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CHICAGO, APRIL 7, 1877.

the fact that a certain woman had seen a bell bold described it as a bright translucent, a y loady in the form of a man. If the addry of this belief in a continuation of the after-death rested on the phenomena is strateway and dreams, no one who had charged from the intellectual haze of say agery would maintain it. If it rested on the phenomena of clairvoyance, as Tertul-than and Richard Baxter and Cotton Mathematics have maintained it by arguments based on bese phenomena, we can not waive it aside a bit a more breath. If it rested on the opposed universal desire of man it could be maintained. If it rested on a divine solutioned could be maintained or denied conting to one's skill in manipulating the of it involves a resurrection science areas d and stiffes it at her very threshif a involves only the separation the stort provide of RAL BREATRICKERTERLE COuld'EN, ast were composed of matter too attenuathe the ment setunes, which will definit if the burg and a shear that the state of the second state

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CONTRACTIONS IN THE MENTING AND THE SALAHED.

 base interged the domain of openistry the formation of the normalism of community the construction of a new element, and the lowers of physics by the discovery that this is a motor; we find him proposing a storage search for the hypothetical entity called the soul. To the mind thoroughly considered with the methods of science, faith a constitue will part farmation meights and weights will residengely on weights and sectoures. Now, Crocke's proposition is a completone. It is this: To weigh a sectore death and to weigh the body af-(or death. Let the experiment be perform-e) with balances as delicate as those which ugh the impact of a sunbeam. If the dy and the mind weigh more by one-milall of a grain than the body without the and then the doctrine of existence after will rest on a foundation as firm as equivalent the Now, this experiment as never been parformed. If you were to

opment of reason and intuition. Why say: "If it involves only the separ-ation from the body of an unmaterial entity, or an entity composed of matter teo attenuated for our senses, science will admit it to her inner courts and try it there,' and yet ignore the researches in spirit intercourse of living, scientists of no mean repute, and of hosts of critical and competent persons? Why speak of Prof. Crookes of London, and yet say no word of his researches in Spiritualism or his conclu-sions, and those of Prof. Wallace, Dr. Hare, and their like?

Mr. Gunning feels, hopes and trusts in a future life, but why this total silence in re-gard to the proofs of individual existence hereafter which Spiritualism gives? proofs palpable to the senses, and inspiring and confirming to the voice within, which says "thou shalt never die."

A few years ago Prof. Gunning was a Spiritualist, decided, intelligent and open. Is he one still? If so, his frankness is gone. if not, he knows well enough of our researches, but falls to tell what he knows. Treating on a great question, he ignores the facts and ideas in regard to it, which command more attention to day than any other. For his sake I regret this course. Can it be that he is thus silent to keep the popularity won by his ability and eloquonce? If so, the word of the New Testament is a fit one, "What shall it profit a man if he gain the whole world and lose his own soul?"

G. R. STERBINS.

the spin of the sp een or twenty times. We have two small parlors opening into each other, and the cabinet was in the back one. In it we had no light, but in the front one were three gas jets turned on in full force. There were no "traps" with Mrs. Hollis's satchel, and no chance-no possible chance for deception. I have seen dozens of so-called materializa-tions since, but nothing resembling that. Even a tiny parple place (a fever blister scar) was seen on her lip, and mentioned by a gentleman who did not know she had it. I knew it ought to be there, but could not see it.

we have found. I would not give you these details only that I understand your soul which enfolds in its (to you) bleak silence, your treasures. I know the intelligence, the spirit of my little one lives. When I say that, I have said in a manner, the same of Search as earnestly and as long for these treasures as I have, and you will surely find the comfort you need; aye, perhaps in one-tenth the time; for the little ones, believe the base search as a left paper or marmer. me, have never left papa, or mamma, but are only waiting a chance to be heard. No skeptic was ever more skeptical than

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but divers others have since united with us, and we now embody the principle amount of talent. intelligence, business capacity, wealth and moral force of the place.

Previous to our organization we were called Spiritualists, Materialists, (about equal in number) Innovators, Free Relig-ionists, Iconoclasts, Independents, etc., etc., But miscellaneous as we are, we find no difficulty in co-operating for mutual benefit, which it seems to us might be done nearly which it seems to us, might be done nearly everywhere, at least so far as to cheerfully see it. I might write twenty pages of our exper- timents of the speakers; also in memory in iences in spiritual phenomena, and not ; pay lecturers, etc. A perfectly free and in-tences in spiritual phenomena, and frauds ; dependent platform is the sine qua non for timents of the speakers; also in finances, to such organization.

We are favored with much lecturing in hungers for a word from the hereafter, j our hall,-for which we generally contract and pay for, but occasionally gratis and voluntary. I never knew a hall anywhere so much used as ours; seldom an evening unoccupied during long nights, also frequently used in daytime.

used in daytime. Without an organization we would enjoy but little, and do but little good. If every place having a few, even half-way Spiritual-ists, Liberalists and Progressionists, etc.. would associate in effort, in a slight organization, then punctually attend all meetings appointed and contribute a trifle (far less 1: no soul ever longed for a proof of immor- | than churchites generally pay,) to meet cur-tality more than mine; no heart was ever | rent expenses - they would ere long become heavier or less able to meet the facts of a strong and noted for their ability to elevate death of loved ones. My spirit friends have humanity out of the rute of ignorance, superstition and priestly rule. Jos. S. Burg.

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Prod. Thunday - Innortality. But the report THEAT COMPANY - The Play of Flament with Ramiet Omitted.

A astics of scientific lectures in Chicago, by Prof. W. D. Gunning, have been reported in the daily journals, and intelligent andichess have heard them.

Judging by the reports, they have been of value and interest, as might be expected from the ability of the lecturer, but the last of the series on Immortality, is remarka-ble for its omission of the latest researches of eminent scientists, and its silence as to any light that Spiritualism might cast on his subject.

I give an extract from its conclusion, as reported in the Chicago Times, with a word of comment thereon:

"Homer describes the dead under the walls of Froy as lying there, the men stretched on the ground, while their shades were flitting through the air.

THE SAVAGE DREAMS.

In his dream he sees unfamiliar hunting-grounds; he leaps unfamiliar chasms. He wakes and finds himself neither foot-sore nor weary. While he has slept there on the ground another salf has been out roaming dho woodd.

"The cavage falls into a trance. He hears the voice of man crying from another hunting-ground. He sees unsubstantial men nore the finer trances and richer rovelagliding through the air. He calls them de- tions of cultured men and women of our

ay to me that a man weighs more than his tead budy, I would have no right to contra-

The doctrine we said of existence after ieach, we dad not say of individual crass-core Crooke's proposed experiment would The article which laft the and prove that. The entity which left the easy might melt into another entity, as a withmelts into the sea. It might be, as Em-

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When there is

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w non-apparent. Prove to me that there - ar entity which leaves the body at death. and I think I can prove to you, through the tow of persistence of force, that that entity retain the individuality.

When science shall have fathomed the secories of matter and force she may give answer to the question put to the world these thousand years ago in the tent of an thousand emir: "If a man die shall he live 3.7 A B P

cliently science has sounded the matter a beyond the limits of sense. Hydrogen a form of matter, and yet we pour it weigh an iron bar as we pour water which is heap of sand. The cosmic ether smatter, and yet it fills the solid worlds as . fills the inter-stellar spaces. It is millions a times more solid than lead and trillions Somes more elastic than steel. We move through this adamantine something as if e sere not. It moves through us as if we renot. It is a universe within a unisees ther great mathematician, after an eventsion into this realm of ether, supposes al twelve additional senses would hardly to place us in conscious relations in inverses of matter around and within. Row mind and matter are two faces of wiad You can not conceive of mind mappi as a facing to matter. The old obpertion to the doctrine of immortality, that doubt must sever mind from matter, falls new to the ground, for now we must take account of these realms of supra-sensible matter.

"The fringes of the vast, supra-sensible universe science can bring transiently within the range of visibility. When you look at the spectrum, below the red and above violet, you see nothing. But science interposes her touch, times

THE ETHEREAL VIBRATIONS

to her will, and lo! on the seeming void fixsh forth the zones of another iris. It may be that the fringes of a super-sensible universe of mind are brought within the range of our minds, as the fringes of that universe of matter are brought within the range of our

"The immortality of the soul is not demonstrated, but the chief objection science had urged against it science herself has removed.

"It is not demonstrated, and perhaps it may never be. This is well. It would be a sad thing for the development of human character to live in a universe of nothing but mathematical problems, demonstrated or demonstrable. There is an unknown and unknowable. The air of that realm, too attonuated for the lungs of science, may bear up the wings of faith. Hope, trust, these trords will dwell on human lips as long as human hearts bleed over their dead, as long as human fest, in devious pilgrimages, press

the highways of the globe." Why tell of trances of the savage and ig-

DOLLON, MICH

A CONSOLING LETTER.

A Litals Girl in Spitistic Scuding Liesrages to Her Porcats.

Mr and Mrs. Rice kindly placed the following letter in our hands for publication. Ber JOURNAL Of January 17th:

CAIRO, ILLS., Feb. 12th, '77.

MR. AND MRS. RICE :-- I have just received your postal, and hasten to answer it least I should put it aside and neglect to do so. In reply to every question you ask, I might truthfully answer, "Yes," but that answer without some explanation, would mislead you in favor of Spiritualism. Let me tell you the whole, truth and you can make what you like of it. We had such a little one as Laura: she has a sister Eda, uncle Mose, auntie and grandma. Mollie is with her. We have no acquaintance with Mr. Forster, the writer of the letter in the JOURNAL, and only saw it as you did. So far as I am aware, Mr. Forster knew nothing of our names unless he has seen mine as an occasional cor-respondent for the JOURNAL, BANNER, or

some other liberal publication. The only drawback to the marvelousness of the message you refer too is, that the medium herself is somewhat acquainted with us. She gave scances in Caro several years ago, and, of course, knows come of our affairs, as she was in our house several days. But, on the other side of the question, let me assure you that we have had much more wonderful manifestations through Mrs. Hollis' mediumship than this one would have been, had she never seen us. This same little one has (in presence of Mrs. Hollis) and in circles of 10 or 12, talked to us in our own home, and given us the most perfect and convincing proofs of her immor-tality. She has referred to, and even detailed dozens of events unknown to any one present but ourselves. She has even made statements of which we were all entirely ignorant, and which we afterward, by consulting outside parties, found to be true. She has) through various sources, shown us beyond all question, that she is fully aware of, and interested in, all our little home affairs, mentioning such little matters as enjoying some sport her sister had catching a joying come sport her ester had catching a mouse in the parlor; and the dressing of a doll I bought when visiting Cincinnati, that I might bring it home for Eda.

She sent me a message once from a little town a dozen miles from here, requesting me not to give her blocks away. This mes-eage was proven true through the mediumship of an independent slate writer hundreds of miles from here. I have the blocks yet, though the little fingers that handled them have been in the grave over three years. This dear little angel meets us on all possible occasions. At Dr. Slade's (where years. no one in the city knows us), she gave her name, and endorsed the manifestations we had received through Mrs. Hollis. At Foster's, Mrs. Stewart's, Mrs. Webb's the same. She sent word once from a Boston circle (I don't know the medium), by a lady whose sister lives here. She said to the strange lady what her name was, where her parents lived, and said to tell them she was there to give tests to others; that an old lady (who had lived next door to us), was with her, etc.

Mind you, we have always been careful not to publish any of these things or the child's name, because we had a better chance that way of satisfaction. Mr. For-

worked for my salvation, and to them I owe the gratitude of a thankful heart. We, too, shrank from and despised the inhuman doctrinco of Orthodoxy, and preferred entire oblivion to the stupid, and monstrous "plan of salvation." There was no proof of immortal lifs in the Bible, and no comfort from it or its teachers. We were forced to look to Spiritualism, and in it. - have found all the knowledge that we can find at all, of the future. Go and do likewise; but take nothing for truth, without proof. We never do that. Charlatans and imposters will mislead you if they can, so you must use your reason every moment. And now, af-ter telling you the simple truth, I will leave it for you consideration, hoping that I may have dropped one ray of light in your darkened sky. My husband endorses my statements.

Yours Truly, MRS. JACOB MARTIN.

Letter from Joseph S. Barr.

MR. EDITOR:-I am taking three spiritual papers, two medical journals, two politicogovernmental weekly issues, one weekly materialistic paper, and get divers miscellancous prints, making more than I should read, and more than I can afford these hard times. I must lop off some of them. Which shall it be? All too good to do without. If I receive several at the same time, the JOUR-NAL is the first one attended to, having tak-

en it from the first volume. Whether it is the best disposition I can make of my time, money and labor, to thus pursue Spiritualism with such avidity as I have done for the last twenty-five years, is sometimes a question with me; but one thing I know, that I can not rest contented if I drop the investigation thereof; would be far from home, living to but little purpose; all things else compared therewith would seem trifling and insipid. So here again I remit for another year! Although divers objections might be urged against your paper, yet as compared with other spiritual papers, I. deem it the best. It is more fresh, forcible, argumentative, logical, philosophical and original than they.

I am pleased with the position you main-I am pleased with the position you main-tain in reference to organization. What ever gave strength and efficiency to any-body of men, except that which came to them through judicious organization? Are Spiritualists in their natures and necessities so different from others that they can af-ford to dispense with that which experi-ence has proven to be of great service to all ence has proven to be of great service to all other orders of men?

The composition of the human mind is such, and the laws governing the same, that there is a natural tendency for it to coalesce with the facts and philosophy of Spiritual-ism; hence it has diffused itself beyond any system ever known to men, taking into account the length of time it has been recognized as a system, and the means employed to propagate it, but is far short of what it might have been had early and harmonious organization been adopted. Isolation and in-dividualism are not the best instrumentalities to convert the skeptic to the truths of Spiritualism. Such can scarcely maintain Spiritualism. Such can scarcely maintain even their own inherent rights, much less compete with well-adjusted organizations. The flinny objection generally urged against Spiritualists organizing, is the fear of hecoming sectarian bigots and creed wor-shiping fanatics, like the various denomina-tions of the church. Such persons surely have bit little confidence in themselves have but little confidence in themselves.

"The New Shiloh."

Leerville, O.

I want to say a word to your readers about the matter coming under the above heading, spoken of in the Banner of Light

of March 10th, editorially. We use the word "Shiloh" in three concess given it in the Bible record; the references to the Judean Christ, the name of a location loved for the cherished memories which made it an inspiration to the Jews, and the spiritual meaning given the word by Swedonborg,-peace, tranquility.

Hence, all those without a spiritual home or church relation, may he properly desig-nated "Wanderers from Shiloh."

That there should be many such in these times of unrest, is quite natural, and the reason for it is stated with much force by Max Muller, who says: "It is seldom borne in mind that without constant reformation, that is without a constant return to its fountain head, every religion, even the most perfect, nay the most perfect on account of its very perfections more even than others, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed." This truth applies with especial force to the Shakers. Since leaving that people, I have been prospect-ing for a suitable place to locate a gather-ing-in of those ready for a life which shall include all that has proved of value in Shakerism, joined to so much of individual freedom. as will encourage, as well as permit, entire and absolute freedom of thought, and expression of that thought, while a large and generous culture shall be encouraged of all the faculties and gifts of the individual.

My efforts have been crowned with much greater success than L anticipated. Land improved and ready to be worked at a profit, has been given already, both in New Jersey and Pennsylvania. We are only wanting the ready means to work with and the brain and muscle needed to begin the work in earnest. I shall soon have an "In-dustrial Home" for women and children, that will throw my real success in the "Chicago Newsboy's Home" entirely it the shade.

I am surprised at the number of Ex-Shakers I find scattered all over the country. Among them are some of the "mediums." Among them are some of the incumus, who were used by the spirit visitors during that remarkable episode of seven years from 1887 to 1844. That was the opening of a New Dispensation (in the Evolution of spirit causation, which can be traced back through the centuries to the Judean Christ Dispensation) but more clearly indicated in a direct line from the French Prophets of 1688 to the opening in 1848, through the "Fox Girls," after the Shakers had refused to allow their order to be used for the purpose. We are now at the door of a new development-not a new dispensation as

some say—of this last Dispensation. The trials and persecutions which most, or many at least of the "mediums" of today are suffering, are among the many "signs of the times." The gathering in of the "Wanderers from Shiloh," is another the "Wanderers from Shiton," is another sign, full of significance, and one often spok-en of by "mediums" during the last few years. The evidence I have received, and am constantly receiving, that the Christ-woman, Ann Lee, is leading on a spirit force to aid in this work, is overwhelming and

(Continued on Fifth Fage.)



RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritualists, Which Will You Have, Dogmas or Philosophy?

[THESE PREFATORY REMARKS WERE WRIT-TEN BY OUR DEAR DROTHER, S. S. JONES, THRME DAYS REFORE HIS ERUTAL ASSAC-SINATION.]

While discussing the subject of "organization," several weeks since, we most emphatically protested against the movement of the few Christian Spiritualists, who, at Philadelphia last July, professed to speak in the name of the great body of Spiritualiste in the United States. We intimated, in substance that the mission of Spiritualism, was to discard all leadership, all church dogman, chi creeds, and all declarations of faith and platforms of principles, about which men co readily differ, and which, have ever her ctofore become dissipated like a white frest before the refulgent rays of a morning sun, as knowledge develops the mind to an understanding of the Philosophy of Life. We further intimated to the Spiritualists of America that now is the time for concentrated effort to build up institutions for the development of liberal thought, and that the place to begin, is with local societies. Aye, we further intimated that liberal minds will eluster around other centres than those of the receivers of the reality of opirit communos, unless we put forth posttive efforts for the unbuilding the great Pantheon of Progress, that the age demando.

