Gruth Genra no Mask, Bows at no Buman Shrine, Sreks neither Place nor Applause: She only Saks a Bearing.

VOL. XXII.

JNO. C. BUNDY, EDITOR. L

CHICAGO, MAY 26, 1877.

SENSULE COPIES EIGHT CENTS. TO. 11.

HE IS WAITING.

BY MRS, EVA EDGERTON. [Written in memory of the late Hon. S. S. Jones]

Through the folds of silvery brightness,
Through the shining aisles of day,
Through throbs of heavenly music
An angel made his way;
And down his gleaming pathway,
In glistening robes of white,
Came to bear a soul to heaven,
Where dwells life, and love, and light,

We knew not of his coming,
Suddenly, we came to know—
He was gone,—gone, oh! the sorrow
That was left us here below. No more the kindly greeting. No more the friendly word. Cheering all in their endeavors. Would again by us be heard.

No more? Ah! yes, the angel
Has borne him up on high,
To the waiting throng of loved ones—
Yet we feel that he is nigh.
We can feel his hallowed presence,
We can trust his guiding hand,
Which will lead us through our journey
Toward the blest, eternal land,

Let his earth-life be a lesson.
For us all to profit by
Let the angel take us to him,
Who will welcome us on high. Let us live a life of goodness,
So when earth's scenes fade away,
We can say with joy, 'tis only
"Sunset breaking into day."

WORLDS WITHIN WORLDS.

Wonderful Discoveries in Astronomy-The Clairvoyant Investigations of a Lancaster

Wm. Baker Fahnestock, of Lancaster, Pa., has just published a book entitled as above. Herein he gives as the result of clairvoy-ant investigations some most wonderful discoveries regarding the constitution of the heavenly bodies, their order and the na-ture 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 clear-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.

mind or spfilt 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 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 dis-coverers also deny the generally entertained idea that the further a planet is from its sun the lighter it is and the rarer its atmos-

phere becomes.

After a statement of these general propositions. Dr. F. gives an account of the men-tal ascent of the clairvoyant into the higher tal 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 meon has an atmosphere. The clairvoyant discovers that there are two identical currents of magnetic relative requires the earth in the 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 record to volving among each other without todding, 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

the stars and planets, their inner satellites 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 monkey stands at the head of their animal-life. The inhabitants of the moon are a dark colored race, low of stature, with projecting fore-heads and they live in windowless huts. Mars is beautifully organized, with a gracefully undulating surface, crystal streams,

flowery uplands and luscious fruits. The inhabitants are only three feet in height, but of great intellectual development far superior to man in their mental powers. Jupiter is flooded with light, knowing little Jupiter is flooded with light, knowing little difference between night and day, water never freezes, the climate is delightful and there "everlasting spring abides and never without flowers." It has two distinct races of men, the one superior to earth's people, and the other gigantic, black and savage, the two forever divided by mighty oceans folling between their respective hemispheres. Saturn is beautifully diversified with hills and valleys, streams and lakes, fruits and flowers, more refined than earth. The two rings revolve in opposite directions. fruits and flowers, more refined than earth. The two rings revolve in opposite directions, they are opaque and resemble ground glass, and give out such light that darkness is unknown. The inhabitants are three feethigh and wear no clothes, being covered with a thick skin that keeps them warm. Its extreme outside moon, of eight similar satellites, is inhabited by beings of a very superior order, intellectually and physically. Its scenery is lovely, with running streams, silver lakes, flowery meads, and nature provides apontaneously for all physical wants of the denizens, leaving them ample time of the denizens, leaving them ample time for purely intellectual pursuits. Therefore the people are delicate, beautiful and high-ly spiritual, and are clairvoyant. Architec-aure, music and mathematics are the chief studies, and relative to their music Doctor

studies, and relative to their music Doctor Fahnestock narrates the following:

"They have one instrument, something 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 organ combined. The effect of the double note, or that produced by the vibration of the cylinders and the pipe, it is faild, can the cylinders and the pipe, it is said, can only be realized by being heard. The music—is of high quality, combining in a single piece force, softness and enchanting harmony.

inony.

"In connection with the music which is heard by all who visit this moon, I will here give in detail a circumstance to prove that what is heard there is not imaginary, but really and truly music of a very superior 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 conies of it which were given. made several copies of it which were given 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 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 why she asked, at the same time intimating that she had frever 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."

This incident, herenarrated 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 such inspiration as is here claimed for it and when the copies of it, made from bey 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 was not likely to have heard the music in

her experience of every-day affairs. Herschel is full of meadows and lakes 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 enormous growth, its building timber and stone of the most magnificent kind, the animals resemble those of earth, and the investigations of the chairvoyant upon its surface. 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.

moved by a force like light.

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 bedies. Omega, Betelguese, Bellatrix, Salph, Bigel, 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 copious text and with highly colored illustrations.

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 statuvolle condition for cure of

a disease of the skin about his neck and

A confirmation of the theories advanced by Dr. F. he finds in a fact related of the star Dubhe, which is one of those of which an account is given. In the Boston Journal of Chemistry, of March, 1877, under the head of "Scientific Brevities," there is an article upon the periodical change of color of a star given by M. Klein and M. Weber, which in substance is as follows: "Some years ago a remarkable change in the color of Dubhe, a star in the constellation of the Great Bear, was observed by M. Klein, who could ascribe no cause for the changes but stated that, in the period of about five: A confirmation of the theories advanced could ascribe no cause for the 'changes but stated' that, in the period of about five weeks, the color of the star changed from intense flery red to reddish yellow, and in succession to golden yellow, then again increased in color until it became flery red again. This star is one of the pointers and the nearest one to the North or Polar star. The observations of A. Klein were interrupted at the time, but were lately continued by M. Weber, in Teckeloh, at M. Klein' request, and they confirm the conclusion of the latter. M. Weber's observations extended from Aug. 22, to Nov. 8. On Aug 22 the star was white yellow; 24th, pale yellow; 25th, yellow; 28th, golden yellow; 29th, reddish yellow; Sept. 5th, dark flery red, and then gradually went back again to pale and white Yellow, M. Weber, therefore, stated that the star completed its changes in about 35 day."

35 days."
In "Worlds within Worlds" there is a sketch or picture of the internal construction of Dubbe, which apparently accounts for the change of color, in that star. The picture shows that Dubhe consists of an expicture shows that Dubbe consists of an external shell having a number of very large orfices in it. Inside of this shell, are two 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 revolves 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 is 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 valley 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

internal construction is correct. The full importance of these alleged discoveries can only be estimated when it is remembered that they have been made en-tirely without the aid of mathematical cal-culation, 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 the more tardy methods of empirical science confirm any of them, the others may be accepted as reliable and ar 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 wonder-ful discoveries, while the most skepticel will find in these conclusions highly enter-taining material. The glory of the heavens here pictured exceeds the wildest dream of Arabian fancy, and this circumstantial narrative 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

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 sconer, 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 flendishly in reform should be struck down flendishly 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.

