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NO. 4.

LIFE'S BEAUTIFUL SONG.

BY EMMA TUTTLE.

O might not this life be a beautiful song If our souls could be sure right were never judged wrong?

If the thoughts which lie white in the depths of the heart

Could be read as they are, by some magical

We should, all be more loving, and tender,

and true, And life were a beautiful song—if we knew.

If we surely could know it were not count-

ed vice
When the warmth of the eye does not shimmer through ice,
When pure thoughts fly, singing sweet
words, through our lips,
And love's life flows ungloved off from

warm finger tips, Then, we all were more angel-like, tender and true,

And life were a beautiful song, if we knew.

I wonder, sometimes, if the angels of light In God's dwellings, are puzzled with wrong and with right; And if fear hushes all spontaniety low In white breasts, folded over by robings of

Or, is there such dearth there of passion and That life may break out in love's beautiful

I know not; but when somewhat splendid

Passes near, and I gaze with a prayer and a

And hush down my heart with a shiver of

Which silently offers its praises full fain, I wish not a mortal had ever done wrong, That life might be true as a beautiful song.

Brave hearts growing faint, like to heroes half slain, Would but holily bless, who would balm of

this pain; Yet we tremble, and wait, and our feet will while our hearts only sigh under covers of

But we look up to God with this prayer in our eyes, not life be a beautiful song in the

akies?

MY CREED.

BY ALICE CARY.

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of loye to men.

I hold all else, named piety, A selfish scheme, a vain pretense; Where centre is not, can there be Circumference?

This I moreover hold, and dare Affirm whe'er my rhyme may go; Whatever things be sweet or fair, Love makes them so.

Whether it be the lullables That charm to rest the nursling bird, Or that sweet confidence of sighs And blushes, made without a word.

Whether the dazzling and the flush Of softly sumptous garden bowers, Or by some cabin door, a bush Of ragged flowers.

Tis not the wide phylactery. Nor stubborn fast, nor stated prayers, That makes us saints; we judge the tree By what it bears.

And when a man can live apart From works, on theologic trust, know the blood about his heart Is dry as dust,

Prof. Gunning-Immortality, but no Spirit Intercourse-"The Play of Hamlet with Hamlet Omitted.

A series of scientific lectures in Chicago, by Prof. W. D. Gunning, have been reported in the daily journals, and intelligent audiences 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 remarkable 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.

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 Troy as lying there, the men stretched on the ground, while their shades were fitting 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 alept there on the ground another self has been out roaming the woods.

The savage falls into a trance. He hears to voice of man crying from another hunt-g-ground. He sees unsubstantial men iding through the air. He calls them de-

mons, or ghosts, or spirits. We find Tertul-liam arguing for a life after death from the fact that a certain woman had seen a soul and described it as a bright translucent, filing body in the form of a man. If the validity of this belief in a continuation of a life after-death rested on the phenomena of shadows and dreams, no one who had emerged from the intellectual haze of savagery would maintain it. If it rested on the phenomena of clairvoyance, as Tertullian and Richard Baxter and Cotton Mather have maintained it by arguments based on these phenomena, we can not waive it aside have maintained it by arguments based on these phenomena, we can not waive it aside with a mere breath. If it rested on the supposed universal desire of man it could not be maintained. If it rested on a divine revelation it could be maintained or denied according to one's skill in manipulating the text. If it involves a resurrection science meets it and stifles it at her very thresh-hold. If it involves only the separation hold. If it involves only the separation from the body of an immaterial entity, or an entity composed of matter too attenuated for our senses, she will admit it to her inner courts and try it there.

"We find one of "We find one of

THE LEADING SCIENTISTS OF EUROPE, who has enlarged the domain of chemistryby the discovery of a new element, and the
domain' of physics by the discovery that
light is a motor; we find him proposing a
scientific search for the hypothetical entity
called the soul. To the mind thoroughly
imbued with the methods of science, faith
in an entity will rest largely on weights and
measures. Now, Crobke's proposition is a
very simple one. It is this: To weigh a
man before death and to weigh the body after death. Let the experiment be performed with balances as delicate as those which
weigh the impact of a sunbeam. If the
body and the mind weigh more by one-millionth of a grain than the body without the
mind, then the doctrine of existence after
death will rest on a foundation as firm as who has enlarged the domain of chemistry death will rest on a foundation as firm as gravitation itself. Now, this experiment has never been-performed. If you were to say to me that a man weighs more than his dead body, I would have no right to contra-

dict you.

"The doctrine we said of existence after death, we did not say of individual constence. Crooke's proposed experiment would ence. Crooke's proposed experiment would be an interest which left the not prove that. The entity which left the body might melt into another entity, as a rill melts into the sea. It might be as Em-erson has sung, that

The Master Death with sov'reign rite Pours finite into infinite. "When there is

THE INFINITE, THE SOUL-SEA?

It is non-apparent. Prove to me that there is an entity which leaves the body at death, and I think I can prove to you, through the law of persistence of force, that that entity will retain the individuality. "When science shall have fathomed the

mysteries of matter and force she may give her answer to the question put to the world three thousand years ago in the tent of an Idumean emir: "If a man die shall he live

again?"
. "Already science has sounded the matter far beyond the limits of sense. Hydrogen is a form of matter, and yet we pour it through an iron bar as we pour water through a heap of sand. The cosmic ether is matter, and yet it fills the solid worlds as it fills the inter-stellar spaces. It is millions of times more solid than lead and trillions of times more elastic than steel. We move through this adaptating cometing as if of times more elastic than steel. We move through this adamantine something as if it were not. It moves through us as if we were not. It is a universe within a universe. Our great mathematician, after an excursion into this resum of ether, supposes that twelve additional senses would hardly suffice to place us in conscious relations the universe of matter around and within

the universes of matter around and within.

"Now mind and matter are two faces of one fact. You can not conceive of mind except as a facing to matter. The old objection to the doctrine of immortality, that death must sever mind from matter, falls now to the ground, for now we must take account of these realms of supra-sensible

"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 flash 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 de-monstrated, but the chief objection science had urged against it science herself has re-

"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 attenuated for the lungs of sciences, may bear up the wings of faith. Hope, trust, these words will dwell on human lips as long as human hearts bleed over their dead, as long as human feet, in devious piigrimages, press the highways of the globe.

Why tell of trances of the savage and ignore the finer trances and richer revelations of cultured man—and women of our

day? Why go back to Tertullian and Bax-ter for clairvoyance and the sight of "bright translucent bodies" in "the form of a man," and ignore later and far clearer like experiences in our midst?

Eruth Gears no Mash, Jows at no Suman Shrine, Seeks neither Place nor Applause: Sa only Saks a Bearing.