In confirmation of that declaration, we here publish a sermon preached in Chicago, on Sunday, March 11th, by Rev. Dr. Powell, of the Third Unitarian Church of Chicago.

I have heard somewhat since living with you about genuine Unitarianism; and occasionally have heard or read of wanderings from the old way of the fathers. So I used to hear when among the orthodox. The matter has puzzled me somewhat, and I have made diligent inquiry if any one could tell me what good old-fashioned Unitarianism is.

But men differ in regard to this matter almost as thoroughly as others differ concerning what is orthodoxy. There is no agreement of creed that I can find that takes in even the leaders of the movement. To-day the man Clarke lends a sort of lefthanded aid to Mr. Moody. Edward Everett Hale withholds all sympathy, and Mr. Savage thunders his condemnation for base views of God and destructive views of man. In Chicago we who occupy the pulpits differ most emphatically on some matters as to God, Bible, and the future. But leaders amount to little among us. The main question is what do the rank and file believe. Have they an Augsburg confession, a Westminster catechiam, or even a Boston platform of any kind that they subscribe to? What is the test of regularity and soundwere in this church?

I find that a Presbyterian refers me to his book, the Episcopalian to his ritual, the Congregationalist a little more broadly shows me his church manual. But among the Unitarians I do not find any paper or plat-form of any kind to settle the question. Each church may have a creed or it may not. tendenc is verv strong to have none at all. In fact, the answer from a layman more to be expected than any other is, We are not bound to think alike in any way. Every man is responsible for himself to his own soul, his neighbor, and his God, and this is responsibility enough if the man is aincore. If he is not, then a written creed will not help the matter. I am told on all sides we are individuals; each with his own line of study, and led to possibly diverse views, or possibly quite similar views of theology. We are free-all men are free to face geometry or algebra or geography, and pursue their researches without restraint. Why not be free in this matter of theological inquiry ? So, then, by inquiry I began to find in answer to my question that genuine Unitarianism is: First, of all genuine study of the truth; genuine seeking after that which God wills for the soul, and for what will best save the soul. It is *freedom* in the most important of all departments of inquiry. Channing has no more right to prescribe limitations of thought than Calvin; Calvin, than Pope Gregory Hildebrand; Hildebrand, than Jeaus; Jesus, than Moses; Moses, than Abraham; Abraham, than Adam. When Kepler found out the laws of planetary motion; when Copernicus determined the relation of the earth to the sun and its own orbit, they wrote down the facts they had discovered, and there was so much added to the deposit of the world's knowledge. It was an enormous contribution in either case. But they did not undertake to compel one to adopt their views. The theory stood on its own merits to be, proved or disproved. Yet, I suppose the happiness of mankind intellectually, moral-iy, and physically has been affected more by the discoveries of Galileo, Newton, and Tycho Brahe than by the rhapsodies of Isaiah and the cosmogony of Moses. We ask no greater freedom than the Master had, we will accept no less. Ignorance is identical; knowledge is diverse. Igno-rance produces a vast uniformity; knowledge differentiates. In this, ignorance is like darkness, which reduces all to a common bue; while light brings forth the individual and multiplies variety. It is our duty to be children of the light. We have, therefore, each soul to gather with sincerity as guther we can. Heredity, education, surrounding influences, prejudgments, opportunities for atudy must modify our reception of all authorities. It is simply folly to place in the same pew one who can not read. and one who is in the foremost rank of scholars, and ask if they agree concerning the book, or the possible deductions from it. How it is that the genuine Unitarian finds it impossible to co-operate with many socalled religious efforts. These movements presuppose authority. They are possible only as private judgment gives way to an individual interpreter. Secondly, the genuine Unitarian denies as frankly and fully all supernatural authority. He refuses with compromise to submit his conscience to the dictation of a book. If there are reasons for doubting the sufficien-cy of the illumination of the living teacher, there is more reason for doubting the sufficiency of the translated writings of ancient teachers. If we can not allow the inspiration of living men, we see no reason for granting that of the dead. Why should one or two of the lighting kings of Israel, with exceedingly bad records be considered spe-cially capable of acting as scribes of God. We do not deny the value of the valuable, but propose to test its value by our own judgments. The Bible is a book of great

value; but it has no such unique value and so supreme authority that it is aitlier historically or theologically a sufficient, guide. There can be no comprovate here, for if there be a book whose words are divine and sole arbiters of all questions, then we have no ground to stand on short of the literal interpretation of its words. We must take it word for word as from God's lips, and all other is valueless. Archaology, geology, ethnology are of no value whatever. They cross the track of revelation. The sun can stand still. Man was made of nothing. Darwinism is false. The ailly story of Babel is proven. Elijah's charlot of fire was literal. This once established, the absolute book is followed by the absolute interpreter. The Catholic is right and the Protestant is wrong. But if the Protestant be right in denving the inspiration of the Catholic church, is he not absurd in falling back on the inspiration of the Jewish church. When Luther burnt the pope's bull he nailed up his own thesis. The first step was taken toward the liberation of the soul from bondage to church, to creed, and ecripture. The Unitarian frankly but firmly refuses to believe that any volume comes from supernatural sources. It affirms that the moral life of the Bible is the same as the moral life of to-day; that it was the product of just that degree of goodness and good sense that dwelt in each writer's soul.

All physical life is from the sun, yesterday, to-day, always. The sun's heat ages ago way stored up in coal beds, in peat bogs, in oil wells, but nowhere and in no way to displace or supplant the sun itself. We use the past and the coal and the oil gladly, and they render us valuable service. But the great luminary is still the god of day; the indispensable giver of light, heat, season, and life. He is greeted with the same joy every morning; the trees clap their hands at his presence every spring. He hides his face for a night, and we sleep. He hides it for a week, and we grow gloomy and ill. So God has ever stored up His moral light in the sayings and doings of great men; but not all combined can enable us to dispense with God's daily presence in the soul. We use the scriptures and rejoice at the help they give in our rough work; but what coal fires are to the sun, such are book-lights to God. We turn to Him every morning with the same joy as the indispensable Lord of the soul, the light of life, the giver of growth and virtue and peace. In Him we live and move and have our being. His glory flocds the soul and brings in the beauty of our ever-varying seasons of emotion and thought. Glory to God in the highest and on earth peace, good will to men. It is one of the puzzling facts of history that men should fall under the power of oracles and soothsayings and books. That the Bible says it should be rendered that John, Paul, or David in vastly less enlightened times said it. If they are to displace and supplant our reasons by their authority, then do they supplant God who enlightened them, but leave us to be enlightened second hand.

Thirdly, the genuine Unitarian makes no compromise on the question of God. To him God is one, absolute and omnipresent and indivisible. That which fills all already ills all parts. No human being can be divine except in purpose, will, and character. The stories that come from all the eastern religions concerning a God in the flesh arise from the ancient and childish conception of God as a mighty being hid somewhere behind the clouds or in the depths of lights or invisible in the elements. Such a God occasionally showed Himself on the earth. He talked with Adam. He made matter out of nothing and shaped it in six days. He hewed the stone and carved the ten commandments for Moses. He was alive in Jesus. He ate, drank, slept, suffered, and died. In India and in Egypt He was quite as frequent a visitor. But from the earliest days of philosophy down, Paul, Plato, Kant, Spinoza, Sweden-borg, as well as the English metaphysicians and scientists, have conceived God as the universal soul. What room is there for any other God but the omnipotent, omnipresent, operating force of nature? God walk the earth! God is always here. Kant says you can not consider mind and matter as separate. There is no middle ground. All theorizing about Jesus as unnatural, as superhuman, as Lord, except by virtue of character, is futile. We may or may not be all agreed that He was the wisest and best of men. But if so, He was the wisest only in certain fields. He had a genius for religion. He was the product of the concentering life and thought of Persia, Egypt, Greece, Rome, India. His father was the age; His mother was Jerusalem. We shall bicker about Him, but heartily rejoice in Him; we will not deify Him nor worship Him; or if any Unitarian does he stultifies himself. Every christological hymn is a relic of heathenism. Let us rather name a day of the week in His honor as we have of that other herce of our own blood, Woden. Why callest thou Me good, he cried. There is but one good, that s (lod. We repeat His own charge to give the glory to God only. The genuine Unitarian must also stand the fire, and refuse to co-operate in efforts to establish false theology. He can not consistently stultify his own views, and do good combined with evil. This involves him necessarily in much misunderstanding. He will be misjudged. But time will de-fend him. The aftermath of powerful and fanatical religious fervor is, first, miracles and then Second Adventism. Already the literal return of this slain God is looked for by His Chicago followers. I should not be surprised to see Him coming in the clouds any day, says one of the leaders. You can make nothing of his immense Tabernacle movement that has shaken the churches to their foundation, but the grossest materialism. It is modern fetishism. It worships a book; it is inconceivable except on the conception of a literal hell. It runs directly toward a millennial rale of Jesus. It involves all the machinery of life; all our in-dustries; all the morality and virtue of the world, in the category of worldliness and comparative worthlessness. Morality is less than nothing. It is filthy rags. The tangle of resurrections and revelations, and the establishment of a theocracy are part of this absurd programme. Any day lesus may be looked for to turn and overturn and set up an absolutism over the globe. The process by which man has been developed is to be stayed. He is to be revolutionized into perfect citizenship. The saints are to constitute the cabinet and foreign ministers of a world monarch, and the heathen as well as the philosophical converted to right seeing and dead uniformity of sentiment by force. Revival! Of what is this a revival? It is the same old brute force and materialism endeavoring to ride down spiritual life and thought that has often appeared in his-

is right and what is hest. Man, by this doctrine, is no longer an accused exile, the spawn of signify pair driven by God from paradise. He is not a wratch whose business it is to sing the plaudits of his spiritual king to placate his angry Father and fice from wrath to come. He is what his reason asserts, every inch a man, with all the dangers and all the privileges of mathcod involved in the consequences of virtue or vice. He is glifted with reason. He has some experience. He is capable of illumination by commencing with the infinite moral light. Man stands now foremost next to the Deity. He has no terrors behind or before him, except those that lie in the line of his moral choice.

The genuine Unitarian must necessarily deny the paraphernalia of heaven and hell. The future to him is a vast blank in which The future to him is a vast blank in which the imagination can play, but can bring back no more definite knowledge than that given by Milton, the Egytian priests, or the Apocalypse. Horses, dragons, scarlet wom-en, fantastic figures, judges, houris are com-mingled in one fantastic masquerade by the impudence of prophecy. The Unitarian be-lieving in God now, trust Him forever. There is too much to know this side of the There is too much to know this side of the grave for the fleetness of time. I know no man who more deserves the whipping-post than one who calls off men's minds from the earnest study of what God has laid at the door of his senses; and strives to terrify him into fear of science, a hatred for rationalism, and a satisfaction with lazy preparation for a judgment day. That shame-ful gossip day has robbed us of too many golden days of sunshine and work. This only we know, that we shall sow as we reap -no batter, no worse; and we abide constant. God is good; God is wise; we trust Him and work when we can see and while we can see. There is no authority concerning the future except that as now, so always; virtue leads to joy, vice to misery.

Genuine Unitarianism, therefore, undertakes to establish a religion of character in the place of a religion of creed. It may or it may not value miracles and prophecies, and interpretations of prophecies; it does value truth and honor, and temperance, and all the virtues. These things make the worth of a soul, and here the emphasis should be placed. This is the material that God has stocked the world with, to feed the spirit. It is our moral duty to use it. The Unitarian may or he may not care to study ancient faiths, he may or he may not have him to read the relations of Darwin, Gray, Spencer, Tyndall, or Huxley; he yet believes in using all means at his command to belp himself and his neighbor God-ward. It is the retreat of seekers after light; not of cowards and idlers. Unitarians are workers, but not so much in prayer circles as in home circles and in charity of circles.

By what standard then are we guided in our judgment of religious character. Every man standeth or falleth to himself. We do not undertake this judgment. It is not possible to separate sinners from saints in this world. It never will be possible in a world of moral choice. It is impossible to determine what has struck the right line of thought, or who has the exact emotional life. We know no way whereby we can say this man is converted and that one is not; this man is going to heaven and that one will reach the pit; this one has a creed that suits God, that one has not. It seems to me blasphemy for any man to enter into God's family and endeavor to divide it; saying this God has left to torment, these He has chosen for life. So far as any one may peak for Uniterians there is a gersia 1981ing that we have nothing to do but to strive to better ourselves and better our neighbors, and so to honer our Maker. This platform of free thought, and free inquiry, of free hope, and intensified individuality, gives the only lasting platform of union and fellowship. Unitarianism grows possible just in proportion as each one is willing to refrain from meddling with his neighbor's private affairs. The star cham-ber and inquisitorial courts lasted up to the present century. Something feeble like them exists yet in every ecclesiastical court. When I am condemned to eternal torments because I deny the value to my soul of a slain goat, or a slain man, or any other bloody sacrifice, I may laugh at the threat, but that does not mitigate the crime of the threatener. Binally, genuine Unitarianism is pre-eminently honest. It is the one faith that never hides itself behind fine-spun language. f it doubts, it is its privilege to question. If it disbelieves the assertion of the multitude, it is not afraid to say it. There are thousands who have lost their old confidence in the authority of a book, the supernatural birth of Jesus, the myths of the Old Testament. Miracles are quietly sneered at by them. Other thousands know that the underlying theology of orthodoxy in-volving an atonement by the slaughter of an innocent God to pacify the Father of the universe is false. Sconer or later all will come to see it, and the intensity of barbarism in our blood will be eliminated. But honor, the better hope of the rate, the love of God, all appeal to us to speak plainly and not hide the truth.

THE HEARTS OF THE PEOPLE.

Letter from Mrs. Empire Tuttle.

COL. BUNDY Doer Brother; I can not tell you how terrible it seems to me that poor Mr. Jones should meet so violent a death at the hands of a worthless villain. Is it not too had? To your dear wife and the family, please express my warmest sympathy and affection. Yours truly,

EMMA TOTTLE.

Létter from Hudson Tuttle.

DEAR BUNDY:-To day came your brief announcement of the terrible blow you have received. I hasten to express my sympathy, and I assure you that I will stand by you.

Express my own and Mrs. Tuttle's deepest sympathy to Mrs. Bundy and the family, in this terrible affliction.

Truly and Fraternally,

Hodson Tuffle. Barlin Høights, O.

Lotter from Thus. Cost.

DRAR COLONEL:—With inexpressible astonishment I learned by a telegram in a St. Paul paper, on Friday last, of the cold blooded assassination of S. S. Jones, in his office. His friends in this, "up country" hold their hands up in horror, and looking aghast, enclaim, "Can it be possible!" If he is translated to Spirit-life, of one thing I am quite sure, and it is this, that he is still deeply interested in the success of the dear old JOURNAL.

Osahis, Douglass Co., Minn.

Lotter from J. S. Shirley.

It is with regret we learn of the assassination of Bro. S. S. Jones. It is, however, some consolation to believe that through his death the Spirit-world has received a spirit of high order. We believe Bro. S. S. Jones will, no doubt, be enabled to render great assistance to those upon whom devolve the task of editing the dear old JOUR-NAL. We believe we shall hear from him soon and often.

Plum Hollow, Iowa.

Letter from D. A. Eddy.

FRIEND BUNDY -- I am so overwhelmed vith grief at the shoching news of Mr. S. S. Jones' cowardly, inhuman murder, that it completely unfits me for business. I am looking anxiously for further particulars. I had the enclosed articles cut out to send bafore I got this atunning news. The paper must go on, if the proprietor has gone to the other side. His influence and counsel will not be lost.

Cleveland, O.

Rotter from R. T. Child, H. D.

BROTHER BUNDY:--I thank you for the dispatch just received. I felt that it was so, and that those persons had received far more at his hands than they deserved, and had manifested their ingratitude in this diabolical manner. It makes me very sad to think that we can not have our brother's physical presence with us, but I rejoice to know that you can and will defend his character against all slanders. Do your best, brother, and I shall be glad to help you. Send me one hundred copies extra of the next number. I know brother Jones' friends will demand them. From all sides I hear but one centiment of just indigna-

APRIL 7, 1877,

Letter from Frof. B. F. Inderwood. DEAR, BURDY :-- I have just read with much autonishment in the Chicago Evening Journal, that Mr. Junes was fatally shot in

much astemismment in the Chicago Evening Jacrial, that Mr. Janes was fatally shot in his office yesteriar afternoon. A ware that you neither have the time nor are in S mood to read letters, even from personal friends at this time, yet I can not refrain from writing a line giving expression to my profound sorrow, and tendering to Mrs. Bundy, and yourself, and the other members of Mr. Jones' family, my heartfelt sympathy in this sad bereavement.

While your hearts are yet bleeding from the loss of one who was so near and dear to you, it is not a fit time for those outside your family circle to dwell on the loss they feel in the death of a generous, warm hearted friend, nor to speak of the loss our Liberal Gause has sustained by the death of one of its prominent and effective workers.

I little thought when I was in conversation with Mr. Jones a few days ago in his office, that that would be my last interview with him, and that he was so soon to be deprived of life, and by the bullet of an assassin

I feel that I ought to ask pardon for even writing these few lines. Hoping that time will soothe the grief caused by this sad and tragic event, even though it can not repair the loss, with sincere sympathy I remain,

Truly Yours, B. F. UNDERWOOD. Cedar Rapids, Iowa.