connected with Spiritualism is fraud, or 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, aresald also to be highly interesting and successful. The more the papers lie about Spiritualism, and the oftener they preach

its funeral sermon, the more it seems to live and thrive, and this is one of the best signs that it is founded in eternal truth. I wish to say a word on the blue-glass movement, and to add-my voice in its favor,

movement, and to add my voice in its favor, as it belongs to the department of the fine forces, and will constitute one of the best entering wedges to the still finer forces of direct spiritual action. The Scientific American, which is especially ignorant of the finer forces, and treats Spiritualism with a scorn equalled only by its ignorance on the subject, has mixed up the minds of the people on the matter, and can not seem to see much difference between one color and another, or between any special color and all the colors combined, as in ordinary and another, or between any special color and all the colors combined, as in ordinary sublight. I have written an article in an swer, which the New York Mail has published, a part of which I quote below; meantime, allow me to congratulate you upon the earnest and broad and kind spirit which the Journal displays from number to number:

number:—
"The culmination of darkness in the Scientific American may be found in the fol-Scientific American may be found in the following: 'In some instances where it is desirable to diminish the intensity of light, blue glass may be used; but any mode of shading the light, as by ground glass, thin curtains, etc., would without doubt serve equally as well. In other words, blue is simply an element of shadow. What a pity that nature made such a blunder as to give us blue at all, when the same point could be so easily subserved by a little more darkness! But joking aside, it is too bad to have the public misled by such a perversion of established scientific fact. Does not this editor know of the special and remakable power of blue or vfolet to promote phosphorescence, to transpose the salts of metals in photogrophy, to penetrate far below 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 do anything of the kind? Throw a shadow upon a glass bottle of hydrochloric acid, or strain the light through red or yellow glass upon it, and so 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 lowing; 'In some instances where it is dethat 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 affinitive 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 vellow 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 prevents the germination of plants; actinism (blue and violet action) quickens germination, and the calorific rays promote the flowering and reproductive principle of plants." Gen. Pleasanton has been too onesided in putting so much stress upon blue to the neglect of other colors, but the onesidedness of the Scientific American in pretty 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 the 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, perhaps 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 community 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 influential 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."

Science Hall, 141 8th St., N. Y.

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

DRESS OF SPIRITS.

Injurious Effects of Tobacco-The Newly-Born Spirit-Spirit Clothing and Colors.

BY Z. T. GRIFFEN.

I once asked, through a medium, an old friend who had been only a short time in the Spirit-world, and who, upon earth, was addicted to that almost unconquerable hab-it, tobacco using, which, in the latter years of his life, by the advice of physicians, he had vainly endeavored to break off, if he would appear to us, or materialize. He rebied that he was not suitably clothed; that his spirit clothing while upon earth had been almost entirely consumed, mainly by the tobacco habit, and that he was laboring energetically to recover from the effects of it, and through other mediums this theory, about clothing in the Spirit-world, has been corroborated.

But the most interesting information on this subject I obtained from a prominent spirit artist, which corresponded exactly with my own experience. In the first place, with my own experience. In the first place, it must have occurred to almost every one who has considered this subject at all, that a spirit enters the other world in an absolute state of nudeness. After the process of death is over, the newly-born spirit is gradually and tenderly transported from its place of gestation, which is immediately in the vicinity of the then inanimate body, to a place of preparation, for an admission into a company of the sympathetic inhabitants of the Spirit-world. To this place it has been drawn by the powerful magnetic curbeen drawn by the powerful magnetic currents of the immediate guardian angels and accouchers. The actual process of extract-ing the spirit from the body, is a complicated operation. It seems as though the center of the back is the point of connection with the magnetic thread from intelligences 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 to-gether, senseless and helpless, the whole soon forming the shape of a cul-de-sac, opening downward. In this condition it has a shining appearance, and moves at a rapid rate after once getting started. This cul-de-sac or placenta is removed gradually, as the spirit reaches the upper currents of air, and the gross, heavy, earthy surestance descends to earth again to find its stance descends to earth again to find its

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 beautiful 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 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

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 spir-its may not be intelligent enough to know how to avail themselves of the aid of their guardian spirits, and thus be able to ascend their proper lev el.

It is very surprising to find so many spirits 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 eating, 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 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 upon him in sorrow, and glide away from him, as too loathsome to associate with now. They sympathize with him, yet can do him no good, as he would defile their beautiful staiments 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 emanation exudes, enveloping the whole figure, disgusting alike to himself and others around him.

The drunkard, too, is no less helpless in Spirit-life, for the fumes of the alcohelic 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 likened to the God of the Christian's trinity, as the breast may be to the Son or Christ, and the trunk to the Holy Ghost, these three forming one in a mathematical sense.

luded on Fifth Page.

#### Watchman, What of the Night?

BY DR. A. JOHNSON.

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.

existing institutions.

Christ said, "When they deliver you up, take no thought how or what ye skall 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 people draweth near unto me with their mouths, and honoreth me with their lips, but their heart is far from me." "And the angel of the Lord came to the sheperds and said, fear not, for, behold, I 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 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 pow-er 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 prophe-syings. Prove all things; hold fast to that hich 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

OBJECTORS TO MODERN SPIRITUALISM.

ccurred.

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 hun-ger, and thirst, and are naked, and are bufger, and thirst, and are naked, and are buffeted, 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 must have been a uni-Surely, there must have been a uniday. Surely, there must 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, oh! where, shall we find such devotion to-day? OPPOSITION AND SKEPTICISM.

In all the reform articles which the wri ter has published, he has been frequently assailed by persons who would urge the ab-surd objection that it was impossible to make the people think alike on such subjects. Then remove the one thousand ob-structions 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 rightly comprehended, is simple, and all that is needed to redeem mankind, is to embrace God's truth and discard the errors of

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 incidels 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. In-

fidels and reform writers have assumed a bold front which will be seen by the few following extracts with which literature

"Who will give a really truthful descrip-tion of God, the Devil, Heaven, Hell, Angel, Ghost, Spirit or Soul, or of what condition man takes ofter death, as an intelligent in-dividual existence that words can make un-

derstandable?" derstandable?"

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. 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 recards." 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 mes-sages 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 funda-mental assumptions are false? I know that that distinguished man, Prof. Crookes, has seen a thousand-fold more than he can scientifically demonstrate. There was a vast 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 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 anchorage 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 convenition. 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 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,

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 unimpeach-able as is to be found in support of any-thing 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, tinue to hold conscious converse with hu-manity. It is of God. To contend against it is to contend against Divine Providence." The eloquent J. B. Ferguson, says:— "I could neither be an honest man nor a philanthropist, did I not say I know that I

philanthropist, did I not say I know that I have had intelligent and blissful communion with the departed spirits. This experi-ence does not lessen the faith I have in God, in Christ, but enlightens, hallows and beau-

With the evidence of such enlightened Christians, and the corroboration of multiudes 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 barbarus 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 gospe of Jeans, than do those systems it calls heathen."

THE FAILURE OF CREEDS.

According to a well authenticated history, the world has been trayeling on one thousand sectarian crutches, all of which were necessary to meet the various intellectual conditions of humanity. All sects 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 nothwhich 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. following statistics are furnished by the Rev. Roswell D. Hitchcock, D. D., Professor of Church History, in the Union Theolog-ical 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 est authorities, prove conclusively that it i 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 salva-tion 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 misfor-tune, to get rid of his friends. There is a sectarian sympathy which deserves the applause of the world, but where shall we find a Christian brotherhood? We are 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 con-dition of ignorance which has hung like a nightmare for centuries upon humanity, and which has produced nothing but a state of harbarian 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 heroulean 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 groaning every Monday under the weight of heavy abstracts from ponderous sermons, yet nurses in its bosom a depraved editor, who gets in enough irreverent 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 to gether 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 fervently, sister, and all will be well!"

Why?