These experiences grow from inherent spiritual faculties and powers, and develop with the growth of character and spiritual culture. They do not pertain to savage man or to superstition, but begin faintly with the savage and the devotee, and gain in beauty with finer culture and the development of reason and intuition.

Why say: "If it involves only the separation from the body of an unmaterial entity, or an entity composed of matter too attenuated for our senses, science will admit

ty, or an entity composed of matter too 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 Spicitualism or his conclusions, and there like?

Mr. Gunning feels, hopes and trusts in a

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

A few years ago Prof. Gunning was a

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 fails to tell what he knows. Treat-ing 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 eloquence? 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. B. STEBBINS.

Detroit, Mich.

A CONSOLING LETTER.

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

sages to Her Parents.

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 sak, 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 Eds, uncle Mose, auntic ra; 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 correspondent 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 tis. She gave seances in Cairo several years ago, and, of course, knows some of our affairs, as she was in our house several days. But, on the other side of the question, lat me assure you that we have had much more wonderful manifestations through Mrs. Hollis' mediumship than this one would have been had she never passes. 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

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 mouse in the parior; 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 message 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 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

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-

ster's letter is the first thing to give publicity to the child's name. Had there been anything of doubt left in us, it must necessarily have vanished when this little smiling angel showed her face and bust to us from behind a blanket screen which we hung up and arranged into a cabinet for Mrs. Hollis. There she appeared, first, as an undeveloped something, resembling an oblong light as large as a large goose egg. Finally this grew into a rounded, smiling, perfect image of our child, and appeared for perfect image of our child, and appeared for a few moments at a time, as often as eight-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 materializahave seen dozens of so-called materializa-Even a tiny purple 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.
I might write twenty pages of our experiences in spiritual phenomena, and not more than tell you all the facts and frauds more than tell you all the facts and frauds we have found. I would not give you these details only that I understand your soul hungers for a word from the hereafter, 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 yours. We all come and go the same way. 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 me, have never left papa or mamma, but are only waiting a chance to be heard.

No skeptic was ever more skeptical than

No skeptic was ever more skeptical than I; no soul ever longed for a proof of immor-tality more than mine; no heart was ever tality more than mine; no heart was ever heavier or less able to meet the facts of adeath of loved ones. My spirit friends have worked for my salvation, and to them I owe the gratitude of a thankful heart. We, too, shrank from and despised the inhuman doctrines of Orthodox, and preferred entire oblivion to the stupid, and monstrous "plan of salvation." There was no proof of immortal life in the Bible, and no comfort from it or its teachers. We were forced to look to Spiritualism, and in it, have found Spiritualism, and in it, all the knowledge that we can find at all, of the future. Go and do likewise; but take nothing for truth, without proof. We nev-er do that. Charlatans and imposters will mislead you if they can, so you must use your reason every moment. And now, after 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 Marting

Letter from Joseph S. Burr.

MR. EDITOR:—I am taking three spiritual papers, two medical journals, two politicogovernmental weekly issues, one weekly materialistic paper, and get divers miscellaneous 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 Journal is the first one attended to, having taken it from the first volume.

NAL is the first one attended to, having taken 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 insipld. 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 freek, forcible, argumentative, logical, philosophical and original than they.

I am pleased with the position you main-

philosophical and original than they.

I am pleased with the position you maintain in reference to organization. What ever gave strength and efficiency to anybody 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 afford to dispense with that which experience has prevent to be of great service to all other orders of men?

The composition of the human mind is

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 Spiritualism; 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 individualism are not the best instrumentalities to convert the skeptic to the truths of Spiritualism. Such can scarcely maintain even their own inherent rights, much less compete with well-adjusted organizations. The diamy objection generally urged against Spiritualists organizing, is the fear of becoming sectarian bigots and creed worshiping fanatics. The the various denominations of the church. Such persons surely have but little confidence in themselves.

Men in business associations entertain no such fears, and find no such results. Nearly a year ago, we organized in this place "The Liberal and Progressive League,"

of Leesville, Caroll County, Ohio. We meet on 1st and 3rd Sabbath of each month, and on 1st and 3rd Sabbath of each month, and generally have interesting and instructive times; frequently have lecturers from abroad, but when not, employ our own home talent in debating, essay reading (of our getting up) extempore speeches on liberal and progressive themes, etc., etc. We started with some twenty-five members, but discounted with but divers others have since united with us, and we now embody the principle amount of talent, intelligence, business ca-pacity, wealth and moral force of the

Previous to our organization we were called Spiritualists, Materialists, (about equal in number) Innovators, Free Religionists, 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 warry where at least so far as to cheerfully everywhere, at least so far as to cheerfully attend all meetings, irrespective of the sen-timents of the speakers also in finances, to pay lecturers, etc. A perfectly free and in-dependent platform is the sine qua non for such organization.

We are favored with much lecturing in our hall,—for which we generally contract and pay for, but occasionally gratis and vol-untary. I never knew a hall anywhere so much used as ours; seldom an evening unoccupied during long nights, also frequently 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 than churchites generally pay,) to meet current expenses—they would ere long become strong and noted for their ability to elevate humanity out of the ruts of ignorance, superstition and prestly rule.

Jos. S. BURR.

Leerville, O.

"The New Shiloh."

I want to say a word to your readers about the matter coming under the above

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 senses given it in the Bible record; the reference 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 Swedenborg,—peace, tranquility.

Hence, all those without a spiritual home or church relation, may be properly designated "Wanderers from Shiloh."

That there should be many such in these times of unrest, is quite natural, and the

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 farce to the Shakers. Since leaving that people, I have been prospecting for a suitable place to locate a gathering 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 well as permit. dom, 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 individ-

My efforts have been crowned with much My efforts have been crowned with much greater success than I 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 seen have an "Industrial Home," for women and children, that will throw my real success in the "Chicago Newsboy's Home" entirely in the shade.

"Chlcago Newsboy's Home" entirely in 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," who were used by the spirit visitors during that remarkable episode of seven years, from 1837 to 1844. That was the opening of a New Dispensation (in the Evolution of spirit causation, which cas be traced back through the centuries to the Judean Christ Dispensation) but more clearly indicated in a direct line from the French Prophets of 1888 to the opening in 1848, through the "Fox Giris," 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 "algus," the times." The gathering in of the st Wanderers from Shiloh, is another aign, full of significance, and one often spoken of by "mediums" during the last lew years. The evidence I have received, and am constantly receiving that the Christwoman, Ann Lee, is leading on aspirit force to aid in this work, is overwhelming and (Centined on Fig. 1952).

Spiritualists, Which Will You Have, Dogmas or Philosophy?