Letter from Mrs. E. M. Welch.

MR. EDITOR:-It is with desp, heart-felt sorrow that I write you upon the very sudden exit of our friend, S. S. Jones. I visited him a few weeks ago, and enjoyed some hours of an ever-to-be-remembered afternoon, standing so close to the gates already ajar, recognizing the glorious lights that escaped from their portals, yet not conscious that they were already lighting the way to a larger, nobler life to our friend. My husband and self have been acquainted with Mr. Jones for a number of years. Five years ago, we visited him while in deep, deep sorrow. We had just parted with our eldest son, almost 20 years old, killed instantly by a locomotive, the fifth of our six children who were taken from us with almost as little warning. He sympathized so sincerely with us, strove so heartily to get the best mediums to give us sittings, putting himself to much inconvenience. He spoke so tenderly of his own son, who had left the form after a brief illness. The gentle sympathy of the man with our sorrow, showing a heart tender and generous to the distress of others, won our regard and respect; and our subsequent acquaintance has only served to deepen and strengthen the tie. We have considered him a tower of strength in the cause of Spiritualism, upright and conscientious, standing boldly for the rightexposing wrong and error, never palliating, nor trying to heal over the dangerous, insiduous evils, but as a good, faithful surgeon, sending the knife and probe to the very depths, and exposing their poisonous centers. The stand he has taken upon all questions appertaining to Spiritualism, and infringements upon the rights of mediumship, have strengthened the wavering, given courage to the faint-hearted, and largely helped to build up our glorious cause, and while saddened by the loss of his personal presence, yet we know the spirit having stopped forth from its fetters of clay, will still glory in the good and true; and as his life work was the sending forth of gospels, of messengers of light voices from the Spirit-world, just so will the spirit, released from the time-worn, feeble body, still work with interesting zeal in the good cause, ever inspiring to new efforts the energies of his co-workers. With much sympathy for you all, I remain yours truly, I remain yours truly, MRS. E. M. WELCH. St. Paul, Minn.

The genuine Unitarian must, as a consequence of the points already taken, assert strongly the authority of a man's own moral judgment to decide for himself what

The Joint Discussion.

The people of this town enjoyed a rare treat in listening to the debate between B. F. Underwood, of Boston, and Clark Braden, President of Abingdon College, in Illinois. It began on Monday evening, the 5th inst., and concluded on Saturday evening, the 10th. We should fail to do justice to both disputants if we did not acknowledge that they handled the subjects skillfully. and we may say, satisfactorily to their hearers. It is gratifying to know that the people of this town and vicinity showed an un-usual amount of liberality in listening to these champions, although warned not to attend, by the pastors of some of the churches, at least; our Court House being crowd-ed to overflowing every night. Of course the prejudices were in favor of Mr. Braden. Mr. Underwood acquitted himself on this as on previous occasions, with entire satisfaction to those having liberal views. While Mr. Braden had all of his matter in manuscript form and principally read his side of the arguments, Mr. Underwood handled the subjects extemporaneously, thereby proving him to possess an simost exhaustiess amount of learning and skill, which compelled the admiration and respect of all his learers.

We should do injustice to this occasion if we fail to state that although some of the churches tried to divert people from these meetings, the house was crowded twice on Sunday to hear Mr. Braden, and again. in the evening to hear Mr. Underwood, who, on about an hour's notice, delivered a three hours' extemporaneous answer to Mr. Bradon's remarks, which was enthusiastically admired by the crowded house he was addressing, to 10 o'clock at night. It is gratifying to chronicle that some of the churches had the good sense to close their evening meetings and go to hear Mr. Underwood.— Independent, Toledo, Iowa.

tion at the crime. You may rest assured the paper will be in greater demand then ever. Let us strive to make it better. Faithfully Yours, MENRY T. CHILD.

Philadelphia.

Note from R. Crovvell, Author of "Primitive Christianity," etc.

COL. BUNDY: — What a calamity has befallen your house, his family and the cause! I can not believe there can be any sufficient reason for the charge made by Pike.

reason for the charge made by Pike. In regard to your suggestion that I should direct my attention to the subject of penal institutions, I have for two years past entertained the idea, and I am, as occasion presents, gathering materials, but I am afraid it will be some time yet before I can do anything decisive in the matter. It is a big job, and to do it, as I must do it well, I must expect a great deal of labor to be devoted to it, and that I can not bestow at present. I thank you for the suggestion, and it is a little remarkable that I should have entertained the same idea.

I shall await the news of the proceedings in Pike's case with much interest, and expect to find Spiritualists and Spiritualism maligned, and hope Mr. Jones' character may be vindicated. I am very sorry for his family. Yours very truly,

Brooklyn, Ń. Y.

Latter from Capta H. H. Brown,

BRO. BUNDY :-- I hought a Times on the train yesterday, P. M., and was shocked by the report of Bro. Jones' assassination. I have not yet recovered my equilibrium. Spiritualism has lost a champion that will be missed.

When liberty was degenerating into li-cense, when in re-acting from authority, the acceptors of spirit communion were vibrating to the opposite end of the arc, and would, many of them, write over Spiritualism the word Sensualism, he used the RELIGIO-PHILOSOPHICAL JOURNAL as a balance wheel, and with all his great firmness at the helm, saved us and brought progressive humapily again to its right mind. I can never be forgetful of this good done, and though I did not always sympathize with the methods, I still shared with him in the end to be gained and rejoiced at the result. That same hand will now be missed, but as Lincoln could go after Lee's surrender, so could our brother now be spared, and I trust that in that other life, he was more needed than here and will help us still more.

May the philosophy he worked for, sustain you all now in your affliction, and oh! do not, I pray, follow the poor obsessed old man that did the deed, with any vengeance. Let legal justice have its way, but in the name of poor deluded humanity, in the name of our poor, hard-working media already tormented by the spirits of murderers and villains; in the name of the angels of help that come ever to our aid, do not follow him with personal feeling. The protection society needs, let it have, but "Vengeance is mine," saith the Lord, and the hell he has entered by this terrible crime is enough; ayel in my soul I pity him.

I have prayed all night and day to the angels to overshadow you all and bring the light and strength you need. My sympathies go out to you all, and if there should arise any way that by word, pen or hand I can assist, command me freely. Fraternally yours, CAPT. H. H. BROWN.

Letter from C. W. Oook.

DEAR JOURNAL :-- We can address your honored Chief no more. The daily papers brought us the sad, sad news, that the hand of an assassin has laid him low. The thousands who have been wont to read with delight his thought-laden sentences, will miss his guiding hand from your bright columns. He has gone from a life of labor in the cause of human progress on earth, to continue his labors in fairer fields and more propitious circumstances in the beautiful beyond. We mourn his untimely and tragic departure. The world needs such workers as he in the cause of truth and human development. But his influence lives after him, and many will emulate his efforts to promote unadulterated Spiritualism with its clear science, profound philos-ophy and pure morality; thus preparing the way for the happy era of the Harmonial Philosophy.

A nature like his will never cease his search for truth, nor his efforts to apply it to ameliorate the condition of his fellows. Hence, he with other dwellers in Spiritspheres will return on missions of peace and good will to earth, and his own may yet be the hand which shall guide his murderer from the awful hell of his present condition into a better life. Oh the awfulness of that murderer's present condition surpasses the horror of that dark deed which slew one who so oft had befriended the perpetrator, and who had grown gray in his labors for humanity.

The assassin's bullet could pierge the body of his victim, but his spirit—himself, it could not harm. The good old man has gone to dwell in a brighter world, while his assassin is plunged into the depths of the darkness of a murderer's hell. If the philanthropic soul of the aged victim could again command those cold lips, it would urge in firm and kindly voice in behalf of the assassin, that "justice be tempered with mercy."

The spirit of our murdered Brotherl the angels welcomed that as a co-laborer in higher realms of thought and philanthropy, and a co-possessor of happiness inconceivable by dwellers in this rudimental sphere.

His body, the casket which held so true a soul, we found weltering in its gore!

Oh! "Take it up tenderly! Lift it with ... care!"

The soul of a hero was late dwelling there: A hero for Truth who fought valiant and long,

Proclaiming the right, exposing the wrong! Lay it where flowers around it may bloom, And beauty surround the tear-bedewed tomb:

Where the stars may look down with sorrowing eye

That one so true hearted by foul murder should die;

Where the friends of Progression all freely may come,

And vow to continue the work he begun; Thus even in death, as in life, it shall be A help from dark error the world to set

C. W. COOK.

Warsaw, Ill

free.

tory.

APRIL 7, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL

St. CyriL

BY S. H. PRESTON.

A millennium and a half ago, Alexandria was the intellectual and commercial centre was the intellectual and commercial centre of civilization. In the multitudingus life that swept through its two great streets commingled representatives from all the nations of the earth. At that time it vied with Constantinople itself. Its theatres and lofty temples, synagogues and gymnas-iums, and its marvelous porticoes and pala-ces rose in uprivalled magnificance on exces, rose in unrivalled magnificence on every side, and were the pride and glory of the East. Its harbor was a forest of masts. Countless boats brought in the abundant harvests of the Nile to feed the myriad mouths of the multitude, and long trains of camels from the yellow sand hills of the desert wound through the thriving streets of trade. It was the favored seat of science and learning, to which flocked philosophers. from all parts of the world. Botanical gardens, zoological menageries, chemical labor-atories, and anatomical and astronomical schools afforded all that was needed for scientific pursuits. Its university contained fourteen thousand students, and its two splendid libraries over seven hundred thousand volumes. But Christianity, with its baleful accompaniment of ignorance and superstition, intolerance and bigotry, and bloodshed, had here entered upon its cursed career, seeking to suppress all that was lovely and valuable in the antiquity of thought. It here met, and shivered with its brutal club, the polished steel of Grecian philosophy and extinguished the last spark of classic art and intellect.

In the Serapion was a magnificent library of four hundred thousand volumes, and the astronomical and geometrical instruments which had once been assiduously employed by Euclid, Eratosthenes, and others, but which were now regarded by Christian ignorance and bigotry as devices of the devil. In digging the foundation for a new church to be built upon the site of an ancient temple of Osirus, some symbols of Phallic worship were discovered. These were exhibit-ed for the derision of the rabble in the market place, and a riot ensued. The Pa-gans made the Serapion their headquarters. Theophilus, formerly a monk of Nitria, a bad, bold man, was at this time Archbishop of Alexandria. Armed with a rescript from the Emperor, he ordered the destruction of the building. The library was destroyed, the treasures of the temple were pillaged, the image of Serapis was shivered to atoms by battle axes, the whole structure was razed to the ground, and a Christian Church constructed in its precincts. The other temples forthwith shared the same fate; the brutal, black-cowled monks now began to tyrannize over the ancient faith and philosophy, and convulse Alexandria with Christian conflict. Archbishop Theophilis finally went the way of all fiesh, and his nephew, the subject of this sketch, succeeded him. This fanatical father of the Church was born A. D. 376. He was called to occupy his uncle's throne in 412. From all that can be learned of him, he appears to have been a testy, turbulent, headstrong prelate, who quarrelled with everybody and everything. He had been expressly prepar-ed for his holy office by a residence of five years among the monks of Nitria.

There were at this time within the walls of Alexandria not less than forty thousand Jews. St. Cyril signalized his unscrupulous zeal by sacking the synagogues, pillaging. the houses of the Jews, and finally at the head of his old associates, the Nitrian monks, who had swarmed into the town from the desert, he succeeded in driving them from the city. Orestes, the Governor while endeavoring to stop the tumult, was assaulted and wounded in the head by a stone thrown by one of the monks. The Alexandrian school was celebrated for its mathematicians. It had produced some of the most memorable men in the history of science. Here Euclid taught and wrote the immortal work on Geometry which still bears his name, and which has extorted admiration from all posterity as the model of correct and perspicuous exposition. Here had the great Archimedes made his mechanical discoveries and inventions, and had conveyed his magnificent sense of mastery and trust in the universality of natur-al law in the well-known saying, "Give me whereon to stand and I will move the world." Here Eratosthenes demonstrated the rotundity of the earth; Apollonius invented the first clock; Hero the first steam engine; and here flourished Hippocrates, the Father of Medicine. Here also lived in the time of Cyril, Theon the younger, the fam-ous mathematician and Platonic philosopher. He wrote commentaries on the Almagest of Ptolemy, and edited the works of Euclid. The beautiful and gifted Hypatia was Theon's daughter. She had become celebrated all through the East by her ex-position of the Neo. Platonic and Peripate-tic doctrines of Philosophy in the Academy at Alexandria. The wealth and fashion of at Alexandria. The wealth and fashion of the emporium of the oriental world crowded her lecture room, and long trains of chariots daily stood before her door. She was honored for her virtue and grace, and tal-ents and her aristocratic audiences rivalled those of Cyril the Archbishop. She was considered by the Christians as a Pagan At last it could be no longer sorceress. borne that the learned and lovely enchantress should divide the great metropolis with the powerful prelate. In the sweet person of Hypatia seemed typified the witchery and magic of classic Greece, her art, her moetry, her philosophy. Cyril was the personal embodiment of ecclesiastical ambition and intolerance. These two now anoition and incolerance. These two now stood face to face in the city of Alexandria —the former armed with the bright sword blade of reason—the latter with the iron mace of brutal power. The finely tempered Grecian steel is shivered by one swift_tremendous blow. And now occurs one of the most tragic scenes that blackens the bloody long catalogue of Christian crime. One day in 414 Hypatia went forth to her Academy. She is met by Cyril's mob, a merciless mob of murderous monks. These bare-legged, black-cowled fiends drag her from her chariot and strip her naked in the public street. They drag her into a Christian Church, and there she is killed by the cruel club of Peter the Beader. The monks then outrage the naked corpse, dismember it, outrage the naked corpse, dismember it, scrape the fiesh from the bones with sharp shells, and cast the remains into the fire. A Christian saint had glutted his vengence. He had removed the great obstacle in his way to uncontrolled power. With his clum-sy club of bigotry he had given science a deadly blow, and it must now sink into ob-scurity. And it did; it finally expired in the intellectual metropolis of the world. the intellectual metropolis of the world. Henceforth, through the long, dark Christian ages it lay dead and prostrate at the feet of the Church. Thus perished in her fresh, fair youth, the loveliest and most intellectual lady that ever fell a victim to re-ligious hate and fanaticism. Her crime was

having taught Homer and Plato, and expounded the teachings of Apollonius and Aristotle in the Academy of Alexandria. For this a Christian saint incensed the populace against her, and her naked and bleeding body was dragged into a Christian Church to be outraged and burnt. Though this crime of Cyrll passed unquestioned; though in his privacy he might laugh at the tragic end of his charming antagonist, his memory will have to bear the weight of the righteous execration of mankind through all the after ages, This Christian saint died in 444.

April Magazines.

MASONIC JEWEL. (A. J. Wheeler, Mem-phis, Tenn). Replete with matters of interest to the craft.

NURSERY. (J. L. Shorey, Boston). A monthly magazine for the youngest readers-well illustrated.

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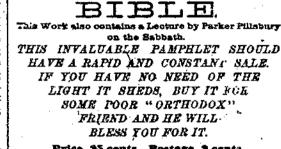
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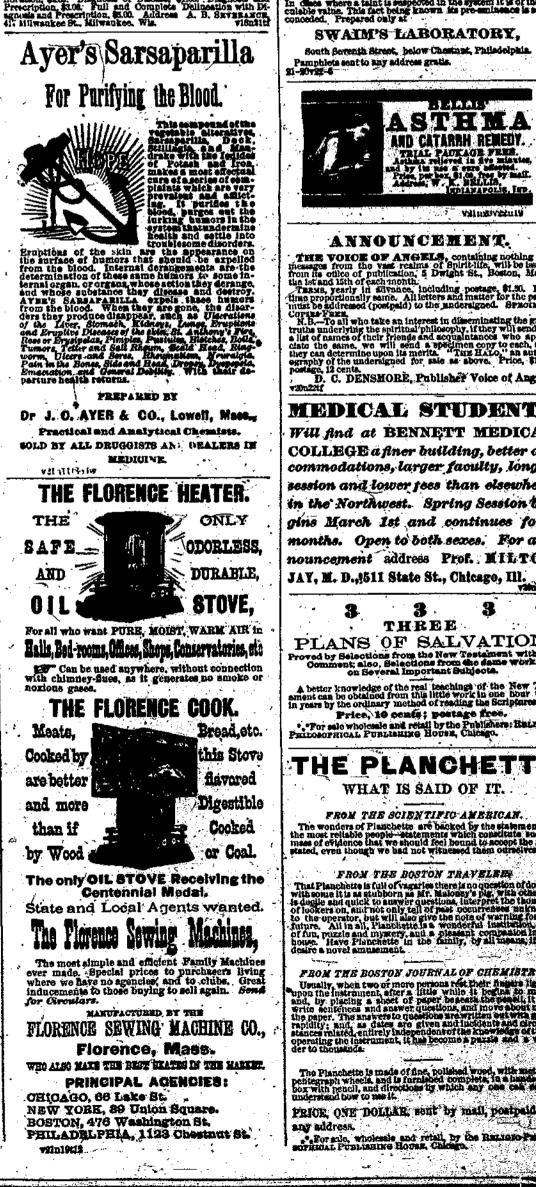
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CHICAGO, Linch 19th, 1377.