A universal reply to this interrogatory would convey a wondrous amount of infor-mation. Sometimes, however, this reply might be less agreeable than truthful and beneficial. Spiritualists, at 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

Why? 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 indabitable desti-ny as an immortal being; to aid the race ny as an immortal being; to aid the race in self-culture, and a wise adaptation and ap-propriation 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 aggregate of all spiritual phenomena, and we find too many Spiritualists who are still resting in these phenomena, ever creedy 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 na-

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 buil, forgetful of the principle of power which he represented; as the Christians worship the person Christ instead of that principle of love which he manifested, so too many Spirit-ualists satisfy themselves with the phenom-ena, forgetful of the spiritual incarnation ena, 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 hell and seek heaven for their own selfish per mal welfare,) is found in the fact that such minds regard spiritualism as a source of personal pleasure, not to say profit consentation or even instruction and 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 'us, then, cease 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 re-

Again, many Spiritualists are often pained by the erraticalness of some in the ranks, who are prominently before the world. Now, if, as we believe, there is an intelli-gence behind this movement of modern 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 also 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 fire 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 effect-

ing 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 are 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 fiew 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 unpre-pared natures into the superior light and liberty of this new gospel of progression.

Again, exposures of prominent mediums, such as the "Katie King" business, serve the double purpose of bringing prominently before the public, and agitating thought on the subject of Spiritualism, in the minds of those who otherwise give it a passing no-tice; and of Tesdering 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 brout of the flesh. This constant sifting of facts and phenomena, this calling into ever active operation the reason and other faculties of our inner nature, as Spiritualism-constantly obliges us to do, tends, by the very law of activity, to give us mental and spiritual d strength to bear

Our portion of the weight and care, Which crushes into dumb despair,

One-half-the human face," 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. (constitute as require abusely) mouths—(something as popular church-go-ers with us hug their elegantly bound idols —Bibles—loll in velvet pews, and gape and swallow whatever falls from God's chosen tree)-lassitude, indolence and idolatry fol-

Blessed be Spiritualism because it awak-ens and calls into active use and harmoni-ous development every germ of faculty em-bodied 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

natures of all true Spiritualists. Again we ask why?—why must our cause bear 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, "Phough hand join in hand, the wicked shall not go unpunishmed." And these who have sought to cover And those who have sought to cover 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 sor-

row unutterable, to those innocent souls in-

to whose confidence they succeeded in adroitly worming themselves. These painful things, then, fellow Spirit-ualists, are the surgeon's knife, which with its sharp cuttings and deep probings, shall not only teach us to guard our 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.

Warsaw, Ills.

#### THE PHILOSOPHY OF LIFE.

A Balance of Powers vs. 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, then 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 seen, 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 told by those who profess to know that males and females are sexually inversions of each other, or in other words, 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 spirit 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 independent of, and created them is given, the source from whence all grades and conditions of

being are derived.

Tracing life backward is only retracing steps we have taken to reach our present position; as we reverse the rule to prove the correctness 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 unseen over the seen, of spirit over matter, and Spiritualism, after nearly thirty year's existence, like our republic, torn by dissention and unable to effect any permanent organization, has become the laughing stock of knaves and fools for trying to follow in their wake, while its best mediums are ar-rested 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 bellef in the supremacy of spirit over matter, or from any other cause, are invariably unhealthy

ones, our caseds indeed hopeless.
When Materialists and Spiritualists have outgrown 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 day, summer and winter and all conditions of being tangible to our senses, are inter-

changing relations.

On the ground that all opposites are convertible, 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 serie of concentric circles representing species which are either a distinct creation by su-preme power, or the higher are combinations of and derived from the lower. No Spirit-ualist 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 side of the same circle they occupied here. Now, if we can find an organic law of transfer, from the positive of one circle or species to the negative of a succeeding higher 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 rever ion of the rule would be from the unseen to the seen, 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 indirepresented 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 arithmetic 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 rale ever did or can.

J. TINNEY. 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 him-self 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-of-hand 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 mu-sical 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 de-

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 surroundworking 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 he did, his ideas were too vague, and his knowledge too unsatisfactory, to undertake the huge task of convincing prejudiced scof-fers, 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 gained 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 nearers 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 con-trol whenever and wherever truth requires it, but is willing to let every one see, think and act for themselves. He has been noticed 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 ways as self 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

the honor of another. . Yours for truth and "fair play," MRS, H. J. HUNT. Delta, Ohio.

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

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 racke a clearer faith and manhood

shine

In the untufored heart.

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

Who speak for aye.

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#### BOOK REVIEWS.

HE WILL COME; or Meditations upon the Return of the Lord Jesus Christ to Reign over the Earth, by Stephen H. Tyng, D. D. Introduction by Stephen H. Tyng, D. D. New York: Mucklow & Simon. 1677. Pp. 212, 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 especially devotes himself to the literal coming of Christ

the second time.

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

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 recogrule of faith." nize in the Scriptures a revelation 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 be-lievers. 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 hodies [the believers] are sanctifled by the indwelling Holy Ghost." \* "Let no hellover fear death." 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 trumpels 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-dial) - 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 Cal-culator. Thousands of people will be bene-fited 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 startie the most scholarly, and yet so simple and aractical, that with its aid the most illiterate in figures can instantaneously become his own accountant.

The first part contains an entirely new system of tables, which show at a glance, the accurate value of wheat, corn, rye, oats, barley, cattle, hogs, hay, coal, lumber, merchandise, etc., from one pound up to a car load, and for any price that the market is likely to reach; the interest on any sum for any time, at 6, 7, 8 and 10 per cent.; the wages for any time, at various rates per week or month; the correct measurement of boards, scantlings, timbers, saw logs, cis-terns, tanks, wells, granaries, bins, wagon-

beds, corn-cribs, etc. 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 ori-ginal 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. 35, 12 mo.

This had prize essay by Francis Gerry Fairfield, a gentleman renowned for his tilt against Spiritualism. His effort in this pam-phlet is to show that religion is based on a tract 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 re-ligion 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 nérve 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 Laight st., New York). The April number of this admirable health jour-April number of this admirable health jour-nal contains the following sich table of con-tents: Injurious Effects of Running to Catch Trains; Hygeia, or the City of Health; Men-tal 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's Precautions in Scarlet Espans. 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 durious future. 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 pub-lished. In it, however, his spirit rises above its terrible affliction, and he sings triumph-antly:

"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

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

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

#### A Trial for Sorcery in the Fourteenth Century.

The Dublin (Ireland) University Magazine, edited by Messrs. Hurst and Blackett, 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 leafrails of a cock that had been sacrificed to the devil, together with toads and black yermin, 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 skulk 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 up/ on her and her co-conspirators; that she so be witched her afores and three husbands, and so deprived them of reason, that they be

queathed 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 nulls 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;

> 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 bed 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-

that the said John de la Poert then took

ied by two black slaves. . THE TRIAL. The trial went on, and the above facts, which were sworn to by the witnesses for the prosecutors, were denied in omnibus by the wretched defendants. The unbounded wealth, too, of which the Dame Alice and her son were possessed, was given in evi-dence 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 filth of the streets to the house of her son,

muttering all the time-

"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 galloped 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 pos-sess 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 after-wards 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, Basil, 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.

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 was a good schumaker."

Charles Bradlaugh and Mrs. Besant have charles Bradiaugn 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 left."

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 steamships 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?

Oh, brave Apostle, thou hast truly said
It is a trivial thing indeed to be
Judged of man's judgment! Conscience
must be free,

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 every dogma Laught, 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.

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 Q. D. Home book. In a card that its commit-tee pullish in reference to the matter, it is claimed that as the society is a secret one, and Home nat 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 con-trolling 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 mere re-cord of isolated discoveries; it is a narrative of the conflict of two contending pow-ers, 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—" Teach er: "No no; Adam was the first mar," Brown: "Oh if you are talking of foreigners, I 'spose he was."

