Ernth Gears no Mash, Boms at .no Buman Shrine, Seeks neither Place nor Applause: She only Joks a Bearing.

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S.S. JONES, EDITOR,

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NO. 3.

THE ASSASSINATION OF HON. S. S. JONES.

Facts Developed at the Investigation by the Coroner's Jury.

At little past the hour of noon on the 15th inst., William C. Pike called at the Harrison Street Police Station and surrendered himself as the murderer of Stevens S. Jones, whose body, he said, they would find struggling in death at his office, in Room 16, in the Religio-Philosophical. Publishing House Building, No. 394 Dearborn Street, Chicago. An officer was sent to the office in question, examined the premises, found the assassin's words were true, and after assisting to remove the corpse from the floor, where it had fallen from the chair in which the murdered man sat when he was approached from behind and shot dead without even a warning of danger, returned to the Police Station and reported the horrible truth in the hearing of the assassin, eliciting from him the ejaculation, "I told you so," as he prepared to move toward the cell where he was confined until taken before Justice Summerfield, who said to him, "You are charged with murder; are you guilty or not guilty?" to which he replied substantially, that he had no regard for technicalities, but admitted that he shot S. S. Jones, twice.

On post-mortem examination, two bullet wounds were found in the body-one bullet entered the medulla oblongata at the junction of the spinal cord, passed upward and forward, and lodged against the os frontis. The ball was found to fit the pistol given up by the assassin; the other bullet entered the lower portion of the right shoulder passing upward and lodged in the muscles. Dr. Holden testified that consciousness must have ceased on the very second in which the shot was fired. The assassin claims to be a phrenologist, and had, if the daily papers may be believed, boasted that his knowledge as such, enabled him to select that particular point at which to place his pistol (for it was sufficiently close to burn the hair upon the neck), and insure the accomplishment of this most foul murder against all chance

Genevieve Pike may or may not be the wife of the assassin; as upon this, as well as many other points, the evidence was conflicting, but the Coroner gave her the benefit of the doubt, and allowed her to make any statement she those. She declined, but subsequently asked to return and make a statement; leave was granted, but while she talked much, said little, except her statement, "As God ·hears me, I know nothing about the murder." She stated that a paper which the assassin gave up with his pistol at the Police Station, was in the handwriting of the assassin, and after much urging that she had signed it more than a week previous to the day of the murder. This paper purported to be a confession by her of/criminal intercourse with the murdered man, and contained also the further statement, that it was a case of seduction, which the jury entirely ignored, because of her extraordinary manner, appearance and numerous (to draw it mildly) improbable statements in other regards, as well as on account of the indications pointing so strongly in the direction of an attempt at blackmailing having failed, and resulting in the terrible manner before described.

THE WITNESSES

were but few in number, and from the evidence it appears that, had not the assassin given himself up, there would have been little evidence to show his connection with the murder, beyond the fact that the murdered man had but a few moments previously passed into the business office, and prooured a note of \$24, made by the assassin, and that note has never been seen since, unless by its maker.

THEORIES

as to the impelling cause of the murder are confined to two reasonable ones; first, that the assassin, inheriting tendencies to insanity, had been so be-deviled by this woman Genevieve, that he came to believe her stories true; and second, that together and deliberately, a plan was devised by which it was hoped money might be extorted from the subsequent victim, which plan had miscarried by reason of refusal on his part to yield to their demands, and so aroused had the evil passions of one or both become, that assassination was the result.

THE VERDICT.

"We, the jury, find that Stevens S. Jones came to his death on the 15th day of March, 1877, at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127, 4th avenue, in the city of Chicago, by two pistol shot wounds, one through the head, and the other through the right shoulder, at the hands of Wm. C. Pike, premeditately, deliberately and maliciously, and find it murder in the first degree; we also find evidence to satisfy us that Genevieve Pike, his reputed wife, should be held as an accessory before the fact, and recommend that both persons be held for the action of the Grand Jury, without ball."

LATER.

As we go to press, it is rumored that attempts are about to be made to obtain the release of the woman Genevieye, on writof habeas corpus.

It may be proper to say in this connection, that the family and friends of the man so cowardly assassinated, do not desire the blood of the assassin, nor that of the woman Genevieve, and beyond an honest endeavor to arrive at all the truth (by which they are sure the entire innocence of the murdered man of the charges preferred against him, will be established), they are satisfied the law shall take its course, and inflict such reasonable punishment, short of the death penalty, as may be thought necessary to protect society.

The daily press of our city has been active in disseminating all kinds of rumors and statements; a portion of the papers have been trying to give facts, and just criticisms; others give a mixture of statements true and untrue, with unjust criticisms; and others, seemingly, have endeavored to publish either statement, rumor or criticism, which it was believed would tend to the prejudice of Spiritualism, while all else seemed to be

Perhaps nothing better could be expected, while those who seek to establish themselves at any cost with the believers in old theology, are so numerous, and the number of persons claiming to be Spiritualists is so large, who have harbored thoughts of res or fancied wrongs, until-shall we say itthey experienced a relief in the passing of S. S. Jones to Spirit-life, who, editorially, never hesitated to denounce teachings which tended toward the demoralization of society, or fraudulent practices on the part of persons pretending to give spiritual phenom-

Obsequies Over the Remains of Hon. S. S. Jones, at Sta Charles, Ill.

The friends of the deceased, together with the members of the Masonic and Odd Fellow's Lodges, met at his residence in St. Charles, Ill., Saturday at 2 o'clock, March 17th, 1877, and the ceremonies were opened by singing. "The Silent Land;" after which Mrs. Cora L. V. Richmond gave the following beautiful

INVOCATION: Oh! Thou beneficient and Infinite Parent, into Thy presence by the white winged Angel of Death we are summoned. The voice of Thy silence is audible, and the spirit keeps silence before Thee. The hand of Thy infinite love with heavy chastisement is felt upon the outward form; but the spirit rises triumphantly glad unto Thee, because of its freedom from death and darkness. Oh! Thou Parent of all souls! Thou who giveth life and death, the birth of flowers and the fruition of the harvest, unto Thee we turn for that other birth, that higher fruition, that leftier harvest, that cometh with the sowing of the seed of life. Even as the body dies, so must the soul be born; even as the outward casement decays and the seed bursts forth, shedding the beauteout light of bloom, so the spirit of man through death bursts asunder the clod, and rises unto Thee. There is no word save Thy own presence; there is no Comforter save that which Thou hast promised, even the Spirit of Truth, approaching whenever death shall come to heal the wounded soul and give light and blessing, and peace. We praise Thee, oh! God, even in the

midst of this sorrow, for that light and hope which is given to every soul, for the consciousness that rises above even the out-ward gloom, and, beholds the disfranchised soul now freed, once more in its mative air. We praise Thee, oh! Thou Living Spirit,

that death, and darkness, and gloom, and all that men fear, are cast away in the certainty of Thy higher life and its loftier, attainment, and by such gentle ministrations as Thy spirit can give, by such words of comfort as Thou canst whisper to every soul, may the stricken ones find consolation, and may all in silence attend to the voice of the spirit that rises above death, and, transfigured, leads men through life and love, even to immortality; and may Thy blessing descend upon us, and the spirit of Thy truth made manifest in all Thy revelations in past and present time, to man. To Thee, oh! Heavenly Parent! we give love forever-

REV. R. L. HERBERT'S ADDRESS The Rev. R. L. Herbert, of Geneva, briefly addressed the friends as follows:

Dear friends, as we are assembled here under this deep shadow, it seems to me very unbecoming to utter many words; silence and thoughtfulness seem far more natural and becoming in the presence of the dead. am also very glad to think that the friends who are most deeply afflicted by this event entertain such views of the divine order of things, of human character, of life and of what we call death. We can say or do very little on such an occasion as this to calm or sustain the heart, for self-possession and calmness under trials like these, is of slow growth, and comes as the result of our thoughts and deeds in past life. This is not the time to hurry to and fro, seeking some one to sustain us; that support and inward comfort must come from our habit of thought and lives, which have been in harmony with God's laws and God's truths; and I am glad to think to-day that these dear friends who are so bereaved, have con-solutions that come to them as the result of their thoughts, their mental and moral habits.

Beloved, many of us have thought that death was something to be feared, and that it was going to change everything in relation to us, even God's moral government. Now, it seems to me that this that we call death, can not change God's laws, or his goodness towards us. Whatever we shall be beyond, will be the result of our lives here, for the same kind, just God that rules here, rules there, and the man proper is the same there as here, and whatever may be the new mode of existence it must be under the same moral government, and a result of what has been done here.

What can any of us do, dear friends, to prepare for death that we should not do in preparing to live? To live nobly and righteously is our great concern. The consequences come as naturally as any results in God's universe.

There are many different opinions concerning human character, but how few of us are prepared to judge one another. I know very little about the character of the departed one; of that I need not speak. He was well known among you. He has written his own biography and carred his own character. I need not spend time to speak to you who knew him so well, of his grand, good traits; but, I may say there is not a saint on earth but who has imperfections; not a sinner anywhere on earth but in whom God sees the soul of goodness. There is a judgment higher than the opinions of men, and we are glad to think that we are always under the beneficient care of that Divine hand, wherever we are; and I think it is this thought that sustains these friends in their sorrows to-day. As it was intimated in the beautiful invocation just now, it is the Spirit of Truth alone that can comfort man, and sustain him in all these trials of life or death.

Ah, dear friends, let me ask you to think that if we try to be noble, good and pure; that if we try to get into sweet harmony with these eternal truths, in life or death, whatever may come, all shall be well, and it will not be well, only as we become right; there is no aubstitution, no proxy; God takes every one of us just as we are; we shall all die as we live. Let us make it the chief business to live noble lives and leave the results with the Great Arbiter of all. Let us make haste to improve the opportunities to do good while in the flesh. Whatever may be the beauties of the life which is to come, the world of matter about us here, is so beautiful, so grand and harmonious - oh! let us try and improve each moment here, and then we can rest satisfied and trustful, knewing that whatever shall come to pass will be the best for us.

Oh, dear bereaved ones, your tears to-day will not change you, but, perhaps, they will help you to see some things that you have not seen in the days of prosperity. . A tear is often a strong belescope to the eye of man; it enables him to see things that otherwise he can not see. Some new doors are open, perhaps, in your affections to-day that were not open before. God means to elicit goodness.out of everything. Let us trust hith, and believe that all things shall work together for good, not only to those who love God, but to every one who would love him, if they only knew him better.

MRS. CORA L. V. RICHMOND'S ADDRESS. At the close of Rev. Herbert's remarks the choir sang, "Nearer My God to Thee." Mrs. Richmond then arose, and the controll-

ing spirit said :-

Friends, after the fitting words that have been spoken, little remains to be added; but we are privileged like yourselves to assemble here in the presence of the Messenger of Life, called Death, That messenger always has some-message to the living. The one who has gone before has received whatever Death had to say to him. To those who remain the message remains to be spoken by your own souls. Whatever voice this silent angel has to give, must be spoken to you variously, according to your comprehension of the meaning of death; but we are perfectly well aware that, like the seasons in their coming and going, like the everlasting tides of the ocean, or like the tempest that tosses' the waves and slays the forests, our opinions on earth can not alter the great potency of the infinite laws; and while death has in time past been pictured as a fiend of terror, a dark and silent messenger, we believe that death is the one great boon of life, next to birth-the greatest voice that God gives to humanity; the next stage in existence into which, whether will ingly or otherwise, whether by the portals of slow disease or by the sudden hand of calamity, every soul must ultimately enter; the next grade of life wherein lie all of earth's greatest, and all of earth's least, mipds.

The message which is spoken to the spirit risen from yonder casket, is not known to you, may not be known; for if there be secrets in life hidden from any man, into which no rude mind may inquire, are there not secrets beyond the grave, and does not God speak to each soul as He will, to keep His own counsel? It is not our business to tell what God has said to that soul in the great other birth that has came; but only to say that the belief of the departed was such that every hour of life he waited as calmly for that Messenger as you wait for the morning dawn, and whether fitly prepared)or unfitly, it is not your province nor mine to decide.

We glide behind the outward life. Every man's habitation of earth is his castle; the bosom of his family is his sacred shrine. We look at death now through the eyes of affection; we see the risen spirit now glorified by the affections of those who loved him. We see him shaking off the outward dross, the harshness of the external brain, and somewhat of its criticism, and there, with new found blossomings, entering almost as a child into a new region of existence, with new found hopes; we see the mind unaltered, but still not tethered to the dust. We see the spirit quickened, and the glad possibilities of every soul rises when its messenger speaks, and the voice which it breathes to the living is-if you build your habitation only for earth, if time is all you consider, if each day and hour you rear up structures that are intended only for earth, you build after one manner-lofty edifice, splendid surroundings, temple of glory, ambition and the praise of men; but if you saw the life beyond, wherein these things can not by any possibility enter-the habitation must be left behind, the glory or praise or blame of man must be left behind, all the splendor of intellect must remain here—you would build them far otherwise; and knowing that there is a life beyond, is the one incentive and guide to the manner of that building.

It has been quite fittingly remarked that if a man is worthy to live, he is also ready to compensation of life is that unto every

grade of existence, whatever that grade may be, death is the next step in the great chain of life. The criminal in the dungeon cell the pauper by the wayside, the inebriate in the gutter, the Magdalen in the street, the saint in the cloister-all go one step by the hand of Death, and that is a step in life.

With this belief the broad band of chaos, which divides you from that next step is removed. With this belief you enter, as you would pass to another habitation with perhaps more spacious rooms and loftier possibilities. With this belief you go as you would go to another country, preparelt possibly by some knowledge of it and possibly not prepared, but always met at the gateway of that next step by some ministering power, even as you are met here by kindly

hands who receive you into this world.
There are those born into outward life, by the customs and various ambitions of men, who have no welcome here. There is no soul born into Spirit-life but what receives a welcome from some higher power; and this is because there are no paupers there, save those who are impoverished in their own souls. There are no almshouses there, save for those who have no habitation of goodly deeds and kindly 'words, and such the angels, supply with raiment. But whatever meagerness there may be to sustain, the light of the spirit still survives; and that is welcomed by the hands that are accustomed to receive and minister.

This is the voice that the Angel of Death brings to-day: "That every human being in passing through that change enters the next stage of life; and that wherever and whenever this silent messenger may come, it is one of the potent agencies of, life, the means of introducing the soul into that next higher state where it is to be hoped that every spirit will more fittingly profit by the advantages around them."

And so, through the tears and the eyes of affection, we gaze on this departed soul, remembering only those qualities that were endearing, remembering only those traits that are enshrined in the memory of those who love him best; and as for the vision of the world, it is nothing! Men view from superficial stand-points and give harsh

. It is given to no man to judge his fellowman, for God alone reserves the right to determine what a soul is, and he does that by the unerring voice of conscience.

The active brain, the vigilant will, the constant endeavor for uplifting mankind, that amiability and gentleness which was known to every one in near association, have surely made some preparation for this departed spirit; and we know that that activity is not lost here; that by those laws of nature that cause you to absorb the sunlight and the air and the rays from the world of light beyond, so it is good and highand ennobling if those that have passed beyond this earthly life, will return to you like showers, like gentle dews of blessing like admonition, and the sustaining voice and power of the spirit will uplift you.

We tender to all of these wounded hearts our heartfelt sympathies for the external grief which has come; but even as the tempest cleanses the atmosphere and leaves the pleasant sky above, parting the clouds until the brightness glows more intently, so through this storm of outward affliction the power of the spirit is manifested more and more, and the lesson will be garnered up in your hearts, and you will treasure it until the day when you, too, shall pass to that

higher birth. No word can be spoken other than this: That all of love, all of usefulness and all of consciousness survives; and the great mutability of time and change can not destroy that which has the image of God, and is immutable."

At the conclusion of the above remarks, Mrs. Richmond gave the following improvised poems

Two angels came at set of sun And brooded o'er the earth awhile; One saw the day's work was well done The other waited the morning's smile. And at the midnight hour they stood

Expectant, on the verge of heaven,

Just where golden bars of light, Seem melting into morn or even. Twin angels seemed they; one of birth, Bearing burthens of buds, of flowers,

And knew not life's surpassing pow ers (Continued on Fourth Page.)

That had not wakened into earth .

die; but if he live only for the present hour and only in the external necessities of life, he is certainly not litted to live, and there, fore can not be ready for that loftler change. But whether ready or not ready, the divine

Reply to a Materialist.