[THESE PREPATORY REMARKS WERE WRIT TEN BY OUR DEAR BROTHER, 8. S. JONES, THREE DAYS BEFORE HIS BEUTAL ASSAS-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 Spiritualists in the United States. -We intimated, in substance that the mission of Spiritualism, was to discard all leadership, all church dog-mas, all creeds, and all declarations of faith and platforms of principles, about which men so readily differ, and which, have ever heretofore become dissipated like a white frost 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 cluster around other centres than those of the receivers of the reality of spirit communion, unless we put forth positive efforts for the upbuilding the great Pantheon of Progress, that the age demands.

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 occaionally 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 Unitarian-

But men differ in regard to this matter almost as thoroughly as others differ con-cerning 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 left-handed aid to Mr. Moody. Edward Everett Hale withholds all sympathy, and Mr. Sav-age 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 West minster catechism, or even a Boston plat-form of any kind that they subscribe to? What is the test of regularity and sound-

ness 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 Unitariana 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. The tendency is very strong to have none at all. In fact, the answer from a laymanmore 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 in the man is sincere. 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; cenuine seeking after that which God wils 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 pre-scribe limitations of thought than Calvin; Calvin, than Pope Gregory Hildebrand; Hildebrand, than Jesus; 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 fasts 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 merita to be proved or disproved. Yet, I suppose the happiness of mankind intellectually, morally, 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.

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We ask no greater freedom than the Master had, we will accept no less. Ignorance is identical; knowledge is diverse. Ignorance produces a vast uniformity; knowledge differentiates. In this, ignorance is like darkness, which reduces all to a common hue; 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 gather we can. Heredity, education, suirounding influences, prejudgments, opportunities for study must modify our reception of all authorities. It is simply folly to place in the same pew one who can not read, We ask no greater freedom than the Masplace 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 so-called 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 sufficiency 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 teachers. If we can not allow the inspira-tion of living men, we see no reason for granting that of the dead. Why should one or two of the fighting 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 either his-torically of theologically a sufficient guide. There can be no compromise 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. Afchaology, geology, ethnology are of no value whatever. They 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 silly story of Rabel is proven. Elijah's chariot 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 denying 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 soul from bondage to church, to creed, and scripting. The Unitarian frankly but firmly refuses to believe that any volume comes from supernatural sources. It affirms that the moral life of the Tible is the same as the moral life of the that it was the reserve 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, yester-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 peat 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 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 floods the soul and brings in the beauty of our ever-vasying 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 fills 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 be-hind 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 command-ments 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, earth! God is always here. Kant says you can not consider mind and matter as sep-

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 Uni-tarian 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 heroe of our own blood, Woden. Why callest thou Me good, he cried. There is but one good, that is God. 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 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 rule of Jesus. It involves all the machinery of life; all our industries; 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 theoreacy are part of the establishment of a theocracy are part of this absurd programme. Any day Jesus 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 material-sim endeavoring to ride down spiritual life and thought that has often appeared in history. the establishment of a theocracy are part of

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

is right and what is best. Man, by this doctrine is no longer an accused extle, the spawn of a guilty pair driven by God from paradise. He is not a wretch whose business it is to sing the plaudits of his spiritual king to placate his angry Father and flee from wrath to come. He is what his reason asserts, every inch a map, with all the dangers and all the privileges of manhood involved in the consequences, of virtue or gers and all the privileges of mannood involved in the consequences of virtue or vice. He is gifted 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 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 imagination can play, but can bring back no more definite knowledge than that given by Milton, the Egytian priests, or the Apocalypse. Horses, drageas, scarlet women, fantastic figures, judges, houris are commingled in one fantastic masquerade by the impudence of prophecy. The Unitarian believing in God now, trust Him representations 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 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 rebbed us of too many golden days of sunshine and work. This only we know, that we shall sow as we reap -no better, no worse; and we abide con-stant. 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 way 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 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 a means at his command to help himself and his neighbor fod-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 falieth 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; say-ing this God has left to torment, those He has chosen for life. So far as any one may

has chosen for life. So far as any one may speak for Unitarians there is a general feeling 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 are stated in proportion as each one is possible just in proportion as each one is willing to refrain from meddling with his eighbor's private affairs. The star chamber 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. .

Finally, genuine Unitarianism is pre-eminently honest. It is the one faith that never hides itself behind fine-spun language. If 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. Sooner 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 race, the love of God, all appeal to us to speak plainly and not hide the truth.

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 unusual amount of liberality in listening to these champions although warned not to these champions, although warned not to attend, by the pastors of some of the churches, at least; our Court House being crowded 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 aubjects extemporaneously, thereby proving him to possess an almost exhaustless amount of learning and skill which compelled the admiration and respect of all his hearers.

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.

THE HEARTS OF THE PEOPLE.

Letter from Mrs. Emms Tuttle. COL. BUNDY—Dear 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 bad? To your dear wife and the family, please express my warmest sym-pathy and affection. Yours truly,

EMMA TUTTLE.

Letter 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

Express my own and Mrs. Tuttle's deep-est sympathy to Mrs. Bundy and the family, in this terrible affliction. Truly and Fraternally,

HUDSON TUTTLE. Berlin Heights, O.

Letter from Thos. Cook,

DEAR COLONEL:—With inexpressible as-tonishment 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" Bold their hands up in horror and looking aghast, ex-claim. "Can it be possible!" If he is trans-lated 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.

Osakis, Douglass Co., Minn.

Letter from J. S. Shirley.

It is with regret we learn of the assassmation 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 de-volve 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 with grief at the shocking news of Mr. S. S. Jones cowardly, inhuman murder, that it completely untits me for business. I am looking anxiously for further particulars. I had the enclosed articles cut out to send before I got this stunning news. The paper must go on, if the proprietor has gone to the other side. His influence and counsel will

Cleveland, O.

Letter from H. T. Child, M. 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 sentiment of just indignation at the crime. You may rest assured the paper will be in greater demand than ever. Let us strive to make it better. Faithfully Yours,

HENRY T. CHILD. Philadelphia.

Note from R. Crowell, 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.

In regard to your suggestion that I should direct my attention to the subject of penal institutions, I have for two years past en-tertained 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 it 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, E. CROWELL

Brooklyn, N. Y.

Letter from Capt. H. H. Brown.

Bro. Bundy:—I bought 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 toheel, and with all his great firmness at the helm, saved us and brought progressive humanity 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 way follow the more observed.

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 pre-

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 it there should arise any way that by word, pen or hand I can assist, command me freely.

Fraternally yours.

CAPT. H. H. BROWE.

Letter from Prof. B. F. Underwood.

DEAR BUNDY:—I have just read with much astenishment in the Chicago Evening Journal, that Mr. Jones was fatally shot in

Aware that Mr. Jones was fatally shot in his office yesterday afternoon.