An amusing incident occurred at a West-An amusing medical occurred at a west-ern church on a recent Sunday. The cler-gyman wished to call attention to the fact that the right of baptism would be admin-istered to children in the afternoon, and just before entering the pulpit he was desired by an elder, who, by the way, was quite dear, to give bytice that the new children's hymn books were ready for distribution. After the service the clergyman began the notice of the baptismal service thus: those having children, and desiring to have them baptized, will bring them this after-noon. At this point the deaf elder, hearing the name of children, supposed it was some thing in reference to his books, and rising, sald, "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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CHICAGO, ILL., MAY-26, 1877.

Prof. Swing-Atheism-Spiritualism.

In a late Chicago Times is a criticism by J. L." an Atheist and Materialist, on a late discourse of Prot. 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 strong, truthful, earnest, loving woman, yet left us to infer that she was "guilty," and deserved "punishment," apparently for no other possible reason thanthat 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 yiews were erroneous, then in-Old Theology, giving food to nourish bigots. If he had said that erroneous viewshowever 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 crit-Prof. Swing's position on these great ques- ualists. tions. Prof. Swing says: "The assumption that the world proceeds from a great mind earth, it certainly is not as allowable, for there are unmistakable evidences and who are qualified to judge that the earth embracing all that is now contained in the sun and planets composing the solar system." But "J. L." fails to tell how that neand by what power it was moulded into worlds 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 grase? 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 idea.

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."

by what wondrous potency, under what allembracing 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 goes back to dost, 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, eternal. Which "produces all phenomena," this fleeting and transient matter, or this invisible but permanent force within matter? 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 thipgs, 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 immortally. The invisible but immortal spirit creates the body, under and through the laws of the Infinite 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 clairvoyance 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 mandeed is the great preacher in the shade of | kind, 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 philosophy of materialism; and we must be well grounded in a spiritual philosophy, as well as fortified by the convincing and beautiful facts of spiritual intercourse with a higher life, to be clear ic's views of God and immortality, and of in thought and serene in soul; as Spirit-

Doubtless, Prof. Swing believes in the immortal life, and gives eloquent statements is at least as allowable as the assumption in its favor, but these few words of his edthat it began with material forces." "J. itorial in one of the February issues of the Lf says: "If by the world he means our Alliance, show how ignorant of a great question he is,—verily a "blind leader of the blind" on this matter. "In Modern Spirconvincing proofs accepted by all specialists | itualism the mind falls into a trance, and is eloquent without labor, wise without study, proceeded from a mass of nebulous matter clair oyant 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 bulous mass came into shape and being, 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 little 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 Aberal 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

DR. J. B. BRAUN, formerly a resident of this city, and late of Milwaukee, has re-The materialist fails to explain how and turned to Chicago and opened an office at whence came these "rudest possible germs," No. 206 Wells Street. 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 different as are the individuals for whom they are executed.

We are under many obligations chairs. Blair and her controlling influences for wo beautiful bouquets of flowers, encircling 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 enrobe 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, flowers were held in high esteem and applied to various uses. In Moore's Lalla Rookh it is said, that among the Hindoos the usual way of offering up vows for the saft return of those who had gone on a dangerous voyage, was, filling a small lamp with cocoanut oil, placing it on an earthen dish. adorned with flowers, and laubching it down the Ganges. If the amp suck at once the omen was disastrous; but if it went shin-ing down the stream, and continued to burn till out of sight, the return of the beloved one was considered certain. 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 Rock 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 Theological Goliath, Clark Braden, in debate. The question being:

"There is an infinite, eternal, self-exist-ent, 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 Darwin, 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; Tearing 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 carrtouch 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 scintillations 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 Lyceum 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 efferts in the same direction in other places. No movement can make permanent headway unless it enlists the interest and love of the young.

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!

A 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 saw; face like a peeled onion; snake-like 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 firely 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 vines, 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 pessession, 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 said 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 echoing through the corridors of the Spirit-world, Hurrah for

· Again we saw two men meet; they were stubborn; they were more stubborn than we could measure! Their features were knit together like the cordons of a rope; their countenances were illuminated with a shade 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 au-

dacity 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 dunce! That man finally died, and we were permitted to see his condition in spirit-life. Oh! what a spegtacle! 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 beggar; and then, as we turn our eyes toward the Spirit-world, and see them leveled-properly gauged, why shouldn't we

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!

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 these 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 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 her little one-as real to her as ever - again we cried out, "Hurrah for

The key that will procure you a prominent position in the Spirit-world, must unlock the doors of Charity, Forgiveness, and Self-sacrifice! Have you an enemy, 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 hurrals 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 toward 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 tlare call us irreverent for so

#### New Mode of Treating the Sick.

Under the above head ling 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 several 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 insensibility, 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 attention 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), todance, and finally "trying to throw a goat down;" and for the result we further quote:-"The young man, from a state of entire helplesaness, has so far re-covered as to be able to was 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."

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 dispurse, pronounce it one of the best they out 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.

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BY...... HENRY T. CHILD, M. D.

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

Address of Cyrus Jeffries to the Spiritualists of Pennsylvania.

DEAR FRIENDS:—As chairman of your philosophical and religious society, I desire to present for your consideration a few items that seem to come within the pale of

our fluty as a people. I would recommend that we use greater exertions to become united as a body and no longer waste our energies and divide our strength by standing alone, when we can so easily form in circles or societies of takion, love and friendship throughout the State For wherever two or three good Spiritualists are found in one community they should at once form themselves into a society, and report to the Secretary of the State Asso-ciation. I would also recommend that we, as members of this great spiritual union, should make ourselves better examples in all the virtues, that we may thereby raise the standard of morals to the highest excellence in our societies, that by our sobriety, love and benevolence, we may be able to command the admiration and respect of those who even oppose and persecute us, as well as to gain a happy and glorious destiny.

As we do not build upon hope alone, but know our heavenly doctrines to be true beyond a doubt, we should use all laudable means to propagate these in every city, town and hamlet of the State, and that at the earliest possible day.

Our people of health and influence, knowing our religion to be of divine character, should be willing to aid freely in sending broad-cast our papers, periodicals and spir-itual atterature, as well as to support our mediums, lecturers, and ministers, who are laboring to advance our religion; for in so doing they will not only be blessed and benefited, in this life, but will lay up treasures for the life to come; and I would re-mind our people throughout the State, that to do good should be the chief desire of every Spiritualist, for that is not only the basis of all happiness, but it constitutes the entire occupation of all the happy inhabi-tants of the Spirit-world; and if we, as Spiritualists, ever expect to share the blessings of these happy immortals, we must be liberal with the means that God and the angela have placed in our hands; whether we possess the rich man's treasure, the poor man's pittance, or only the widow's mite, it man's pittance, or only the widow's filte, it will all add to the power that advances our cause, increases our numbers and our poor, erects our halls, and gives prominence and permanence to our whole system. Again, for the purposes of establishing a more perfect acquaintance and union among ourselves, I would recommend that a series of open air meetings be held throughout the State, at such times and places as the brothers and sisters of the various vicinities may designate, with the understanding that those who come from \$\frac{1}{4}\$ distance shall be kept by the friends free of charge, during the meeting, and that speakers shall have their expenses paid as far as practicable.

I 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

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 science, 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, itualists, should continue to obey them all, especially these that the Christian churches have trampled under foot, such as the great commandments of — Glad Tidings to All People; The Healing of the Sick; The Casting Out of Evil Spirits; The Seeing of Visions; 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

These thirteen commands of the Gospel of Jesus have never been altered or re-pealed, and ought to be all obeyed to the let-ter by the people, that we may show that Spiritualists are the true followers of Christ, while the professed Christian ministers and laymen neglect all these command-ments, 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 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 sinsi of the world, around whose summit immortality shall blaze, and

at whose base priestcraft, superstition and ignorance shall expire.

CYRUS JEFFRIES,

President of the State Society of Spiritualists, 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 tô C. Fannie Allyn.