ED. JOURNAL:-Sometime since I receivd a letter from one who had twice been called upon to mourn the sudden departure of his heart's idol, asking for sympathy, light in the lonely sorrow, and bleak darkness which the Angel of Death had left in his besom. With an example of the lone of bosom. With an overflowing heart, I re-plied. But instead of giving him the "rea-sons for the knowledge that is in me," I directed him to a few well known spiritual books, and to search for himself in a circle consisting of his own family or intimate friends who would have no motive for deception. I copy below the important part of a second letter from him to me, and essay a reply through your columns.

"S-, P-, Ohio, Nov. 26, 1874 DEAR BRO. COOK :—Accept our thanks for your kind, excellent and sympathetic letter of Aug. 6th, which came to hand in due sea son after date, and pardon me for neglect-ing to answer until this late period."

"'If a man die, shall he live again?' is question asked by millions since the days of ob; but the answer!-the answer!-that is the rub. But few have ever got the answer. And I do claim that if Spiritualism does not answer this question, it never yet has been answered, and never will be in this sphere. L. have witnessed, (heard, not seen.) many strange things in connection with Spiritualism, in noted circles, such as the Davenports, but have never yet been convinced beyond the shadow of a doubt, that man is immortal. I really did hope that Spiritualism had or would demonstrate the great problem. But when I see our great mediums, such as Slade the slate-scratcher, get caught in fraud and imposture, as he has lately been in England, my courage drops and my heart-grows sad and faint. When I can see for myself I will be satisfied. All that I read makes little or no diff rence with me." (The italics are my own.—(1)

What I want relative to the future is incontrovertible, undeniable argument that amounts to a demonstration. If there is a land of spirits so near us, as many claim, why all so silent with regard to it? Where are all the departed vocalists and orators: yea the untold millions that have gone from earth or from mortal sight?"

"I did hope something from materializa-tions, but it is claimed by many that that is a gross fraud, and has been detected like a gross fraud, and has been detected like some other theories. I tell you, Bro. Cook, the world is so full of jugglery, shrewd trickery and lying imposture, that is may watch, sift and criticise as much as we please, and yet be greatly deceived. I was reared according to the Methodist faith; and, when a child, supposed preachers to be perfect saints. But the closer observation of riper years leads me now to view them. of riper years, leads me now to view them taken as a body, to be a greater set of scoundrels than horse thieves; and in fact, the greatest nuisances in community."

"If there is a glorious Spirit-world, I be-lieve that Spiritualism and Science will yet demonstrate it. As for little home circles with their feeble tips and raps, they never were anything else than disgusting to me. Not one particle of satisfaction did I ever yet obtain in them.

Now, Bro. Cook, please reply at your earliest convenience, and give me your best reasons for the hope within you. I must confess that when it comes to anything like a living faith or knowledge in man's future individual conscious existence, I am a great skeptic. All nature and reason seem to me to be against it. I wish to God I was firm in such a belief, or such a knowledge, for my unsettled condition relative to that important matter, renders me most miserable

Yours for the truth, . J. B. L."

REPLY.

MY DEAR BROTHER IN THE SEARCH FOR TRUTH:—Allow me to thank you for the candor expressed in your communication, and bear with me while I attempt to reply in the same spirit. I have taken the liberty to address you in this public manner for two reans. First, there are many minds who, like yourself, are to-day asking these pertinent questions; Second, there is another class who, while they may entertain a sort of shallow, wishy-washy belief in man's immortality, still have no firm foundation for the same. Your inquiries and objections together with my thoughts thereon, may serve to awaken both these classes to thought and investigation. Unflinching investigation in nature's domain, pursued in a spirit of simple-mindedness, with free thought thereon, will ultimately give both parties truth; and they will then have what Huxley calls justification, not by faith, but by verification."

And now let me beg you to consider what a deplorable plight we should all be in, if, like yourself, we should say, "All that I read makes little or no difference with me." If this were true, how limited would be our stock of knowledge! Of how little value would be the pen and the press, and how greatly have we over-estimated their value as aids in disseminating knowledge and enlightening the masses? "O, but," you reply, "I only apply this to Spiritualism."
Why to this, any more than to the numberless subjects of man's inquiry?

Again, have you reflected on what a pre-

dicament you place me in by requesting me to write you "my best proofs,"etc., and still asserting that "all you read makes little or no difference with you?" I acknowledge I felt some degree of discouragement at this, and but for my belief that a thoroughly benefit conditional to the conditional t honest, candid and thoughtful mind, (and) could consider you none other,) is affected by what he reads on so important a matter, should have at once desisted from attempting this reply. Fermit me, therefore, to ask at the outset of your inquiry in Spir-

tempting this reply. Permit me, therefore, to ask at the outset of your inquiry in Spiritualism, to place your mind in the same receptive condition as you would in reading of some new discovery in mechanics, or some new planet in astronomy, or the description of some before unheard of thing at the late Centennial.

One thing more:—May we not sometimes fail to discover truth simply because we are too high-minded to search for it in the humble and seemingly insignificant things which lie close about us—at our very feet, but go haughtily careering off among the stars, or puzzle our brains in the labarynthine mazes into which our grandiloquent notions may lead us? Truth, all the while, perhaps, is modestly smiling before us in those very humble things and events at which our "big-manishness" had been sticking up-its dainty nose. You remember Newton and his apple, and how "disgusted" the old lady was to see "a growed up man like him fooling away so much of his time playing with soap bubbles." In view of all this may not a closer and more patient study of "feeble tips and raps" and their causes, in "little home circles" lead one sconer into truth; and especially one who regards "noted mediums" as "slate-scratchera," or "jugglers"?

With a firm conviction that we should prove all things and hold fast that (only) which is good," and with a full realization that we may sometimes be deceived by de-signing pretenders, I still believe that there is a constantly increasing number of honest hearted, clear-headed people—capable ob-servers—who truthfully report the results of their observations in the various departments of human inquiry, for the benefit of their fellow-men. Classing myself among the most humble and unpretending of these, I proceed to give some of the reasons why I consider the immortality of man a demon-strable and demonstrated fact. But if you, my truth-seeking brother, after perusing my truth-seeking brother, after perusing the foregoing, are still firm in the conviction that "all you may read will make no difference with you" that "all noted mediums are jugglers, shrewd tricksters or lying impostors," and that "little home circles with their feeble tips and raps," are so far with their feeble tips and raps," are so far and the statement of beneath your notice as to be "disgusting to you," in all candor and kindness, I advise you to lay this paper aside now, and no lon-ger seek for truth in this "important mat-ter" from the investigation of which, it seems to me, you almost, if not quite, entire-ly shut yourself out.

About ten years ago, I was brought to an investigation of Spiritualism. At that time I regarded Spiritualists as a set of deluded fanatics; and, in common with other knowing ones who boasted of a scholastic education, and moved in what would be termed the "better circles," I sneered at "the soft-headed listeners" to "feeble tips and raps". and the "gaping-mouthed gobblers of medi-umistic tales," although none of as had ever witnessed, nor sought to witness the phenomena so far beneath our lordly notice, or had even read anything on the subject except the ridicule of those who, like ourselves, had, without examination, learned (1) declared the whole thing a humbug.

At that time I was acting as principal of the graded schools in one of the beautiful villages of North-western Iowa, and being a "single man," and one of quiet habits, sought board in a private house away from the noise and confusion attendant upon life at a hotel, where, unmolested, I might pur-sue my studies. Fate would have it that I should board with a family of Spiritualists, though as you might imagine, I sought in

vain for accommodations elsewhere.

After we had become somewhat acquainted, and had several conversations on the subject, my hostess said to me one evening while I was busy with my book, " Mr. Cook, did you ever see any spiritual manifesta-tions?" I replied in the negative, whereup-on she inquired if I would have any objec-tions to seeing herself, husband and daughter sit at the stand, for the purpose of ob-taining the phenomena? "Certainly not," said I. She remarked, "We may get noth-ing, but we shall see;" removed the candle from the stand to a large table where I was sitting, and the three took their seats at the stand, with their open palms lying lightly on its top, while I went on with my reading not disposed to give the matter much atten-tion. In a short time the stand began to tip and they began to ask questions and receive replies by means of these "tips." With emotions akin to those of a small boy at a circus, I looked on and listened. At length, more amused at the novelty of the thing than from any other motive (though not without some curiosity as to how the stand could be moved so dextrously). I propounded a question to the stand, which met with a prompt response. I began to study how they moved the stand, but they all declared that they did nothing towards moving it except to lay their hands, which were all in plain sight, lightly on its top, and that they could not tell when it would tip, nor how many times it would tip. "Would it tip if my hands were on it?" "Try it and see." I did so. It tipped as before. I could not see what caused it to do so. Nothing was in contest with it below and only our hands. palm downward lying lightly on it above, Electricity? But the family had no battery nor electrical muchine, and my books on natural philosophy said nothing about moving objects in this way unless they were connected with one of these, by a conductor of some kind. Though the room was as light as two common lamps could make it, I could see no conductor. I found by actual experiment, and what could be more scientific? that somebody or something other than my-self caused the "tips." The other three sit-ters declared the same. I could not entertain the thought that they were deceiving me for they certainly had no motive to do so. Besides, they were widely known in the community as-honest, temperate people who earned their living by useful toil, and whose word was the very embodiment of candor and veracity.

What, then, moved the stand? My studies in the Natural Sciences gave me no clue to a solution. I plainly saw that eight or a thousand hands lying flat on the top of a stand would not cause it to move. I could see no cause for these movings, but inward-ly determining to find it, if possible. I dismissed the subject as lightly as I could with out giving the family offense, and resumed my studies. During the winter we occasionally experimented with these sittings at the stand, which was of plain pine, unvarnished, and without drawers of any kind. Anvariably the "tips" occurred. What caused them? The others being Spiritualists had come to a conclusion, I had not. Animal magnetism? But this was jumping from the frying pan into the fire; and my face had scarcely yet resumed its way. my face had scarcely yet resumed its gravity from laughing, in company with self-suf-ficient scientists, and infallible theologians at the credulity of the weak minded "mes-

Ah! I have it! It must be a new discovery in electricity. The hands of the sitters form a battery, and sufficient electricity is generated to move the table." "But how generated to move the table." "But how will you account for these intelligent answers? Electricity of itself can manifest no intelligence, and yet you ask questions and receive replies as though conversing with some intelligence." I replied: "We, ourselves, unconsciously control its action, and thus unwittingly answer our own questions, as we know to be correct, or as we think they should be answered." We experimented. But answers were now received. perimented. But answers were now received which were directly opposed to suhat toe ed which were directly opposed to what we expected. However, to test my theory further, it was proposed that I ask mental questions. I did so. The replies were as prompt, as direct, and as truthful, as with oral questions. I was obliged to abandon my hypothesis. "But," says one, "might not the other sitters have mentally perceived your question and thus unconsciously controlled your self-generated electricity to reply?" This occurred to me, but as I knew nothing This occurred to me, but as I knew nothing of their mental questions until they orally told them to me, with the reply, so I had their assurance that they knew nothing of mine till I had done the same. And, as I have before intimated, I felt them to be as honest and candid as myself. I was driven to the conclusion that some intelligent being outside our own number, and unseen by us outside our own number, and unseen by us, controlled the motions of the table, and

thus gave the replies. I saw no objection to calling this person a spirit; for names are but arbitrary signs of things or ideas, after all. From replies received, I saw also that this spirit was either once a denizen of earth, or else a being perfectly cognizant of what had occurred, and was occurring here. It claimed to be the former. I was unable to determine whether or not it was, as it claimed to be, a disembodied human being. For, there might be unother order of beings For, there might be another order of being angels, guardian spirits, or devils if you please, who have means of knowing all that a human being does or thinks from the cra-dle to the grave, and can thus reply as the dead human would, if still a conscious individual being. Was the intelligence with which we were conversing some thing of this kind? How was I to ascertain?

On further investigation I found that there were many persons (clairvoyants and mediums) who claimed to see these spirits, and that in every instance they described what they saw as actual human beings who once inhabited earth; that very many of these descriptions of spirits seen, were so minute and accurate as to cause people who had known them during earth-life to recognize them (often against their will) as intimate friends or near relatives. Couping these facts with the invariable declara tion of the spirits themselves, and the evi dence seemed pretty strong that they were what they themselves declared, "departed" human beings—"They who were dead, and are alive, and shall live forevermore." Indeed, the evidence was all in this direction, for I could get absolutely none in favor of the other hypothesis of "another order of beings," viz.: Angels, Sylphs, Undines, Elementary Spirits, Devils or what not.

Yet, not to adopt a hasty conclusion, though the above seemed far from that, read "Nature's Divine Revelations," and the first three volumes of the "Great Har-monia," by A. J. Davis. The unassumed manner, clear logic and profound thought of these works, dealing in the most abstruse questions of science and metaphysics, filled with palpable proof drawn from undeniable facts, yet all written by an uneducated, unsophisticated youth—"[The Shoemaker's Son;"—all this I say, taken in connection with what I had myself determined by actual verification, was evidence conclusive to my mind at least, that man has an existbeyond the grave: Spiritualism undeniably demonstrates this by a multitude of facts more numerous and varied than those which underlie almost any other science or philosophy, or any and all other religions. Further investigations, notably the course of reasoning in the latter portion of "The Thinker" (last volume of Great Harmonia), have led me to conclude, also, that man's conscious individual existence not only continues after death, but is eternal; in short, that man is immortal. Among these inves-tigations, I might mention the letters I received from that excellent psychometrist Mrs. Mary (A. B.) Severance, who, though an utter stranger to me, gave a better de-scription of my past life than I could have done in so few words, a more perfect deline-ation of my then physical, spiritual and social condition, and accurately foretold events in my future which have already occurred I might add how, at the residence of Mr...J H. Mott, of Memphis, Mo., I have seen apo calked, face to face, with the materialized forms of many, among them my own brother, whom I saw, felt, and heard convers ing with him upon subjects unknown to any other being in existence, and what pleasure thrilled my being at the old familiar tones of his voice, modes and expression, and motions of his body. All this and much more I might tell, but my letter is already too lengthy. Besides, my truth-seeking brother, the same and even better means of inquiry which I had, are still open to you. "Seek, and thou shalt find!" "Knock, and the door which opens on the flower-encircled path of eternal life shall be spened unto

reward; happiness thy possession; and eter-nal progression thy destiny! C. W. COOK. Warsaw, Ill.

you," disclosing its soul-enchanting vistas," life-ennobling thoughts, purifying influences, and holy aspirations. It is already ajar. Enter thou in! Truth shall be thy

Old Letters from the Summer-Land.

Below is a couple of communications from a departed husband to his wife, about three months after his decease, to whom he had -left several small children to rear to maturity on small competency of this world's goods. This gentleman had in his life time been an ardent student of the natural sciences, and just previous to his death was ngaged in investigating the so-called

"Rochester Knockings."

The reader is at liberty to speculate whether there are any prophetic words in either, and especially the last letter, that have been fulfilled in regard to looking behave been such hind the vail.
Yours Truly,
Z. T. GRIFFEN.

ISAAC POST, MEDIUM. Rochester, July 2nd, 1852.

My.change is wonderful; from being a man that had not courage to ac complish what was necessary for bodily necessities, even in comparative health, from a bed of sickness, my body becoming more and more emaciated, until it was unable longer to contain me, I awoke to a state in which activity has taken the place of its opposite. posite. I find no difficulty now in keeping pace with those that out stripped me while

pace with those that out stripped me while I dwelt in the body.

When I found I could still accompany my dear wife, that I could still be a support to her and even cheer her when discouragements seemed to be overwhelming, I was exceedingly glad and when I found I could whisper good to the minds of our own precious children, my joys seemed full. Although we associate with angel spirits, still to assist our precious earthly friends, to assist ahem to battle against hindering influences, and encourage in performing life's

to assist our precious earthly friends, to assist shem to battle against hindering influences, and encourage in performing life's duties, affords us mexpressible satisfaction. I am qualified to encourage the desponding, to lift their heads in hope, far surely there is enough in advance to induce any one to cast all trouble away; for at the longest it will very soon be over; and those that have performed their parts well will be ready to progress when they leave their bodies.

I had always cultivated the idea that my soul would outlive my body; I found none had been able to describe death to the body as I experienced it. I perceived I could no longer continue in my body, but when the time appointed to prove my faith, my courage was ready to fail me, but at that moment a light appeared and with the light came the most interesting angel spirits who bid me be of good cheer, thou hast finished thy perplexing journey, thy troubles are over, henceforth thy pathway will be lighted with brightness, thy feet will be guided by wisdom, thy bodily life has prepared thee for such enjoyment as none can realize ex-

capt those that experience it." Seeing this i could only say, "Surely my life seems to me almost useless; how then can I be critical to such blessings?" I was answered, "just and true are all the places of our Heavenly Father; ours is the duty to acquises in his laws. Seeing this quiesce in his laws, and by doing so we go on our way rejoicing, something more and more lovely presenting itself continually to

SARAH BARTISS, MEDIUM.