TO LUBADDIER AND SUPERSTRATES. Jum mil after the test of the profession of the profession from of after the profession and the profession of the bandole Prince prince Jour as the bandole Prince of the bandole Prince prince Jour as the bandole Prince of the bandole Prince prince Jour as the bandole Prince of the bandole Prince prince Jour as the bandole Prince of the bandole Prince of

JOLII C. DUFDY, ACCUR HENREZZ.

GINGACO, HLL., APPHL 7, 1977.

To Carrespondents.

One outside this office would scarcely helieve the vest number of letters delly recrived making applications for positions, from Editor in Chief; down to arrand boy. To reply to all by letter, as kindly and as fully as we should desire, would involve an expenditure of time and money not nov of our command, hence we here take occasion to reply to all that while there is no doubt chout the continuance of the FouritAL, the details necessary must be taken up as essosion requires and can not at present 10-cotticd upon, but all these applications have j been duly pleased on file for future referance, when arrangements aball be perfected for the verious improvements not in contemplation.

TO SUBSCRIETES.

The Transition from Earth to Spirit-Life. Death is common to all things. The flowor only blooms to present its variegated hues to the world, and gladden the senses with its aroma and presence, and then it withers and dies. Some are plucked before they lade, and perish in the hands of an admirer; ethers are trodden under feet by ruthless feot, and others, still, are made into bouquets, and while they are perishing, add beauty to a form now prostrate in death. Even they are performing a mission; are spiritualizing a substance which assists in adding strata after strata to the spheres above, even as couls barr here, survive for a season, and then assend to Spirit-life to swell the ranks of there in the immerial realms, Birthand death are common to all things, and each acts its part well, even as one atom, or a combinotion of stome, centers in staking up

the vest universe of God. Colomities on earth are of frequent cocurrence. They ower over the fair face of eivilization in the form of way, pestilence, famine, cycloner, or orime, and the advanced philosopher ecce through all these clouds the glorious sunshine, the bright stars, and blue homement, that will finally come forth to gloddon the hearts of mankind.

Deeth, or the change from carth to Spiritlife, is which ifself transcondentally beautiful. The scopicion from midnight darkacco to a bright Gummer merning, usbored in by the cuthene of hirds and the ricing sun, is far less glorions than the emerging of the opicit from its earthly tenemont. The bud burpts forth thom the leaves that ourround it, and presents to the world a rainhow tinted flowor. As a bud, its mission was only half completed. The immortal opirit, animeted with deide principles, shekes off the outer, and entary one of the many mansions of the Kather. As confined to carth, encompassed with dust, its mission was not even half finished—in fact, just begun! Yonder tree covered with sleet and icicles, will com omorgo into a now life and grander realizations? The old disappears and the new advances in more beautiful garb, in more glorious vesture. The change from earth to Spirit-life, is simply an ascent into brighter and puror realms. It is putting off the old and assuming the new I The bursting of buds, the blooming of Cowers, or the unfoldment of delicions fruit from the blossoms of a tree, are as nothing comparal with that change from the exterior world, to one that is interior, and wassen to. mortel eyes. The transition, then, from catth to Spiriblife, is a divino process; and besukiful, ycs, more besutiful in its naturo than the conses of man, clouded, with me-

Soriality, can reclize

The bullet of the assassin' may interfore with the full development of men, enderneh out all the hopes of an ambitigus mind on earth but it can not reader less grand and ennobling the new birth, or the process of, transition to realing above. The assassin can not ponctrato the thin well that acreens the many mansions of our Father God and Mother Nature, and behold the fruition, the new-horn spirit, more grand, more state-1 ly, more forgiving, walk the gilded floors of Spirit-life! Could he see the change, the glorious transition, and the celebrities that welcomed the new-born spirit, with anthems of joy, he would hide his head in shame and removes, and pray to the sugels to soften his hardened nature. Even if you fall by the hands of a hearfiess villain, the spiritual birth takes place all the same, and is nono tho less beautifull 🐁 Bishop Polk, who was killed in battle by the burnting of a shall, through the mediumship of A. A. Whellock, said, "I passed suddenly from my earthly body, upon the battle field. I had no expectation of going, 20 when in 2 lingering sickness—2 wasting oway of the body-one looks forward to the change. I was not looking for it. A bursting shell thrown from the enemy's guns forced my spirit-out of my physical body, by which for the time all my powers of selisation seemed benumbed. The memory of this is not pleasant to recall. In the condition where the spirit withdraws slowly from the physical form, and consciousness extends to the externel functions, it is often nermitted to see the format is to eccupy: and to see these whoteome to welgome, and lovingly aid and assist, as they may in the change which the spirit is to experience! When that is the case, then indeed the stream of death is very nairow! When that is the case, the experience of the spirit. is of a most happy character. When the mind-forces and all the powers of the being are brought into requisition to barmohize with nature's requirements in the change. the spirit often sees the forms of loved ones and feels the presence of the Infinite soul. You may have the experience, if calmly in full possession of the mind-force, and rivenes for it, you may pass through the change to gently as scarcely to note it, unless it be in the full conso of a joyous deliverance from earthly trials. This may be your ex-

self possessing a body so natural to me, that for a time it was with difficulty that I could comprehend I had changed conditions of life! So like my earthly form was my spirit body I then occupied, that I failed to realize in my bewildered condition the change that I had experienced; but when I came clearly to understand the situation, I found myself surrounded by loving friends, who were kindly administering to all my necessities."

Whatever may cause death, the same divine process in all cases follows. The spiritual birth can not be stopped by the bands of a vile criminal; as well stop the earth in its course, or the phazes of the moon, or the tides of the ocean. The second, or spiritual birth, to one whose aspirations are pure and noble, is simply a step-a long step, too-in advance, above the paltry affairs that engage the attention of men. He who stands on the mountain top, increases the area of his vision, and beholds the earth spread out as a map beneath him, and the grandear of creation is more fully manifested to the senses. In a cave, how limited his vision, hownarrow the radius of his observation. In spirit-life, the soul illinminated with pure motives and high resolves, holds communion with the wise sages of past ages; but in a felon's cell, frequented by vermin; with a hed of straw, and huge iron bars onclosing the prison, oh! what a difference! Contemplate the contrast i. Behold the two ! One clothed in white raiments coming with messages of peace, good will, love and charity; the other in a miserable cell, with his coul animated with hate, tongue poisoned with falsehood and slander, living a life too wietched for a person to contemplate. The contrast is as plain and as well defined, as that exhibited between the brightest light and midnight darknessi

Our philosophy, radiant with the teachings of angels, inculcates the exercise of charity towards till, and never incites one to be revengful. "Pity the poor criminal," says the Angel of Light, "and try to reform him." He ismerely sick, and when cured, the pange of remorse, will sweep over him and stir up emotions heretofore dormant. Society, however, must be protected. The criminal must be considered as under the guardianship of law, and he who would lift the aseassin's hand, must be restrained.

Another Anniversary.

The word anniversary means variously. It is applied to a day, says Webster, on which some comerkable event is annually celebrated, or a day on which an interesting event is commemorated by solemnities of religion or exhibition of respect; in the lieman Catholic Church, an office yearly performed for the souls of the deceased; the act of celebration; performance in honor of on aveat. OF course, as applied to that eventful moment in which Mother Spiritualism was ushered into the world, it means more properly an expression of supreme joy, that 'the gates of the Supernal Regions swing on their hinges, and through the aperture of which the angelic faces of our dear ones pser, -and in sweetest tones whisper their loving messages! Is it not proper, these that with anthems of joy and pleasurable emotions, we welcome each year that which first sent a flood of light into the world, bearing upon it the smiles and cheering words of our departed ones? \In reference to the day, etc., Celia M. Hill, Sceretary of the First Religious Society of Progressive Spiritualists of Cleveland, Ohio, writes under the following head:

THE KEY! THE KEY!

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

NUMBER XIII.

ORTHODOXICAL PILLDOZERS AND PRAYER-DOZERS—THE PIL-BAG WARFARE AGAINST MAGNETIC BEALERS AND NEW REMEDIES.

Indeed, there are Orthodox methods of cure, of relieving human beings of various maladies they are subjected to, as well as an Orthodox system to doctor the moral delinquency of mankind generally. If you boldly step aside from the customary use of pills in their application to the ills of the flesh, look out for a dismal howl on the part of Orthodox physicians! And if, too, you have the sublime boldness to walk over pulpits, cathedrals, tall spires, bibles, holy hymn books, and ecclesiastical gowns, you, too, will induce a dolorous yell to arise on the part of Orthodox Christians. In the former case, when the pill bags of Orthodox physicians are assailed, ripped open, and their worthless contents sent careering into a mud hole, whose turbid waters they render still darker and more pestilential,-goodness, how quickly they entreat the legislature to protect them from the advancing host of progressive healers; how earnestly they pray for protection, and to have their opposors excluded altogether from practice. In the latter case, when a Liberalist, Freethinker or Spiritualist, discarding the religious rubbish of the past, Orthodox ministers fly to the family altar, and they, too, petition and pray-to God however-to beat back the advancing host that have no respect for the religion that was founded. 1800 years ago, more or less.

There is, indeed, a great similarity between Orthedox physicians and Orthodox Christians; the former pray to, and petition the Legislature; the latter, however, go direct to God—pray to and petition him! In this State, Texas, Nebraska and Michigan, the Orthodox physicians have been on the alert, but they have not always been successful in earrying their point, and not in a single case would they have succeeded if proper efforts had been made against them.

The methods of doctoring the ills that poor mortal flesh is subject too, are as numerous, almost, as the different religions. The Allopath, in many cases, relies on counter-irritation; causes one disease to cure another. At one time in the history of the healing art, a potent' remedy was friction, and St. John Long of London, was its principal advocate. Some of his patients died. and of course he was punished therefore. The Homepathist, however, having a broader platform, and more comprehensive views, says, first remove the cause of discase, and the effect will cease. They use infinitesimal doses; indeed, it is said that on. one occasion Hahneman, the founder of this school of medicine, called on a patient, and not having the remedy he desired at hand, he merely thought of it; and the effect was such on the sick one, that he immediately recovered, which was equally as marvelous in its influence as the Orthodox forgiveness of sins, We have, too, among the various methods of cure, electricity. It was supposed that when Franklin drew it from the heavens, it came from near the throne of God, and must of course, be potent in the cure of disease. It, too, is tinctured with Orthodoxy, though not bad enough to hurt anybody. Then comes the Botanic or herb doctor, the Swedish or movement-cure healer, and Turkish-bath system of banishing diseases One celebrated physician, finding that his clothes were badly perfumed by an animal that frequents woodsheds and hen roosts, and that, by burying them in the earth this disagreeable odor was extracted, straightway adopted the plan of burying his patients in the earth in order to relieve them of certain maladies. In France we have the grape cure, in this country the milk cure, and blue glass method of banishing disease. Indeed, the human mind is ever on the alert for new remedies, and it is not necessary for a person to be dubbed "M. D.," in order to make a valuable acquisition to medical science. You know that the New Zealander, somewhat heathenish in his notions, is addicted to the curious habit of tattooing his person in a great variety of colors, and it was curious that those tattooed in blue, were much more stalwart than those who used red, green or yellow colors; those using blue above the waist and yellow below, would soon develop great breadth of chest, while his yellow tattooed legs, would seem to wither like a blasted plant or shrub. Here was a discovery which, if it had been followed up carefully and critically, would have lead to important results. We do not think, however, that tattooing will be adopted in this country, even in blue, which acted so efficacionaly in expanding the chest and lungs of the heathen. It might be well for certain Orthodox religionists to tattoo their foreheads blue, perhaps thereby their mental capacity might be enlarged. In this progressive age, the utmost freedom is demanded in the investigations of any subject. The tendency among Orthodox Christians is the same as among Orthodox physicians: the one ends with "tian" and the other with "cian," and the end sought by both is about the same, the suppression of free thought and investigation! The magnetic healer-the one through whose organism the life-giving essences are imparted-is ostracized by the Orthodox physician. It makes no difference to them how marvelous the cures, or how potent the

magnetism he imparts to the diseased member, they pray to, and petition the Legislature to protect them against his "empiricism."

What the world needs is more liberality among physicians. The remedies of one age, are considered useless by the next generation. The Indians at one time would flog the insane, and even that severe method often effected a cure. A German, being conducted to an insane asylum, jumped off a bridge, struck on the rocks beneath, and was immediately cured! ' It would not be well, however, to cause all the insane to jump off a bridge expecting they would be relieved by so doing. Again we have prayer, carnest supplication to Defty, as another system of healing the sick. Rev. Talmage of New York, the clownish preacher, says he brought back through the potent efficacy of prayer three truant reekless children, who had deserted their paronts. Why don't he try to cause the return of Charlie Ross by the same method ? Prayer is good in some cases; but it is not a uni-. versal cure-all; it is, probably, as efficacious as Ayre's Purgâtive Pills or old Mother Winslow's soothing syrup.

Now, if all who practice the healing art, must have a diploma, we insist that those who try to heal through prayer, shall also he compelled to have the omnipresent "sheep skin." What more right have they to try to heal through prayer—long winded vociferous prayer,—than the magnetic healer to eure by laying on of hands? Would it not be amusing to compel all those Orthodox Divines who expect to cure the sick through the efficacy of prayer, to have the M. D.'s sheepskin pinned to their back, with an office—perhaps in their coat tail!

The fact of it is, no one knows absolutely, when sick, what cures him, especially if under the treatment of a pilldozer. "D---n you, get out of that bed," said a physician in Ohio to his patient. With fire in his eye, and a fire brand in his hand, she was driven out of her bed, and was perfectly cured, though she had been confined to her room for many years. A heafty laugh cured a sick man; a sneeze brought the ebbing life back to another. "The house is on fire," cried the servant girl to an old man bowed down with rhoumatism. He instantly threw away his crutches and assisted in saying the house; he has not had an attack of Rheumatism since,

The world does not want to be hampered with Orthodox physicians. Progressive thought needs spacious rooms. True, give us educated healers; they will in due time arise to the surface. The fittest only will survive; that which is adapted to the wants of humanity will be lasting; error can not long endure. Physicians of different orders of practice are required, and each one should feel kindly towards all his brothren

APRIL 7, 1877.

It is with regree that I am compated to thus publicly argo there indefined for subcomptions, to remit of The callest moment procticable, yet all reflecting possents must realize the necessities of the heirs of Lir. Jones, at this time, and to say more would be superfluous. Then may I, not confidently roly upon your *immediate* attention to this reasonable request, and expect to reesive the amount due from each person in arreads before the next issue? ("In another plage will be found the offer of a photograph of Er. Jones, to which we call attantion, not as a further incentive, (for we do not hillove that accessary) but that our rordontinay feel we desire at all times to remember their interests and feelings, 20 well co our own, which will be further demonstrated as soon as matters relating to the catata can be brought well in hand.

Confident that each delinquent subscripor will regard this as a personal appeal, and act as he or she would desire others to do. I shall hopsfully swait the result.

> JOHN C. BUNDY, Acting Managoly

Phatomapho of the Late Helitor, Given to Our Subceribers.

We make the following proposition to all our outpurishing and friends. - We will cond an elegant photograph of hir. Jones, embediched with hig sutograph, card size, each one finished carefully and in the highest style of the art, to every old subscriber who is in arreaus, upon receipt of the amount due. To each one who shall pty arrearges and renew for one year, we will and an imported cabinet size.

To these of our subscribers who have altendy paid in advance and who will remit for another year, from the time paid to, we will send an importal cabinet size. To every new yearly subscriber we will

sond on 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 pressure for us a new yearly subscriber, we will send an Imporial cabinet size, photograph, an well as one to the new subscriber.

We wish it distinctly understood, that the offer of these photographs under the several propesitions, is not made as a promium, nor ontirely from 3- business stand-point, but as a matter of courtesy between ourselves and friends. These photographs will not be offered for sole and can only be had upon the above terms.

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many. "When entering spirit-life in the full poscession of consciousness, each spirit is taken to that condition of life to which it is naturally adapted; and is aided by the kind guides who welcome it and assist in the process of change, or the new birth! This is the new birth spoken of by our Elder Brother, and there is no other. Leaving the physical form by the natural change called death, and entering the spiritnal body, is being born again.' In my own case, nnfortunately to myself, passing out of my physical form suddenly and by violence. I wag rendered insensible for a time, and when I awoke to consciousness, found iny- | coming jublilee."

parience, as it has been the experience of

THE 20TH ANNIVERSARY OF MODERN SPIR-IFUALISM.

"In the forthcoming Anniversary, the Sist of March, would it not be well to inquire into the origin of this day and the facts that led to its adoption by the Spirituslists?

"Previous to March, 1868, there had been no Annual Celebration of the Rochester rappings, and by reference to the Year-book of Spiritualism by Tuttle and Peebles, published in 1871 by Wm. White & Co., of Boston, I find that the idea emanated from a band of spirits through the mediumship of Mr. Jas. Lawrence, of this city, in a communication given Nov. 12th, 1866, a portionof which I quote:

"Some acknowledgment should be made for this glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. It is time some such tribute should be paid to those who have presented to the world, a means of emancipation from error, a day of universal jubilee to be observed through all coming time!"

"The facts as 'I have given them are not generally known, and I now request the publication of this statement so that there may be a proper consistency in the exercises of the day which all good Spiritualists love to celebrate, and that the different presiding officers of the forthcoming celebration of the 20th Anniversary, in reviewing the situation, may be able to give an intelligent and truthful history of the Spiritualists' Xmas-day. In Cleveland we have already commenced taking steps necessary for a celebration worthy of the occasion. Spiritualism holds its own in this city and the Children's Lycenm is improving, and expects to take a leading part as it always has done in the past, on the 31st of this month. Bishop A. Beales, the trance speaker and singer, is yet with us and has succeeded in awakening a general activity among Spiritualists, and will, in connection with other speakers, participate in the forth

in the healing art.