THE present P. O. address of the inspirational speaker, Miss Lessie N. Goodell, is at Amherst, Mass,

DR. GEO. A. FULLER, Secretary of the New Hampshire Association of Spiritualists, has been speaking at various points in that State, and will continue in that work, though his present P.O. address is Sherborn, Mass.

Societies in Ohio and other middle or Western States, can secure the services as lecturer upon ancient or modern Spiritualism of Dr. James Cooper, Bellfontaine, O. He has been long in the field.

DR. GEO. W. CARPENDER, of South Bend, Ind., has given some excellent lectures in Chicago and vicinity. Societies calling him will find a superior trance speaker, as well as a gentleman whom their members will be pleased to meet socially.

Massachusetts furnishes many excellent inspirational speakers, but we desire to call attention to that very modest man, Wm. Alcott, of Buckland, Franklin county, Mass. If he speaks as pleasingly as he writes, he should be continually engaged.

FOSTER, the celebrated test medium is still in Boston.

DR. J. V. MANSFIELD and Dr. Rufus Flint are now both in New York.

BISHOP A. BEALS has completed his labors at Saginaw, Mich., and goes from there to Detroit.

BRO. J. M. PEEBLES has met with a most cordial welcome in Melbourne, Australia. One Sunday night 2,000 people assembled to hear him in the Opera House; the next over 3,000 greeted him.

DR. E. J. WITHEFORD, medium for physical manifestations, is about to remove to a quiet and pleasant location which we shall announce at the proper time.

MRS. C. FANNIE ALLYN, whose address is Stoneham, Mass., is now engaged at New Haven, Conn., where she went after concluding an engagement of several)weeks with the Society at Brooklyn, N. Y. Her lectures are often amusing as well as instructive.

MRS. M. J. WILCOXSON so long and favorably known to our readers, is at present located at Carversville, Pa.

MRS, JENNIE BUTLER BROWN may be addressed by those desiring lectures upon scientific or radical subjects, at Stony Creek, Conn., P. O. Box 44.

DR. S. A. THOMAS, of Madison, Ohio, will answer calls to lecture. He will visit any place on receiving R. R. fare, with promise of entertainment while lecturing. The compensation he will leave to the liberality of those hear him.

WARREN CHASE, who is now lecturing at San Francisco, is expected at various points up the coast; accompanied by Mrs. Chase.

In 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 wise-

ly improve our talents in this world? True, this savors 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 high-est as well as the lowest ranks of life, the sommunications began to come, and they were prepared for them; that there was a

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 Spiritualists, when they have the Spiritualists. reach the Spirit-world with their spiritual clothing consumed and their spirits ener-vated by vice, their spirit friends can not have the compassion for them in their troubled conditions, as if the case had been oth-erwise. This is the world to clothe the spirit 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 rainbow, as much as the rainbow 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 shim-mering garment, which gracefully enfolds their pearl-like and transparent forms. The beautiful flickering dots of deep blue some-times seen by the clairvoyant are the vital sparks from his own organism, and are formed of phosphorous.

The pure white rays of the morning, full

The pure white rays of the morning, full in an invalid's face, are healthlest, as they contain all the colors in proper proportion necessary to promote health, Gen. Pleasanton to the contrary not with standing; 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 clairvoyant, and on that account may be considered unhealthy. Yellow is a mild pleasant color to the clairvoyant's vision, until it verges towards a flery 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

of the moon, with the two horns pointed downward, and, formed of the most beautiful colors, inter-blending in the most resplen-dent manner, revolving horizontally, with the greatest velocity, and the whole emit-ting a halo of light. Of course when we shall have passed clear through the portals of death's door, we shall realize and perceive the whole beauty of man's spiritual nature. But even now, with a half glance we feel more than satisfied with our wonderful structure, and shall make it our constant study, and in this way evolve a philosophy of life, in our attempts, it may be, to form a philosophy of death.

#### GROVE MEETING.

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Scove'la Grove in Princeton. Green Lake Co., Wis., June 8th, 9th and 19th, 1877, commencing June 8th at 19th o'clock A. M. Caph R. H. Brown and Dr. J. H. Severance are already engaged; other speakers are a coctesto participate. Committee appointed at last meeting to co-operate in raising funds, previous to meetings. Mrs. Burch, Appleton; Jaines Slover, and Mr. Sanford, Neemah; Blasac Ortjs. Oakfield; J. R. Talmadge, Fond du Lac. Mrs. Slade, Glein Beulah; A. B. Severance, Miwankee, R. C. Rich, ardson and Mrs. L. Jones, Omro; Mrs. Talbott, Wacksu; Mrs. Hassen, Ripon; J. F. Hamilton, Berlin; Mrs. Jane Bentley, Princeton: De. S. Woodworth, Oak Grove; M. F. Cesse, Lowell, Mrs. Genge Gung, Beaver Dam. A grand time anticipated. Let all true Spiritualists be in attendance.

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Omro, May 7, 1877.

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# The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sowers to carry off the effete 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 thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known Turkish Baths are the most potent remedies known to science. In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the West, and under the gare of Dr. G. C. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases are receiving perma-nent benefit.

# Something About Newspapers.

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# 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-reluctant 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 please

him more; So Nature deals with us, and takes away Our playthings one by one, and by the hand .

Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay, .

Being too full of sleep to understand
How far the unknown transcends the what w

-Henry W. Longfellow, in Atlantic Magazine.

Places of, Amusement .- We have theatres, concerts, and all kinds of amusements, even bands of negro minstrels performing in all the bands of negro minstress 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 finer sentiments, just as it does with you. Oh, how real such things are! The first time I attendant to the first time of all the desired and the first time of all the first time is a tendent. how real such things are! The first time I attended a theatre, everybody was convulsed with laughter; 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 performers indulged in, that I quite forgot 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 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 keen and acute than it was in my earthly body.—A. R., a spirit in Voice of Angels.

That certainly is a desirable state of affairs. The query is, will Rev. Talmage, of New York, the bushwhacking minister of the Gospel, continue to preach against places of amusement in the Spiritworld, the same as here? It certainly will be amusing to us, when we enter the Spirit-world, to see a poster announcing that the Ray. 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 beautiful, but most subtle beam of light, has the power, after traversing millions of miles in space, and greeting in its onward course worlds and systems of worlds, to cause the bulb in the and systems of worlds, to cause the outs 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 wast universe, and that even their very opposition to theatres, subserves some wise end.