Rochester, Aug., 1852. My DEAR WIFE: Alt is to thee that I want to speak out my feelings, and as Sarah is willing that her hand should be employed convey intelligence from my spirit to

thine I cheerfully accept the privilege.

Often, very often, should I keep thee in formed of my progression, if the channels of communication were more general, and not as yet confined to but few, comparativey speaking; but how admirably the cause is spreading and becoming developed, even since my short abode on this side of the veil which hides us from your sight; it is well for you to be content and satisfied with hearing when seeing the agents are denied, at present at least. Use your privileges as far as they are dispensed to you, and as fast as infinite wisdom deems profitable for you. now speak of the believers generally.

Had I known the things-I now do before leaving my earthly abode, how much suffer-ing of mind would have been spared me, and when I felt sad and deeply troubled, and the things of the past I so much dreaded, would have been comparatively beautiful and pleasurable instead of affliction and gloom. I now find that there was no cause or those feelings to have accompanied me. think it was the force of education somewhat, and also some of it was the effect of meddlesome spirits finding my mind rather misettled, felt it their time to work, but they lost their hold on my feelings before the spirit took its flight to these celestial and beautiful abodes, beautiful because of so much harmony and affinity, consequently, perfect happiness as far as every one is en-titled to. Mental activity has a copious and almost boundless scope, and spirits whose delight it was to feed the mental part of their nature, are not restricted here, but ample provision for such to be gratified, and the mental perception enlarged and so expanded as almost to over-leap all space, and almost all barriers too; therefore thou canst, readily see that my mind had not to under go as great a change as some, but to continue on in the same enjoyment which was greatest to me on earth; it is true I had some wrong ideas and impressions which had to be changed, but how ready was I to relinquish them and cast them away, when all was open to my view, and such vastness of space to occupy and gather instruction from the angelic host, in whose midst I found myself, each eager to do me good and reveal to me knowledge which they possess-ed; and I also found that scarcely any time had elapsed before my mission and errands of love commenced; and, oh! how joyfully I set about it, and it would now be pleasant if I could make all my friends sensible, and especially thyself, what rapid proficiency I made in my new school; I felt not like a stranger in a strange land, but really and contentedly at home, and such a home as found it to be, and one not to be changed from, but to be eternal—made my spirit leap up for joy, and then the ardent desire to inform my friends that they, too, in their sorrow might be relieved, and received con-

solation instead of mourning.

I want thee as well as others to do all in your power to establish these truths in the world, that others may not give way to mourning at the departure of friends, for it is an injury oftentimes, and they will not when better acquainted with this subject; and I do desire that the whole world might be relieved from this sorrow and burden. affecting nothing but injury and suffering which all true spirits wish to alleviate. There are many reasons why all should endeavor to help on this good work; and it does go bravely and steadily on and is acled will further the cause beyond calculation; then let us use every measure at hand

complishing much, very much, among the darkened minds in the world, besides enhancing the happiness of those who have dready embraced it. A united effort on the part of spirits both embodied and disembodto bring about such glorious results.

Converting Infidels and Catching Sheep. BY DR. T. J. MOORE.

Permit me to offer a few remarks on the above business, as it has been pursued in Chicago the past fall by those very humble, egotists, Moody and his "kite tail" Sankey. My attention was called to this interesting (?) matter by reading a short article in the Elmwood Observer, a paper published by an old sound Scotch Infidel in our town of Elmwood in this county (Peoria). The article referred to reads thus:

At Farwell Hall Moody had got his men

at close quarters as he expressed it. "How are you getting on, Mr. C?"he asked. "I am like a child just going to school," was the response. Moody then said, "Just get up and tell us if you love the Lord; don' make any flowery speeches; we don't like that kind of a speech." A man at once arose with the remark, "I am a married man." Moody asked, "Have you set up the family altar?" "Yes." "That is right," said M. A man who had scoffed at Religion 40 years, said that when Sankey sang. "Ninety and Nine," the arrow of conviction was somehow fastened in his heart. "How was somehow fastened in his heart. many men are there here who used to be infidels before they were converted?" About 20 rose in answer to this question. "Thus," said M., "that shows that infidels can be converted."

Remarks: I have for many years notice Remarks: I have for many years noticed that in all reports of revivals it was quite easy and natural) (to Christians) to hugely stretch the truth; we have had the thing done here at Oakhill this winter. A 40 day and night revival was held here, and 55 were reported added to the church and 60 conversions. Several who were added to the Church had previously subtracted themselves from it and so of the conversions, several of them converted for the 2nd. sions, several of them converted for the 2nd

or 3rd time.

But the strong point Moody and others of that ilk make, is the conversions of Infidels. I said three or four years ago in your JOURNAL, that there were two kinds of infidels: First, negative ones, who embrace all those new professors of Religion who are very ignorant of the creeds and dogmas of the Church, and know very little, if any, of the sciences and are not profound thinkers on any subject, and who have never examined the Bible enough to find out that the history of the greatless of the world and of history of the creation of the world and of man, and his pretended fall are nothing but huge fables borrowed from fables of a simi-lar kind that existed long before Jesus Christ was ever thought of, and they do be-

five in the angry, cruel, jealous God of the Christian's Bible, who has already hurled into an endless hell of indescribable agony, by flood and fire and Christian wars and various other sudden calamities, a very great majority of those unfortunate beings whom he (for his own glory so the Westwhom he for his own glory so the west-minster catechism says), forced into existence and out of it, and torments for ever and forever more for doing just what he knew they would do before he made them. These are some of the things that those negative infidels believe whom Moody, Hammond and other distinguished Christian bigots convert. "Only this and nothing more." ing more."

Now, any person who can be scared into a conversion by such silly twaddle as these doctrines set forth, must become a believer in all this ancient and now nearly exploded nonsense. Do any of the positive infidels of to-day, the great and noble leaders and workers in all the great reforms of the last workers in an the great reforms of the last 50 years, —say Garrison, Frothingham, Col. Higgenson, Weiss, Parton, Youmans, Bradlaugh, S. S. Jones, E. G. Johnson, Ingersoll, Wallace and Grookes, Lucrétia Mott, Susan B. Anthony. Elizabeth Cady Stanton, and thousands of others, believe anything in such transcendental transparent nonsense? No. never:

If any of the above named persons were by any possibility to be converted by any of the modern revival preaching and be accepted, on their own petition, into any of the Orthodox Churches of to-day, it would an-nihilate one-half of their own-innate humanity. Now for catching sheep, one of Moody's converts above referred to who said he had scoffed at religion 40 years, acknowledged that he was stuck by hearing Sankey sing his "Ninety and Nine." Well, it is really a killing hymn; it more than suggests an awful murder; it informs us by way of a parable that Christ (when Christians say Christ they mean the eternal triune God-head, for Scripture says, "these three are one"), had 100 sheep—in the Church, of course-and one of them-only one-got out of the pen and strayed away, probably amongst the hills and meadows in search of a good green healthy bite to satisfy his natural appetite that had been fed for a long

time on the dry husks of old theology.

Is it to be wondered at very much that this particular sheep should get out, when we see that the old ofthodox fence with which the churches have been so long hedged in, is so nearly is ruin as we see it is today? This sheep business is to me becoming interesting. Orthodoxy has divided the human race into two great classes-1: saints and sinners; sheep and goats. I like this last distinction. What is a gospelthis last distinction. What is a gospel-Christian sheep? Why, it is only a redeem-ed goat—"only this and nothing more."

Sankey's wonderful hymn represents the great triune, in the person of Christ, as chasing this truant redeemed goat over hills, dales and rocks, and through bushes, brakes and briers, tearing his clothes and bruising and briers, tearing his clothes and bruising and lacerating his feet till his holy godly tracks were stained with blood. This, of course makes, the second time he shed his blood. We see by this parable that the trio got the sheep and rejoiced greatly and invited their friends and neighbors and had a good time; it seems they took the dear little backslider upon their shoulders—probably one carried a while and then another took it and so had a turn about in carrying it.

I draw a very important lesson from this parable. He (Christ) says there is more joy n begven over one sinner that repenteth than over 90 and 9 church members that need no repentance! This also teaches that God loves a spunky truant sinner, if they can catch him, better than he does 90 and 9 of the best Christians in the churches

It all appears strange to me that Christ should be chasing that sheep, for it seems that he ought to have known that he would not be lost for the Scripture (?) saith, "Of cept the son of perdition." This quotation is substantially correct though I may not

have given the exact words.

Bro. Jones, I wish you would find out and see if the Moody revivalists can produce one case of the conversion of a real live infidel. If you can I would come all the way to Chicago to see him and have a talk with him. He would be really a greater curiosity than Barnum's woolly horse, or the great sea ser-pent or the fabled mermaid. Let us watch and pray.

> SHORT SERMONS. · The Culmination. BY THOMAS COOK.

This widespread agitation of thought and phenomena, denominated Spiritualism, must most assuredly produce its fruits-being a culmination; and the apt spiritual student, naturalistic observer can not be ignorant of what are to be the grand outgrowths in societary conditions of this universal widespread movement. Its influence is felt and seen in every department of society institutionalism. One wave of agitation succeeds another in church, in state, until there is positively no rest for men and women, who are wedded to their customs and institutions—who have not learned the truth that these wayes—this Spiritualism, has come to wash away all human idolatry, whether it be in the image of a Deity, a custom or an institution. Thus we have lately had the wave of "rights," an epoch in Spiritualism that developed "free-love;" an inalienable principle that was developed in the noted struggle of 1776, sparkling forth in "the Rights of Man" and the Declaration of American Independence. Now as the "rights" of men and women are, by this wave of agitation, no longer to be doubted, but must soon be acknowledged by all true spiritual or natural philosophers, it follows as a law of progress that all this is now to be followed by another wave, more spiritual, more harmonious, which may be called one of duty. All who are reached by this wave, now coming on, may be known as harmonialists, and the influence upon them will not be to go clamoring for their "rights," which they will fully recognize in all and as belonging to all by an inalienable principle, but it will move them to ask, "what is my duty, how can I best bless humanity." All such will find so much to do in this direction that they will want neither time nor opportunity to contend for their rights to love or follow the rule or dictation of any other selfish, animal, or carnal passion; for it is plain that we are upon the verge of the outcropping of a spiritual era, which will simply be an age of perfect justice free from all lust or selfishness. "First seek ye the kingdom of God" (truth, nature) and all other things will be added unto you.

Farmington, Dakota Co., Minn. wave of agitation, no longer to be doubted,

About the Planets.

How often we are told by the most progressed philosophical Spiritualist, that we should take no mere assertion of a spirit' or clairvoyant for truth, unless reason came to its support. Now let us see how much reason there is in the statements of the spirit Hare, Lucy and others, that nearly all the planets in our solar system are inhabited by sentient beings similar to our-

Our earth is said to possess a specific gravity four and a half times that of fresh water at the level of the sea; the planet Mercury fourteen times greater, while Venus is seven times more dense than water; but Mars is only seven-eightlis; that of the earth and Jupiter only one-fourth; Saturn one-fiftieth; while Uranus is so attenuated that its specific gravity is not known. The entire volume of Mercury is nearly equal to solid lead; while Jupiter in its whole volume is only one and one-ninth the density of water. While an ordinary sized man on the earth would weigh one hundred and fifty pounds, he would weigh four hundred on Mercury, thirty-eight on Jupiter, and three pounds on Saturn. Now, if the whole volume of Saturn is lighter than cork, satellites, rings and all, it can not be inhabited by animals, because there is no land there for them to occupy. As to Jupiter, if there are any animals there, they can be only saurians or amphibious creatures, which would be capable of living on land and in water,

and that land a swamp. Mercury is said by astronomers, to experience seven times the light and heat from the sun that the earth does. Instead, then, one hundred and thirty degrees near the equator, nine hundred would mark the thermometer in the entire tropical and temperate regions. No water could exist there, even in the state of steam; so there could be no possibility of the existence of animals or vegetables, chemically constituted as on the earth.

Now, let us see how Mars is likely to be able to support inhabitants, taking Dr. Woldrich's stating of the fact that all animal bodies are chemically alike, and why should not they be, since all animal bodies are made of sunbeams, or are compounds of sunbeams and gasses existing in the atmos-phere. The atmosphere of Mars is said to very dense, just as ours was at, or all through the carboniferous period, and during the time the coal measures were being laid down, no animals appeared, or even in-sects, except such as could breathe carbonic

oxyds.

When we take into consideration the fact, that Mars is only three-lifths as dense as the earth, and the great changes of the dark spots and belts which are continually occurring in that atmosphere, we come to the conclusion that its inhabitants are very familiar with cyclones, hurficanes; whirl-winds and storms, which would render a residence there very undesirable, if not impossible. Their seasons being nearly twice as long, the extremes should be necessarily greater; and if the planet is not in posses-sion of latent heat, its winters would be intensely cold, as it enjoys only one-half the light and heat from the sun that the earth

All the difficulties that are urged against Mars being inhabited, apply with tripple force against the possibility of beings like man living on the planet Juniter, its density only five times less or one twenty-fourth greater than that of water; while his days and nights are five hours long each, his years are equal to twelve of ours, consequently his seasons would be six years long each, and if vegetables grow there at all they are such as we and in our coal fields enormous animals growing in marshes and swamps, with an atmosphere that no land animals could breathe for a moment.

atvine economy is concerneo we may draw any argument from "that which" is displayed on this earth, the only fact we have to base an argument on), if we can get any truth from geology, this globe revolved around here, or somewhere in space, sons on sons of ages before it bore man, or any other land animals had an existence on it.

And now with all the divine wisdom, goodness and omnipotent power brought to bear here, out of two hundred millions of square miles, constituting the face of this earth, only fifty-six millions of it is land, and not more than two-thirds of that in and not more than two-thirds of the site of the state of the stat habited by human beings, because in its Gibraltars and iron mountains it is like Mercury, and in its sandy saharas and Dekota plains, it resembles Venus, and its Platt and Amazon walleys have the appearance of Mars, and its great Pacific personates the

surface of Jupiter.

Now, I do not wish to impugn the sincerity of Dr. Woldrich, nor cast ridicule on Lucy, but if I ever saw the unmistakable track of a Diakka, it is in these "varns" of ucy and others who, perhaps, sincerely be-ieve they have seen inhabitants on the planets, especially Mercury, Jupiter, Saturn Uranus, and Neptune. These are some few of the reasons I have

for not believing for a moment, in the assertions of somnambulists, mediums or spirits, that any but Venus and Mars are inhabited, and they to only a very limited

A. A. AVEY.

Florence, Ala:

Shaker Burials.

The world buy Shaker brooms, wear Shaker bonnets, plant Shaker garden-seeds—why not adopt the Shaker form of Burials? Do the general public know how simply and sensibly these people bury their dead? They are like Socrates, to his friend Crito, who was anxious as to his-disposal, after he had drunk the hemlock—"Do what you like with me. Crito. If you can catch me." with me, Crito, if you can catch me."
The Shakers do not, for a moment, think

with me, Crito, if you can catch me."

The Shakers do not, for a moment, think of being put into a grave, nor of putting their friends into the cold, cold ground. Once out of the body, they are gone whence no traveler ever returns into the gross elements of an earthly body. Shaker burials are plain—plain all through. The boards of the well-made coffin are plained—nothing more. A plain white cloth is thrown over it. Through a window, near the head of the coffin, friends can take a last look at the never again to be animated form and features. Truthful, kindly words are spoken of the departed, but still present spirit. Honest praise to which all present can say Amen, may be given, and confirmed by candid, friendly criticism of faults and weaknesses, that others may notice to avoid. As all present know the departed like a well read book, there is place for neither detraction nor flattery. Time and again, disembodied spirits attend and officiate at their own obsequies, to the edification and comfort of the survivors—thus, settling anew the ever recurring question—"If a man die, shall he live again?"

