PHILOSOPHICAL**

### THE ROSTRUM.

Mrs. Cora L. V. Richmond Auswers Important Questions, at Grow's Hall, Sunday, April 29th.

# (Reported for the Exercite-Philosophical Jorfstal).

Question .- The growth and development of mental power in the individual, and the process by which, after attaining a maximum of power, the mind gradually becomes active, until in the course of time it under-• • • • goes partial decay.

Answer .- The word mind in this question must be taken to mean that which is counected with the physical structure, else it convoys no correct idea of the mind of man. The apiritual consciousness-that, of course, can not be freated of, since that never undergoes decay, and since, in its expression it is dependent upon the physical brain or structure. The growth of mind power depends on certain conditions: one is that of physical growth from infancy to maturity: since in infancy, every portion of the physical structure is imperfect; its development in any direction can only keep pace with the body; for if the individual man were perfectly organized, which is not supposed to be the case, still the imperfect growth of the physical body would prevent the, perfect expression of the strength of the spirit.

As the organization increases in vigor, the force of nervous vitality supplying the brain with the necessary amount of pabulum, the spirit then is able to express itself in direct proportion of strength given. It is not, howover, coexistent with age. Mental growth is generally in accordance with the physical growth and expansion. The spirit is probably more active in the direction of mental powers than in the direction of physical growth. No mind can be expanded to bealthful proportions, unless the physical body is in a harmonious condition. The body must be kept in harmonious accord with the range of action of the physical The food must be such as to properly sustain and nourish the nervous system. The food must be of such a nature as to sustain, and not incumber.

The aggregate mental growth in the early stages of existence is in harmony, generally, with the aggregate bodily growth-mental growth is retarded in many ways. The routine of life is morged into some unwholesome pursuit, or the exercise of passion or external pride. The life, instead of being allowed to grow naturally, is forced. prematurely in some one direction. But take each individual; the mind of that individual expresses various conditions: first, antenatal spiritual state, which is either the result of a spiritual condition before life, or impressions made upon the organization before the body is formed. It is the antenatal spiritual stage which determines the starting point of mind-You will understand that the mind does not, and can not, manifest externally with the first quickening of the brain. Many attribute degrees of mind to differences of organization. Some attribute the same to antenatal influences. But whatever it is, the starting points in human life are unequal. Many start forth in the external world with organizations imperfect. Many start with tendencies of immoral infirmities; many with organization so sensitive that it is susceptible to all kinds of untoward-influences. Many, however, start with healthful, vigorous bodies, and very great activity of mind. Many start with an entire moral and spiritual balance, and pass on to the acme of their intelligence and power with scarcely a ripple on the surface of their moral and spiritual natures. They are more favored in their organization; the physical balance being properly held, the result is, these Ecome typical expression of human thought. With reference to other individuals, it is easy to discern the cause of their growth. If a person indulges in physical pleasure, the tendency to physical enjoyment will increase. In all mental pleasure or physical occupation, the power, the capability increases by expansion. Mental vibrations, repeated, again and again, have a tendency to expand and strengthen the brain. The arm becomes weak or strong as it remains inactive, or is properly exercised. Teach the brain the different vibrations of music, only imperfectly, and you will surely have a limited expression of music. Cultivate the perception until it is sensitive to the slightest vibration, and you are admitted at once into the musical world. Many are color blind, and can not discern a red ray from the yellow. This prevails to some extent among all classes of people except skilled artists. Apply this to moral tendencies. or to intellectual qualities, and you will find many persons who are devoid of memory, and even they are blessed with a larger degree of intelligence than those who remember everything. The fact that the mind is dependent on the brain for expression of its qualites, the greater the development of brain in any one direction, shows its strength in that direction. If you omit to recognize the starting point of spiritual existence, which, in itself, seems to overcome all obstacles, you fail to recognize the true character of the spirit. This mental growth is stimulated by the exercise of its powers and functions. If a person have a decided gift of genins in one direction, the indications many times are, the other faculties are dull. If a person is blind, the sense of hearing is quickened. If blindness is inherited the sense of feeling is more acute. Don't mistake blindness in | register events in their proper order, and

gies in trying to make a farmer of a boy who is prone to be a poet. The gift that is given to each man is sufficiently distinguished to make the tendencies of the same the province of one's life; and only develop