Aware that you neither have the time nor are in a 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

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 yeur 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 Cause 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 deep, 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 socomotive, the fifth of our six children who were taken from the wind with almost all the properties.

dren who were taken from us with almost as little warning. He sympathized so sin-cerely with us, strove so heartly 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 pathy 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 right—exposing wrong and error, gever palliating, nor trying to heal over the dasgerous, insiduous evils, but as a good faithful surgeon. uous evils, but as a good, faithful surgeon, sending the knife and probe to the very depths, and exposing their poisonous cen-ters. The stand he has taken upon all ques-tions appertaining to Spiritualism, and in-fringements 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 stepped forth from its fetters of clay, will

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, Mrs. E. M. WELCH. St. Paul, Minn. y

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

Letter from C. W. Cook.

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. 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 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 Spiritual-ism 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 Spirit-spheres 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 pierce 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." humanity.

The spirit of our murdered Brother! 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 The soul of a hero was late dwelling there: A hero for Truth who fought valight and

long,
Proclaiming the right, exposing the wrong!
Lay it where flowers around it may bloom,
And beauty surround the tear-bedewed Where the stars may look down with sor-

That he so true hearted by foul murder bould die:
Where the friends of Progression all freely

may come,
And yow 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, III

St. Cyril BY S. H. PRESTON.

A millennium and a half ago, Alexandria was the intellectual and commercial centre, of civilization. In the multitudinous Hfe 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 portices and pala-ces, rose in unrivalled magnificence on ev-ery side, and were the pride and glory of the East. At harbor was a forest of masts.

the East. At 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 laboratories, and anatomical and astronomical schools afforded all that was needed for scientific pursuits. Its university containscientific pursuits. Its university contained fourteen thousand students, and its two splendid libraries overseven 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 Christian annual of Christian ignorance.

to be built upon the site of an ancient temple of Gairus, some symbols of Phallic worship were discovered. These were exhibited for the derision of the rabble in the market place, and a riot ensued. The Pagans 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 fate; the brutal, black-cowled monks now

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 fisch, 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 throng 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 prepared for his holy office by a residence of five years among the monks of Nitria.

There were at this time within the walls

There were at this time within the walls There were at this time within the walls of Alexandria not less than forty thousand Jews. Bt. 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 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 me-chanical discoveries and inventions, and had conveyed his magnificent sense of mastery and trust in the universality of natural 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 ast clock; Hero the first steam engine; and here flourished Hippocrates, the Father of Medicine. Here also lived in the time of Cyril Theorethe younger, the farm time of Cyril, Theon the younger, the fam-ous mathematician and Platonic philosoous 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 davighter. She had become celebrated all through the East by her exposition of the Neo, Platonic and Peripatetic doctrines of Philosophy in the Academy at Alexandria. The wealth and fashion of the emporium of the oriental world crowded her lecture room, and long trains of chared her lecture room, and long trains of char-iots daily stood before her door. She was iots daily stood before her door. She was honored for her virtue and grace, and talents and her aristocratic audiences rivalled those of Cyril the Archbishop. She was considered by the Christians as a Pagan sorceress. At last it could be no longer borne that the learned and lovely enchantess 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 poetry, her philosophy. Cyril was the personal embodiment of ecclesiastical ambition and intolerance. 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 Reader. The monks then 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 clumsy club of bigotry he had given science a deadly blow, and it must now sink into obscurity. And it did; it finally expired in 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 lovellest and most intellectual lady that ever fell a victim to religious hate and fansticism. Hercrime was And now occurs one of the most tragic

mendous blow.

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having taught Homer and Plate, and ex-pounded the teachings of Apollonius and Aristotle in the Academy of Alexandria. For this a Christian saint incensed the pop-ulace against her, and her naked and bleedchurch to be outraged and burnt. Though this crime of Cyril passed unquestioned; though in his privacy he might haugh at the tragic end of his charming antagonist, his memory will have to bear the weight of the right and account of the right righteous execration of mankind through all the after ages. This Christian saint died in 444.

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PHRENOLOGICAL JOURNAL.—(8. R. Wells & Co., N. Y.) Contents. Gov. Lucius Robinson, (with Portrait); Egotists; The Great Plains (Illus.); William J. Mullen (Portrait); Three Classes of Men; Cousin Arthur's Story; Robbie's Wheels; Writing as an Element of Education; Aristotle; How to Teach—Faculty of Weight; Force in Matter and Mind; Letters to a Son in College; Disease of the Larynx, and the Larynx Mirror (Illus.): Fever: Nature and Treatment; ror (Ilius.); Fever: Nature and Treatment; Sweet Potato, Beets, Carrots, etc.; Editorial and Current Items.

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One outside this office would scarcely believe the vast number of letters daily recelved making applications for positions, from Editor in Chief, down to errand 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 now at our command, hence we here take occasion to reply to all that while there is no doubt about the continuance of the Journal, the details necessary must be taken up as occasion requires and can not at present be settled upon, but all these applications have been duly placed on file for future referance, when arrangements shall be perfected for the various improvements now in contemplation,

TO SUBSCRIBERS.

It is with regret that I am compelled to thus publicly urge those indebted for subscriptions, to remit at the earliest moment practicable, yet all reflecting persons must realize the necessities of the heirs of Mr. Jones, at this time, and to say more would be superfluous. Then may I not confidently rely upon your immediate attention to this reasonable request, and expect to receive the amount due from each person in arrears before the next issue? In another place will be found the offer of a photograph of Mr. Jones, to which we call attention, not as a further incentive, (for we do not believe that necessary) but that our readers may feel we desire at all times to remember their interests and feelings, as well as our own, which will be further demonstrated as soon as matters relating to the estate can be brought well in hand.

Confident that each delinquent subscribe er will regard this as a personal appeal, and act as he or she would desire others to do, I shall hopefully await the result.

JOHN C. BUNDY,

, Acting Manager.

Photographs of the Late Editor, Given to Our Subscribers.

We make the following proposition to all our subscribers and friends. We will send an elegant photograph of Mr. Jones, embellished with his autograph, card size, each one fluished carefully and in the highest style of the art, to every old subscriber who is in arrears, upon receipt of the amount due. To each one who shall pay arrearages and renew for one year, we will send an Imperial cabinet size.

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

serid an Imperial cabinet size.

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

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

Notice.—These photographs are copyrighted, and any infringement will be duly punished.

The Transition from Earth to Spirit-Life.

Death is common to all things. The flower 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 fade, and perish in the hands of an admirer; others are trodden under foot by ruthless feet, 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 souls born here, survive for a season, and then ascend to Spirit-life to swell the ranks of those in the immortal realms. Birth and death are common to all things, and each acts its part well, even as one atom, or a combination of atoms, assists in making up the vast universe of God.