Godly sorrow there may be—often is—but no mourning as the children of this world mourn. Has the life of the departed been

widely known-and well spent, a spirit of heavenly triumph and pure rejoicing of-times pervades the whole assembly. "Not he that putteth on, but he that putteth off

the harness, may rightfully boast. Thus the Shakers love, and thus they livetheir quaint, quiet, simple and practical lives—and thus do they bury their dead out of their sight, not into sight, by making os-tentatious manifestations of love to them, and sorrow at their demise which they do not feel. The popular custom of exhibiting and measuring private grief by the length of the cortege and costliness of the casket and its appurtenances, making a public show that the public knows is a huge falsehood, would be more honored in the breach than in the observance. Would it not be better to care more for the living and rather neglect the inanimate forms than to let the living suffer, and then bestow such abundant honor upon an insensible, unappreciative dead body?

What a relief it would be to the poor and middling classes to have Shaker Burials to become as popular as Shaker brooms, bonnets and garden-seeds. Often, we are in-formed of families reduced to real poverty, by the exhaustive sickness of the house-band, nursing and doctor's bills, supplemented by an expensive, senseless, mocking funeral that the friends are not at all able to bear. Sometimes debts are thus con-

tracted. Who, among the leaders of fashion, will inaugurate a new era in Burials?

The Jews, under Moses, instead of putting up costly monuments to attract visitors to their graves, put by signs to warn the un-wary traveler that a dead body lay there, which, as they could not touch before burial, neither could they walk over, afterward and remain undeilled. The Lord deposited the bodies of Moses, Elias and Jesus, "no man knoweth where unto this day." Those were simple funerals. Dr. Schliemann would not unearth any large amount of treasures from their graves, should he find them, as he has those of the heroes of the Homeric age.

Barbarian chiefs, who have lived to their own selfhood, when they die, desire to have all they possess buried with them. Their wives must be burned, their slaves sacrificed, hecatombs of oxen be slain, and their most costly garments and precious treasures of gold, silver, stones and, jewels, be buried with them. Thus their immediate friends are murdered and robbed, at their death, as they were oppressed and plundered in their lives—and some later generation exhumes their bones to obtain the property.

When the dead Christian requires a veneered mahogany, gold and silver-plated casket, carried to the cemetery with gaudy trappings, plumes and tassets, amid fashion dressed, kid gloved, hired hourners, well may the finale be a \$60,000 monument, as evidence of their Pagan, Barbarian condition tion.

A COMMUNISTIC GRAVEYARD.

Set off a ten acre lot-more or less. Bury the bodies ten or twenty feet apart, according to the kind of timber you wish to raise. By every grave plant a tree. Thus will each generation bless its, predecessors—each in its turn to be a blessing. .F. W. EVANS.

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In looking at him, there appeared to me two auras, diverse to each other, arising from his body; they spread in different di-rections—from the right side was blue, from the left side red—the first was magnetic, the last electric; yet at times they seemed to blend in such perfect harmony the sight

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The two parts of his body are both perfect spheres, and so combined that different parts of the solar beam is arrested, allowing he chemical ray to bear forward the result. though both hemispheres appear to be mostly under the control of volition, and when combined he is a mesmerist, it requiring both magnetic and electric force in part, to produce psychological effects on the second person, hence his ability to heal the sick and diseased, as he controls the cause of metamorphic action on all brain or nerve tissue.

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June 5th, '13, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn before mer. WM. STEVENS, J.P.

Lawainer Citt, Mass., June 5th, 1873.

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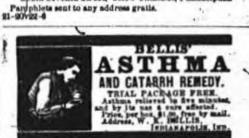
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(Continued from First Page.)

The other, silent, white and cold, Touched lip and heart and brow on earth, No story was by those lips told,

No song of joy nor outward mirth, But shently, with snowy hand, . Beckoned them to her silent land.

One angel was the one of Life; The other was the one of Death: One lures men here to earthly strife; The other calms their fevered breath

One praised in song and heralded By loud acclaim of mirth and glee; The other dreaded silently, As though no potent minstrelsy Was heard in that still voice, so still You could not wake one sound or thrill.

Oh, snowy angel! white and pure, Thou coverest all the earth below With a sweet snow-shroud, and the **Jowers**

Slumber beneath the drifted snow, Waiting at last the boon of life To give them joy with beauty rife.

Angel of Death, we walt thy hand; Unto thine arms all unafraid We come, and when thy high command Awaits us, all that here is said, The glory or the dimness made By earthly life-it matters not; Thou shieldest and thy robe without a

Is drawn around all spirits here And thou, blessed angel, art most near.

Father of souls, by birth, by death, By whatsoever/means we come, Oh, let us own Thy blessed control, Guide Thou our spirits to Thy home.

Biographical Sketch of the Deceased.

STEVENS 8. JONES, the editor and proprietor of the Religio-Philosophical Jouk-NAL, a weekly newspaper devoted to the promulgation of Liberalism and modern Spiritualism, and the LITTLE BOUQUET a monthly magazine adapted to the mind of children and youth, promulgating the same doctrines, was born in Barre, Vermont, on July 22nd, 1813. His parents were intelligent, liberal-minded people. His father was a farmer in moderate circumstances. His mother was a woman of very great executive ability, many of whose traits of character her son inherited. He was her only son, During childhood and youth his health was very delicate, yet he was trained to habits of industry from which he has never de parted.

At the age of nineteen Mr. Jones entered upon the study of law, and was admitted to practice at the November term of Courtthe first term held by Judge Isaac F. Redfield; at Montpelier, Vermont. He entered upon a successful practice of his profession in Hyde Park soon after he was admitted, and remained there until his removal to St. Charles, Illinois, in the spring of 1838.

He was married to Lavina M. Camp, the daughter of Rhilo G. Camp, on the first day of May, 1838, and on the tenth day of May they started for their new home in Illinois.

For many years Mr. Jones confined him-self to his profession and ranked high as a lawyer. He was twice elected Judge of the Kane County Court, and discharged the duties of the office to the general satisfaction

of the public. At an early day in the history of railroads of the Northwest, Mr. Jones was actively engaged as a railroad man.

At the age of thirty-eight he was delegated by the Iowa Central Air Line R. R. Company as their sole representative at Washington to obtain a land grant from Congress to aid the State of Iowa in building four parallel roads, these projected roads to run west from the Mississippl River across the State of lows. For four years he attended upon Congress urging the propriety of making the grant of land to aid in developing the resources of that now great and prosperous state. Even the Senators and Representatives from that state were opposed to the grant to the great Central route on the forty-second parallel, which was finally, through his perseverance, incorporated into the grant which passed Congress in 1855.

Mr. Jones always belonged to the Liberal school in religion. His parents were Universalists, and he, for many years after arriving at manhood was an active member of that sect. He was generally the presiding officer at the State conventions, associations, and representative gatherings of the order during the first fifteen years of their history in the State of Illinois.

He dates his conversion to modern Spiritualism, mainly to the perusal of that remarkable work given through the early mediumship of Andrew Jackson Davis, called "Nature's Divine Revelations, and a Voice to Mankind."

The perusal of that work soon after its publication prepared his mind for the reception of the truth of spirit communion as given through the mediumship of the "Fox girls."

Once having been convinced of the truth of spirit communion, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling

Often was he heard to speak incidentally, of the assurance given him by communicating spirits, that he would, at no remote time, be as deeply engrossed in promulgating the truths of spirit intercourse, and the

of that oft-repeated assurance. Then it was that he found himself fully committed to the work of promulgating the philosophy of life through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. Indeed, Mr. Jones, to many, has been absolutely reckless as to consequences, in hurling thunderbolts at the fallacies that have, as he says, like parasites, fastened themselves upon Spirit-

Mr. Jones' Publishing House was entirely consumed in the great Chicago fire of Oct. 9th, 1871. His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterwards.

Most vigorously did he go to work to restore his publishing business. His paper for the week of the fire, fortunately, was mailed and on its way to the subscribers, when the "fire fiend "-did its work. While the fire was yet raging, he wrote the matter for a new issue-smaller in size-and had it printed and mailed in advance of time, assuring his subscribers that although burned out clean, the RELIGIO-PHILOSOPHICAL JOURNAL would be continued without unnecessary delay.

· He then went directly to New York and purchased an entire new outfit, and in five weeks had the RELIGIO-PHILOSOPHICAL JOURNAL, full size, in the United States mails on its way to its subscribers. In the meantime between the fire and the printing of the paper in its new dress, full size-he every week greeted his subscribers with the RELIGIO-PHILOSOPHICAL JOURNAL, small in size, that they might not be in the dark as to the progress being made by him to reinstate his publishing house. None of the publishers in Chicago on that memorable occasion excelled him in enterprise.

The great Chicago fire was an important event in the history of the RELIGIO-PHILO-SOPHICAL JOURNAL.

It burned up everything material about the institution.

It aroused the latent energies of Mr. Jones and fired with new zeal the patrons of his paper.

Liberal minded people were urged by old subscribers to take the paper. Thousands sent in the names of trial subscribers, paying for the same themselves. In this way many became deeply interested in the philosophy advocated through its columns, and date their conversion to Spiritualism from that time.

Mr. Jones although his locks were whitened with age, was in full vigor of manhood and devoted his whole time to conducting his business-financially and editorially.

As appeared from leading editorial articles in his paper Mr. Jones looked upon Spiritualism as a means of evolving a rational system of philosophy which he called "The Philosophy of Life." He opposed in a very positive manner the organization of the believers of the truth of spirit communication into a religious body with creeds or confessions of faith.

He held that all phases of religion are but stepping-stones to a system of philosophy which shall harmonize with science and sound reason. Indeed, he claimed that religion bears the same relation to the Philosophy of Life, that alchemy bore to chemistry, and astrology to astronomy.

Mr. Jones seemed from his bold and outspoken articles, that appeared from week to week, and from month to month, in his paper and magazine, to look at all things in a philosophical light. He viewed all things in nature, and all acts of men, as the result of preceding conditions, as causes, absolute. Hence he complained of nothing, but worked on in the full faith that as conditions are improved the effects of preceding causes will be of a higher order than they would under inferior conditions. He venerated wisdom and held that knowledge is the

He denied special creations and held that all beings, human and brute, are unfolded from spiritual germs, which have ever existed, and in which sex and germs are eternally and unchangeably fixed.

only savior of mankind.

It is but just that due credit should be given Mr. Jones for the boldness he has evinced in the radical, outspoken articles in opposition to the superstitions of what are claimed as supernatural religions, which from time to time have appeared in his columns. No radical paper in the country has been more radical than his, and some of the sturdiest blows that have been given the myths and absurdities of the past have come from the organ he conducted.

Reminiscences of the Deceased.

It was in his private office that the veteran editor of this paper was brutally assassinated. Sitting at his deak, unconscious of impending danger, the murderer must have applied the muzzle of the pustol to the back of his head, and sent its ball on its errand of destruction. He must have died without a struggle.

In his own reception room, beautifully ornamented with paintings from inspired artists, his spirit took its departure to the home prepared for it in the life, beyond. What a heart-rending scene! What a sad spectacle! The aged veteran in the cause of Reform prostrated on the floor, deliberately murdered, without a shadow of justification! When we first saw him, perhaps tifteen minutes after he was slain-we could not believe him dead; his countenance, seemed to be illuminated with a light divine, and his features expressive of a

lieve that this Giant Oak of the Harmonial Philosophy had fallen-fallen, too, when his heart was overflowing with a love for mankind, and his mind illuminated with inspiration from the highest source.

Looking down upon his lifeless remains. was the beautiful spirit picture of, his darling child, painted by Streight, the spirit artist, lending enchantment to the sorrowful scene, while over his desk was a magnificient oil painting, representing a rural district, farm house and environments, the sun illuminating the heavens with a golden light, and rendering the scenery picturesque in a high degree, and it seemed to reflect a soft subduing influence over the tragic event that had transpired.

On the East side of the room, were beautiful bouquets of flowers painted by that renowned spirit artist, Mrs. Blair, one of which has inscribed in the center the following:

"Cast away both cross and creed, And seek the higher light: Unveil Progression's scroll, For Wisdom, Truth and Right, And as the fire consumes the chaff The good more bright will be, Now over the JOURNAL's smiling face More truths you will ever see."

That was the mission of his life-to unfold "Progression's Scroll," and present to the world the sublime truths of Spiritualism, and he passed to Spirit-life under the beautiful sentiment expressed by the spirit artist. On another beautiful wreath of flowers, painted expressly for him by Mrs. Blair, is the following, evidently written by his guardian spirit:

"Gently over you I am watching. Every joy with you I am sharing; Onward through this life of care, Richest blessings o'er you flinging. Gems of truth and love are bringing. Each bud or flower in language telling Of joys above for you to share. Onward, then, for true progression, Never falter while you're blessing Earth ones, and possessing, Sacred love from angels here."

The flowers-reposing it is true on paper, were emblematic of his life, each one speaking a language representing some loved one of his family, or extolling his many vir-

On the North side of his room were several sketches by Prof. Anderson, one an exquisitely beautiful vase of flowers, designed, traced and contributed by Raphæl Sanzio. The flowers were tastefully arranged by one of the spirit guides of the deceased, but were contributed by his nearest spirit friends, and by relatives who were dearest. The little buds that seem just bursting intoflowerhood were selected by bright and beautiful little girls-relatives. The buds still closed were brought by little boys. His father, mother, son and daughter, presented the Morning Glories. His ever cherished grand-son, Col. Bundy's idolized boy, proudly presented to the artist a Moss Rose Bud. Igittle angel Minnie, a little girl (no relative) ever brilliant with a loving spirit, came with the Forget-me-not. A wise of deposited as his token a head of wheat. The three links indicating a secret order, were brought by one whose whitened hairs and brilljant eyes speak in whispers of the long ago. All of these, and many more, were combined in a beautiful vase, in an artistic style impossible at the present time to surpass.

Thus our readers will see that the angels, who can read the minds of men, see the emotions of the soul, and understand all the motives that can actuate a person, appreciated the deceased, loved him, and expressed that love in numberless ways. We have seen him gaze at the paintings in his office, and while doing so his face would become illuminated, his eyes beam with additional brilliancy, and his whole nature sparkle with enthusiasm, and he seemed to lose himself in the comtemplation of the possibilities of the human soul. Surely, in this room, ornamented with the works of art, and radiant with the inspirations of sages, was a fit place for the angel band to welcome his new-born spirit to the higher life. Indeed, in his supernal home, animated with the same noble, honest, forgiving spirit he possessed on earth, he would not exchange places with the assassin. He would rather be wronged than be the ag-

We knew the deceased as probably no one else did, outside of his family circle. For nearly eight years we have been in his employ, and learned to love, respect and honor him He was to us a friend-a brotherand his tongue never uttered an angry or unkind word in our presence. His soul was overflowing with generous impulses, and was ever ready to respond to those in trouble. We have laid our hand, as it were, on his magnanimous heart, felt-its pulsa-tions, and know that it ever throbbed with

generous impulses! That form now still in death, the victim of an assassin's unerring aim, stood as solid as/a mountain, ever conscious of the right that reigned supreme in his nature, and he could not be swerved from a course he deemed founded on justice. Should we not know him, who for eight long years have stood by his side, counseled with him, engaged in conversation and discussion with him on every conceivable subject that concerns humanity? We do know him; know him to have been one of the best and truest of men, and actuated by the purest of, impulses and noblest of aspirations! We saw him once

bere-to express his feelings for his wife and children; and they breathed forth that tender solicitude and love that stamped him as one of the best of men.

Since his assassination many things have arisen in our mind in reference to him, that otherwise would have passed unnoticed. He had dropped into our office during the last two months, more frequently, and at times would linger there, as if loth to depart, and his nature seemed illuminated, and his conceptions of the spiritual universe, the condition of spirits in the various circles of Spirit-life, and their progress from one condition to another, were grand indeed! His whole soul seemed to expand with lofty emotions and thrilling thoughts as we conversed with him, and when expressing his views, it seemed as if he was more in the Spirit-world than this. One morning, about three weeks ago, he came into our room and said: "I passed a sleepless night; my nerves seem unstrung." We saw the cause at a glance. The evening before he had written an article in continuation of the subject, "Well, What of It?" and his whole nature was so spiritualized by the inflowing of a current of inspiration, that for a time he was rendered exceedingly nervous. "In the future," said he, "I must not put off my af ticles until the last moment," he seeming to think if conditions were not favorable then, it was much more difficult for him to give expression to the ideas that welled up in his soul.

He was deeply interested in unfolding spiritual truths; at times his whole nature seemed absorbed in contemplating the origin of life, and tracing those mysterious currents that connected every human being with the monad? He seemed to grasp intuitively the meaning and intent of nature in her manifold operations, and his views were as clearly and cogently expressed as those of Huxley or Darwin. Speaking of the soul he said: "It will be seen that the condition of the soul, mentally and morally, on entering Spirit-life, is exactly that which it enjoyed on closing the mortal career, unless it, in the physical body, was laboring under some abnormal condition, such as that of insanity or feebleness from old age or sickness."