in all qualities when there is no incentive to action in any one. The mental growth that each one should

covet, is to study the highest qualities of individual discipline and development. Around these all the mental traits must be grouped. You must make your starting point the highest and noblest principle that beams up in your mind. Men's faculties decay, because of the decay of the physical forces, and lack of activity, or from too great activity. There are fewer, however, who work out, than those who rust out There are fewer whose minds cease activity in any one direction; the force that is expended in any one direction of thought must be properly and fittingly compensated in some way. If you are intently all day engaged in some vigorous pursuit, you should have recreation of music in the evening. Any occupation that is literary, that requires much exactness, some little recreation should take its place later in the day. By this process the mind maintains an equilibrium; also consider the folly of starting from your place of residence, and rushing all the way to your place of business, for two, three, or four miles, unless in cases of great emergency. The breath expanding your lungs, only one third is employed in your respiration, the body holding the remainder in reserve. You start in any givon direction of physical or mental work, straining certain qualities of mind and body eighteen hours in the day-some scarcely giving time for relaxation. Threefourths of the time is employed in any given pursuit of life, and one-fourth for recreation. You exhaust thereby the surplus stock of capital and the mental strength required to keep the mechanism in motion. Mental diseases of various kinds are prev-

alent in your midst, from the fact that sufficient recreation is not taken. The various employments followed sometimes have a most serious effect on the mind : intense business excitement has a deleterious influence. The stock exchange in London sends more persons to the insane asylum than any other business. The reason of so many being struck down by paralysis, or with sudden nervous disasters, is caused by this intense strain of business occupation. Religious excitement, as is well known, is often productive of insanity. The entire mind breaks down under the pressure of any given strain too long continued.

If you will consult railroad statistics, you will find that engineers on the average. from intensity of strain of nerves and anxlety, can not endure the excitement of their lives for more than four or five vears: to failing to find full relief in any given direction, there must be insanity or some other diséase. In proportion as the mind is unduly exercised in any one direction, the premature or early decay of that faculty, is almost sure to take place; if a healthful exercise, then the decay will be incident to the discipline of the physical body. It is not right that the mental powers should become impaired with middle age. It is only the abuse of the instrument, to be used for your spirit expression. The great intellects of this age all survived the allotted three score years and ten. Humboldt was past that age. It was given to him to live, and at an advanced age, all his faculties possessed great power. Herschel lived far beyond middle age, and so did those illustrous personages. Franklin and Newton. While pursuing their mental occupation, their minds were not overwrought, and they strictly followed a healthy course of life. Gradually, in some instances, the mind withdraws altogether, leaving a broken wreck on the Sea of Life. But never discourage persons past the middle age from learning anything, on any conceivable subject, or being interested in any new pursuit of life. The vigor of the body and mind is kept up thereby; it is the life, the great stimulus of existence, for the mind continues naturally active somuch better. In the closing career that crowns the full ripe mind and body, we find the full expression or ripening of the soul. The formsthen-is really a fit habitation of the soul. The decay of the mind is caused only by the premature decay of the instrument through

Spirit-life the tablets of the brain, or thoughts of the spirit, are disclosed to you. There is a difference between spiritual and external memory.

Q.-Where the mind is impaired by sickness, does the spirit continue to develop?

A .- When the mind is impaired by physical causes, it is often the case that the spiritual development goes on more perfectly; for instance, persons in a trance with an entire suspension of the physical senses so far as outward consciousness is concornedthere is no longer any action, but within what beautiful visions do they behold? They return to consciousness laden with a knowledge of Spirit-life. This is a partial compensation for the loss.

Q-It has been said by mediums in this hall that after death some study chemistry; as there are no sick in Spirit-life, what is the use of it?

A .- Chemistry is not one of the sciences that is studied strictly for the bonefit of human diseases, even upon your earth. The great chemical scientists of the world pursue it through their love of discovery of natural forces, and the relation of these forces to one another; in other words, it is the science of the law of life or the subtle influences pertaining to man or his system. The ancient alchemist studied it with reference to the subtle influences that connected soul with body and made fire the one deity that he worshiped, because of its relation to chemical analysis. That proportion of chemistry that refers to pharmacy and materia medica is only a small portion, and yet it is in great-demand among spirits. Spirits give advice on health. Indeed pharmacy and materia medica are among the chief studies of the higher spheres. Those subjects can be studied better there than here. The great world of chemistry lies beyond this, and the spirit is able to illustrate in part his powers between the Spirit-world and this. Lying beyond us, the soul of every flower, plant, shrub or tree, is laid bare and inspected by spirit chemists, who are diving in those directions' that earthly scientists can not explore. Life, when fully expressed, will give to chemistry the soul of things.