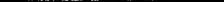
We sometimes think that the practice of some in prayer, is simply the worst of empiricism and subterfuge-the thinest bosh in fact, for such inconsistent entreaties are made to the throne of grace. Two ships meet on mid ocean, going in different directions. The waves roll mountain high, the rain-and sleet pour down in torrents. the lightnings flash, and heaven's artillery thunders worse than Grant's ever did before Vicksburgh or Richmond. Two ministers are on their knees in their respective boats, one praying for favorable winds from the North, and the other from the South, thus illustrating the foolishness of praver sometimes. And then, again, as Prof. Swing well says, the Church will pray that a person sick of fever or palsy may recover, but it has never prayed that a lost limb, an amputated arm or foot, might grow out again and form a new hand or new foot All prayer has thus kept itself well within the domain of natural law, and, perhaps without knowing the fact, has given all its testimony in favor of all the ordinary laws of causation. The inexorable logic of natural law has thus always modified prayer, and has made the very ones who expect marvels and miracles kept as closely as possible, not to difficult miracles, but to easy ones. Men will not pray for rain in Sahara. because the clouds and thunder are two far. away. They are prudent in not demanding anything very difficult of the Lord.

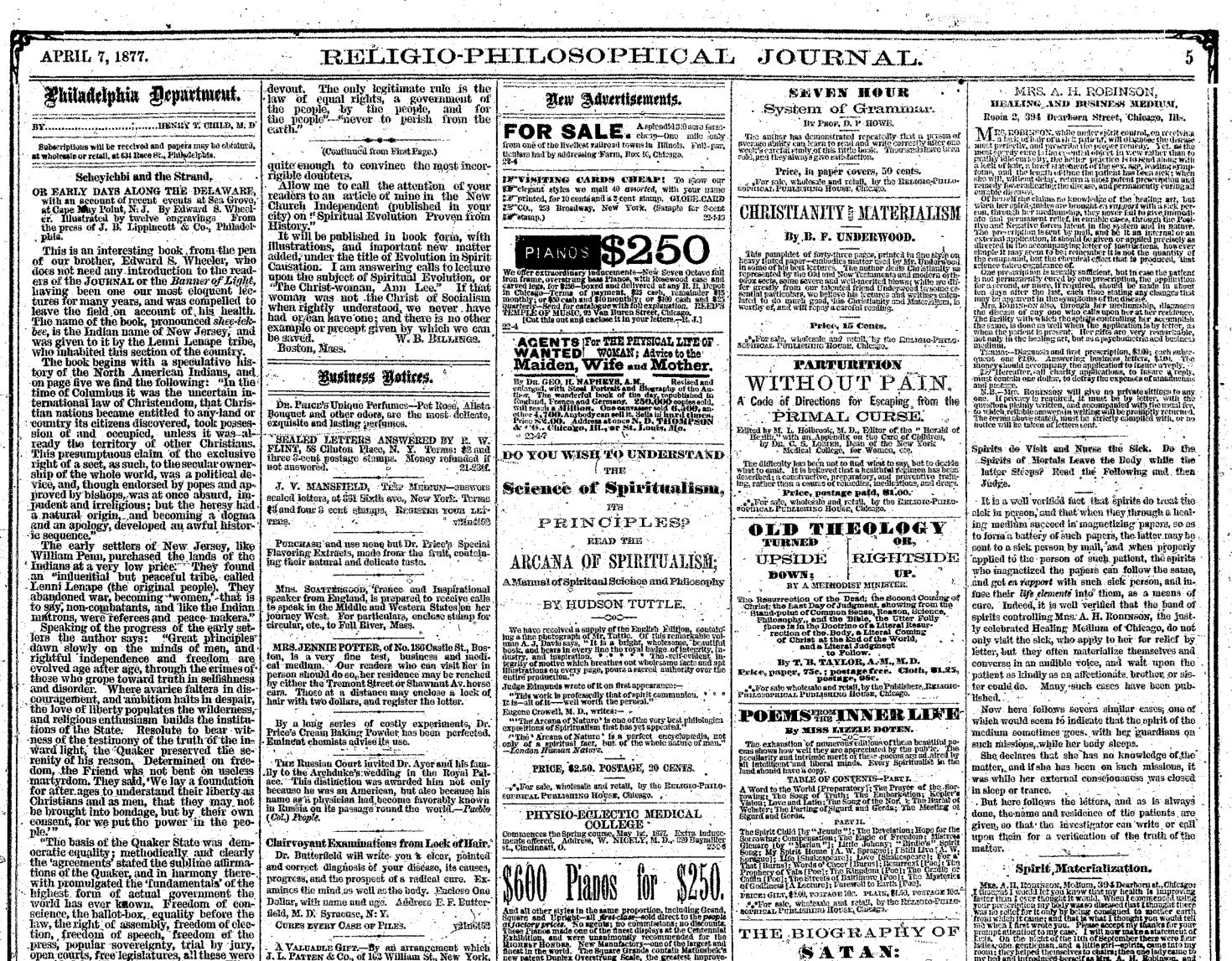
And why don't the pilldozers (we don't mean by this honorable physicians) insist that those who practice the healing art through prayer, should have a diploma? How can a man pray correctly to God, unless he can correctly disgnose the disease? If an empirical prayerdozer, should pray to God to physic a person, when he simply needed an emetic or a Turkish bath, or a little gentle rubbing down with a coarse towel, disastrous results might follow! Don't society need protection from such a healing prayerdozer, and will not the professional pilldozer pray and petition the Legislators of the different States, at once to protect us from such infamous empiricism?

In conclusion of this article wesay, "Give us a Key that can unlock the vegetable and mineral kingdoms, and open an avenue, too, for the angels to come with their pure magnetism, and unite in one grand effort to cure the numerous ills that flesh is heir to." Let all classes of physicians and healers (all are needed) have ample room; the fittest only will survive. The world must advance so that Bulldozers, Pilldozers and Prayerdozers will fall naturally in the background, and reason and common sense prevail.

IT is said that the Moslem pilgrimages to Mecca are every year growing larger. Last year over 140,000 pilgrims reached Mecca.

A





tion, freedom of speech, freedom of the press, popular sovereignty, trial by jury, open courts, free legislatures, all these were provided for West Jersey in 1677. What more? No poor man could be imprisoned for debt. Where indians were concerned the natives were to make half the jurymen. Every aere had been fairly bought of the Indian tribes. West Jersey is unstained by Indian blood. 'You are our brothers,' said the Sachems, 'we will live like brothers the sachems, we will live like brothers with you.' The path shall be plain; there. shall not be in it a stump to hurt the feet." The "holy experiment had been established and thus far was successful." "The people rejoiced under the reign of God." "Every-thing went well in West Jersey."

Indians, Puritans, Quakers, and Covenanters held in peace and universal prosperity the soil of New Jersey. Toleration is a narrow word. They met on the broad plat-form of equal rights, of judgment, and mutual union for the common weal and wealth. America welcomed every sect, and predominant bigotry became impossible.

We have been deeply interested in Broth-er Wheeler's book, in which he has gathered so much information in regard to the early bidtown of our country. so much information in regard to the early history of our country. The book closes with a minute description of a new settle-ment called Sea Grove, which has been laid out by members of the Presbyterian church, as a "quiet Watering Place." It is situat-ed at the southern point of New Jersey on the Delaware Bay the Delaware Bay.

"At the extreme point of Cape May, in the center of Sea Grove beach, a neat but peculiar building attracts the scrutiny of the observer. This is the United States Signal server. This is the United States Signal station, and there keen-eyed vigilance watches and notes the skies, the clouds, the winds, the seas, and all the grand phenome-na and minute signs of nature. On lofty mountains, amid deserts, by great lakes, everywhere throughout the territory of the United States, are similar posts of observa-tion, and everywhere the same untiring watchfulness. The telegraphic wire links all these points together, and connects all all these points together, and connects all with a central observatory at Washington, from whence all the people learn the "indications of the weather.

It may be an overcast afternoon in September, nothing especially betokens danger, but vessel after vessel comes down the bay, catches sight of the station, and quietly passes behind the gigantic breakwater above Henlopen. An English ship aweeps above Heniopen. An English ship sweeps down the coast, the cross of Britain brave-ly born above her canvass; she too sights the station, and turns her helin, and bears sail to gain, ere nightfall, sea-room and an offing. Night comes on early, and with it the storm. The two great lights answer each other's glances across the bay, over seas which how and show flashes of foam. seas which howl and show flashes of foam, like wolves snarling white-fanged in the tempestuous darkness! But the ships are safe, folded like sheep in a quiet place; for all day long the danger signal has been dis-played, and they have learned to heed it; and that is an American idea deserving fuller development, and worth more than all

the war ships of the world. There are three edifices most prominent, at Sea Grove, the Light House, the Signal Station, and the Payilion; they typify the nation and the age; they actualize the beneficence of popular government, the philan-throphy of science, and the power of moral sentiment, in the sublimity of religious freedom; these rather than batteries, armies and navies, are the conquering forces of the future.

We close with this sentiment: "Freedom is the natural basis of civilization, progress, and a true life. Religion needs no establishment except in the hearts of the

22-1-13

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ladies, one gentleman, and a little girl-spirit, camé into my room; they helped themselves to chains; then one lady came to my bed and infroduced berself as Mm. A. H. Robinson, and asked no if I finonght your medicine done me any good. The old gentleman is no stranger, as I have seet, a bin before he was conversing with the others about curing souther lady. When you won through with into you took your leave the sum as you wond if you had been hero in your bodity form to make a call. Dispose of this as you think best, and if you think that it is worth an answer, let me know. L'it appear as it may, to others I am fully conscious of the tran or what I write you. I accept it as such, but will not ask any one clee to believe it, un-til they are convinced as I have been. Youra, as over for truth, ANNA S. OSGOOD, Wilson, Adair Co., Mo.

Spirits Materialize and Cure the Patient-Tw Witnesses of the Transfiguration-Mrs. Blair,

the Spirit Artist, was the Subject Freated.

the Spirit Artist, was the Subject Treated. DEAR MRS. ROMINSON, 304 Dearborn St., Chicago, His.; I tried your remedies, and thus far I and much better. I must tell you the strange facts in regard to my treatment by the repirits. I was quite sick when your letter containing magnet-ized paper and prescription came, hence I did not observe the clause to "alcep alone," and as a friend from Ohlo-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head ashirected and went to sleep. We were both awakened at the same time by what scenned the barres to my head ashirected and went to sleep. We were both awakened at the same time by what scenned to be the door opening. We then both saw two while figures approaching our bed (and we knew our door was securely locked before retring), ashe figures approached we both gave a scream at the same time, hence it was no chairooyant vision on my part (and Ellen is no medium at all), but the spirits wereso hilly materialized we thought them to be presents in earth-life. One of them, the first figure approaching, was a fail dark complexioned man, with long while hair ald beard, he took his place directly over our heads and laid his hand on my forchesd; the other was a young Indian giri. Sho went to the back side of the bed and raised up the blank-ets and tried to make Mrs. Smith get, out of the bod, but and until lier screams had brought me to my feet, did file spir-it drop the back add of the second time. I am alone now and feel I am getting better. I had got discoursed, for have used magnetized oppers from five different physiciam, but never saw a materialized spirit before. Thave used magnetized papers from five different physiciam, but never saw a materialized spirit before. Thave used magnetized papers from five different physiciam, but never saw a materialized spirit before. Thave used magnetized papers from five different physiciam, but never saw a materialized spirit before. Matent never saw a materialized spirit before. Thave used magn

The above is a true statement of facts as whinemed by me. ELLEN M. SHITH, of Bellevue, Obio.

MESBLARE, writing on the 16th of December, mys:-

"I am better now. Thanks to Mrs. Robinson and her spirit guides. I am visited daily by them, and so plainly does Mr. Bliss [a spirit, and one of the issders of Mrs. Robinson's band,] show himself that a grand-child of the lard that I am scoping with, only nine years old, as well as myself, often sees him."

Norz.—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 negative condition, yet such spirits can not materialize and make themselves known to the external senses of the patient index he or shuft is mediumlistic to some digree, for general materializations.

Spirit Visitants.

SIDIFIC VISICANES. Mas. A. H. ROBINGON, 394 Desthorn St., Chicago-Dear Madami.-Thave been taking your medicine, as prescribed, for the past ten days, and write you again according to your request. For the first four or five day the medicine made me a little sick, and I had. Agrent deal of headache. My head scened very hot on bop toestly all of the time, but for the past few days have foll very much better-have had but little head-sche, and I feel much stronger; my appetite is good and com-plexion ever so much clearer than before its ow your medi-cine; have rested well nights; had not seen nor self any spirits around me until has night when I was awakened by what seemed to me like a perion laying a cold hand or hands upon ma, and afterwards rubbing my spine and abdomen, as you directed is have done every hight with your laiment. You of course having seen and knowh of such things, cas under-stand me much better than I can describe it. I feel much en-counaged with your trainment, and shall follow it up until I hear from you again. Your friend, Baltas PORTAR. Hithmond, Iti.

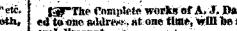
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The cures performed in all parts of the country through the mediumship of Mrs. A. H. Bobinson, are no less remarkable than those recorded in she Bible. A look of the sick person's hair, sent in a letter, and held in her hand enables her to no-curstely diagnose the disease had protective the tendedy. One of her spirit guides go in person to svery patient and often make their prosence known. During the years life and 1875, Mrs. Robinson treated 4,442 patients by letters, and over 2,000, who called upon her in per-son. A majority of these cases had been given up as incurable by the regular stending physicians-most of whom specifir reported under Mrs. Hobinson's treatment, which a change from the first prescription.

Testimonial.*

Mus. ROMINSON, DEAR SISTER:--I wish to offer you and the Southurges my sincers thanks for the benefit I have received from your treatment, When my broband applied to you i was almost discouraged, and foured have rabolid be well. I now only want a little more strength--think I am goting is day by day. I will send for more papers if i think i need them. Yours truly, Mass. A. F. BRARDOUT, Aurora, HL, Nov. 7th, 1876.

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RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 7, 1877.

Poices from the People.

The Trails Forever Mine. How sweet the trath unto the soul, That dear ones seen no more, Reach, after death, a peaceful goal, And tread a brighter shore! Affection warm and love still true For kindred left on earth. As ere they vanished like the dew And found immortal birth. And Ol the thrilling truth to know, Though off we sink in dread And unbellef, while hot tears flow, Beside the silent dead, That angels of through doors afar Approach the souls of earth, And from Life's book, bright as a star, ' Read: Death is but a birth! Ah, when the inner sense awakes We know the holy truth, A mother found—who ne'er forsalice= Beloved by man and youth; . Friends gathered as in long ago; And one-O feeble pen!-Now comes her offring to bestow; I see them all again! The loved one of the days too fleet Again beside me stands, Just as of old, in presence sweet, And gently clasps my hands. O scene more fair than sunset sky, Both real and divine! That soul and spirit never die. Is trath forever mine! -Henry Hitchcock, St. Louis, Mo.

Bovival Tactics .- Mary Bunnell, of Ker-.Boviral Tactacs. Mary Bannell, of Ker-honkson, N. Y., writes: -I wish to make you as quainted with a few facts concerning the Metho-dist revival, now being carried on here nightly. They have engaged the services of Mr. and Mrs. Fisher, the noted revivalists of Port Jervis, and they, together with the pastor and a Mr. Bradney, are working hard for the salvation of souls. The other evening a baing men not cilied with ea other evening a young man, not gilted with as much talent as the most of people, walked up the aisle, to how at the anxious seat, but was very aband led to his seat, she telling him in the mean-time that "lie had no soul to save." I think the young man above mentioned was really serious, and he feels very much hurt to think they led him from, instead of to Jesus. Mrs. Fisher has a very minded people, by pleturing hell and all its minded people, by pleturing hell and all its horrors, yet in the same breath telling of the boundless love of the Savior, of a just and true God; but to the stronger minded, those whom she can not move by her fabulous tales, she will, here a her her them there save something bitter for inbefore leaving them, say something bitter, for in-stance, she told a young man (a Spiritualist) that "he had not the heart of a man in him."