To-day, according to his theory, and it is a true one, he is on the same plane spiritually, that he occupied here, with greater opportunities, of course, now, for rapid advancement. "Oh!" said he, "that we had power to portray the true character of the most deprayed, and the horrors of his heav-en—a hell to as of most exquisite terrors! Oh! that we could impress the truth upon the mind of mortals that there is an afterlife, and a Spirit-world not made with hands, in which are many mansions-even from the Augean Stables of midnight darkness, which are filled to repletion with characters not less deprayed than mythological devils damned,' up to the abodes of angels of immaculate purity, that these 'mansions' extend through infinite space, and are as di-verse, one from another as are human

During the past few months, we have often conversed with the deceased in reference to the condition of those passing to Spirit-life depraved in nature and saturated with the effects of crime, and in the above his yiews are cogently expressed. Naturally philanthropic in thought and feeling, and comprehending the true status of those who constantly violate all laws human and divine it was natural for him to say, "Oh! that we had the power to portray the true charac-" ter," etc. He felt his thoughts; they pulsated in his brain; they tingled throughout his body; they surged in his soul, and moved him to action! He was eminently a good man, and the sentiments he uttered were always of the highest order. He claimed that "all improvements made upon earth, including the developments of mind, is not only for the good of mortals, but its effect is reflected into the spiritual spheres, and from there re-reflected back through ministering angels, who are thereby brought en rapport with mortals, and thus man is inspired to good and noble deeds, by the loved ones gone before. And still the scoffer is heard to exclaim- Well what

What he said of the new-born spirit, has, before this, been proved to him :- "The newborn spirit, who at the death of the body, is developed to an inspiration which attracts him to the second circle of the second sphere, gravitates to such societies as he loves to dwell in and associate with. . There he finds all things adapted to the further culture and development of the mind. He finds the sages of the present and by-gone ages. He finds the institutions of learning. He finds the chemist at his laboratory dealing with his crucibles. He finds the astronomer at his observatory dealing with his telescopes and his table of size and distances

He was welcomed into Spirit-life, by those who foresaw this event. Only a week before his tragic death, George Fox, one of the most intelligent spirits we ever had the pleasure of conversing with, and one who supervises Bastian and Taylor's circles, said to the deceased, "You will have a surprise within a week!" And he was surprised by an assassin, but still more surprised by the cordial greeting and reception which awaited him in Spirit-life! While writing this, an effort was made to impress the glorious scene upon our mind, but our brain has been so agitated, that only faint outlines could be discerned. We are assured, however, that his reception was of a character that could not fail to excite philosophy of life, as he was then in his pleasing vanishing smile. Even in death, in his room, his arms folded, and head bent professional business. But not until the spring of 1866 did he fully realize the truth ered on his face, and it was difficult to be-

stricken phrenologist, was languishing in a cell, beginning to realize the enormity of his offense, his victim was received into the realms of bliss with anthems of joy, with greetings that bubbled up from the souls of those wise sages who had surrounded him during his earth-career. This calamity was foreseen in Spirit-life; indeed no galam ity ever occurs that the wise sages do not see, and prepare for the emergency.

The deceased will not pursue the assassin with a relentless, vindictive hand. He will look upon the poor weak man; see his deplorable condition, and his hardened nature, and will not "haunt" him, and, make him any more wretched than he is. He will pity him, and pray for his enlightenment, rather than concentrate on him the fangs of hate.

In alluding to the transition from earth to Spirit-life, an extract in the JOURNAL, first page, last week contained the following: "There is abundant evidence that death by a rifle ball, traversing the brain, is entirely without consciousness or pain." Indeed, the deceased, did not suffer even a thrill of physical pain from the fatal ball that terminated his eventful career on earth.

VOICE FROM THE HOME OF THE DECEASED. The Leader, a paper published at the home of the deceased; speaks as follows of

"Mr. Jones will be remembered in St. Charles as a man always scrupulously honest in every business transaction. He was a pleasant, affable, genial gentleman—and a true friend. Everything which kindness could suggest was provided for his family. Anything which could add pleasure was brought to it. His faults will be forgotten, his many generous noble qualities remembered forever.

"The remains were to arrive here Friday night. The funeral will probably take place to-day, Saturday. Mr. Jones in his life-time erected a fine family monument in our new cemetery. It bears this beautiful inscrip-tion? "Change is common to all things." Our good friend and neighbor has made the great change from life to death-as we

see it; but from life to life, as he firmly be-lieved. "Our deeply bereaved friends are entitled to and will certainly receive the sincerest sympathy of everybody."

COMMUNICATIONS FROM THE DECEASED.

Knowing that the deceased would like to communicate with any one with whom he had been intimately associated, last Sunday we repaired to the rooms of Dr. J. V. Mansfield, who has no superior in the world as a writing medium, and submitting a question to the deceased, we received the following

"DEAR FRANCIS:-This is kind of you to allow me a word, so soon after leaving my mortal body, you and I having been so long and so intimately acquainted. I need not tell you how wickedly the press has traduced and vilified my life doings, for you no doubt have read it. But, thank God, my friend, you know better than they do the object and aim of my life. While I was not immaculate, yet if I know my own heart, and I thought I did, it was to better m fellow man, and no man living knew that fact better than you did. "

Your friend and brother,

S. S. JONES."

Desiring to know his condition when first entering Spirit-life, we submitted the follow-

"MY DEAR BROTHER JONES:-What were your sensations when first awakening in Spirit-life?"

In response he said:-

"As to that, Francis, it was very like what I communicated this forenoon. When awakened to consciousness, I looked about me, and asked myself, 'Where am I?' At that moment my son George was standing by me, probably to catch the first word spoken by me. I recognized my son, and he advanced, and we embraced as no one but a loving father and son could. I said to George, Where am I, and what does this mean? He replied Father, you are a spirit! 'Yes, said.I; 'yes, I now realize it.' I looked about me, and said to George, 'All that has been told me of the Summer-land is true. Your friend, S. S. JONES."

. Who would more naturally meet him, than a son to whom he was so devotedly attached? How thoughtful he would be, too, in watching his dear, dear father, that he might hear the first words he lisped-the first expression made in his spirit home!

Desiring to know the extent of his realizations, we asked :-

"DEAR BROTHER JONES:- Have you found the statements you made in your articles, 'Well, What of It?' realized in Spirit-

In response he said:

"Every word and idea verified to a dot."

Again we asked:-"DEAR BROTHER JONES:-What celebrities have visited you since your entrance into Spirit-life ?"

" MY DEAR FRANCIS:-As to that I have not been able to meet many besides my own dear ones yet. I have been called upon by Theo. Parker, John Pierpont, Joshus Giddings and Robert Owen, but above a passing salute, nothing was said) I was too weak to talk with any one. S. S. JONES."

"By the by, I recognized a spirit that I met in my early life. He lived in my native town in Vermont-Ira Day.

S. S. JONES."

DEAR BROTHER; Can you do as much for the Journal and reform in Spirit-life

Beligio-Philosophical Journal

S. S. JONES, -

EDITOR AND PROPRIETOR

J. R. PRANCIS, - - Associate Editor.

[All Letters and Communications should be ad-

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CHICAGO, March 19th, 1877.

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House of the RELIGIO PHILOSOPHIC ST. JOURNAL and LITTLE JOHN C. BUNDY, Acting Manager.

CHICAGO, ILL., MARCH 31, 1877.

The Yournal-Its Future.

The hand of the malicious, heartless cold-blooded assassin has done its worst. The physical form of the late venerable Editor and Proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL has been depos-Ited in its quiet resting place by his loving family and devoted neighbors.

The spirit of S. S. Jones, that massive intellect, that indomitable will, that active, far-reaching mind driven by an untiring energy and high impulse, still lives, with every faculty a thousand-fold more intensified than when trammelled by the material body His devotion to the high and noble truths he has so long and ably expounded through these columns, is unabated. His physical form has gone from among us, but the work he has done, the monuments he has carved, will endure for generations, and the results thereof will be felt throughout all eternity. I was born within a mile of his home where he has lived for nearly forty years, I have known him from my earliest - recollection. I have for fifteen years been a member of his family, and during the past ten years have been his business associate. Ought I not to know him as no other man does? He has had my respect and esteem through all the trying ordeals he has encountered; and I always felt assured that he would come forth from every trial a victor, and I have never been disappointed. I now feel that I am as much his business associate as I was before he fell a victim of his fidelity to the principles of truth and justice as advocated by the JOURNAL, but on much more intimate terms with him, and that with his constant and powerful aid, the cordial support of his family, and the hearty endorsement of leading men in our ranks, (already received) and the active and cordial co-operation of the large list of subscribers and friends, which I feel assured I shall receive, I shall continue the publication of the RELIGIO-PHILOSOPHICAL JOUR-NAL, and increase the mighty power for good it already wields. .

The JOURNAL will advocate the Philosophy of Life, so dear to Mr. Jones and so ably taught by him. It will make the same determined war on all evil, either in or out of the ranks of Spiritualism, that it always has. It will continue a warm and active friend of honest media, giving them all the aid and support in its power. With the increased facilities already partly consummated, the JOURNAL will come to you, dear readers, with augmented powers to aid you in our common struggle for the good, the beautiful, the true: I have no personal animosities to satisfy, no feuds to perpetuate; I shall heartily give the right hand of fellowship to all who are honestly striving after truth and light, howsoever widely I may differ with them in opinion. That expressive motto of which Mr. Jones was the author-THINK FOR YOUSELF AND EXPRESS THAT THOUGHT, PREE THOUGHT WILL GIVE

US TRUTH," will be mine. Having been so many years the business manager of the paper and general publishing business, I shall be able to go on without jar or friction. I wish to make a special appeal to every reader for his or her cordial support and substantial ald just now, either in paying up old indebtedness or obtaining new subscriptions as the case may be. For reason's apparent to all I indite this article in the first person, singular, and with assurances of an earnest

endeavor to deserve your approbation, sign JOHN C. BUNDY,

Acting Editor RELIGIO-PHILOSOPHICAL JOURNAL, and Manager RELIGIO-PHIL-OSOPHICAL PUBLISHING HOUSE.

To our Subscribers.

It is absolutely necessary in order to settle up the affairs of the late Editor of this paper, that all those in arrears should remit the amount due at the earliest moment practicable. We believe this will be done cheerfully and with promptness by all. . In many cases it may require some sacrifice, but we have no doubt the recollection of the fact, that the long and continued sacrifices of our late beloved editor, closing with the last great sacrifice of the life of his physical body, will inspire the hearts of our readers to make every exertion to settle up their accounts, and that they will all with one accord send in addition, a renewal for such length of time in advance, as they can afford. We need the warm, hearty and united help of every friend of the cause, and feel that we shall receive it.

We are able to supply a very line photograph of Mr. Jones, and make the following proposition to all our subscribers and friends. We will send an

ELEGANT PHOTOGRAPH OF S. S. JONES,

embellished with his autograph, card size, each one finished carefully and in the highest style of the art, to every old subscriber who is in arrears, upon receipt of the amount due. To each one who shall pay arrearages and renew for one year, we will send an Imperial cabinet size.

To those of our subscribers who have already paid in advance and who will remit for another year, from the time paid to, we will send an Imperial cabinet size.

To every new yearly subscriber we will send an Imperial cabinet size.

To every old subscriber who has already paid in advance, and who does not feel able to remit at once for another year, and who will procure for us a new yearly subscriber, we will send an Imperial cabinet size, photograph, as well as one to the new subscri-

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· RELIGIO PHILOSOPHICAL

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Of horself she claims no knowledge of the healing art, but

she will, without delay, return a most patent preacraption and remedy for eradicating the disease, and permanently curing all curable diseases.

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One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more, if required, should be made in about ten days after the last, each thine staing any changes that may be apparent in the symptoms of the disease.

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medium.

Thems:—Diagnosts and first prescription, \$2.00; each subsequent one \$2.00. Answering business letters, \$4.00. The money should accompany the application to insure a reply.

13 iterrafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of amanushals and restates. must contain our converse will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and secondanied with the usual fee, to which reliable snawers in writing will be promptly returned. The terms above stated, must be strictly compiled with, or no notice will be taken of letter sent.

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

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as, to form a battery of such papers, the latter may be sent to a sick person by mall, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and infase their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mrs. A. H. Robinson, the justly celebrated Healing Medium of Chicago, do not only vialt the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been pub-

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

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

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

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

the Spirit Artist, was the Subject Treated.

Dear Mrs. Robinson, 394 Dearborn St., Chicago, Illa.: I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnèticod paper and prescription came, hence I did not observe the Sause to "sleep alone," and as a friend from Oho-Mrs. Ellen Smith, was here on a visit to me, we sleep together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both saw'two white figures approaching our bed (and we knew our door was securely locked beforerediring, as the figures approached we both gave a scream at the same time, hence it was no clairvoyant vision on my part (and Ellen is no medium at all), but the spirits were to fully materialized we thought traffin to be persons in earth-life. Due of them, the first figure approaching, was a tall dark colinplexioned man, with long white hair and beard, he took his place directly over our beads and laid his hand on my foresiend; the other was a yeang Indian girt. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Suith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Kilen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next ingin we had a similar experience, only we were not frightened the second time. I am alone now and feet I am getting better. I had got discouraged, for I have been sick and using medicine for two rears, to no effect. I have used magnetized papers from two different physicians, but never saw a materialized spirit before.

I had become skeptical in regard to magnetized papers, but have how to admit its virrue in enabling spirits to ald the sick, and I have faith and hope that the spirits

Rock Bottom, Mass.

The above is a true statement of facts as witnessed by me.

ELLEX M. BRITH, of Beligane, Ohio

Mas. BLAIR, writing on the 16th of December, my "I am better now. Thanks to Mrs. Robinson and her spirit guided. I am visited daily by them, and so plainly does Mr. Bliss (a spirit, and one of the leaders of Mrs. Robinson's band.) show himself that a grabd-shild of the lady that I am asopping with, only nine years old, he well as myself, often sees him."

MOTE.—While it is a fact that spirits do go to each patient and infuse their life element into such patients, in the still hours of night, when the sick person and all nature is in a negutice condition, yet such spirits can not materialize and make themselves frown to the external senses of the patient, unless he or she is mediumistic to some degree, for general materializations.

Spirit Visitants.

MES. A. H. ROBINSON. 394 Describers St., Chicago-Described, Mesters.—I have been taking your medicine, as prescribed, for the past ten days, and writer you again according to your request. For the first four or rive days the medicine made my request. For the first four or rive days the medicine made my request. For the first four or rive days the medicine made my first place, and I had a great deal of the time, but for the past few days have fest very much better have had but little head-sche, and I feel much stronger; my appetite is good and complexion ever so much clearer that before I took your medicine; have, rested well nights; had not seen nor fell any spirits second to me like a porson laying a cold hand or hands upon me, and niterwards rubbing my spine and abdomen, as you directed to have done every hight with your liniment. You of course buying seen and known of such things, can understand me hugch better than I can searcibe it. I feel much encouraged with your treatment, and shall follow it my until I hear from you seein. Your friend,

BRILE POSTER.

Wonderful Success in Healing the Sick.

Testimoniai.

· · By What Power Is It Done?

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

Aningdon, Knox Co., I.L., Dec. 18th, 1876.
MRS. A. H. Roanson—Dear Madam: I have
just returned from visiting a sick friend in this
neighborhood, who seems to be growing weaker.
It accurs his disease is not very well understood,
and while in his recovery. It accms his disease is not very well understood, and while in his presence I thought of your wonderful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to you, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years persaps about 58 years. His name is William Campbell, He has been quite feeble for two or three months: has not been quite feeble for two or three months; has not been able to leave his room for the last month. I can not give you may symptoms further than he seems to have no appetite, and breathes hurriedly. Will you please give this case your early attention and it he can be helped or cured, make out the prescription and write to me at Abingdon, Knox Co., Ills. Inclosed find \$3. Yours truly, Yours truly, DENNIS CLARK.

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

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

DENNIS CLARK. Ablagdon, Ill., Dec. 18, 1876.

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

A PHESICIAN'S TESTIMONIAL.

MRS. A. H. ROBINSON, 334 Dearborn St., Chicago.

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

Your friend, W. W. HALL. Mrs. A. H. Robinson, under spirit control diag-

nosed the case and prescribed remedies, and here follows the patient's reply:

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

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

my power. Shilon Mill, Di., Dec 21, 1875. W. W. Hall, M. D.