Q--What is the true solution of the antinomies of Kant?

A.-To understand this question, one must be familiar with the Kantonian philosophy. Kant-his mind was transcendental; an accurate reasoner, a correct logician, he did not fail to understand that for every proposition there is an anti-proposition; negative proof furnishing affirmative evidence. The reason of this was Kant's two-fold powerthe capability of placing himself in the position of one of the disputants of a proposition. He was supposed to have been a Materialist for this reason; on the contrary we know he distinctly proved the exist-



Q.-Impressions received on the mind. etc., [the remainder of the question was given so indistinctly that the reporter failed to get it.]

which it works.

A .-- Every faculty of mind, according to spiritual science, which meets physical science in a certain degree, has a memory of its own. There is no general beginning of memory; and its strength depends on the degree or intensity of certain vibrations which stamp themselves upon the mind. according to the intensity of the vibration. The brain becomes the recipient of those vibrations. Any brain which is diseased. the possibility of restoring a healthy vibration therein, is exceedingly difficult; for instance, in sleep you frequently dream, and will recollect the same when awakening. You pass into another sleep and something obliterates the first impression, and while you, remember you had dreamed, you can not recollect the same; another thought has taken place in the vibrations of the brain, and so intense as to almost completely overshadow the first impression, with its potent infinence. This double consciousness, of course, exists in all human beings. Within the habitation of the human body you can

ence of mind separate from materiality. If you will follow some of his propositions successfully, you will find them just as distinct proofs of human existence and independent immortal life, as are the problems of Euclid proof of mathematics. If the mind exists at all, it must exist as a separate consciousness. He then proves that it does not exist on the very best basis of known proof; he shows by his negation that the affirmative is correct. He makes the existence of mind more than a priori; he makes it the absolute entity. The Kantonian system is the most correct and accurate discipline for the mind.

### Materialized Spirit.

Messrs. Bastian & Taylor will please accept our thanks for a cabinet size photograph of a materialized spirit, the daughter of Mr. Hale, a prominent gentleman of this city. It is probably one of the best evidences of genuine materialization now before the public. The figure seems to represent in size and appearance, a young lady of twenty. A bouquet of flowers adorns her head, and a peculiar gauze-like texture falls gracefully over her shoulders, and her dress, too, seems formed of the same delicate ma terial. She stands just outside of the cabinet door, one hand resting on a chair. It is really a wonderful production, and was taken under test conditions, as fully set forth in a previous number of the Jour-NAL.

### Photographs of Mr. Jones.

Owing to the large demand and the care necessary to print and mount the pictures properly, we are somewhat behind in sending them to those entitled to them. We trust our friends will have patience; the pictures will be sent in regular order as the names appear on our books, and as rapidly as is consistent with good work.

D. D. HOME, the Spiritualist, arranged by telegraph from Nice, Italy, with G. W. Carleton & Co., for publishing his new book, "Lights and Shadows of Spiritualism," which will be issued in a few days.

American Spiritual Magazine. (S. Watson, editor and proprietor, Memphis, Tenn.) Contents for June:-Paul Commis-sioned by Angel Ministry; Taxing Church Property, etc.; The Table Service; Religion and Science; Address by Bishop Polk; Spir-itualism in New York City; Annual Meet mg of the Pennsylvania State Society of Spiritualists: Organization in Washington: A Seance with Mrs. Eldridge; Col. Eldridge's Lecture; Organization; Review of Dr. Du pin's Book; Jesus of Nazareth: Was He More than Other Men, or Was He a Great Medium of His day?; Extract from a Business Letter from a Minister; Eugene Crow ell, M. D.; Letter from Bloomington; Mate-rial and Astral Light; Our Home Circle; New Materializing Medium; A Retrospect; Materializations; Spiritualism in the Church, Terms \$2.00 per annum, in advance. Sinsome dormant faculty, nor waste your ener- they return to you in cycles or periods. In For sale at the office of this paper.