Condemning God .- A. J. Moore, of Astoris, Oregor, writes: Sir, in looking over your pa-per this morning, I see the words "Pertinent Ques-tion," which sliudes to God's mercy and love, etc.; that no sparrow falls to the ground without his notice. "But how about that cyclone in India, when about 300,000 men, woman and children were killed," and answers, "Are not wars and cold-blooded butchery that are perpetrated enough, without sending such calamities on the people of India?" Now, that looks to me as though you are ready to condemn God—I don't think that altogether generals for are you not were that all any other generals for are you not were that all one that the seneral condemn to the seneral that all one that the seneral condemn to the seneral that all one that the seneral condemn the seneral that all one that the seneral condemn the seneral that all one that the seneral condemn that all one that the seneral condemn the seneral condemn that the seneral condemn that all one that the seneral condemn the seneral condemn that the seneral condemn the seneral condemn that t gether generous, for are you not sware that all na-ture 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 might be well to criticise the action of the controlling influences of the universe, when murders were committed by them-they being under the direct control of God-as to berate poor, feeble man so much when he commits a crime. But it is useless to speculate in regard to the existence of God. The Golden Ruie says that a sick man ages 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 saw God, when in fact they saw nothing but the fancies of a diseased organization delfied. 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 - His Infamous Career. — David Weeks writes: We pass over a series of raids, murders and depaucheries until the death of Saul. David aspired to rign over Judea; he finally established himself as king of Israel. It became necessary then to follow in the footsteps of his father and make additions to the house of the control of the second of the se father, and make additions to his harem; so he add d thereto wives, concubines and harlots; then, under the direction of the Lord, he continued his wars. After various adventures, being refused a favor by Nabal, a herdeman, 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 wife, 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 has smote Nab I; 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 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 kindly allowed him to settle in Zigisg, and while enjoying the hospitalities of the king, he violated the rights of hospitality; and like Abrigae, 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 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, Wis-Farmington, Minu.: Take pleasure in announcing to the public, that about the first of June, or pos-1bly before, Prof. Silas Arthur, the musical prodigy, will be associated with me in my illustrated lectures, scientific and chemical experiments. He comprises in himself a complete string band, and is the only man that can play upon six instruments at one and the same time. It will be a good com-bination of mediumistic 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 age they surrounded with natural scenery as it is upon the thir are there mountains and valleys, occase. that people know each other in Spirit-life? and ate they surrounded with natural scenery as it is upon the state are there mountains and valleys, occaps, 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 Mand, and brother Henry, were the first to greet me; and had it not been that I knew that they had left the scenes of earth many years before, and that I was also in Spirit-life, I should have thought it was an earthly meeting. The undulating earth carpeted in nature's living green, majestic forests and open plains, cities and villages interspersed here and there, flowers of every concelivable variety, meet your gaze at every turn. Lakes and rivers on whose docks are covered with a happy multitude of pleasure-seckers, decked off with variegated colors, gliding gracefully over the rippling surface, are seen every day in some portions of the Summer-land. Then, again, we have the only difference being, the buildings are a thousand thuse more spacious and magnificent than any on earth.—Thomas Callanger in Yoke of Angels.

It is a fact that the pirit-world is a counterpart of this. There are beautiful landscapes there, mountains 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 confined 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 obey you. This will force in the higher spheres of Spir-It-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. Ou 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 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 licentious practices, seducing the virtuous, and breaking up harmonious families.

Bible Spiritualism. J. H. Merrill, of Montville, Mass., writes: The Bible is full of inanifestations. 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. Concerning spiritual gifts, read 1st Corinthians, 12th Chapter. We have these gifts at the present day, and they are on the locrease. Spiritualism rever and they are on the increase. Spiritualism rever opposers. According to statistics, there are more than 15,000,000 in the United States, and are rapidly increasing all over the enlightened world. It is no new thing to me, for I have investigated it more than thenly 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 doctors in the temple, we 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 the 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 text it appears that God loved his son in proportion to his size and intellectual acquirements. For the idea that a son of God could improve morally, seems absurd, but on this point we may be mistaken; but we have been permitted to know that this young God had great abilities, and much wisdom at the age of twelve, and that he was then improving rapidly, and that he told his mother and step-father, that they caght to know that he had already commenced his master's business. After that what became of him? What business did he do durling the eighteen years from his 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 pilers, and the other to cause, the pilers to lift up. The rotary 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 is Psycho's finger and thumb, brought over the card wanted to be lifted. All the other parts of modwanted to be lifted. All the other parts of mod-ern juggling are composed of sleight of hand and a little calculation, but it is not sufficiently under-stood what all the pretensions of the nineteenth century's legerdemain points to. A juggler fells 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, such se 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. 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 scances, and seems, to those who know nothing 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 important public awallow these tricks in the the ignorant public swallow these tricks in the very opposite spirit to their true meaning and intention; and when any juggler can manage to bambeozie 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., does 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 so certain "tricks." as they call them. who would do certain "tricks," as they call them, under the same conditions as phenomena 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 another.—Medium and Daybreak.

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 shun 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 Nineteenth 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 hineteenth 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, religion or social science, and either because he is too ignorant to comprehend, or too lazy to investi-gate it and form an opinion of his own, he con-demns it, because the particular fountain head from whom he obtains his knowledge, has not from whom he obtains his knowledge, has not sanctioned it before him—when, perhaps, the 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. 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 offer of 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 secept a portion, that is no reason we should drench with all. Because we are willing to reason why we should be saddled with a long last of senseless things when we are satisfied we are better off without them

Weak Charches.—The Indianapolis Jour-

weak Churches.—The indianapolis Journal says: "The weaker churches on the South side are finding it quite difficult to meet current expenses, are obliged to resort to all honest schemes to raise funds. The Edwin Bay'M. E. Church/eill this evening, have an old-fashioned spelling school in their labernarie, to which the admission will be ten centa." The opinion is gradually widening out that man takes more interest in the churches than the Omnipotent Lord. If the Lord himself wanted the churches he would build and sustain them as he built and sustains the earth, the moon, the sun, etc.—Segmour (ind.), Weekly These.

There is one who is tenderly regarded by the church as a gentleman, and his name is Providence.

When one says he is a perfect gentleman, he claims

for him all he could possibly desire. Many honor Providence, extend to him their special regards, erecting thousands of churches in which humanity assembles and flatter him-call him great, good, noble-in fact, attribute to him infinite wisdom-He either likes this "soft-solder," this sweet flat-tery, or he does not. If he does, he would not let his churches languish like a sick mitten, the way he does. If Providence will not take care of his churches who should? He even strikes them with lightning, burns them down, etc. Is not Providence a Mallure, or the churches—which? Providence a failure, or the churches-which? Speaking of Providence, Common Sense says: "Re-ceptly, two hundred and ninety men and women ceptly, two hundred and ninety men and women were cruelly massacred by a person called Providence, 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 wholesale destroyer of human life to justice; but; on the contrary, he is being flattered and folded 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.—Apropos of the arrival of a Buddhist Missionary in New York, the Jewish Times says: "It would not be surprising if Mr. Wong Ching Foo should have more success in preaching Buddhism here than American missional ries have had in preaching Christianity in Wuchung one of the wealthiest and most important cities in the empire, after five years, and at an expense of

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 denunciation of the imcomes out with a severe denunciation 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 congregations who have built expensive houses that they could not pay for or fill, have gone into bankruptey, and by forcelosure sweeping off \$50,000 to \$100,000 of debt, leaving upholsterers, or gan builders, painters, masons, frescoers, etc., out in the cold, and buying the church back for half, what it cost. Some organizations, to get rid of their liabilities, have reorganized, the same individuals making the new society. This church viduals making the new society. This church morality is a great reproach, demoralizing the church and dishonoring religion.—Burleigh, 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 falls 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 sower to do so, or from the simple to that church members are unworthy of his totle care and protection. The various Orthodox churches are laboring under an hallucination in reference to the blood of Christ, just as George III. was in reference to the potent qualities of beef. After he became insane, he was one day breakfasting at Kew, and the conversa-tion hit upon the great scarcity of beef then preva-lent in England. "Why do not the people plant more beef?" a-ked the king. When informed that beef could not be raised from seed, he was still in-credulous, and to test the matter, took some bits of steak into the garden and planted them. Visit-ing the spot the next morning to look for his harvest, he found some snalls, whose horns made him sure they were ministure 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 Minnesota.—
In pursuance with the wishes of the State Board of Managers of the Minnesota State Association of Spiritualists, I submit for publication the following exhibit of my labors for the mouth of April past: Main Prairie, two lectures, receipts, \$3.74, expenses, 75cts; Sauk Rapids, Benton Co., a three-days' debate with Rev. Mr. Dimmich, Seventh-Day Adventist, receipts, \$3.70; Santiago, Benton Co., receipts, 50cts; Princeton, Mille Lac Co., four lectures, receipts, \$17.50; Lako Tremont, receipts, \$2.00; Elk River, one lecture, receipts, \$1.70, expenses, 25cts; Champlin, one lecture, receipts, \$3.55, expenses, 60cts; Oáseo, Hennepin Co., receipts, \$3.10, expenses, 25cts; Minneapolis, two lectures on Sunday 20th, receipts, 60cts, expenses, 50cts. Whole number of lectures, 16. Tosenses 50cts. Whole number of lectures, 16 tal receipts, \$34.30; 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 tured 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 Front, 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—vou would be in to-tal darkness. What you see, therefore, depends altogether upon the degree of refinement of the spirit. If refined and pure, the spiritual eye can discern the exquisite beauties of the Spirit-world; if gross, of course you will be in darkness, to a certain extent, all the time.