Oplum Remedy.

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

ATTENTION, OPIUM EATERS!

MRS. A. H. ROBINSON, CHE CELEBRATED SPIRIT MEDIUS, has been furnished with a sure and harnless specific for curing the appetite for opinm and all other narcotics, by the Board of Chemistra, in Spirit life, who herstofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for baid heads. One hox of the remedy is UNUALAY sufficient to effect a cure. Price 58, a box. Address Mrs. A. H. BOBINSON, 594 Dearborn St., Chicago, III.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named eure remedy for the appetite for tobacco in all its forms, is for sale at this office, fient to any part of the country by mail, on ricetyt of \$1.00. It is warranted to care the most inveterate user of the weed, when the directions on each box are followed. Newspapers' and quacks will tell you that this antidote is made from gentian root. It is files. Gentian root is no remedy for the appetite for lobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition; as it was before imbiblishable bankering desire for a polsonous weed. It is a remely presented by a band of chemists long in Spirit Life, and is warranted to be perfectly harmices.

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

Address, Religio-Philosophical Publishing Rouse, Chicago, Ill.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Miniou type, under the head of "Business," forty cents per line or each insertion.

gate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance "Advertisements must be handed in as early onday noon, for insertion in next, issue, earlier Spirit Power Exemplified in Treating the Sick In Person.

Mrs. A. H. Robinson, healing medium 394 Dearborn Street, Chicago:—My daughter is sick and I wish you to diagnose her disease and see if she can be helped.

she can be helped.

I will not say anything about the case, for I want to know if your band of spirits can tell what alls her, simply from holding in your hand a lock of her hair, which I send you. She is 23 years old in February. Her name is Emma Buckley, and she has been sick four months.

I enclose your fee, \$3. Please attend to the matter townsdiately and obliga.

matter immediately, and oblige SARAH BRIGGS.

West Pittsburg, Kan., Jan. 6, '77. Mrs. Robinson on receipt of the letter diagnosed, the case and prescribed the remedy, and here fol-

ows a report of the case - The same day

got your letter I got everything but the altera-Your spirit guides gave a correct diagnosis of my daughter's disease. She was bloated all over and had no color in her face or body. She was the whitest person I ever saw. She had a very bad

She sipplied the magnetized papers as you directed. She was helped the first night, and has continued to improve ever since. Every one who saw her when I sent to you, said she could not live

two weeks.

The third day after applying the magnetized papers she said, "Mother, last wight-about midnight I feit the hands of spirits manipulating, first my head, then my throat, and then my stomach. I soon afterwards became very sick to my stomach and vomited a great deal of thick stuff. I then felt very easy and had no more cough but went to sleep and slept soundly till morning," something she had not done for three months before.

My neighbors think that her cetting well so

My neighbors think that her getting well so soon is a miracle. I can not find words to express my gratitude to you and the angels who came to the relief of my daughter. She is well, but I shall have her con-tinue to see the remedies you prescribed until all

I am very respectfully yours, West Pittsburg, Crawford Co., Kansas, February Rh, '77.

Mew Advertisements.

PHYSIO-ECLECTIC MEDICAL COLLEGE Commences the Spring course, May 1st, 1877. Extra inducements offered. Address, W. NICELY, M. D., 380 Baymiller st., Cincinnati, O.

AGENTS READ THES.

WE WANT AN AGENT IN EVERY COUNTY to sell our Horse and Cattle Food and Study Hook," Great inducements. No capital required. A SALVES.

L. S. SHERMAN & CO., MARSHALL MACON.

Carlisle Card Marker. Being sick and in great need of money, I will send one of my neat Clothing and Card Markers, itselfible this and brush prepaid for fic. extra finish 50c.—not fail price. Samples of work free. A. Carlisle, Millington, Mich. 22-3-3

"Voice Bars" Strengthens the voice, makes it musical, extends ha compass. Indispensable to singers and speakers. Cures coughly pronchial affections. Relieves asthms. Circular free—"Voice Bars" Co., Cincinnati, O.

And all other styles in the same proportion, including Grand, square and Horight—all *#ret-class—sold direct to the people at factory prices. No sgents; no commissions; no discount, These Fianos made one of the fluest displays at the Sentennia-Exhibition, and were unanimously recommended for the Husngar Honous. New Manufactory—one of the largest and finest in the world. The fiquing Grands contain Mathushek's new patent Duplex Overstrung Scale, the greatest improvement in the history of Flanos making. The Uprights are the figest in Americal Flanos sent on trial. Don't fall to write for Illustrated and Descriptive Catalogue,—mailed free.

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MARSH'S CUMULATIVE HEALTH-LIFT

Poices from the People.

Spiritualism vs. Scientific Material-

You sprong the Law's rattle; you've raised the Alarum! Men start, eyes and ears, at your fright harumscarum!
As Travellers sleeping by night satart at "Change

You're right-tho' "Police" will not aid you-there's DANGER You've drawn the first blood in our opening bat-

We score you that honor!-you've challenged our - mettle. And never was battle yet fought-worth the win-

But Winners at last seemed to lose at the beginning. Our Cause is propelled by the spurn of your feet; Obstruction is food for our forces to cat,

Like a fire that shall eat up both you and your In the turn of the-Treadmill our triumph comes

One word—then for battle we hold in our breath To fight you; by God! we shall fight to the death: Through Earth, Heaven; Hell, and the range of en-We fight you; by God! we will fight you for ever!

-Gerald Massey. What Became of that Star.—We read in the 2d Chapter of Matthew's Gospel, that a star, not a planet, or satellite, nor a meteor or ignis-fa-tous but a star left its orbit, changed its course, and can't blazing through space, for what? Now this was one of the greatest miracles ever recorded, and we should naturally conclude that such a wonder-exciting exhibition of divine power would be followed by corresponding results. What were the results? A few wise men somewhere in the East, it would seem, had learned (by inspiration probably) that a child was about being born in or probably) that a child was about being born in or about Jerusalem, who was destined to become some time in the future, a king of the Jews. And they were very anxious to find and worship this young king, and make him valuable presents of aromatic spices and gold. Should either Hayes or Tilden become President on the 4th of March, will it not develop a host of wise man from the East, West, North and South, men just as wise as those who came to Jerusalem, and won't they, some of them tring gold and greenbacks, and get some of them, bring gold and greenbacks, and get very humbly on their knees before the President, and be just as wise and submissive as their ancient prototypes from the East. Well, how did these wise men know this was Christ's star? Have they, or any body else under heaven, ever seen or heard of this star before or since? Did Mark, Luke or John ever hear of it? Did Paul or Peter, James or John ever see Christ's star? Did Christ ever tell the world that one particular star belonged ex-elusively to him? Was this one of the stars which clusively to him? Was this one of the stars which was created on the fourth day, when the Lord performed such a wonderful day's work, imaking the sun, moon, and all the stars also, in one single day? And did he then make his only so a present of this star? Or did Christ just to see what he could do make this star himself? All we are percould do make this star himself? All we are permitted to know about this matter is, that this was Christ's star, and it was seen by some wise men in the East, and they went West and found the child. They never made any report of their—journey to Jerusalem; not one of them ever came back to enquire into the welfare of this_remarkable child during the thirty odd years of his eventful life. At the crucifixion all the wise men were out of sight; not one of them ever became a disciple; no body knows what country they came from even

sight; not one of them ever became a disciple; no body knows what country they came from, even their names are lost to history; even these wise men must have been inspired by some false spirit, for this child never became a king of the Jews; and now if some wise man of the present time feels competent to throw any additional light about this star, which star it was, where it came from, where it went to, and what was accomplished by the strange unparalleled phenomans, and who was benefited in the least by miracles, such information will be thankfully appreciated.—M.K. Wilson, of Dassille, Ill. Secret Orders .- "What had Christ to do with secret orders !" - Mrs. Richmond's lecture on Preemasonery Feb. 11th.

Very much indeed. Do not his brethren testify? Witness the three degrees of his fraternity, only the members of the third being enlightened to perceive the mystery of bringing back the departing spirit, and their future work, as drawn out before them only by the grand lodge upon the mount. them only by the grand lodge upon the mount.

Witness, too, his recognition, when on trial by Pilate and the sudden and permanent chauge of the latter's purpose. And last, but not least, read the testimony of another advanced initiate, "Called of God an high priest after the order of Melchisedec, of whom we have many things to say, hard to be uttered, seeing ye are dull of hearing." "The lapse of time, the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity," shattered the form and perverted the meaning of shattered the form and perverted the meaning of many an ancient record. But as the gem in the dust is still a gent to the practiced eye, so shine for us still the beautiful lights of ancient masonry an the discordant sayings of a discarded sect,-F.

Separation of Soul from Body.—In your article, "Is the Devis Dead," you speak of the spirit or soul leaving the body. If the soul of one can leave the body at will, why not that of others? Can you give any information as to how the feat is accomplished.—4. the feat is accomplished .- A. D.

That the soul often leaves the body, we have no doubt. The Boston Herald speaks of one of the meditims of Paris, Mme. Y., who has given incontestible proof of her ability to read the contents of scaled letters and to tell the inmost thoughts of her guests. She has on a number of occasions accompanied, in spirit, (her body remaining insensible) a physician in his visits to some of his patiants, and has related on her return all that happened, which was subsequently confirmed by the physician himself. You can try the experiment yourself. Sit down passively in a rocking chair, legs apart, and hands quietly resting on the same, and direct your thoughts to some familiar place. If you can concentrate your thoughts there sufficiently to forget the body, you have the "Key" that will enable you to accomplish wonders, and your adventures you will at first remember as a dream. They will become as you continue the experiment clearer and clearer, until they seem apart of yourself. Of course you will find it difficult to forget the body, but you must do that; you must let your self. Of course you will find it difficult to forget the body, but you must do that; you must let your self. Of course you will fall at first, probably, but continued efforts will enable you to accomplish the feat. There are other methods, but this is the most simple. Socrates said in his last moments, "That to see clearly we must detach ourselves from the body, and perceive by the soul alone." her guests. She has on a number of occasions ac-

Excellent Tests.—It appears from the Sum-merville (Mass.) Cities, that some time ago a well-known citizen of Dorchester, Mass., visited Mrs-Jennie Potter, and without making himself known, asked for a sitting. It was on a holiday, and Mrs. Potter, was deep in the mysteries of the culinary department, and sent word that she could not see him. Before the messenger had delivered her answer, she was seized with an uncontrollable impulse to recall it, and hurrying after the messenger with her hands covered with flower, she found herself in the presence of a gentleman whom she had never before seen. Mrs. Potter is a trance medium, and when she recovered from her unconscious state, she found the gentleman bathed in tears. Immediately after she had lost consciousness the spirit of his wife who had been killed by being thrown from her carriage a week before, addressed him by his given name (Nathaniel), stating her joy at having the opportunity to speak to him, recounting the circumstance of her death, time, place, etc., and talked with him on family matters known only to themselves. All this was news to Mrs. Potter, as she knew nothing of what had been said. The Sacrifice.

Old Jo Bruce was a selfish man,
And so was Mrs. Jo;
And both did follow Moses' plan
Of giving blow for blow.
They kept their boys as many do,
In everlasting fear,
Of everlasting hell below And frequent blows up here.
They never learned the better plan,
Of doing as you would
Be served by any other man,

But be it understood They learned their boys to work and slave, From early morn to plod, Except one short half-hour each day, In selfish prayer to God. One day, Jo bought a billy goat, At Jim McCartv's sale,

For he had often seen it wrote, And never saw it fail, And never saw it fall,
When goats did round a stable keep,
It would prevent disease:
Such medicine was surely cheap,
And cheapness him did please.

When time to pray, that selfish pair Kneeled down, both side by side. "Down Jake, down John. 'tis time for prayer,"
Said Joseph, cross and loud.
The boys got down on bended knee,'
Both looking straig ht before,

And were amazed, that goat to see, Shy in the open door. We often read of Moses' plans, To sacrifice a kid.
Then why not give a goat the chance.
To do as Moses did,
And sacrifice a human goat, According to the law Of "tit for tat" as it is wrote,

Or, giving blow for blow.
He got as far, as oft before,
"Oh, bless my wife and me,
The boys, us four, not any more." And then he sprawling lay, Stretched at full length upon the floor, While ('tis truth-I say)
That goat backed meekly out the door And left him there to pray. Jo was a superstitious man, And oft I've heard him say,

He thought it was a section of
The last great judgment day.
From then, his evil changed to good;
The boys were always glad, And often laughed at how that goat Did sacrifice their dad. Did sacrifice their dad.
And he a lesson learned, 'twas this,
That it is right to pray,
But not in wrath or selfishness,
He chose the better way.
With his two foys, and all mankind,
And Jake and John did vote,
To keep this motto in their mind,
"God bless that villain goat!"

A Voice from Prison.—Geo. Peterson, of Joliet, Ill., Prison, writes:—I take the earliest opportunity of thanking you for your kindness in sending me the JOURNAL, and hope the future will sending me the Society at the large wind and conflictently attest my sense of gratitude. This mark of consideration from the free toward convicts, received additional evidence to day, from the remarks of the State's Senators and Represent the remarks of the state's Schators and Representitives, I shall long remember; the more vividly, as it will mark the beginning of a new era in my character, the germs of which I attribute to the ennobling effects of your beautiful philosophy, as defined in the JOURNAL. Would to God that the JOURNAL was more extensively read than it is by the people at large, as well as my fellow unfortu-nates; then there would be fewer criminals and less crime, and more-true happiness. Those half dozen copies of the 17th ult., you sent me, I gave dozen copies of the 17th uit, you sent me, I gave as wide a distribution as the nature of my surroundings would permit of. You will, sir, excuse me for taking up your time further in saying a word in connection with that ex-convict's letter in the issue of the 17th uit, a subject, the result of which is watched by the majority of those here. The hearty, spontaneous endorsement his letter received from those about me, only tells how sadly some such remedial assistance is needed to give a trength and encouragement to the good resolusome such remedial assistance is needed to give strength and encouragement to the good resolu-tions of those leaving here. How many of the returned men can attribute their present suffer-ings (of mind rather than body) to a failure to get honest work, it is hard to state; but I think nine-tenths of them could truthfully aver how they strove from day to day for honest employment, and falling wretchedly—oh! so weatchedly, in the hard times of the last three or four years, turned despairingly into channels only too familiar in their degradation of character. I wish to thank one of the readers of the JOURNAL through you, dear sir, for his or her kindness in sending me several confor his or her kindness in sending me several copceived, and it will be with pleasure I will circulate all such so long as reagable. The school as a per-

manent institution is about to be re-opened here.

The Shanty-Palace of the King of Dahomey.—The King's palace is situated in the suburb of Abomey called Jegbeh, and a couple of miles southwest of Abomey proper. Externally nothing more is visible than a high wall of red mud, thickly stuck with cockle shells, and having a treatment intervals a gate with a high ritched at frequent intervals a gate, with a high pitched roof of thatch, and earthen benches, also under cover, on either side. The area of the palace with in the walls is about equal to that of Regent's park, while before each Pwe shed, as the covered gate-houses are called, is a large open space, cleared of trees and obstructions, wherein troops dance and go through their military evolutions, such as they are. Inside the palace is divided into large court yards, with intricate mazes of passages between them, and it is the delight of a Dahomian host to bewilder his guests by conducting him through court after court ere he reaches the audience chamber. In the innermost court the private spartments of the king are situated, consist ing of mere barn-like structures, kept scrupulously clean by frequent sweeping and lime-washing. Around the Amazonian Kpo-si, or leopard wives, the actual wives of the king, each have their sep-arate suite of apartments or hute; while beyond arate sulte of apartments or huts; while beyond the Amazon body guards have their quarters, to the number of perhaps four thousand. In one of the courts a shed is erected about twenty-four feet square, with a high gable roof surmounted by a silver image of a tree with an antelope eating the branches, and a bird building its nest thereon. The tree densets the king, and the fird and antelope representing the Dahomian people, showing that the king provides shelter and nourishment for his subjects. Within the shed is a mysterious that the king provides shelter and nourishment for his subjects. Within the shed is a mysterious something carefully wrapped in cloth, wherein the spirit of the present king is said to reside. This is carefully guarded by a priestess, who after the death of the king is the recipient of his soul, and is consulted by the fetichists. When the king has an important matter in hand he consults this custom dozens of unfortunate men have been bound and gagged into this spirit-house and there decapitated, their blood being sprinkled on the cloth enveloped the spirit, reloped the spirit,

Imagine the condition of such when they go to spirit-life. But little in advance of the brute creation, they will gravitate to the very lowest spheres of the Spirit-world, and there remain until prompted by some impulse within or without, to spire for a higher condition.