Serious Accident.-N. B. Starr, of Port Huron, Mich., writes:-I should have written to you before this, but have had the misfortune to meet with a very severe accident, by falling down astairway and rendering myself unable to do any. a starway and rendering myself unable to do any-thing for some weeks past, and I am not much better now, though I am able to be up and about. I am in much pain and misery. The probability is that I shall be a partial cripple the remainder of my life. I have very little use of my left arm; can not dreas or undress, still I am able to paint some, and perhaps when the warm weather comes I may do more. I rejoice to day that I have the kindest attention from the best of friends; they do all that they can, so you see I am not suffering on that ECOLO

McLean, N. Y.-E. W. Watson writes:-With me the JOUENAL is a household necessity: chould feel left out in the cold if it did not make its weekly visits to us. I like the way it is made up and conducted. The subjects editorially han-died are ably and thoroughly discussed, and are worth the subscription price. I also find much to interest and instruct in the "Voices from the Pco-nle," and taking it all in all the Jouenat. Is just ple," and taking it all in all; the JOURNAL is just what every Spiritualist in the world should have at hand, and what every liberal minded human being should have an opportunity to perm The Miser's Story .-- I was a miser and gambler. Yes, I was a miser and gambler. I cared for nobody and nothing but money. I turned deliberately from every call of charity: I had nothing to give; I was poor myself, and they thought so too by my looks. I was a successful gambler. I cared not who lost when the money. was mine; I had won it. I cared not for their an-guish, or their suffering families, when I knew that they had drawn to save them from a worse fate. 'Twas mine by the honor of the gambler; yes, this honor was mine. At last I was more then usually successful that day; I was counting out my store of (now I see) ill-gotten gain; and all at once, in the twinkling of an eye, I was in darkness dense and damp. I knew there was no es-cape, it was reality. I could not moye or stir. I, could not speak or utter a bingle sound; all, all was darkened anguisb. After the first anguish, I felt for my money, as soon as I could move; how long i had been so I know not. I found no money, but a load so heavy, that it pressed me down, and kept me there, a weight upon my back which I was obliged to carry. It seemed that for ages I carried this load up hill and down, up hill and down; and for once in my life I felt the loneliness of unwither the up the sector of the sector of the sector. of my situation, though from early childhood I had been well-nigh slone, and could not forget it. Now slone, slone, how terrible! Then I came into companionship, but we had only formed a line; I was with my like. We plodded on with our burdens, we spoke not: we had enough of our own to carry. Where was time? Shall this be forever? Then I passed out of the ranks, and stood alone; and be-fore me the young and the old; the poor, half-starved, auffering mortals I had refused a penny, passed before me: Their upturned, pleading faces through, so allent and without one word of re-proach! Oh! the agony depicted on their care-worn countenances; and I had it in my power and did not give. Then a voice, stern, but kind, spake unto me, "As ye did it not."-"Whither, oh, whither shall I lice? what shall I do?" "Come with me," said the voice, "and thou shalt learn thy work." Now I was forced to move by a power I knew not before. I was taken to the gamblers den, to the miner's coffers, then to the haunts of sorrow. poverty, and destitution in the most harrowing forms. "Help these," said the voice, "for thereby shalt thou help thyself, and lose thy burden." "Wherewith shall I help them?". "Take from those who have unjustly filched from the poor, just as thyself has been unjust, and give unto those thou hast denied." "How shall I do it? they are as steeled as myself." "Act upon them, loose their purse strings, and the way shall be shown thee."-The story of a miser's spirit in Voice of An. OKI. The above narrative is, no doubt, true in every respect, and shows that the best way to help one's self, is to assist others. It is impossible for one to rise in spirit-lifewithout feeling an in terest in the welfare of those beneath him. Read the above carefully, and ever remember that the spirits feel a deep interest in those who work for the welfare of humanity generally. He who locks the doors of his own soul, and sllows no sympathetic rays to escape therefrom, it becomes as dwarfed as the plant which is excluded from the rays of the sun. **Repursboro, Iowa.**—Mrs S: S. Monigomery writes:—Man in his primitive condition is a mere animal, but in ascending the scale of human development and spiritual progression, we find him to day what is commonly termed "Lord of Crea-tion." Now and then we feel like exclaiming, "What a lord and how depraved his mental structured' Ingenious in every department of life, is it then a wonder that he should seek to come back to this mundane sphere at times, and try by his wiley snarce to lead the pliant unsuspecting vic-tim into the byways of sin trodden by him in earth-life, or seek to elevate according as his nature was refined while living among you. Many unsuspecting persons imagine what comes to them unsuspecting persons imagine what comes to seem from over the river; must, of course, be pure and truthful, for according to their teachings, nothing impure passes into spirit-life. To all such we would simply say, "As a tree faileth, so it lieth;" if a man die with his life submerged in sin and wrong doing, so will he enter into a new existence, and will remain so until brighter and better vir tues are taught him by more progressed and higher spirits.

Immortality. The insect bursting from its tomb-like bed-The grain that in a thousand grains revives-The trees that seem in wintry torpor dead. Yet each new year renewing their green lives; All teach, without the added aid of faith, That life still triumphs o'er apparent death! But dies the insect when the summer dies; The grain hath perished, though the plant re-

maint In death, at last, the oak of ages lies; Here Reason halts, no further can attain, For Reason argues but from what she sees, r traces to their goal these mysteries. But Faith the dark histus can supply— Tcaching, eternal progress still shall reign; Telling (as these things aid her to espy) In higher worlds that higher laws obtain, Pointing, with radiant finger raised on high From lips that still revives, to life that can not dial diel Anon.

It is cald the above lines, were written long before the advent of Modern Spiritualism.

"While we Live, let us Live."--It counds terribly materialistic, and yet I cauremem-ber grave old orthodox, professors, who saw no harm in allowing it a prominent place among col-lege motios, and who uttered no word of warning sgainst a materialistic construction. Thus has it become the watchword of those who would "eat, or the watch word of those who would "eat, become the watchword of those who would "est, drink, and be merry" to day, fearing "death on the morrow." But, what if "there is no death," and we, as it is written, are only "changed" and in-stead of the "grave" and the "dust," we find our-celves standing on the other side with eternal light lituminating our "foot prints upon the sands of time;" our dust, in truth, returned to its native dust, but our spirit still alive, a part of eternity, and clothed in the raiments we have provided dur-ing our matural lives, our daily walks being the and clothed in the raiments we have provided dur-ing our natural lives, our daily walks being the web and woof of our spiritual raiment. The drunkard sees many a weaver's knot, where broken threads were joined, leaving blotches or scars. The hypocrite finds his threads attenuated, the fa-brie thin, a thousand folds of which would not cover his spirit's nakedness, and he. Ilke the his-toric pair, fain would fice from the light of truth, even the gates of paradise. Is it not better to drop the sententiation batin motio of a dead reat, and say even the gates of paradise. Is it not better to drop the sententious latin motio of a dead past, and say in no equivocal words, "As I live, if will truly and justly live." The web and wood of my material life shall not shame my spirit. My heavenly rai-ment shall not be spiritual nakedness, nor shall it be blotched with selfish stultifications and evil decds. As my physical form was made in the highest type, so shall my mind ever strive for the highest and best, thus weaving a spirit raiment, bright, shining, and beautiful as the pure and pearly robes of the angels.—Spectator, writing from Botton, Mass. from Rotton, Mass.

Very Visible .- There lives in this city lady, a well-known authoress, who believes in ghosts, spirits, vampires, and anything else of the sort you please. Among other hallucinations, this worthy soul chefished a bellef that she possessed the power of making herself invisible, and one sultry summer day a gentleman friend of hers met her taking the air of a suburban road in a light and airy costume composed of her night-gown only. "My dear Mrs. C.," he exclaimed, stripping of his cost; "what in the name of all that's respectable are you about?" "My dear Mr. D," she sinazedly returned, "you don't mean to say you can see me?" "Of course, my dear hady, I can. You're as large as life and twice as natural. Here, put on my coat, and I'll send you home in a cab!?" Which he did.—London Letter.

Distance lends enchantment to the wonderful performances of magicians. A knowledge of how their exploits were performed-if performed at all -may now be regarded as among the "lost arts." This poor lady thought she could render herself invisible, but falled, as above seen. Iemblichus was regarded as a skillful magiclen. Draper says of him: "The cultivation of magic and the necromantic art was fully carried out by Jamblichus, a Cœlo-Syrian, who died in the reign of Constantina the Great. It is scarcely necessary to relate the miracles and prodigies he performed, though they received full credence in those superstitious times; how, by the intensity of his prayers, he raised himself, unsupported, nine feet shove the ground; how he could make rays of a blinding effulgence play round his head; how, before the bodily eyes of his pupils, the evoked two visible demousth imps." How this wonderful knowledge and power should have been suddenly lost, is a mystery to us. Was not mediumship at the basis of all their wonderful feata? Debater Wanted.--Wm. Wells, of Hamp-ton, Ga., writes:--Your very highly appreciated ef-forts in the cause of Spiritualism, is a meritorious We in the South would be much pleased if work, you could find an orator who would be willing to on issue with a gentlown residing here, who de-ights to expose this very popular and fast growing theory. If you can give us an able debater for. Spiritualism, and think it will enhance the cause, will furnish you the name of a minister, who will delight to engage any champion you may fitly employ on our side of this issue.

The Hey! The Hey!-S. E. Legate, Dur-ham, Ont., writes: I duly received your interest-ing JOURNAL of the 30th, of January, in which appears your fourth article on the "The Key!" The Key!" In the same number, Mr. Castleman of Knob Noster, claims that "thousands have found the veritable key, but are entirely unconscious of the real nature of the precious gem," and that he for a consideration will impart the knowledge you -aud very many besides -carnestly desire. I would suggest that the giving up the key that un-locks important departments of nature's dome, has in the past been attended with serious consequenc-es. Galileo .250 years ago presented a key that uplocked a wonderful field in Astronomy, but well nigh paid the penalty with his life. In our own times, Le Marie in France, Slade in England and Mr. Markee at home, have all presented keys op-Mr. Markee at home, have all presented keys op-ening up fields in psychology or mental science so familiar to thousands, that in these days of religious freedom, it is wonderful how much obtuseness and bigotry can yet be found in company with enlight-oned humanity. The status of those holding keys, has something to do with their acceptance. Can any good thing come out of Nazareth? has not yet lost its power. Six thousand years ago, a key to open the way to physical immortality, was dis-covered, yet has it been so jealously guarded that even now it is doubted whether such a key ever could exist! A key to open the way to a univercould exist! A key to open the way to a univer-sal brotherhood and the elevation of woman to her rightful position in society, I think, may yet be found, notwithstanding the many failures hitherto. found, hotwithstanding the many fautres hitherio, but the time is not yet for their presentation. The red dragon of persecution symbolized by John of Fatmos (12th Chap. Rev.) is abroad. The man child, when born, has to be caught up to food (out of the reach of the Young Man's Christian Associ-ation, backed up by the civil power) and will rule all nations with a rod of iron, *j. eq* with all the force of natural law; he must be protected until such the second will be protected until him. Let us therefore try and bring about the time by taking the poet's hint, and

" Sow love and taste its fruitage pure, Sow peace and reap its harvest bright, Sow sunbeams on the rock and moor, And resp a harvest home of light."

Those articles to which Bro, Legate alludes, will be continued through several numbers of the JOURNAL, and the subject of each one being so different, they will be read with interest.

Dreams. -Dr. W. King stated in his Anecdotes of His Oun Times (Murray, 1817), "Baxter's phe-nomenon of dreaming has given me greater satis-faction than anything else which I have read on the same subject, and yet there are many objec-tions which may be made to his hypothesis; and seems to me a certain truth, that both our reason and philocophy must ever be puzzled how to ac-count for the operation of our souls when we are eleeping, very often, indeed, when we are awake. For without a bribe, and when we are not urged by any governing passion, we find ourselves on many occasions impelled, by an irresistible fatali-ty, to act contrary to the dictates both of our rea-son and our conscience. We must contradict all history, secred and profane, or we must spree that our souls at some times seem to exercise, in our dreams, a very extraordinary intuitive faculty, and either by their own powers are able to discover future events, or, according to Barter's system, by the information of other spirits. I do not discred-it the story of Brutus and his cvil genius, but I believe the whole to have passed in a dream, al-though Brutus might think himself awake. Cice-ro's recall from banishment was foretold in a dream, which he has recited, but for which he endeavors to account in an unphilosophical manner. Because he was of s sect whose first principles were to doubt everything; he would not ac-knowledge a truth experienced in himself. I have little superstition, and I acknowledge there is gen-erally confusion and incoherence in our dreams, and the identifiers are in those horses are erally confusion and incoherence in our dreams, and that ridiculous scenes are in those hours ob-truded on us. However, I can not help conclud-ing from my experience, that some of our dreams are the effects of a Divine agency. The most in-teresting and most important occurrence of my whole life yes forefold me in a dream, verified thirty years after the prediction." Dr. K. was principal of St. Mary's Hall, Oxford, and died A. D. 1763.

me establish the beautiful

Brief Mentions-What Next? -- Mrs. Richmond says, "Any thought or power that is pursued merely for the love which you yourself will receive from it, or for the praise which hu-manity will give you, is not the thought which up-lifts and exaits the spirit." Very true, ' Mrs. H. S. Lake, of San Francisco, Cal., writes: "I have lately given two lectures in Santa Rosa, Cal., on consecutive Sunday evenpose. I found there an consecutive Sunday evenings. I found there an immense field for a spiritual harvest. My audi-ences were large, and composed almost entirely of ences were large, and composed almost entirely of church people and college students. Much to my surprise, some of my most advanced utterances were received with hearty applause. Santa Rosa is a beautiful town of some 5,000 inhabitants, and therein is ample chance for earnest labor in the spiritual cause. Mr. M. A. Britton and his kind wife are noble friends to progress and free thought. Anticipating a journey to the East soon. I desire to make engagements to speak on the line of the Overland K.R. Let all friends of thought, free and untraumelich address me, and help to hold and untrammelled, address me, and help to hold up my hands in the work undertaken. Address me at 107 Fith St." I Mrs. Richmond well says: "Spiritual uplifting is in itself so subtle and so searching, that it will not have an offering which is given for the applause of men; it will not have an offering which is even given for self-have an offering which is even given for selfpraise. So that you can not pat yourself after the act is done, and say, 'Was I not generous and self-sacrificing and noble?' He who is conscious of his generosity has no generosity." I Mrs. Em-ma Hardinge Britten is lecturing in Boston, ac., cording to the *Harald*, with considerable success. Subject one Sunday evening, "Elementaries and Spiritism." (FMrs. E. Carriek, of Yreka, Cal., writes, "I would miss the JOURDAL very much it writes; "I would miss the JOURDAL very much it, it should fail to come to hand for a single time. I have learned to look upon its face as that of a dear have learned to look upon its face as that of a dear friend." **FF**T. P. Barcas, of New-Castle-on-tyne, speaks as follows of a materialized spirit, the me-dium being in plain sight of all present: "His form was perfectly visible for about fifteen min-ntes. It gradually declined in height until about eighteen inches high, and again increased in bulk, but this time it resembled a stooping old lady wearing a Quaker bonnet. This figure was visible for about twenty-live minutes, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form de-seended, assumed a normal size, and of one of fhe sitters between its fingers and thumbi. The form sitters between its fingers and thumb. The form slitters between its fingers and thumb. The form, then turned to a position opposite the medium, at a distance of two feet from her, and gradually de-clining in aize, filekered, away upon the floor." "The an exchange says—"Spiritualists everywhere are separating into two great sections—into the critical and emotional orders of mind." If Bro. W. C. Glibbons of Paola, Kan, writing for a Record Book containing articles of organization, says: "I am now working my way to Battle Creek, Mich., to attend the Convention there on the Blat. I have not found an exception to the proposition to organize on the plan proposed by yourself. My Brother N. B. Starr and myself expect to travel to Brother N. B. Starr and myself expect to travel to Brother N. B. Starr and mysen expect to travel to-gether this coming season. He is painting for me a beautiful picture, Söz44, representing Christ preaching to the spirits in prison. I have just re-ceived fourteen beautiful pictures from Mrs. Lutie M. Blair, one a floral family record." Mrs. Richmond claims that the spiritual states into which souls enter just freed from matter are not far away. The sphere of life is what you make it, and spirits create their own heavan or their own and spirits create their own heaven or their own hell. The great working, living, active soul plots on through earth and through eternity, unminimul on through earth and through eternity, unmindful of the goal. So that you do gomething every day; so that the work of your hands shall have been fulfilled, and the mind have performed its appoint-ed task, your duty is done. Eternity and that es-piration that clothes your spirit with winged de-sire and lofty flame descend as ministering pow-ers, and you inly feel that you are blessed, even when you have not sought it. The preas that the medium through whom Prof. Grooks obtained satisfactory demonstrations, is about to visit this country. When Jordan of Theorem. country. Wm. Jordan, of Thornton, Mich., writes: "Men and woman are said to be known by the company they keep. Can Spiritualists be an exception? And while I would be kind and charitable to all, and work to elevate all, I can not indorse a profane, selfish, vulgar, uncharita-ble, unspiritual man or woman, simply because they claim to believe that spirits can under favorable circumstances commune with the denizens of earth." I Maud Lord, the wonderful medium for materialization, is still in New York. for materialisation, is still in New York. [19] The Boston Herald says: "Spiritual manifestations are said to be stronger in the apring of the year "than any other time. [19] C. G. Brown, of Shel-bins, Mo., writes: "When Prof. Cooke, the ex-poser, says, "All traveling mediums are impostors and haimbugs," and; "that materializations are made from phosphorous, ether, etc." he is stating what every intelligent Spiritualist knows to be false. We are astonished that, high-ruinded perfeise. We are astonished that high-minded per sons will give a dollar to see such impostors at-tempt to destroy the fundamental principles of the Bible, rather than to give five cents to see the true and genuine." In There are about forty co-cleties of Spiritualists in Great Britain, with an aggregate membership of between two and three thousand. GTE. W. Watson, of McLean, N. T., is much interested in Hudson Tuttle's book reviews. EFEAch of our present subscribers should sceare one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list and sid the cause of Spiritualism. [F It appears that spiritualism does not thrive in Scotch soil. If in England public weekly meet-ings are held in London, Liverpool, Manchester, "Hyde, Leigh, Oldham, Boiton, Rochdale, Barrow-in-Furness, Halifax, Sowerby Bridge, Keighley, Ossett, Sheffield, Bishop Auckland, Chester-la-Street, South Shields, Newcastle-on-Tyne, Chap-pington, Nottingham, Lefcester, Northampton and Bristol. If C G. Brown, of Shelbina, Mo., writes: "Prof. Cooke, the "crooser." performed the won-"Prof. Cooke, the "exposer," performed the won-derful rope tests, turned wine into water, and wat-er into wine, no doubt showing some mediumistic er into wine, no doubt enound some mentumento powers. He did not make much money here, al-though many of our professed religious men pat-ronized Rim in order to see Spiritualism, destroyed by this gigantic exposel. As placarded on his very large illuminated bills, the upper corners have the "all seeing eye" and "three links," di-teriture availant the upper corners of cartein polla institut istence, like the first sphere of material existence, is thronged with human beings in pursuit of self-interests. Temporal life, every day enjoyment, lead you to a consideration of this subject, and you oftentimes find yourself suddenly checked in some carcer or pursuit from the very conscious. ness that the entire purpose with which you fol-low it is after all a selfish one. He who devotes his life to others, who is inspired by a lofty principle of self-forgetfulness, becomes enthroned as poet, martyr or sage; but he who grapples with material problems solely for his own emolument finds that they fade in his hand, and that even laurels won by ambition are perishable and feed him not in spirit." A young girl, twelve years of sge creates considerable curlosity at Sioux City, Iowa, through supposed spiritual man-itestations which attend her movements. Dishes dance and fall from the shelves at her approach and the heaviest articles of furniture move withou visible motives. If Mrs. H. S. Lake is lecturing in California. The Santa Gruz Smilled says, "Sim-plicity and force rarely met. Has not mistaken her vocation. Full heart and full freighted brain." The San Jose Mercury says: "Easy, graceful and thoughtful speaker. More brains and genius than Anua Dickinson." (Albert Gook, of Woon-socket, R. I., writes: "Please find remittance for the JOURNAL, that talks right to the mark, with-outfear or favor." Let H. H. McIntire, of Fayette, Ohio, writes: "I write to you to invite some good speakers to meet at our Convention to be held the Sih, 9th and 10th of April, day and evening. I have begun my work faithfully, and will do all that is in my power. All are invited to come; there will be provisions made for all. (IF Ministers of religion have gone on repeating the fables they have invented until they themselves have ended by believing them. (IF D. C. Ash-mun, of St. Charles, Mich., writes: "On or about the lat of April, Brother D. Griggs is to begin the unbiling of a month believing that a start and the publication of a monthly journal, edited and man-aged by spirits, similar to the Voice of Angels, but occupying a different department, --principally teaching how to correctly and successfully investigate Spiritualiam. From what I can gather from the unseen friends it is to fill a varancy where it is much-needed. The price is fixed at (\$1) one per year. And those that wish it can receive a sample copy, or by enclosing the price will receive it for one year. **19** T. P. Barkas, of Newcastle-on-Tyne, speaks of a materialization: "There were present the lady medium, her young daughter,