A New Religion.-Thomas L. Harris has established at Brocton, Chautaqua County, N Y., a new society known as the Brotherhood of the New Life, at Salemon-Erie. Mr. Harris is well-known to every Spiritualist. For the information of others it may be said that he is of English birth 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, because a writer for the press while a boy, next a Universalist minister, then a public lecturer, and in 1857 a preminent traffee speaker. His poems, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," dictated while in a state of profound trance, are of absorbing interest. Mr. Harris has had a most strange experience with bad spirits and occult further below heavy the agree temporal interest. 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 galbed the power of internal respiration, so that he breathes "with equal case 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 angule societies whether of schousness, with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." The new religion, for which Mr. Harfis claims to have been personally selected by Jesus Christ, has many doctrines and notions. Mystics and Spirit-ualists will find much that is familiar, although the latter will decidedly object to the supreme 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 s 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 passed, and he now breathes "with equal ease and freedom the atmosphere of either the three heavens, and is able to be present without the suspension of the natural degree of consciousness with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." Is it possible that Jeeus has imparted to him many dustrines and notions; he whose life was devoted to the destruction of "doctrines and notions?" Is there not something rather the course is all this? something radically wrong in all this?

Learn a Lesson from the Jesuits.—
The Jesuits of the Catholic Church, I feer, 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, celibary, 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 unto death. If he stays on proballon savan years, he is admitted to the order. The consequences are that every Jesuit is a medium, and just here let me say that the Jesuits understand all about mediumship. We could learn lessons from them with profit. What I mean to say is this, that Spiritualism needs a miss of men and women,

self-denying, devoted altogether to doing good to the moral and physical elippies, without fee or re-ward, and on the other hand, we want an asylum in each state where they can go and rest and re-cuperate. Who will start the enterprise, and who will sustain it?—N. B. Starr, of Fort Huran, Mich.

Yes, and while the Jesuits learn us one lesson in self-sacrifice, they can teach us one hundred in cruelty, bigotry, 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 rebellion and loathing with which, when they go to church, they, lister to its effete tradi-tions, its ghastly philosophy of life, its artificial terrors, its theories oathe government of the mor-al world, so discordant with the simplicity of act-ence, so foreign from the 'clearest insight which our best literature reveals; let him hear them ut Dar their fears for the effect on society, after two generations more of this dismal parody of a gos-pel, and ask if some nobleradministration of truth can not be inaugurated soon and wisely .- Rev. Hulbert, of San Francisco, Col. That's what the JOURNAL has been saying for

tears. We want a new religion, one that will be duitable 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 nearest earth than ever before. A minlater got partially intoxicated in Cincinnation eggnog 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, leaving 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 commun-ion—so the Orthodox would say. Alas! to err, is human; to forgive divine.

human; to forgive divine.

Came to Grief—A Pain Across Him.—
The Rev. Milton L. Bianey, of Keadaliville, 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 platformi, 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 Rev. Milton as he called himself at Chicago, gave Dr. Grimes a challenge, which the Doctor prompt. Dr. Grimes a challenge, which the Doctor promptly accepted. The Doctor appeared and led the debate in an honorable, frank, and genial manner, from Genesis to Revelations, holding his oppoment's nose upon the grinding stone, and often reminding 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 bled him to death, at the same time he was tickling him in the ribs. At the end of the 6th turn, or third evening, he began to exhibit signs of having a "pain across him," and talked of closing the debate.— U., of 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 kind of information, which only mediums can give
us, that throws most light on the problems of
Spiritualism. The writer was much struck with
another remark of Mr. Herne, that the manyarmed idols which he saw in the maseum seemed
to him a proof that mediumship was known to the
ancients. The true explanation, however, he takes
to be that the multiplication of limbs was understood by the Hindoos 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 Hardwiche's Science Cossip relates that he once discovered a nest of the meadow pipit containing three eggs. he was looking at the cunning structure, he a cuckoo 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. Waiting 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 tim waited until she departed of her own accord. He found only two of the pipit's eggs in the next, and in place of the third, an egg of the cuckos. The bird had extracted one of the eggs of the pipit, and substituted for it her own. Meadow-pipit is one of the common names given to the titlark (Alanda Tresidis). It is in the nest of this bird Meadow-ply 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 marvelous evidences of superior workmanship in its wonderful mechanism, hence must have had a skillful designer. The cuckoo, the sprightly asgacious bird, in selecting the property of another, and despolling its nest, ex-hibits intelligence; that intelligence must have had a source; and originally all bird-intelli-gence or instinct must have originated from Deity, hence he must have been a thief, or hewould not have imparted that quality to the cuckoo. This seems to be the legitimate the cuckoo. This seems to be the legitimate conclusion of the design argument. The cuckoo must have derived its instinct to maraud from God, hence God is a marauder. . Oh! logic thou art a fool! Indians, speak of "our race" as of the same rank as the bear race, the wolf race or the rattlesnake race, and as he deides ancient beasts, he also deides 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 constantly reminds me that we have lost one of the best friends to humanity that ever lived as an advocate of Spiritualism and reform." Geo. A. Oakes, of Beverly, Mass., writes: "I have taken the JOURNAL now for nine years. 'I deny niyself certain things and pay for my paper, because I can not do without it." Lucy Brigham, of Prairie du Sac, Wisconsin, writes. "I received the picture you sent me of our much lamented Brother, Hon. S. S. Jones, and if I can read correctly, he was a true, noble hearted man."

was a true, noble hearted man."

"Boson Brooks, of Denver, Col., whites: "With profound gratitude I acknowledge the receipt of the photograph of our martyred Brother, B. S. Jones."

The Boston papers waited until Saturday, when the Tabernacie meetings closed and the danger of losing advertising had passed, and then, with great unanimity, declared that they had been lying about the success of Moody all the time. This is a sufficient illustration of the bad character of the Boston editor: but, fortunately, the This is a sufficient illustration of the bad character of the Boston editor; but, fortunately, the aweeping success of Moody's work is youched for to the public by evidence entirely independent of the testimony of the Boston papers. If the 'brain of Boston hasn't been reached,' it is merely because it doesn't exist. Moody has been through the 'head' of Boston with all the vivacity of a heargry 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 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 caused." Let 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 sentence the sand has to be smoothed. To 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 set as perfect safeguards to humanity. They must remove the cause in many