The Fast and the Present.—J. M. Latta, of Forbes, Mo., writes: To many persons the past is an incubus; they can not chake it off, can not free themselves from it for a moment—every thought and action must be governed by precedent, and they are continually searching for authority among the dead. With them the world stands still or its wheels run backward. They know no freedom, no individuality; like Barnum's automatic chess player every move must be directed by some one clse, or they are useless. They dislike everything that does not have its right to evist everything that does not have its right to evist ic chees player every move must be directed by some one clse, or they are useless. They dislike everything that does not have its right to exist established by precedent, and they strive to render some of the noblest qualities of mankind practically useless. Discuss with them any of the leading questions that agitate the public mind, and instead of viewing the measure as it actually exists in its relation to other existing things and its probable effect if carried into action, they will overhaul all the musty records of the past and quote as unimpeachable authority the opinions of men of other countries and other ages of the world, men born and bred to strange doctrines and surrounded by conditions so entirely dissimilar to ours, that their opinions may be utterly useless when applied to the question at issue, and then finding you perhaps still unconvinced, they demand your authority for holding opinions so heretical. To such persons I would answer: "I am authority, a living, acting authority, but I am authority for myself only. I will recognize no such thing as authority outside my own judgment in anything that concerns my welfare. I will not allow myself to be blindly led by the dictates of any man past or present, to the creeds and teachings of the past as well as those of the present. I stand in the position of judge and I will determine for myself their truth or their faisity. I may err, but it is the error of a mind daring to seek truth for itself and I prefer it to following too implicitly the teachings of others." This is the right position and the only position compitable with freedom and progress.

Monadic and Protoplastic.—Dr. C. D.

Monadic and Protoplastic.—Dr. C. D. Grimes, of Elkhart, Ind., writes: Your illustration of the monad as an unextended point, is quite satisfactory and like that of Newton's, of the atom as a center of force, or a mathematical point, is full of light upon these occult questions. I never could conceive of the atom and the monad as entitles, until I obtained this view. But Father Woodruff's explanation mixed me somewhat. I can not see how the soul can be sensation derived through the physical and disappearing, when the Woodruff's explanation mixed me somewhat. It can not see how the soul can be sensation derived through the physical and disappearing when the physical disappears. I can not see how soul and the impression received through the physical, can be one snd the same. There is much, however, in the method of statement, and different methods of stating the same, may be the cause of apparently different views. I can understand how spirit may be the maximum, matter the minimum, and soul the mediate, of the one eternal principle of life, showing its varied phenomena of the universe of life, according to its relative grade or state of advancement; when the three are the one and the one the ALL, when spirit is the high God, reaching down through all conditions to matter the low God; as the control of the cerebrum is felt through every fibre of the physical economy. All life comes of action and reaction between the high and the low God and matter. Then how can the soul disappear from this unitary dual and triune life, when the physical organs of sense are temporary arrangements for a purpose on a physical or natural plane. Form is of spirit; matter never had, nor can have form independent of spirit; yet spirit may have form without that degree of materiality that renders it objective to material vision. that renders it objective to material vision.

Crime.—I was reading this morning the 63rd sitting of "Hafed in Spirit-life," speaking in reply to a question, asking his opinion of the doctrine "Whatever is is right." Among other things, re-"Whatever is is right." Among other things, referring to his proceedings in judicial matters when
our earth, he says: "I have now, however, very
different ideas on this point. I would say even in
the case of the callous wretch that sheds innocent
blood, let him live, but keep him in close confinement. By adopting this course, such a one is not
only greatly punished, but at the same time he
gets a chance of regaining his character and becoming fitted for Spirit-life, but turied into it redhanded, thrust headiong into the journal depths,
and thence into the society of devils, he also in handed, thrust headlong into the 'swest depths, and thence into the society of devils, he also in course of time becomes a devil, and, in turn, instigates others to murder and bloodshed on earth. No, I would say, keep him in confinement, and compel him to labor for the support of the hapless widow and children of his victim." After reading this, I came, co-incidently, on "R. H.'s " letter on the subject, "Why do not spirits detect crime and expose the criminal?" vide Medium, 19th uit. It appears to me a late inference that the spirits do not approve of our laws, and will not lend their influence to put them in motion. Perhaps this idea fluence to put them in motion. Perhaps this idea may assist your intelligent correspondent to come to a more satisfactory conclusion as to how their non-interference in such cases may be explained.

Medium and Daybreak. Even if spirits had a desire to detect criminals, they could not do it with any degree of certainity. They are on the spiritual side of life, and in order to tell the locality of a criminal, they must come in rapport with material conditions, which they can not always do when they desire. If matter offers no obstruction to spirits, it is to a certain ex-tent "nothing" to them. In order to geographi-cally locate a person, they must understand the boundaries of the locality, be familiar with names, railroads, cities, etc., in fact have a knowledge superior to those on the earth plain. They may without difficulty be able to tell who committed a without difficulty be able to tell who committed a murder, but when they attempt to tell his whereabouts, they often fall. One reason why spirits would not detect criminals, if they could, is this: They are constantly self-tortured, as illustrated in the following communication from a spirit in Voice of Angels: "Oh, take that rope off. O God! O God! where am I! I was hung at Claremont, Mills, Maryland. (The Gazetteer says there is a Claremont Mills, Harford Co., Maryland). Them devils, they made me do it. I killed a girl,—Mr. Street's daughter. I mether at the stairs, and cut her open with an axe. The devil was in me. I had no cause whatever to do it. It was last June. This is December, isn't it? O sir, I want to send a This is December, isn't it? O sir, I want to send a message. I'm a spirit, and I know it. I could not tell them why I killed her. I only felt as though the devil was in me. Now I know all about it. I had drawn around me spirits that were of a devilish character,—Indians, sir, and cut-throats,—and I could not help it." Indeed every act in life brings its own penalty or reward."

"Think for Yourself and Express that Thought, Free Thought will Give Us Truth."—As the extending bow following in the wake of the storm-cloud, gives premise of sun shine to the weather beaten traveller, so the sun shine to the weather beaten traveller, so the above motte, arching over the chaos of creeds, gives hope to those who are groping their way through the Egyptian darkness of ignorance out of creed-land. As the star of the orient was a guide to the wise leading them to the medium of Nazareth, so may this motte lead all lands to the goal of self-salvation. As the pillar of fire lighted the wandering Israelites through the mazes of the wilderness, so may Free-thought lead the wander-ers of all lands in coming ages from the wilderness of creeds, to the beautiful planes of harmonial life. Shall we still murmur for the fetters of creeds, still dripping with the blood and gore of innocent victims, as did the Israelites for the fiesh pots of Egypt, while we may gather daily the manna of truth, showered upon us by Free-thought. Or shall we still lug on the forms, ceremonies, creeds and traditions of by gone ages? How ridiculous would appear the beautiful butterfly burdened with the old vesture of the grub? Then let us rally under the banner of Eresthought, gird on

messengers of love from the other shore .- I. H. Ignorance and Superstition.-W. Brice, of Tonganoxie, Ka, writes: Again turning our observations in the direction of the cradie of tearning and religion,—the Indica; we see that the inhabitents of this ancient Brahminical region of inhabitants of this ancient branchical region of the globe have enjoyed for centuries a religion partaking largely of the mild and benevolent, and although mixed largely with the ancient makes of Polytheism, their definition of the Supreme Being is said to be truly sublime; but see in connection that the content of the superwith this sublimity of conception, their old super-stitious customs of self-immolation, the widow throwing herself into the flames and burning up with her deceased husband; others insisting on being buried alive, etc., all, as they superstitiously supposed to appears the feelings of special Deity being buried alive, etc., all, as they superstitionally supposed, to appease the feelings of special Deity. And so it has been, the world over, for centuries, Ignorance breeds superstition, and superstition destroys, corrupts, debases. From the thousands of pulpits each Sabbath among those who claim to "teach Christ," how much of the pure, truthful, intelligent, unsuperstitions, is presented to the people by the ministry to day. In speaking of the man Christ, how many talk rationally about Him and His teachings? How many among this vast body really comprehend His teachings, and give to them a pure, intelligent expression and meaning? Oh! superstition! how thou hast debased the world! Oh! ignorance! how thou hast debased the recople in bondage. cople in bondage.

The Penitentiary. D. Priestly, of Fairburg Neb., writes: Eider Blackman, a Campbellite preacher from Indiana, has been holding meetings here for some time. The other night he said that he once attended the State's Prison of his state he once attended the State's Prison of his state, and found only thirty-six yomen in the whole prison. He said when people taunted the church with getting more women than men, he could remind them "that women knew enough to keep out of the states prison here, and they intended to keep out of God's prison." The identifying of hell as "God's prison," is good. I notice that in the penitentiary of Western Pennsylvania they have a circulating library of over four thousand volumes, and the convicts are supplied with newspapers. We are improving our prisons. They are not modeled so much after the Orthodox hell as they were. The idea of vengeance is being chased from earth! The Campbellites do not profess to have heard from hell in over 1800 years. According to

teer their service to give such tests as the Spirit-world may direct. We can not promise pay to lec-turers or mediums at this convention at Rattle Creek. Our collections are all we can depend on to run our work in Michigan at present. We are still arranging grove meetings in different parts of the State for the summer. Several lecturers are at work in the State and more will be called for in due time. Our large cities in Michigan will keen several lecturers as soon as we outlive the teer their service to give such tests as the Spirit keep soveral lecturers, as soon as we outlive the past Woodhull troubles, which are fast, dying out and being forgotten.

Fairburg, Neb. T. Dopp writes: As 1 am not satisfide with the JOURNAL, please stop it, for i de not desier it. You had better improve your time preaching Christe to the dying soals.

Variety is the spice of life. Perhaps some one or more who does like the JOURNAL, will see to it that our subscription list loses nothing by the withdrawal of Bro. Dopp's patronage. How fortunate it is that the Brother can find plenty to "preach Christ," that have not sense to appreciate the Philosophy of Life.

Brief Mentions—What Next?—C. D. Henry, of Scottsville, Mo., writes: "Each day my magnetic powers grow stronger and my field of practice wider. I now have excellent success with all kinds of diseases. I have restored many of the insane to their right state of mind." Miss Lottle Fowler, trance-medium, is in Boston. Mary Mittnacht, a spirit, says in the Banner of Light: "I am free. I know God, and he knows me. Under the law of divinity I work, supported by truth and sustained by understanding. Ah, well may mortals grieve when they lower the casket down into the grave and have no evidence of an immortal life; but when their minds are quickened with this grand and beautiful truth the body only pays its debt, while the spirit goes home in rappays its debt, while the spirit goes home in rap-ture and delight, to make itself known to other-laws and conditions." As to her knowing God, we think there is a mistake somewhere. FTC. R. Sylvester, Lincoln Center, Wis., writes: "The time has come for me to remit \$3.15 for renewing my right to read the good old Journal, the best Spiritual paper in the world." A spirit says: "When the veil is lifted, and immortality becomes a certainty, then the interior senses become alive. Death may have its terrors, but the beauty-life overshadows all fears." The Review of Elkyhart, Ind., says: "Dr. Ormsbee has practiced in Chicago, New York and other large cities, and he Chicago, New York and other large cities, and he has everywhere been commended by the press as a man of honor, a physician of skill, and a specialist who has had great success." [3] D. Earle, of Plainville, Mich., writes: "The interest manifested by those who heard Capt. H. H. Brown lecture, is a higher compliment and a better recommend than I can give in words." [3] Titus Sheard, of New Dundee, Causda, writes: "I shall be a subscriber for the Journal as long, as I live." [3] Rev. John Tyerman, a prominent Spiritualist, of Australia, is about to come to the United States. passed to Spirit life last year. The omission of the words "by palmistry or otherwise," saved the Spiritualists of England, the expense of a protracted trial. When nearly ten years of a pro-started to visit some friends near Canandaigus, N. Y., and stopped in Rochester over two nights, I saw the Fox girls and heard the raps, but was frightened, of course, as any child would be, especially with some one crying Devil all the time. It bought of it times without number, while hearing raps around me, but there was no one to enlight en me." LFM. D. Cowdery, of Geneva, Wis, writes: "The JOURNAL is growing better and better year by year." Fine Boston Herald says: "Col. H. S. Olcott, president of the Theosophical Society of New York, was in this city last week for a few days. He was present at the reading on spir-itual science given by Mrs. Emma Hardinge Britten. These meetings are the centre of attraction for many prominent and wealthy Spiritualists, and present indications are that an organization will grow out of it that may be looked upon as a 'new departure.' The Spiritual Scientist claims that if the spiritual man, freet from the natural body, can manually subtle forces to produce body, can manipulate subtle forces to produce a "rap" and move material objects, the spiritual man in the natural body can do these things.

Dr. C. D. Grimes, of Elkhart, Ind., writes: There is much in appearance even among Spiritualists Since the JOHANAL has put on a new face and a brighter appearance, its merits are better appro-clated. I admire it, and recommend it for the depths of its science, as well as the breadth of its philosophy. Constantly on the move as Nam; I do not always have access to its columns; but I know that the interest in the Journal and the philosophy it teaches, are on the increase. There is a great willingness with all classes to talk and hear of this unpopular delusion. One can get nearer to them and they will dividige their secrets more readily; and a few private words will do more than many in public." The Journal would be one of the very last things we could think of living without." The Journal would be one of the very last things we could think of living without." The Journal would gloves stuffed and having elastics attached to them, linen with faces slightly sketched upon it with gause thread, this wire, and a long rod divisible into small lenghths, were among the articles in an apartment occupied by a medium recently arrested in London, Eng." The N. Gruest, of New Castle, Pa, writes: "I have been an earnest investigator of the spiritual phenomena for twenty-five years, and every day's experience confirms my belief in its glorious truths, which will impart happiness to all who faithfully follow its divine precepts. In our little city Spiritualism is breaking forth most glorious truths, which will impart happiness to all who faithfully follow its divine precepts. that the interest in the Journal and the philoso lief in its glorious truths, which will impart happiness to all who faithfully follow its divine precepts. In our little city Spiritualism is breaking forth most gloriously, through the mediumship of John W. Cooper, formerly a Baptist/clergyman, and I think he will become one of our best trance speakers." It would be been considered in the body at death, until two days after the last agony. We would like to know how the matter stands in cases of cremation immediately after the body expires. It was the matter the body expires. It was the matter stands in cases of cremation immediately after the body expires. These who are in power often seek to elevate themselves by keeping their subjects in ignorance, by playing upon their ignorant superstitious education, blinding them with denunciations professed to have come from an angry God, whom we as a progressive people worship as kind, beneficient and lovely." It H. Merril, of Monticello, Mass, writes: "There is a Spirit-world, and heaven and hell are conditions of our own making. God never made any hell for man, it can't be found in the record. I ignore the doctrine of endless misery. God is more merelful unto us than earthly parents are to their children, and what parent would like to have his children consigned to endless torment. How revolting the doctrine to every same mind! How wicked to impute such motives to a God of justice and infinite mercy!" It he Boston Hereld says that Dr. Slade is in Soulogue, France, very in the Dayld, King of Israel, is eaid to have been a man after God's own heart. Here we may inquire for

them many of our most noted reformers must have most there, and they may have made great improvements. They may have discovered some new plandor veutilation, or the Devil may have runshort of brimstone, and hell may be a great deal cooler than they think it is.