Calamities on earth are of frequent occurrence. They sweep over the fair face of civilization in the form of war, pestilence, famine, cyclones, or crime, and the advanced philosopher sees through all these glouds the glorious sunshine; the bright stars, and blue firmament, that will finally come forth to gladden the hearts of mankind.

Death, or the change from earth to Spiritlife, is within itself transcendentally beautiful. The transition from midnight darkness to a bright Summer morning, ushered in by the anthems of birds and the rising sun, is far less glorious than the emerging of the spirit from its earthly tenement The bud bursts forth from the leaves that surround it, and presents to the world a rainbow tintal flower. As a bud, its mission was only half completed. The immortal spirit, animated with deific principles, shakes off the outer, and enters one of the many mansions of the Father. As confined to earth, encompassed with dust, its mission was not even half finished—in fact, just begun! Yonder tree covered with sleet and icicles, will soon emerge into a new 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 purer realms. It is putting off the old and assuming the new! The bursting of buds, the blooming of flowers, or the unfoldment of delicious fruit from the blossoms of a tree, are as nothing compared with that change from the exterior world, to one that is interior, and unseen to mortal eyes. The transition, then, from earth to Spirit-life, is a divine process; and beautiful, yea, more beautiful in its nature than the senses of man, clouded with materiality, can realize.

The bullet of the assassin may interfere with the full development of man, and crush out all the hopes of an ambitious mind on earth, but it can not render less grand and ennobling the new birth, or the process of transition to realms above. The assassin can not penetrate the thin veil that screens the many mansions of our Father God and Mother Nature, and behold the fruition, the new-born spirit, more grand, more stately, 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 remorse, and pray to the angels to soften his hardened nature. Even if you fall by the hands of a heartless villain, the spiritual birth takes place all the same, and is none the less beautiful.

Bishop Polk, who was killed in battle by the bursting of a shell, 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, as when in a lingering sickness-a wasting away 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 sensation 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 external functions, it is often permitted to see the form it is to occupy, and to see those who come to welcome, 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 nerrow! 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 harmonize 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 ripened for it, you may pass through the change so gently as scarcely to note it, unless it be in the full sense of a joyous deliverance from earthly trials. This may be your experience, as it has been the experience of many.

"When entering spirit-life in the full possession 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 s 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 spiritual body, is being born again.' In my own case, unfortunately to myself, passing out of my physical form suddenly and by violence, I was rendered insensible for a time, and when I awoke to consciousness, found my- coming jublilee." 5.

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, 1found myself surrounded by loving friends, who were kindly administering to all my necessities."

Whatever may cause death, the same di-vine process in all cases follows. The spiritual birth can not be stopped by the handa 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 enon the mountain top, increases the area pits, cathedrals, tall spires, bibles, holy of his vision, and beholds the earth spread out as a map beneath him, and the grandeur of creation is more fully manifested to the senses. In a cave, how limited his vision, how narrow the radius of his observation. In spirit-life, the soul illuminated 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 bed of straw, and huge iron bars enclosing the prison, oh! what a difference! Contemplate the contrast!. 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 soul animated with hate, tongue poisoned with falsehood and slander, living a life too wretched for a person to contemplate. The contrast is as plain and as well defined, as that exhibited between the brightest light and midnight darkness!

Our philosophy, radiant with the teaching of angels, inculcates the exercise of charity towards all, and never incites one to be revengful. "Pity the poor criminal," says the Angel of Light, "and try to reform him." He is many sick, and when oured, the pangs 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 assassin's hand, must be restrained.

Another Anniversary.

The word anniversary means variously. It is applied to a day; says Webster, on which some remarkable event is annually celebrated, or a day on which an interesting event is commemorated, by solemnities of religion or exhibition of respect; in the Roman Catholic Church, an office yearly performed for the souls of the deceased; the act of celebration; performance in honor of

Of course, as applied to that eventful mo-ment in which Mossian Spiritualism was ushered into the world, it means more properly an expression of supreme joy, that 'the gates of the Supernal Regions swing ontheir hinges, and through the aperture of which the angelic faces of our dear ones peer, and in sweetest tones whisper their loving messages! Is it not proper, then, 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, Secretary of the First Religious Society of Progressive Spiritualists of Cleveland, Ohio, writes under the following head:

THE 29TH ANNIVERSARY OF MODERN SPIR-ITUALISM.

"In the forthcoming Anniversary, the 31st 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 Spirit-

"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 portion of 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 29th 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 Lyceum 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 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 HEALERS 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 oldly step aside from the customary use of pills in their application to the ills of the flesh, look out-for a dismal head on the part of Orthodox physicians! And if, too, you have the sublime boldness to walk over pultoo, 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 opposers 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 Orthodox 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 carrying 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 Homœpathist, however, having a broader platform, and more comprehensive views, says, first remove the cause of disease, 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

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, Theh 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. Da" 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 efficaciously 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 free-dom 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 magnetism he imparts to the diseased member, they pray to, and petition the Legislature to protect them against his "empiri-

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, earnest supplication to Deity, as another system of heating the sick. Rev. Talmage of New York, the clownish preacher, says he brought back through the potent efficacy of prayer three truant reckless children, who had deserted their parents. 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 universal cure-all; it is, probably, as efficacious as Ayre's Purgative 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 be 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 cure 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 filldozer. "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 hearty laugh cured a sick man; a sneeze Frought the ebbing life back to another. "The house is on fire," cried the servant girl to an old man bowed down with rheumatism. He instantly threw away his crutches and assisted in saving 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 brethren 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 prayer 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 giver all its testimony in favor of all the ordinary laws of causation. The illexorable 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 gain in Sahara because the clouds and thunder are-two faraway. 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 diagnose 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 pilidozer pray and petition the Legislators of the different States, at once to protect us from such infamous empiri-

In conclusion of this article we say, "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 surve. The world must advance so the Bulldozers, Pilldozers and Prayerdozers will fall naturally in the background, and reason and common sense pre-

physician. It makes no difference to them Mecca are every year growing larger. Last how marvelous the cures, or how potent the year over 140,000 pilgrims reached Mecca.

Zhiladelphia Department.

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

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

Schevichbi and the Strand,

OR EARLY DAYS ALONG THE DELAWARE, with an account of recent events at Sea Grove, at Cape May Point, N. J. By Edward S. Wheel-er. Illustrated by twelve engravings From the press of J. B. hippincott & Co., Philadel-

This is an interesting book from the pen of our brother, Edward S. Wheeler, who does not need any introduction to the readers of the Journal or the Banner of Light, having been one our most eloquent lectures for many years, and was compelled to leave the field on account of his health. The name of the book, pronounced shee-ick-bee, is the Indian name of New Jersey, and was given to it by the Lenni Lenape tribe, who inhabited this section of the country.