cases, in order to prevent the effect, and that is not an easy matter. Besides, in all cases the general good is consulted, and not that of one individual to the detriment of the rest. For Among the Chinese death has no terrors; and the same is true 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 inference that this terror is the result of the workings of priesteraft in which the priest 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 mitigate these dire consequences. The Mrs. Little Barney Sayles of Connecticut is becoming uncars in her intensity at the same of easy in her investigations, although she is a Spir-itualist. She allodes to the recent persecution of mediums whose "guides" might have given them warning and kept them out of trouble; the law suit of Dr. Mansfield a few years ago; the Boston fire destroying the Banner of Light establishment, and seriously cripling it. The Tribune sensibly says: "If men were left to themselves, uninfluenced by woman with no means of the course. fire destroying the Banner of Light establishment, and scriously cripling it. To the Tribune sensibly says: "If men were left to themselves, uninfluenced by woman, with no memory of the counsels of the wife or the teachings of the mother, the vast majority would lapse into doubt. If faith and good works are sufficient unto the kingdom of heaven, then that blessel 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 doubt have tangled the whole web of man's life, and must in all ages." To so long as man can not see by faith beyond the vell, he will try to tear it away by reason, and thus forever be at unrest. To Orson Brooks, of Denver, Col., writes: "I am President of the Liberal League of Denver, just organised under very flattering prospects." To A spirit says: "Scenes in the Spirit, werld can be beheld only by the spirit, ual eyes; the music of the angel-sphered can be heard only by the spiritual ear; and so it is that when the spirits are been to day, when they are bringing their beautiful flowers close to you, when they are asking you to inhale their delicious fragrance, you are unsware 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 when their songs are sung in your ears you hear them not; when their words are spoken beside you, you are not conscious that there has been a sound." The Mrs. E. M. Warner, of No. 314 Bush St., San Francisco, Cal., desires a good materializing medium to visit the Pacific Coast. Address her as above. The Boston Hera'd says: "An exchange names the sum of \$30,000 as representing the gains of Mrs. Mary M. Hardy in the paraffine mold business, and says that \$10,000 will be paid to her husband, John Hardy, at the separation. The name of Mrs. Perkins of Hyde Park, is suggested as her possible future cognomen. tion. The name of Mrs. Perkins of Hyde. Park, is suggested as her possible future cognomen. The spirit who controls W. J. Colville, a trance medium of England, formerly lived in Boston! That is a very good place to go to find talent. That is a very good place to go to find talent. If Mrs. Emma Hardinge Britten is a devoted student of magic. In one of her late readings in Boston, the subject of "Magic in Egypt and Judea," were considered. The Dunlan, 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. 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." It is claimed that there is a spiritual counterpart to every particle of matter. The Charles Foster is in Boston giving scances, and he wisely dead heads the minister; he is practical in so doing. If appears that Rev. Milton L. Blaney backed down in his debate with Dr. Grimes at Waterloo, 4.d. He finally refused the meeting house for the debate. The friends of Spiritualism, however, hited a hall in which the Doctor gave two lectures, 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 Tribane says: "It is the absence of religious ceremony that distinguishes this funeral from others. It is the absence of prayer, of recognithe Tribune says:

The says of 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 Jeffer-son and Franklin in this country; by Hume and Gibbon in England, and by numerous others. There are, without doubt, a multitude of men who share in this materialism, at the head of whom appear such men as Spencer, Tyndail, Huxley, Darwin, and Mill, as leaders of thought." James Freeman Clarke, referring to Harriet Martineau's Freeman Clarke, referring to Harriet Martineau's belief in annihilation, says wittily in the last number of the North American Review: "We can not but think what a disappointment it must be to Harriet Martineau to find herself alive again in the other world." It is claimed that Pliny E. Hall, of Eigin III, is a healer of considerable power. It appears that a peculiar vacuum tube has been invented in France, through the instrumentality of which a beautiful light is obtained that don't interfere with materializations. That the soul often becomes familiar with portions of the Spirit-world before death occurs, is demonstrated 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, eloved ones from the spheres of light and beauty had been continually attending me; I had in rap-turous sleep, in ecstasy, and in trance, often had turous vicep, in ecstasy, and in trance, often had visious of the Spirit-world; yes, it had been every youchsafed 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 to the house of the wicked, but he blesseth the habitation 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 a deliterious influence in the room, that has a wonderful potency. derful potency. La It appears from a communication in this paper, that Rev. Milton L. Blaney once tried to palm himself off as a trance speaker. the is now a roaring Orthodox. Lat t appears that Robert Martland, of Malvern Link, Eng. avers in connection with fifteen others, that a d killed in that district last fall, still barks. [ A spirit talking through the eminent trance medium.
W. J. Coiville, 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 conveiled in secondaries. convey our thoughts through a medium, we are compelled in some way to adapt our language to the capabilities of the medium." [37] It is not well to live in a room where suicides have been complitted. The tendency to commit the act still lingers there, and will influence the mind of the occupant. [37] A spirit in Human Nature in speaking of the cremation of the human body says: "Although the destruction of the material counterpart by the leaves the spiritual counterpart. terpart by fire leaves the spiritual counterpart intact, such separation, nevertheless, has a teudency to induce the more speedy decay of the latter. As long, however, as the material conques to exist 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-beto produce the complete severance of the tle between the apiritual and material, as effectual in
its results as the fire." If Mrs. Eldridge, the
prominent slate writing medium of the South, has
been closely pursued by the investigators of feras. She will undoubtedly come out all right.
A BIBLICAL PROOF.—"Dar now, and the negro
preacher, as the deacon left the meeting in a pet.
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THE ROSTRUM.

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

(Reported for the RELIGIO-PRILOSOPHICAL JOURNAL).

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 undergoes partial decay.

Answer .- The word mind in this question must be taken to mean that which is connected with the physical structure; else it conveys no correct idea of the mind of man. The spiritual consciousness-that, of course, can not be treated 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 however 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 healthful 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 sustainand 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 merged 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: Arst, 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 scome 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 arecolor 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 genius 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 some dormant faculty, nor waste your ener- they return to you in cycles or periods. In

gies in trying to make a farmer of a boy who is prone to be a pret. The gift that is given to each man a sufficiently, distinguished to make the tendencies of the samethe 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 qualifies 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 porsuit, 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 was 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 given direction of physical or mental work, straining certain qualities of mind and body eighteen hours in the day-some scarcely giving time for relaxation. Three-fourths 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 prevalent 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 anxiety, can not endure the excitement of their lives for more than four or five years; for, failing to find full relief in any given direction, there must be assanity or some other disease. 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 be abuse of the instrument, to be used for your spirit expression. The great intellects of this age, at 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 Hearning 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 so much better. In the closing career that crowns the full ripe mind and body, we find the full expression or ripening of the soul. The form then is really a fit habitation of the soul. The decay of the mind is caused only by the premature decay of the instrument through which it works.

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

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 oan not recollect the same; another thought has taken place in the vibrations of the brain, and so intensé as to almost completely overshadow the first impression, with its potent influence. This double consciousness, of course, exists in all human beings. Within the habitation of the human body you can register events in their proper order, and

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 concernedthere 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 siok in Spirit-life, what is the

A .- Chemistry is not one of the sciences that is studied strictly for the beneat 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 he 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 delty 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. Dying 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, we 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 propor. sition there is an anti-proposition; negative proof furnishing affigmative 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 existence 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 if 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 Joun-

# 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-Tenn.) Contents for June:—Paul Commissioned by Angel Ministry; Taxing Church Property, etc.; The Table Service; Religion and Science; Address by Bishop Polk; Spiritualism in New York City; Annual Meeting of the Pennsylvania State Society of Spiritualists; Organization in Washington; A Seance with Mrs. Eldridge; Col. Eldridge's Lecture; Organization; Review of Dr. Dupin's Book; Jesus of Nazareth: Was He More than Other Men, or Was He a Great Medhum of Mis day?; Extract from a Business Letter from a Minister; Eugene Crowell, M. D.; Letter from Bloomington; Material and Astral Light; Our Home Circle; New Materializations; Spiritualism in the Church, Terms \$2.00 per annum, in advance. Single copies, 20 cents; sent by mail, 25 cents; For sale at the office of this paper.

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Faintness at the Stom-

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