another lady, and eight gentlemen, including my-self. The lamp was burning in the room with such brightness that I could see the medium and all the sitters easily, and could read the time by my watch. After sigting about twenty minutes, a well white distance about the time by small, white, flickering substance, about the size of a man's hand, appeared above the kness of the lady medium; it increased and diminished in size and brightness, and at last continued to grow un-til it covered the head, shoulders, and body of the medium in a fleecy white cloud. It then took a more definite shape, and, descending to the floor, sppcared like a young temale, at least five foot high." Is in a private fauily, through a new medium in Manchester, Eng., only four months developed, and under guidance of Mr. Chas. Blackburn, remarkable manifestations are witnessed. A plano was played upon by the unseen forces: a putse left in a bedroom, up stairs, was brought and dropped on the table in two minutes, although the doors were locked. **INF** J. B. Jennings, of Longton, Kan., writes: "We delivered our first address on Spiritualism in this county last Satur-day evening to a large and appreciation audience address on Spiritualism in this county last Satur-day evening to a large and appreciative audience. We want, and will pay a genuine physical and test medium well to come here and stay two or three weeks." In The statement made that if you go to a medium with "a lie in your mouth," that you will get a lie, should not prove true at any time; at least it does not with Mrs. Jennie Potter, an Eastern medium. According to the Somerville. (Mass) Citizon, about two weeks ago a gentleman visited her, and in answer to a question from her in relation to a sister of his who had been sick, he ra-plied that she was somewhat hetter. During the relation to a sister of his who had been sick, he ra-plied that she was somewhat better. During the sitting which she gave him, the power which con-trolled her, asked, "Why do you tell the medium a-lie? You know that your sister passed into the Spirit-world this morning." Then followed some particulars of her death, which proved to be per-fectly correct, as he himself told Mrs. Potter siter the sitting. IF Rev. George Gilfilian says: "The material creation is a Word of God. All things are full of damb divisity. Revelation in various full of dumb divinity. Revelation in various forms is a Word of God. God has spoken through forms is a Word of God. God has spoken through men, and in every nation there has been a Word of God. In Heb. 1: 1, "the prophets" are, in the first instance, the men of Israel; but not they alone. Pisto, Socrates, Senecs, Zoroaster, Buddha, Confacius, and others, have been of spiritual ser-vice to these outlying sheep of God scattered through the world in cloudy and dark days." through the world in cloudy and dark days." Ist Mr. and Mrs. C. Rawson, of Schoolcraft, Michigan, write: "Capt. H. H. Brown has just delivered six very interesting and scientific lecturus in this place, to good sized and attentive audiences. The thinking portion of this community are waking up to a realizing sense of what they need to fill up that aching void, which the churches have failed to fill. His lecture on the "evolution of religion," threw light on the clouded paths of some, who had felt the Old Orthodox platform giving away, wherever reason or science was applied to it." [STB. D. VanAllen, and others of Louis Burg, Kan, write: "We take plessure in recommending our worthy Brother, W. C. Gibbons, as an earnest, able worker in the cause of Spiritualism. Bro. able worker in the cause of Spiritualism. Bro. G.has just closed his fifth lecture here. We tesh cheered, strengthened and encouraged by his presence. He has with him a very fine collection of spirit pletures.

The Mosaic Sabbath a Myth.

In your last I proposed to demonstrate from scientific facts that the Mosaic Sab-bath, is a pious fraud. To do so, I must prove the Mosaic account of creation, upon which it is founded, to be a myth. I shall show that it contains contradictions and in show that it contains contradictions and irreconcilable statements, and is opposed to itself, to reason, and to scientific facts. That it is "opposed to itself" is seen by a comparison of the first two chapters, these contain two distinctly different accounts of creation, evidently the production of two different authors; one of which uses the word "God," and the other "The Lord God." The first chapter ought to have included the four first verses of the second chapter.

In the first chapter we are informed that "The waters brought forth the fowls that fly above in the open firmament of neaven every winged fowl after his kind." i. 21. In the second, "And out of the ground the Lord God formed every fowl of the air." v. 19 And all living creatures are represented in the first chapter as being created before Adam; in the second chapter as after him, but before Eve. According to the first chapter, God cre-ated man "male and female," on the sixth day; according to the second, Adam was made first, and Eve not until some time afterwards; as Adam is first represented as employed as a gardener, in Eden, and then as a naturalist, naming "every living creature," which, as they amount to some hundred thousands, and are said to have been brought to Adam, this must have occupied him a considerable time if true, and Evedoes not appear to have been created till after wards. This creation was not therefore accomplished in six days, and contains no mention whatever about a Sabbath, nor of the resting and being refreshed by the Creator of millions of suns and systems, after the fatigues of arranging our little planet. Again in the first chapter we are informed, that on the sixth day, man was commanded "to multiply," and God gave him the dominion of the earth, "to replenish," and "to subdue it;" in the second a garden "to dress and to keep."

From personal knowledge, we can recommend Dr. Fairfield, trance speaker, of Massachusetts. He is logical and eloquent, and fully capable of meeting any Orthodox divine. Will be please open correspondence with Mr. Wells when he reads this.

Test Conditions .-- H. G. Eddy, of Chitten len, Vt., writes.-Your proposals for mediums to sit for manifestations under strict test conditions, is just what the public want; no honest medium can refuse any condition you have yet suggested. I have a few proposals in the way of tests that may save the public from being deceived by impostors who may have a trap door in their cabinet. It is an easy matter to build a trap door the size of the bottom of a statest which are comments used for bottom of a closet, which are commonly used for manifestations, and which could be propped up with a bar from the ground, hung on large, hinges from the under side, where a number of confeder-ates could be stowed away, while the medium sits in the light, in plain view of the audience, in front of the curtain. These tricksters could pass them-selves off as spirits in a dim lighted room, with a very few fixings. A brown well that weighs less than one-half ounce, drawn tightly over the fea-tures makes a splendid representation of an Indian's face in a shady light. A stocking with the foot lined with colored cotton, the trickster can wear with low shoes, and when he wants moccasins, all he has to do is to take off his shoes and put his stocking on the other side out; a few strips of light cotton cloth strung over his shoulder," his pants rolled up to his knece, makes a good Indian

Brother Eddle gives directions also to stick strips of paper over suspected places in the floor. and sprinkle flour on them, in order to detect trap doors, if any. In conclusion he says, "It is now time the gold should be separated from the brass. and Iam glad the JOURNAL is, willing to help sep arate It.

Special Providences.-M. Himes, of Spen Special Providences.—M. Himes, of Spen-cer, lows, writes: This community is now dobat-ingthe question of special Providences. About the weeks since the Methodist Society were holding a protracted meeting for the purpose of converting the ungodiy, with very poor success. On Thursday night after they had made an extra effort, the house took fire and burned to the ground. This was a good tast for the composite effort, the nouse took are and parace to the ground. This was a good text for the opponents of God's specialties. The community was greatly agitated on the subject. Now if God attends to his own peculiar people, why did He let the fire burn His own house? But the saddest and mostle. mentable affair happened last Wednesday. A fam-ily living about ten miles from town left three small children to take cars of the house while the parents went to town to do some trading. There was some unesslaess with the mother. She seem. ed to have an impression that something was not right. They did heir trading quickly and started for home, and when within one mile of their house, sew the same in ruins. Their oldest girl 12 years of age and a boy 3 years old, were consumed in the flames. One little, boy 6 years old ran to a neighbors for help and was saved. Now here, are two important questions, what was in hat made such an impression upon the mother? And why did not God stay the flames and not burn those innocent children? If as some think God took this way to bring them to repentance, is not God cruel in the extreme?

lime truths of Spiritualism. As every effect must have an antecedent cause, so can every dream be traced to a fountain that inspires or causes it. We allude particularly to those dreams not caused by a deranged system. During the hours of sleep a cloud of witnesses from the realms of spirit, may hover around you, and impart to your mind a knowledge of some important fact, which to you seems as a dream or vision. If you realize the truthfulness of a dream, you may rest assured that the information imparted by it, was obtained through the influence of your spirit guardians. So sure as every effect has an aniscedent cause, some dreams can be traced to spirits that hover around you during the hours of sleep.

Strange Incident. O. Yaw, of Hague, N Y., writes: I thought I would give yous few facts concerning a circumstance that has happened in Ticonderoge and but a few miles from flague. A class leader of the M. E. Church mardered his wife, and in confessing his crime, implicates a young man who, a few days ago with others, the choping in the woods, when he cut down a tree, a limb breaking oil and injuring him on the same part of the head that the murdered woman was hit, and making just the same appearing wound.

Bible Spiritualism.-Some men will say How are the dead raised up? and with what body do they come? * * Thou sowest not that body which shall be; but God givets it a body as it hath pleased him. It is sown in corruption, it is raised in incorruption—it is sown a natural body it is raised a spiritual body. There is a natural body, and there is a spiritual body.—St. Paul, Co. 25th Chapter,

The Bible is full of Spiritual doctrine, but that is no reason why any one should call himself a Christian Spiritualist. There is no connection between the two, for those incidents recorded in the Bible, are personal experiences, are connected alone with the individual, and if you wish to have any name attached to your Spiritualism, call it Paul' Spiritualism, Peter Spiritualism, Call it Spiritualism, etc., just to suit your fayey. But why not take Spiritualism as it is without any an-cient adjectives

Lying Spirits. D. Bacon, Boise City, Idaho, writes: I can not acc any good resulting from the promulgation of falsehood through fraudulent communications; it forces the impression on the community that the medium is unreliable, which to him is damaging, and to an extent destroys his usefulness. No falsehood can possibly sevence the cause of true Spiritualism; lying spirits are not the class which we wish to associate with; let us have truthful communications or none. We have lying mediums, lying reporters, and lying spirits, who tend to obstruct the channels of uvestigation, and create the impression that Spir. itualism is a fraud. But I think it is properly in or-der to keep the inquiring mind posted, that all classes of communications should be reported, but the advanced minds will instinctively recoil from all sources of fraud, as from a viper.

Montville, Mass.-J. H. Merril, writes: God had a grand purpose in the creation of man, and I can not believe we were created only for this short and transitory life, and that to be the end of God's grand design. What folly to entertain any such idea of God! We are created immortal and con-irolled by certain laws. Admitting immortality, we must be convinced that death of the body can not make any change with the soul. We merely fling off the physical and pass into the Spirit-world with the same characteristics we had before the final separation. How important it is that we en-ter the Spirit-life well prepared for what is not accomplished here, must be accomplished hereaf-teri I believe in progression and that progression, does not end here. We have got to pay the penalty of sin to the utmost farthing. Heaven or Hell is merely a condition, just what we make them to be. So far as we have done right, we will be re-warded, and so far as we have done wrong, we must meet the responsibility individually.

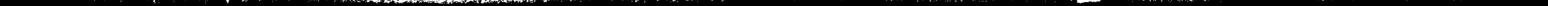
Curlous Subject .- At a recent meeting in England, a trance lecturer asking for a anbject, one present suggested the following: "The horse which is to win the next Derby;" the lecturer was moved to remark that in his opinion the spiritual soil in that man's locality needed plowing up.

In the first, God gave him liberty to eat of the fruit," of every tree" apparently without exception. In the second, mention is made of two trees of the fruit of which he is forbidden to eat.

Then the story of the fall connected with the second, is inconsistent with the first, as also is the Garden of Eden. And the account of a Garden of Eden, a fall, and of a Christna, an Incarnate God who suffered as an atonement for mankind were taught in India long before they were preached to the Jews; and the Hebrew is only an edition of the Sanscrit the sacred language of the Hindoos, and is understood by learned Brahmins. The writer has learned from the lips of a Brahmin a number of words quoted, which are the same in both, and he stated he perfectly understood Hebrew. Which is most likely to be the original, the Sanscrit, or the Hebrew; the Hindoo; or the Jewish religion? that Brahmin was Ram Mohen Roy, with whom the writer was a fellow-passenger to England. But to conclude, fruth is always consistent with itself: whenever, therefore, two narratives contain contradictory statements, or which are incompatible with each other, one of them must be false; and the other, while unproven to be true, is unworthy our ac-ceptance as truth; and no one will affirm it to be true, but an ignoramus, a bigot, or a rogue, who has an interest in doing so; no lover of truth will!-Harbinger of Light.

Prayer.

The Rev. Brooklyn Talmage was in the The Rev. Brooklyn Talmage was in the stock-jobbers' prayer-meeting yesterday, (the 1st inst.) After reading the story of the Prodigal Son, he related how he prayed for the return of a Brooklyn boy who had run away from his father, and who, then, of course, came back. Two other fathers who had transf some next saked his prayers. who had truant sons next asked his prayers. He prayed, and these truants also were restored to their fathers. . If Taimage's prayers are as efficacious in this direction as he represents them to be, he will no doubt soon have plenty of business praying for the re-turn of prodigal sons, and for the recovery of Charlie Ross.-N. Y. Sun.



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Who is to Judge?

Very much hasty criticism and prejudice is rife in the workl, and these who are actuated by it are ever on the lookout, with lynx-like eyes, for some poor victim of circumstances upon whom they may pour their bitter denunciation and reproof. Self-appointed judges of men and women exist everywhere, whose precogative it appears to be to consign people to all sorts of imaginative hells, but only imaginative. And, on the other hand, here worshipers abound, who are ever ready to apotheosize men and women, and to relegate them to imaginative heavens, but only imaginative. Classes and combinations of men have erected immumerable standards of beliefs by which they seek to try souls and to set these on the right and those on the left, as the inquisitors may adjudge.

Not only have schools, sects, and churches played well their parts in the judgment of the world, but individual inquisitors and judges over stand ready, with scales in hand, blind to justice, to weigh the acts and thoughts of their neighbor according to their own perverted standards. .

Then what is the test of character, and who the judge? The Christian says the Christian Church, in some of its forms, is the only tribunal to which men can go. Mohammedans say that the Koran and the Church of the Prophet of Mecca shall interprot for man the laws of the spiritual universe. Materialists deny the existence of the spiritual universe, and tell us that civil law alone sets bounds to the actions of men. Thus the doctors disagree, and man in his simplicity suffers under the judgment of them all.