The book begins with a speculative history of the North American Indians, and on page five we find the following: "In the time of Columbus it was the uncertain in-

time of Columbus it was the uncertain international law of Christendom, that Christian nations became entitled to any land or country its citizens discovered, took possession of and occupied, unless it was al-ready the territory of other Christians. This presumptuous claim of the exclusive right of a sect, as such, to the secular ownership of the whole world, was a political derice, and, though endorsed by popes and approved by bishops, was at once absurd, impudent and irreligious; but the heresy had a natural origin, and becoming a dogma and an apology, developed an awful historic sequence. ic sequence.

The early settlers of New Jersey, like William Penn, purchased the lands of the Indians at a very low price. They found an "influential but peaceful tribe, called Lenni Lenape (the original people). They abandoned war, becoming women, that is to say, non-combatants, and like the Indian matrons, were referees and peace makers."

Speaking of the progress of the early setlers the author says: "Great principles
dawn slowly on the minds of men, and
rightful independence and freedom are evolved age after age, through the crimes of

those who grope toward truth in selfishness and disorder. Where avarice falters in dis-couragement, and ambition halts in despair, the love of liberty populates the wilderness, and religious enthusiasm builds the institutions of the State. Resolute to bear witness of the testimony of the truth of the in-ward light, the Quaker preserved the se-renity of his reason. Determined on freedom, the Friend was not bent on useless martyrdom. They said, We lay a foundation for after ages to understand their liberty as Christians and as men, that they may not be brought into bondage, but by their own consent, for we put the power in the peo-

"The basis of the Quaker State was democratic equality; methodically and clearly the agreements stated the sublime affirma-tions of the Quaker, and in harmony there-with promulgated the fundamentals of the highest form of actual government the world has ever known. Freedom of con-science, the ballot-box, equality before the law, the right of assembly, freedom of elec-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 acre 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 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." "Everything 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 platform of equal rights, of judgment, and mutual union for the common weal and wealth. America welcomed every sect, and predom-Every acre had been fairly bought of the

America welcomed every sect, and predom-

America welcomed every sect, and predominant bigotry became impossible.

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

"At the extreme point of Cape May, in the center of Sea Grove beach, a neat but pecucenter of Sea Grove beach, a neat but peculiar building attracts the scrutiny of the observer. 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 phenomena 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 observation, and everywhere the same untiring watchfulness. The telegraphic wire links all these points together, and connects all with a central observatory at Washington, from whence all the people learn the "indications of the weather."

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 sweeps down the coast, the cross of Britain bravely born above her canvass; she too sights the station, and turns her helm, 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 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 displayed, 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 Pavilion; they typify the nation and the age; they actualize the beneficence of popular government, the philanthrophy 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: "Free-

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

The only legitimate rule is the law of equal rights, a government of the people, by the people, and for the people"—"never to perish from the earth.

(Continued from First Page.)

quite enough to convince the most incorrigible doubters. Allow me to call the attention of your readers to an article of mine in the New Church Independent (published in your city) on "Spiritual Evolution Proven from

History. It will be published in book (form, with illustrations, and important new matter added, under the title of Evolution in Spirit Causation. I am answering calls to lecture upon the subject of Spiritual Evolution, of "The Christ-woman, Ann Lee." If that woman was not the Christ of Socialism when rightly understood, we never have. had or can have one; and there is no other example or precept given by which we can be saved. W. B. BILLINGS. . Boston, Mass.

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she will, without below, return a most potent prescription and remedy for cradicaling the disease, and permanently curing all curshic diseases.

Of herself she claims no knowledge of the healing art, but what her politication are knowledge of the healing art, but what her deliving on those in the present through her questionship, they never fail to give humodiate and percentral relief, in curshic cases, through the Positive and Sensitive forces latent in the system and in nature. The privarightes been the health in the system and in nature. The privarightes sent by neall, and be it an internation an external application, it should be given or applied precisely as directed in the accompanying better of instructions, however simple it may seem to be; remiscaling it is not the quantity of the remp-soud, but the rhemical effect that is produced, that science takes against an extended the time of the remp-soud, but the rhemical effect that is produced, that science takes against a smally sufficient, but in case the patient is like permanently cured by one prescription, the application for a second, or mere, if required, should be made in about the high after the last, each time stating any changes that may Baglyarent in the symptoms of the disease.

Mrs. Acquirers also, through her mediumably, diagnoses the disease of any one who calls upon her at her residence. The facility with walk the spirits controlling her accomplish the same, is done as well wifen the application is by lettery as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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medium.

Trams:—Plagnosis and first preacription, \$0.00; each subsequent one \$2.00. Adawering business letters, \$0.00. The money should accompany the application to insure a reply:

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must contain one dollar, to defray the expenses of amanucials had recated.

must contain one doubt, to define the private sittings to any solder.

N.B.—Mrs. Rominson will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and seconopanied with the usual fee, to which reliable answers in weiting will be promptly returned. The terms above stated, must be specify complied with, or no neglect will be taken of letters sept.

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

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

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

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

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

Spirit Materialization.

Mas. A. H. Routusow, Medium, 394 Dearborn at., Chicagor, I thought I would let you know that my health is improving faster than I ever thought it would, wheel commenced using your prescription my body was so diseased that I thought there was no relief for it only by being consigned to mother earth from which it came; and that is what I thought you would tell my when I first wrote you. These accept my fishanks for your shappt-attention to my case. I will now make a statement of posts. On the night of the jith of Beptember there were four isdies, one gentleman and a little giri—spirits, came into my room; they helped themselves to chalm; then one lady came to my bed and infroduced herself as Mrs. A. H. Robinson, and saxed ne if I thought your incelletin-done me any good. The old gentleman is no stranger, as I have seen him before; he was conversing with the others about carring another lady. When you was through with me you took your leave the same as you would tryon had been here in your bodity form to make a call. Dispose of this as you think bed; and if you think that it is worth an answer, let me know. Let it appear as it may, to others I am fully conscious of the true, or what if write you, I secept it as such, but will not ask any one else to believe it, until they are convinced as I have been.

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

the Spirit Artist, was the Subject Treated.

Dran Man Rominson, 394 Dearborn St., Chicago, Illa.:

Liried your remedies, and thus far I ask much better. I must tell you the strainge facts in regard to my treatment by the spirits. I was quite sick when yough either containing magnetized paper and prescription came, better I did not observe the clause to "sleep alone." and as a friend from Ohle-Mrs. Ellen Smith, was here on a visit to me, we signt together. I applied the papers to my head as directed and went to sleep.