Kirksville, Mos—Bro. John Thomas speaks of being present at a seance held by Mrs. Miller and Mrs. Lewis, in the dwelling house of Dr. Samuel Watson of Memphis, Tenn., on the 22nd of February last, at which seance Gen. Washington and Martha Washington both fully materialized themselves in plain view of the audience. He says Gen. Washington took Mrs. Lewis by the arm and promended across the roots several times in a light aufficiently distinct for the audience to see his features and dress distinctly. Our readers will remember that, Mrs. Lewis presence as a medium is essential for the materialized or of the State. Now we have a President, I think we shall be able to do-some following most with the cause of missions. For two month's service I received \$75. I shall preach Spiritualism if the pay is small for services until our change comes. I shall speak in Grand Rapids and Detroit on the Sundays of March and part of April, supplying villages and country places week day evenings. March 30th, 31st, and April 1st, Medium's Convention at Battle Creek. I have wheely the of the received \$75. I shall preach Spiritualism of the pay is small for services until our change comes. I shall speak in Grand Rapids and Detroit on the Sundays of March and partial for the material part of the State. Now we have a President, I think we shall be able to do-some fact young to the promise of some twenty mediums who volunteer their service to give such tests as the Spirit. When the most of the promise of some twenty mediums who volunteer their service to give such tests as the Spirit world may direct. We can not promise pay to lee
thim as the son of Jessie, that little fellow, the shephert boy, who threw a smooth stoned to band kelled him, the lagh it is and killed him, the a stenographer. The subject was, "The Celeatial City," and it was intended to take the "Pilgrim" of Bunyan, where the author left him as he left the earth and tell what he saw as he passed to the other life. It was very beautiful." L.T.D. F. White, of Fitzwilliam Depot, N. H., writes: "Spiritualism is slowly but surely making its way among the mass of people, of which there is no surer sign than the ranting and raving, gnashing, howling and bellowing of those advisers of God, which the churches and various evangelical societies of the country now and then spew to the surface, of which those buils of Bashan, alias Moody and Sankey, seem to be the bell weathers. Will the President of the New Hampshire Association of Spiritualists give me his address. There is liberal element enough in this town to form a local pociety if we could have some good speaker some here and help us organize." L.T. The Kansas City (Mo.) Times, says: "Unlike many speakers, Mrs. Fox seeks not so much to anathematize and destroy existing forms of religion as to present the higher and more beautiful teachings of her own. The Spiritualists of this city were fertunate in obtaining the services of so able an advocate of their philosophy." L.Will R. McClasson, of Jackson, Mo., writes: "The saloons are well patronized here every day in the week, and are paying institutions to the proprietors. What will be the difference in the world to come between the helifier preachers who talk about the second death, and the saloon keepers who deal in hell firet had is sure to cause the death in the first mlace. and the saloon keepers who deal in hell fire that is sure to cause the death in the first place

and the saloen keepers who deal in hell fire that is sure to cause the death in the first place the Each of our present subscribers should secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spiritualism.

The members of the Psychological Society of Great Britain are composed of leading scientific men. They often relate their experience. One said he was artificially awake for sixty hours and then went sound asleep while taking a lady down to dinner. There is a prominent lady in England who can hold a quill by the extreme end of the feather, whilst through her mediumship the pen writes out messages upon paper. To Camille Flammarion, the astronomer, has written a new work dedicated "To the Spirit of Allen Kardee."

D. M. F., of Kansas City, Mo., writes: "We are glad to know of the prosperity of your valuable paper as evinced in its fine appearance in new dress and continued earnest advocacy of the right."

A new book has appeared in Holland which treats of the Harmonial Philosophy.

D. Grimes, of Elkhart, Indiana, writes: "The Rev. Brown, Evangelist, has been saving Elkhart at the tune of \$75 per week and grub of course. He deighed the job by assuring his audience that the whale could swallow Jonah, and he knew it, for he had looked down his throat and he could drive a cart and exen down, he knew he could."

W. A. Bartley, of Balmas, Cal., writes: "Continue to work for the organization of Spiritualists and Liberalists, and fight for purity and right. We very much need a test medium here, for many, tired of the huaks of Old Theology are looking for real spiritual food."

The Journal has turned me and two or three other Infidels to Spiritualists, and increased our happiness."

The Journal has turned me and two or three other Infidels to Spiritualists, and increased our happiness."

The Journal has turned me and two or three other Infidels to Spiritualists, and increased our happiness." and increased our happiness." The Ness, of Schoolcraft, Mich., says: "Capt. H. H. Brown of Rockford, Ill., addressed a small audience last Sunday in the forenoon at Merrill Hall; in the evening quite a large, attentive and appreciative one. Capl. B., is a graceful and fluent speaker, although we do not endorse his views on evolution." La have in this city an excellent writing medium, in Miss J. P., a young school girl, and the enclosed was written through her by the Rev. A. R. Tupper, who in this life was a Baptist clergyman, well known by parties in this city, who died several years since." Mr. Tupper though in spirit-life is evidently of the Orthodox belief. He says: "The end is in the Judgment day, when the earth shall be burned, and human cries shall rend the air, as be burned, and human cries shall rend the air, as if it would escape from the terrible scene of human suffering. Then the dead shall rise from their sleeping place, and answer by a word to the call of the master to be judged—condemned!"

Baboo Peary Chand Miltra, a prominent Spiritualist in India, has published in Calcutta an interesting pamphlet on the "Emancipation of the Spirit."

The feeling that if the church should take fire and the flames devour you, or the walls cave in on you, it would only be God's will, is not usually strong enough to prevent an agile Christian from jumping through the windows at the first signal of danger.

William Howett, the venerable English author, is a leading Spiritualist, and in a recent compiunication to the London Telegraph, he said: "It would startle some people to discover in how many royal palaces in Europe how firmly seated is Spiritualism, and with what vigor it has diffused itself through the ranks and professions of men. At least three crowned heads on the Continent are enthusiastic Spiritualists."

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In our researches, set forth in former articles under the above caption, we found that/when the mind has been properly trained in earth-life, the spirit at once enters into the second circle of the second sphere, and thus saves long years, if not centuries of sensuous servitude upon the passional plane of life in the lower circle of

spiritual existence.

.

Our object now is to impress all Spiritualists with the importance of securing to every mortal that mental and moral training that shall hold the passions within their legitimate use, and at all times in subjection to the mental and moral faculties, even as the engine on the railway is subject to the well trained hand of the intelligent, careful en-

While Spiritualists fully realize the fact of the immortality of the soul, and the nearness of the Spirit-world, as well as the power of the spirit, under favorable conditions, to communicate with loved ones left behind, they do not always realize the importance of putting forth their best efforts for the elevation of human character here, as a means of conducting the loved ones as they pass from the body to the elysian fields of the blessed, in the next sphere of exist-

As thought is given to the subject, how deeply imbued must the mind become with philanthropic emotions for the good of humanity at large! How awakening the contemplation of the subject will be to frafernal love which lies almost dormant in the human breast!

But self-love and filial affection will soon-

er or later become developed into fraternal love. As one loves self intelligently, he will see that love for the welfare of the child will be promoted by making conditions favorable for the development of that child's faculties in wisdom's ways, and thus even self-love is qualified in the happiness of the offspring; filial love being once awakened will reach out still further than our own offsprings, even to comprehend those that our children-love, even to the development of fraternal love. Thus, by degrees, man ascends to the plane of life where the passions perform their legitimate functions, subject to the guiding hand of wisdom. Naught in man's nature is degrading when guided by wisdom. It is a want of knowlmaide and properly direct the blind passions, that leads to misery. The means to be used for the object desired is the important question under consideration. The religions of all past ages have had in view the happiness of mankind in the afterlife. Their systems have been void of pailosophy and reason; indeed, the world has been taught that "carnal reason (as they are pleased to call all thought upon the subject) is dangerous."

Religious teachings (without exception) among sectarians are based upon mythological tales and fables, and when tested by the touchstone of truth, are found to be senseless jargon-unwarranted metaphors, -mere creations of the imagination.

The spiritual philosopher not only reasons from cause to effect, but he appeals directly to those of long experience in Spirit-life, for that knowledge which they, from observation, possess of that life in which they now for centuries have been living,

Thus it is that we learn that if we would have our sons and daughters, our friends and neighbors, our/kindred and nation as a people good and happy in the life to come, we must prepare for their mental and moral development while sojourning in earth-

To that end, indeed, many millions are expended every year, but the fact that Knowledge is the true Savior, is entirely ignored by all. On the contrary, a premium is paid upon ignorance. The sanctimonious teachers say, "Carnal reason is dangerous." 'Receive the dogmas of the church and live up to its ordinance, says the Romanist, and you will be saved through the atoning blood of Christ! Indeed, some Spiritualists even seem to think that Christ is in some sense to be a leader, or we shall not make progress; hence they, too, desire an organization with a declaration or acknowledgment of his leadership—a seed out of the old theological pod!

Thanks to the onward march of mind, the Philosophy of Life is being developed to the human understanding so clearly as to dispel illusions which have so long been clad in small clothes, until the images of the imagination became a reality, as much so, indeed, as children in watching burning coals see tiny fairy forms of people-old men, women, and children. As these creatures of the imagination are real to children, so are religious dogmas important to. Catholics, to say nothing of the reality of elementary spirits to the Theosophs!

the development of the mental and moral faculties of mankind as a means for future happiness; to that end schools are instituted for the development of scientific truths. The arts and sciences, are deemed essential to the welfare of mankind at large-the spirit of fraternal love is manifested in asylums for the mal-organized and unfortunates. The nature of things are inquired into and the study of man is not altogether

From whence comes the inspiration that has prompted the spirit which is baptizing the masses, and prompts a love for that knowledge which is now being dispensed so extensively through books, lectures, and occular scientific demonstrations? The Spiritualist is not at a loss for an answer to the inquiry. The two worlds are closely en rapport, and the philanthropists of the higher life are continually inspiring mortals to renewed efforts

The onward march of mind on earth by the law of development has so far overcome that fear formerly so manifest in the human family-a child of ignorance-(nurtured by mythological fallacies, inculcated from generation to generation by an unprincipled priesthood, who fattened upon the credulity of the masses), that men are now bold enough to inquire into the causes which produce visible results. Even the still, small voice of the supposed dead are heard and heeded; and it is from them that we, as Spiritualists, learn more of the great hereafter, than was ever before dreamed of by the most devoted philosophers.

For a moment contemplate the great truth that the earth may have been a genus homo bearing planet for millions of years. and though it may be true that she has been convulsed by earthquakes or polar changes, which have swallowed up continents and whole nations of highly enlightened people, times almost innumerable, leaving but few to contend with adverse conditions, caused by the sinking of the old, and the upheavals of new continents and barren soil, etc., etc., to serve as the progenitors to re-people, as at were, a new earth! Further, contemplate the fact that all who have been thus swept into Spirit-life, as well as all others who have been born or even conceived upon earth, yet live in some of the circles of the second sphere of Spiritlife! Further contemplate the fact that the law of eternal progression is more fully manifested in the higher circles of spiritlife, even as they are on earth, and the mind will be lost in wonder at the wisdom to which untold millions of beings must have long since attained!

While language always fails to convey the same thought to all, yet in general terms, the spirit of truth, which is symbolized in language, is sufficiently understood to make its due impression upon the reader.

When we speak of the next sphere of human existence, we mean that sphere which contains "many" mansions-that all who have ever been born on earth have a home adapted to their loves-to that degree of development, be it down in the lowest circle, which we have contemplated with horror, or be it in that circle which all of the more highly developed in-love and wisdom enter at the death of the body, or be it that highest circle of the second sphere, to which the most wise and good of earth have yet ascended, by a natural growth of love, will and wisdom.

It is of the conditions and things that exist and appertain to man, mentally and morally, in the second circle that we now purpose more fully to speak.

To make ourself better understood, we desire to call the attention of the reader to the capacity of the scientist for enjoyment of his scientific researches. For instance, behold the chemist in his laboratory, analyzing compounds, and tracing them, step by step, backward to the simple elements. See the satisfaction manifested upon his countenance, as each sample is developed and noted for future reference.

Glance at the Botanist as he goes to a field to analyze the flowers that bedeck the face of mother earth. See how deeply engrossed is his attention as he culls from this and compares with that, not neglecting to make a note of leaf, stock and root, that has developed the beautiful blossom that he so carefully studies and classifies. As he arises from his long hours of toil he-manifests a satisfaction that ignorance never enjoyed.

Behold the Geologist ransacking mountain heights and deep glens, carefully criticizing each page of the great book of nature -the solid stratified rocks, which serve as pages on which are indented in characters he well understands, the history of ages unconceivable in the past. Here he finds the evidences of evolution, and link after link is added to the broken chain so long supposed to have been lost.

Look at his weather beaten countenance and his hardened hands! Would he exchange the satisfaction that knowledge has bestowed for all the pleasure that can be derived from wealth or smpty titles of royalty? He counts all as dross and of no real intrinsic worth when compared with the rich treasure he has accumulated by mental

But once more look to the Newtons, the Keplers, the Galileos and a host of other astronomers, viewing the starry heavens and making out their relative positions, studying their motions, their colors, and with scientific accuracy determining their distances from earth and from each other, their magnitude, their compounds, with a degree of certainty that causes the mind of the investigator to glow with a satisfaction The tendency of the many advanced that can be plainly read from his placid thinkers is to make conditions favorable for features—a satisfaction unequaled by all

the pleasures of the passions combined even in their most ecstatic moments.

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And thus we might go on calling attention to the solid, imperishable enjoyment resulting from the culture of the highest faculties of the human mind to an almost unlimited extent.

For a moment, look at the tendency of cultured minds in this rudimental sphere for the establishment of institutions for the promulgation of knowledge upon all of the known natural sciences. The spirit of inquiry is abroad in the land-and it is but an earnest of the zeal that will be manifested in a few more years, when the savans of the higher life are so fully en rapport with receptive minds on earth that their experience as teachers will be listened to with an interest never before realized by mortals.

But before entering upon a consideration of the magnificence of the institutions of learning, and the character of the enlightened in the higher life, which we now see must be the work of another article, let us say right here, that the inspiration which presents all that is so noble and so good in the philanthropists who work so incessantly and with so much satisfaction, is the result of an inspiration awakening the fraternal love, by the good and the noble in the higher life. This being true, shall we, as Spiritualists, sit supinely by with the solace which in substance is so often uttered, "I know Spiritualism to be true; I know that when I die I shalf go to the Summer-land. I know I have heard from my loved ones, and I have seen grandmother fully materialized; I don't care anything about books, fiewspapers, lectures, societies, schools or-missionaries; I had enough of that when I was in the church. I am now free, and I don't calculate that I will ever pay out any more money. I know it all now, and if I don't, I can call up a spirit at any time and find out all about it, and it won't cost me anything;" or shall we as Spiritualists put forth such a united effort that our influence will be potent in society for controlling institutes for the elevation of human character?

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POR the benefit of those of our readers who have failed to secure any of the valuable Silver Premiums offered by valuable Silver Premiums offered by virtue of the below-published contract of the Colorado Silver Co. of Chicago, we hereby publish the same. This Company have entered into an arrangement whereby they agree to give to each patron of this paper, a set of six elegant Extra. Electro Silver-Plated Tea-Spoons, beautiful in style, plated with -pure coin silver, and agreeing also to mark each spoon so sent agreeing also to mark each spoon so sent with the initial of the sender's name in an elegant monogram letter. Read also the following note:

"CHICAGO, March 1st, 1877.

"DEAR SIR: Assure all patrons of your paper that we warrant our goods as stated; that we will refund the charges to all who are not satisfied; that we consider a set of our Extra Electro-Plated Sliver Spoons the most superb premium ever offered and we congratulate the public aron this evidence of enterprise. This grade of our Spoons, with a beautiful monogram letter, usually re tail at \$3.10 to \$4.00 per set. We think no one should fall to secure the premium. Respectfully, set. We think no one should mium. Respectfully "COLORADO SILVER CO., Chicago, Ill."

CONTRACT CERTIFICATE.

By THIS CONTRACT the Colorado Silver Co. of Chicago, Ill., agree, upon receipt of the same, cut from this paper, sent in to aid Co. with the name of the sender, and said Co. with the name of the sender, and accompanied in every case with 75 cents to cover packing, boxing, initial marking, express or mail, and all other charges, to send to the holder One Set of Six Pieces of their Fine Extra Electro Silver-Plated Tea-Spoons, and agree to mark the same with the initial of the sender in a handsome monogram letter, and warrant the plating of the same to be pure coin-silver of the U. S., and agree hereby to return the charges in case said premium spoons are not as reprecase said premium spoons are not as repre-

PROVIDED. That if this Certificate is presented after Sept. 1st, 1877, 25 cents additional must be sent; provided, that this Certificate shall be void after one year from the date hereof.

Witness the name and seal of said Co.,
this, the lst, day of March, A. D. 1877.

Colorado Silver Co.,

CHICAGO, ILL.

IMPORTANT!

to match Spoons, on receipt of 20 co \$1,00. Retail price of Egife, \$1.25.

2d Notice!

Any person who gives due credit to this paper, may get up a Club of ten of these premiums, and order on the above contract. For so doing such persons shall receive, free of any charge schafever,

Nineteen Pieces of Silver Plate,

1 Butter-Knife, 6 Teaspoons, 6 fourtined Silver Forks, 6 heavy Tablespoons.

COLORADO SILVER CO., Boutheast corner State and Jackson Sta.,

CHICAGO, ILL.

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