And has Spiritualism, the light from across the silent wave of death. nothing to offer in way of judgment of mankind; no, nothing? Spiritualism through the intuitive faculties of the mind says that men arejudged by their own lives. They think, act, desire and aspiro; and the sum of all diverging from the central being and radiating through all the belongings of the man or woman-makes a life, a character, that which is changeable, as the thoughts, acts' and desires change. These scintillations of character imprint a fac simile of that charactor upon all things in nature which they strike, and best of all upon the prepared plate of the unbiased and loving hearts of men and angels. Are the thoughts and deeds, what the highest and best judgment of the individual believes they ought to be? Then the sweetness of character judges the soul-not men and women-and it finds its highest recompanse in knowing that it is linked with all that is pure and true in Goü's endless universe. Do we seek to dragthe ideal angel of our being into the depths of crime and falseness? Do we blind oursolves to the still small voice of our purest and best conception of life, and live in halfness and hollow mockery of our true nobility? Then our perverted and poisoned wfor passes judgment upon us and her alds our coming by a noisomó magnetic sphere, a more potent repellant than all the deadly engines of warfare. What more judgment need we than this?*

This well-known writing medium will remain in the city a few days longer, and can be found in his parlor at the Sherman

Dr. J. V. Mansfield.

House, where he is visited by large numbers

of friends, and those seeking to hear from

their loved ones gone before. The doctor

has received calls from many prominent

citizens, who have never before given the

subject any attention. So far as we can

learn he has given general satisfaction to

all, and speaking for ourselves we have to

say, we have during the past, week been,

through Dr. Mansfield's mediumship, in

daily communication with Mr. Jones, who

is able to fully identify himself in various

ways, and to give important advice with

regard to his affairs. This may be surpris-

ing to many-in that he is so soon able to

demonstrate his presence, but when it is re-

membered that for nearly thirty years the

subject of spirit communion and the laws

governing it has been to Mr. Jones an

all-absorbing study, it will not appear sur-

prising, that cut off in the full glory of

vigorous manheod, with full strength thody and mind, he is at once able to make use

of the vast knowledge obtained by long and

ardnous study. His writing, as it comes

from the hand of Dr. Mansfield, is nearly as

characteristic of the man as when he held

the pen over the desk at which he sat when

That Dr. Mansfield is unsurpassed as a

writing medium, is beyond all question. We

trust as many of our readers as possible

In this age of criticism and practicality

any system of philosophy or religion which

can not stand all the legitimate tests of the

human mind, must sooner or later be swept

away. Radicalism, which is ever gnawing

at the roots of all ism, will at no distant

day undermine them all, except they be

Radicalism forms the basis of Rational-

sm, and is properly included in that term,

No religion which professes to deal with

man as a spiritual being, can have a basis of

fact that shall stand the tests of Radical-

ism, except that religion which is founded

upon the facts of Spiritualism. No relig-

ion can support itself by proof from any

The various denominations of the Chris-

tian Church now hold, and ever have held.

the greatest contempt for the "so-called

manifestations of spiritualism^v-always

"so-called," and always written with a very

insignificant little s, and when pronounced

by the pious lips of the chosen ones of God,

the detested word sounds like the hissings

Here, we, the Spiritualists of this nine-

of a nest of poisonous serpents.

founded upon the firm rock of fact.

other source.

Spiritualism and Rationalism.

the assassin's bullet released his indomita-

ble spirit from its earthly tabornacle.

will give him a call._____

The Immortal Thomas Painc.

The fears of the administration were aroused, and Paine was prosecuted for libel and found guilty; and yet there is not a sentiment in the whole work that will not challenge the admiration of every civilized man. It is a magazine of political wisdom, an arse nal of ideas, an honor, not only to Thomas Paine, but to human nature itself. It could have been written only by the man who had the generosity, the exalted patriotism, the goodness to say, "The world is my coun-try, and to do good my religion." There is in the utterances of the world no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment It should be wrought with gold, adorned with jewels, and impressed upon every hu-man heart: "The world is my country, and to do good my religion. In 1792, Pairo was elected by the Department of Calais as their representative in the National Assembly So great was his popularity in France that he was selected about the same time by the people of no less than four departments. Upon taking his place in the Assembly he was appointed as one of a committee to draft a constitution for France. Had the French people taken the advice of Thomas French people taken the advice of Thomas Paine there would have been no "reign of terror." The streets of Paris would not have been filled with blood. The revolu-tion would have been the grandest success of the world. The truth is, Paine was too conservative to suit the leaders of the French Revolution. They, to a great ex-tent, were carried away by hatred, and ade-sire to destroy. They had suffered so long. sire to destroy. They had suffered so long. they had borne so much, that it was impossible for them to be moderate. in the hour of victory. Besides all this, the French people had been so robbed by the government, so degraded by the Church, that they were not fit material with which to construct a republic. Many of the leaders longed to establish a beneficent and just government, but the people asked for revenge.

Paine was filled, with real love for mankind. His philanthropy was boundless. He wished to destroy monarchy-not the monarch. He voted for the destruction of tyranny, and against the death of the king. He wished to established a government on a new basis: one that would forget the past; one that would give privileges to none, and protection to all. In the Assembly where nearly all were demanding the execution of the king-where to differ from the majority was to be suspected—and where to be suspected was almost certain death, Thomas Paine had the courage, the goodness, and the justice to vote against death., To vote against the execution of the king was a vote against his own life. This was the sublimity of devotion to principle. For this he was arrested, imprisoned, and doomed to death. Search the records of the world and you will find few sublimer acts than that of Thomas Paine voting against the king's death. He, the hater of despotism, the abhorrer of monarchy, the chamism, the abhorrer of monarchy, the cham-pion of the rights of man, the republican, accepting death to save the life of a depos-ed tyrant—of a throneless king. This was the last grand act of his political life—the sublime termination of his political career. All his life he had been the disinterested friend of man. He had hered—not for

friend of man. He had labored-not for money, not for fame, but for the general good. He had aspired to no office; had asked no recognition of his services, but had ever been content to labor as a common soldier in the army of Progress. Confining his efforts to no country, looking upon the world as his field of action, filled with a genteenth century, have knowledge, through uine love for the right, he found himself imprisoned by the very people he had striven facts as incontrovertible as those upon Had his enemies succeeded in bringing him to the block, he would have escaped the calumnics and the hatred of the Christian world. In this country, at least, he would have ranked with the proudest names. On the Anniversary of the Declaration his name would have been upon the lips of all the orators, and his memory in the hearts of all the people. Thomas Paine had not finished his career. He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. He knew that H. E. STEVENS every abuse had been embalmed in Scripture-that every outrage was impartnership with some hely text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from God. By this time he had found that it was of little use to free the body and leave the mind in chains. He had explored the foundictions of despotism and had found them infinitely rotten. He had dug under the throne, and it occurred to him that he would take a look behind the altar. The result of his investigation was given to the world in the "Age of Reason." From he moment of its publication he became infomous. He was calumniated beyond measure. To slander him was to secure the thanks of the Church. All his services were instantly forgotten, disparaged or denied. He was shunned as though he was a pestilence. Most of his old friends forsook im. He was regarded as a moral plague. and at the bare mention of his name the bloody hands of the Church were raised in He was denounced as the most horror. despicable of men. Not content with following him to his grave, they pursued him after death with redoubled fury, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed; glorified in the fact that he was forlorn and friendless, and gloated like fiends over what they supposed to be like fiends over what they supposed to be the agonizing remorse of his lonely death. It is wonderful that his services were thus forgotten. It is amazing that one kind word did not fall from some pulpit, that some one did not accord to him at least-honesty. Strange, that in the general denunciation some one did not remember his labor for liberty, his devotion to principle, his zeal for the rights of his fellow men. He had, by brave and splendid efforts, associated his name with the cause of Progress. He had made it impossible to write the history of political freedom with his name left out. He was one of the creators of light; one of the heralds of the dawn. He hated tyranny in the name of kings, and in the name of God, with every drop of his noble blood. He believed in liberty and justice, and in the sacred doctrine of human equali ty. Under these divine banners he fought the battle of his life. In both worlds he offered his blood for the good of man. In the wilderness of America, in the French Assembly, in the somber, cell waiting for death, he was the same unflinching, unwavering friend of his race; the same undaunted champion of universal freedom. And for this he has been hated; for this the Church has violated even his grave. . This is enough to make one believe that nothing is more natural than for men to devour their benefactors. The people in all ages have crucified and glorified. Whoever lifts his voice against abuses, whoever arraigns the past at the bar of the present.

wheever saks the king to show his commis-sion, or questions the authority of the priest, will be denounced as the enemy of man and God. In all ages reason has been regarded as the enemy of religion. Nothing has been considered so pleasing to Deity as a total denial of the authority of your own mind. Self-reliance has been thought a deadly sin; and the idea of living and dying without the aid and consolation of superstition has always horrified the Church. By some unaccountable infatuation belief has been, and still is considered of immense importance. All religions have been based upon the idea that God will forever reward the true believer, and eternally damn the man who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy is not enough. You must believer the one incomprehensible erced You dist say: Once one is three,

and three times one is one. The man who practiced every virtue, but failed to believe was execrated. Nothing so outrages the feelings of the Church as a motal unbeliever-nothing so horrible as a charitable Atheist.-Col. R. G. Ingersoll.

W. B. BILLINGS of 281 Shawmut Avenue, Boston, Mass, will answer calls to lecture upon the subject of "Spiritual Evolution, or the Christ-Woman, Ann Lee."

WALT WIIITMAN has been spending a a few days in New York City, and has been a guest of J. H. Johnson, 113 East Tenth Street.

DUMONT C. DAKE, M.D.,

PRACTICAL PHYSICIAN.

KNOW ABOUT VEGETINE. WHAT

SOUTH BOSTON, May 9, 1870. H. R. STEVENS, ESQ.:

H. R. STEVENS, Esq.: Dear.Sir-I have had considerable experience with the VEGETINE. For dyspess, general debility, and impure blood, the VEGETINE is superior to apything which I have ever used. Troommenced taking VEGETINE shout the mid-dip of last winter, and, siter using a few bottles, it entirely cured moof dyspepsis, and my blood never was in so good condition as at the present time. Is will afford pleasure to give any further particulars relative to what I know about this good medicine to any one who will call or address me at my residence. We propositilly, MONROE PARKER. eet. Very respectfully, MONROE PARKER,

386 Athons street:

Dyspepsis.

SYMPTOMS.—Want of appeitte, riaing of food and wind from the stomach, addity of the stomach, hearthurn, dryness and whiteness of the tongue in the morning, sense of disten-stom in the stomach and bowels, sometimes rumbling and rain; costiveness, which is occasionally interrupted by diar-hiers, paleness of the unine. The mouth is clammy, or has a sour or bitter tasts. Other frequent symptoms are water-brand, painitation of the heart, leadache, and disorders of the genera, as socing double, etc. There is general debility, lan-guor and aversion to motion; dejection of the spirits, disturb-ed sleep, and frightful direame.

Gained Fifteen Pounds of Flesh.

SOUTH BERWICE, Mc., Jan. 17, 1872. E. R. STEVENS, ESQ.:

H. H. STEVENE, Esq.: Dear Sir—I have had dyspepale in its work form for the last ten years, and have taken hundreds of dollars' worth of med-icine without obtaining any relief. In September last I com-menced taking the Yaozriny, since which time my braith has steadily improved. My food digests well, and I have gain-ed lifteen pounds of ficeh. There are several others in this place taking the YEOETINE, and all have obtained rollet. Yours truly.

THOMAS E. MOGRE, Overzeer of Card Room, Portsmouth Co.'s Mills.

FEEL MYSELF A NEW MAN.

NATICE, MRS., JUDO 1, 1812. ME. H. R. STEVENS:

Des Sir-Through the advice and carnet permusion of the Roy, E. S. Beet, of this place, I have been taking VRGETINE for dyspepsia, of which I have suffered for years. I have field only two bettes, and already feel myself a new man. Respectfully, Dis. J. W. CARTEL.

GOOD EVIDENCE.

"CINCINEATI, NOV. 26, 1672. ME. H. T. STEVENS: Dear Sir-The two boittee of VEGETINE furnished no by your agent my who has used with great benefit. For 5 long time she has been truthicd with dizziness and costiveness, these trubbes are now calirely removed by the ness of VEGETINE. Sho was also troubled with dyspeptin and general debility, and has been greatly benefited. eatly benefited. THOMAS GILMORE, 229% Walnut street.

RELIABLE EVIDENCE.

MR. H. E. STEVENS:

Dear Sir-I will most cheerfully add my testimony to the great number you have already received in favor of your great and good modicine. V monthan, for I do not think enough can be said in its praise, for I was transied over thirty years with



Defcat of the Medical Monopoly.

In California the medical monopoly has suddenly collapsed-it was only an air-in. flated paper man, and could not stand the probing that a woman gave. It appears from the Mercury, published at San Francisco, that Mrs. Dr. Brillaska was arrested for not practicing the healing art according to the "medical monopoly plan." She went through the severe ordeal unscathed. The Mercury says that such a complete rout, "horse, foot and dragoon," has probably not been seen in the judicial world since the days of the old Maine liquor law, when nobody could be found to prosecute the offenders, and the same therefore remained a dead letter upon the statue books. In the case of Mrs. Brillaska, a change of venue was taken, and upon objection by the defense. that testimony be taken, on the ground of unconstitutionality of the statue, this fact alone was considered. The decision of Justice Difley closed the case, and resulted in the discharge of the defendant. The chief point upon which the case rested was the clause of the Constitution of the State of California, Art. 1, Sec. 1, which declares: "That all men have certain inalienable rights, among which are these-acquiring, possessing and protecting property, and pursuing and obtaining happiness, and of which they can not be deprived without due process of law." Upon the spirit of this clause rested the decision of Justice Dilley that the "Medical Board of Examiners" was not a judicial body, and that its workings were opposed to the Constitution of the State in the power sought to be used in the revocation of a license at pleasure for any imaginary offense called "unprofessional or dishonorable conduct" without appeal to the Courts of the State, and without due process of law. Thus for the third time within thirty days has the medical monopoly law been declared unjust in its workings, and unconstitutional according to the laws of the State of California.

The Mercury has done nobly in fighting this "monopoly," and now that it is buried, it would be well to put on its tombstone the words-"Here lies the Professional' Pilldozer of California."

The inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth which is the enjoying of it, are the sovereign good of human nature .--Lord Bacon.

which the theory of the earth depends, that there awaits a glorious life beyond the grave, for all human beings. Reason alone must interpret these facts-not authority and tradition. Spiritualism must clasp hands with Rationalism, and weave from its facts a fabric of truth that shall enfold the divine being, Man, in fitting vesture, as he presses on in his ceaseless search for the pearls of Wisdom that everywhere lie around him.

The Brains of Criminals.

It appears from the Medical Examiner that Dr. Benedict has been critically examing the brains of criminals. It appears from the Examiner that up to the present time he has examined the brains of sixteen eriminals, all of which, on comparison with the healthy brain, he finds to be abnormal. Not only has he found that these brains deviate from the normal type, and approach toward that of lower animals, but he has been able to classify them, and with them the skulls in which they were contained, in three categories. These consist in: First absence of symmetry between the two halves of the brain; second, an excessive obliquity of the interior part of the brain or skull-in fact a continuation upward of what we term a sloping forehead; third, a distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes. so that, at in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are distinctly of a lower type than those of normal men, and the interesting question arises, how far areathe evil acts of criminals to be attributed to this retrograde development? The results of Dr. Benedict's researches, if confirmed by further examination, will do much to shake many beliefs now firmly fixed.

Materializations.

The spirit of our lamented co-laborer, Mr. Jones. has materialized several times at Bastian & Taylor's circle, and was recognized by different persons present. In fact, the form seemed to be an exact counterpart of the deceased.

Lost Daguerreotype.

We have in our possession an old daggerrectype sent to this office several years since. to be used by a spirit artist. The package is stamped by Wells, Fargo & Co., Columbus House. It is no doubt of great value to the owner, and we desire to know to whom it belongs, that it may be returned. be said in its praise, for I was troubled over thirty years will that dreadful disease. Catarrin, and had such bud youghin spells that it would seem as though I loould zever breather an inore, and VRUETINE has cured mic; and I do feel to than God all the time that there is so good a medicine as VRUETINE and I also think it one of the best medicines for coughs and weak sinking feelings at the stomach, and advise everybod to take WRUETINE, for I cam, assure them it is one of the best medicines that ever was. Corner Magazine and Wainut streets, Cambridge, Mass

APPRECIATION.

· GHARLESTON, Mass., March 19, 1969.

This is to certify that I have used your "Blood Preparation" (Yasustins) in Day family for several years, and think that, for Scrofalz or Cankerous Humors or Rheamatic affections, it can not be excelled ; and as blood purifier and soring medicine it is the best thing I ever used; and I have used almost every-thing. I can cheerfully recommend it to any one in heed of such a medicine. Yours respectfully,

MRS."A. A. DINSMORE, a., 19 Russell street

Vegetine is Sold by all Druggists.

15 Broadway, New York. JANA & DALE. O'DORNELL & FAIRER. 403 Chestant St., Phila. 39 S. Clark St., Chicago. -S Old State House, Boston. L. H. PALMER, -81-28-22-15

Hudson Tuttle's Works.

ARCANA OF NATURE, or, The History and Laws of Grea-tion. - Let volume, \$1.85; or, The Phildeophy of Spiritual Ex-latence and of the Spirit World. 2d Volume, \$1.25; postage, and of the Spirit World. 2d Volume, \$1.25; postage, CAREER OF THE GOD IDEA IN HISTORY-price, \$1:25; CAREER OF THE CHEIST IDEA IN HISTORY-price \$1.25; CAREAUTO OF BELIAGIOUR IDEAS. Their Ultimates: The Re-Heion of Beliace. Isno, poper, 160 pp; price, 60 conts. Dosard 4 cents. THE CHOOS AND THE STEEPLE: Thele Grigin and Signif-STORING FOR CHILDREN-by Hudson Tutte; price, 25