We were both a wakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securedy locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clair-voyant vision on my part (and Ellen is no medium at all), but the spirits were so fully malerialized we thought them, to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long while hair and beard, he took his place directly over our heads and tald his hand on my forehead; the other was a young Indian girl. She went to the back side of the bed and relied up the blankests and tried to make Mra limith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but size kept waving her hand for her (Ellen) to go away. Instead of falling away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feet I am getting better. I sharight sleeouraged, for I have been sick and using medicine for two years, to no effect. I have used magnetized papers from the different physiciana, but never as w a materialized spirit befure. Any God's best angels ever steed you is my grateful prayer.

I had become skeptical in regard to magnetized papers, but have now to admit its virine in enabling the Spirit Artist, was the Subject Treated.

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

ELLEN M. Sattra, of Bellevue, Onto. MEA BLAIR, writing on the 16th of December, says:-"I am better now. Thanks to Mrs. Robinson and her agirit guides. I am visited daily by them, and so pisinty does Mr. Ribinson and her agirit guides. I am visited daily by them, and so pisinty does Mr. Ribinson to band, I have a print, and one of the isselers of Mrs. Robinson's band, above himself that a grand child of the lady that I am stopping with, only nine-years old, as well so mywelf, often seen him.

Norz.—While it is a fact that spirits-do go to each patient and infuse their life siemage i not such policints, in the still hours of night, when the sick person and all nature is in a negutice condition, yet such spirits can not materialize and make litemacives known to like external senses of the patient, unless he or she's mediumistic to some degree, for general materialization.

Spirit Visitants.

MESS. A. H. RORINSON, 394 Dearborn St., Chicago—Dear Madom.—I have been taking your medicine, as prescribed, for the past ten days, and write you again accounting to your request. For the first four pr five days the medicine made me a little sick, and I had a great field of headanhs. My head seemed very hot on top massiy all of the time, but for the past few days have felt very much better—have had but little headanhs, and I feel much stronger; my appetite is good and complexion ever so much slearer than before I took your medicine; have rested well nights; had not seen nor felt any spirite around; me until last night when I was awakened by what seemen one his as person laying a cold hand or hands upon me, and afterwards subbing my spine and abdomen, as you directed to have done every night with your limiment. Tou of course having seen end known of such things, can understand me rigid better than I can describe it. I feel much encouraged with your treatment, and shall follow they must like proun you again. Your friend,

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During the years 1814 and 1876, Mrs. Robinson treated 4,462, and the person to every patient and often make they person and over 1930, who called upon her in person. A majority of these cases had been given up as incurable by theoremiar attending physicians—most of whom aspectify procovered under Mrs. Robinson's treatment, without a thange from the first prescription.

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The Truth Forever Mine. How sweet the truth unto the soul,

How sweet the truth unto the soul,
That dear ones seen no more,
Reach, after death, a peaceful goal,
And tread a brighter shore!
Affection warm and low still true
For kindred left on earth,
As ere they vanished like the dew.
And found immortal birth.
And OI the thrilling truth to know,
Though oft we sink in dread
And unbelief, while hot tears flow,
Beside the silent dead.

Beside the silent dead. . That angels oft through doors star 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 forsakes— Beloved by man and youth; Friends gathered as in long ago; And one—O feeble pen!—
Now comes her off ring 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. scene more fair than sunset sky, Both real and divine! That soul and spirit never die,
Is truth forever mine!

-Henry Hitchcock, St. Louis, Mo.

Revival Tactics.—Mary Bunnell, of Kerhonkson, N. Y., writes:—I wish to make you acquainted with a few facts concerning the Methodist 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 young man, not sifted with as other evening a young man, not gifted with as much talent as the most of people, walked up the alsle, to bow at the anxious seat, but was very abruptly taken by the arm by a sister Christian, and led to his seat, she telling him in the meantime that "he 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. 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 gentle way of frightening children and weak-minded people, by picturing 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, before leaving them, say 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 a stairway and rendering myself unable to do anything 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 dress or undress, still I am able to paint some. not dress 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

McLean, N. Y .- E. W. Watson writes:-With me the JOURNAL is a household necessity; should 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 handled are abiy and thoroughly discussed, and are worth the subscription price. I also find much to interest and instruct in the "Voices from the People," and taking it all in all, the JOURNAL is just what every Spiritualist in the world should have what every Spiritualist in the world should have at hand, and what every liberal minded human be-ing should have an opportunity to peruse.

The Miser's Story.—I was a miser and gambler. Yes, 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 angulah, or their suffering families, when I knew that they had drawn to save them from a worse fate. Twas mine by the boner of the gambler: fate. Twas mine by the honor of the gambler; yea, this honor was mine. At last I was more yea, this honor was mine. At last I was more than 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 escape, it was reality. I could not move or stir. I could not speak or utter a single sound; all, all was darkened anguish. 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 beavy, 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 my situation, though from early childhood I had been well-nigh alone, and could not forget it. Now alone, alone, how terrible! Then I came into companionship, but we had only formed a line; I was panionship, 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 Where was time? Shall this be forever? Then I passed out of the ranks, and stood alone; and before me the young and the old, the poor, balfstarred, suffering mortals I had refused a penny, passed before me. Their upturned, pleading faces were as terrible as what I had already passed through,—so silent and without one word of reproach! Oh! the agony depicted on their careworn 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 flee? what shall I do?" "Come with me," said the voice, "and thou shall learn thy with me," said the voice, "and thou shall learn thy work." Now I was forced to move by a power I knew not before. I was taken to the gambler's den, to the miser's coffers, then to the haunts of sorrow, to the miser'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 Angels.

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 shove 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 allows no autopa-thetic rays to escape therefrom, it becomes as dwarfed as the plant which is excluded from the rays of the sun.

Boomsboro, Yows.—Mrs S. S. Montgomery rites:—Man in his primitive condition is a mere 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 Creation." Now and then we feel like exclaiming. "What a lord and, how depraved his mental structure." Ingenious in every department of life, is it then a wonder that he should seek to come back to this mundane sphore at times, and try by his wiley snares to lead the pliant unsuspecting victim 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 from over the river, must, of course, be pure and truthful, for according to their teachings, nothing impure passes into apirit-life. To all such we would simply say, "As a tree falleth, so it lieth;" if a man die with his life submerged in ain and wrong doing, so will he enter into a new existence, and will remain so until brighter and better virtues are taught him by more progressed and higher appriles. Emmortality.

The insect bursting from its tomb-like bed. . . The gram 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-

main; In death, at last, the oak of ages lies; Here Reason halts, no further can attain, For Reason argues but from what she sees,
Nor traces to their goal these mysteries.
But Faith the dark hiatus can supply—
Teaching, 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 -Anon.

It is said the above lines were written long be fore the advent of Modern Spiritualism.

"While we Live, let us Live."—It sounds terribly materialistic and yet I can remember grave old orthodox professors, who saw no harm in allowing it a prominent place among college mottos, and who uttered he word of warning against a materialistic construction. Thus has it become the watchword of those who would "eat, drink, and be merry" to day, fearing, "death on the morrow." But, what if "there is no death," and the morrow." But, what if "there is no death, and we, as it is written, are only "changed" and instead of the "grave" and the "dust," we that our selves standing on the other side with eternal light with the sands of selver standing on the other side with eternal light illuminating 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 during our natural lives, our daily walks being the web and woof of our spiritual raiment. The drunkard bees many a weaver's knot, where broken threads were joined, leaving blothes or scars. The hypocrite finds his threads attenuated, the fabric thin, a thousand folds of which would not The hypocrite finds his threads attenuated, the fabric thin, a thousand folds of which would not cover his spirit's nakedness, and he, like the historic pair, fain would fice from the light of truth, 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, II will truly and justly live." The web and woof of my material life shall not shame my spirit. My heavenly raiment shall not be spiritual nakedness, nor shall it be blotched with selfish stultifications and evil deeds. As my physical form was made in the deeds. 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 term Parton Mass.

Very Visible.—There lives in this city a lady, a well-known authoress, who believes in ghosts, spirits, vampires, and anything else of the sort you please. Among other hallusinations, this worthy seul cherished a belief 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 met her taking the air of a auburban road in a light and airy costume composed of her nightgown only. "My dear Mrs. C.," he exclaimed, stripping off his coat, "what in the name of all that's respectable are you about?" "My dear Mr. D.," she amazedly returned, "you don't mean to say you can see me?" "Of course, my dear lady, 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 in-Visible, but failed, as above seen. Iamblichus was regarded as a skillful magician. Draper says of him: "The cultivation of magic and the necromantic art was fully carried out by Iamblichus, a Colo-Syrian, who died in the reign of Constantine the Great. It is scarcely necessary to relate the the Great. It is scarcely necessary to relate the miracles and prodigies be performed, though they received full credence in those superstitious times; how, by the intensity of his prayers, he raised himself, unsupported, nine feet above the ground; how he could make rays of a bilinding effulgence play round his head; how, before the bodily eyes of his pupils, he evoked two visible demonish 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 feats? feats?

wanted.-Wm. Wells, of H ton, Ga., writes:—Your very highly appreciated efforts in the cause of Spiritualism, is a meritorious work. We in the South would be much pleased if work. We in the South would be much pleased if you could find an orator who, would be willing to lold like with a gentleman residing here, who delights 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, I 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.

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

Test Conditions.—H. G. Eddy, of Chitten-den, 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 closet, which are commonly 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, wherea number of confederates 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 reas them. in the light, in plain view of the audience, in front of the curtain. These tricksters could pass them or the curtain. These tricksters could pass them-selves off as spirits in a dim lighted room, with a very few fixings. A brown veil 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 ont; s few strips of light cotton cloth strung over his shoulder, with his pants rolled up to his knees, makes a good In-

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 separate IL

Special Mrovidences .- M: Himes, of Spen

Special Providences.—M: Himes, of Spencer, lows, writes: This community is now debating the question of special Providences. About three weeks since the Methodist Society were holding a protracted meeting for the purpose of converting the ungodly, 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 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 most lamentable affair happened last Wednesday. A family living about ten miles from town left three small children to take care of the house while the parents went to town to do some trading. There parents went to town to do some trading. There was some uncasiness with the mother. She beem ed to have an impression that something was not ed to have an impression that something was not right. They did their trading quickly and started-for home, and when within one mile of their house, saw 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 it that made such an impression upon the mother? And why did not God stay the flames and not burn those in nocent children? If as some think God took this way to bring them to repentance, is not God cruel in the extreme?

The Keyl The Keyl—S. E. Legate, Dur-ham, Ont.; writes: I duly received your interest-ing Journal of the 20th, of January, in which ap-pears your fourth article on the "The Keyl" The Keyl" In the same number, Mr. Castleman of Knob Noster, claims that "thousands have found Knob Noster, claims that "thousands have found the veritable key, but are entirely; unconscious of the real nature of the precious gean," and that he for a consideration will impart the knowledge you—and yery many besides—earnestly desire. I would suggest that the giving up the key that unlocks important departments of nature's dome, has in the past leen attended with serious consequences. Gallico 250 years ago presented a key that unlocked a wonderful field in Astronomy, but well nigh paid the penalty with his life. In our own times, Le Marie in France, Sladd in England and Mr. Markee at home, have all presented keys opening 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 biggtry can yet be found in company with sulight. freedom, it is wonderful how much obtuseness and bigotry can yet be found in company with ealightened humanity. The status of those holding keys, has something to do with their acceptance. Can any good timing come out of Nazareth? has not yet lost its power. Six thousand years ago, a key to open the way to physical immortality, was discovered, 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 unit even now it is doubted whether such a key ever could exist! A key to open the way to a united all brotherhood and the elevation of woman to he rightful position in society, I think, may yet be found, notwithstanding the many failures hitherto, but the time is not yet for their presentation. The red dragon of persecution symbolized by John of Patmos (12th Chap. Rev.), is abroad. The manchild, when born, has to be caught up to God (out of the reach of the Young Man's Christian Association, backed up by the civil power) and will rule all nations with a red of iron, i.e., with all the force of natural law; he must be protected until such times as the world will be prepared to receive him. Let us therefore try and bring about the time by taking the poet's hint, and

"Bow love and taste its fruitage pure,

" Sow love and taste its fruitage pure, Sow peace and reap its harvest bright, Sow sunbeams on the rock and moor, And reap 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. Dreaus.—Dr. W. King stated in his Anecdotes of His Own Times (Murray, 1817). "Baxter's phenomenon of dreaming has given me greater satisfaction than anything else which I have read on the same subject, and yet there are many objections which may be made to his hypothesis; and seems to me a certain truth, that both our reason and philosophy must ever be puzzled how to account for the constitution of our souls when we are and philosophy must ever be puzzled how to account for the operation of our souls when we are sleeping, 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 irresisable fatality, to act contrary to the dictates both of our reason and our excitence. We must contradict all history, sacredward profane, or we most agree 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 Baxter's system, by the information of other spirits. I do not discredit the story of Brutus and his evil genius, but I believe the whole to have passed in a dream, although Brutus might think himself awake. Cleero's recall from banishment was foretoid in a dream, which he has recited, but for which he endeavors to account in an unphilosophical manner: Hecause he was of a sect whose first principles Because he was of a sect whose first principles were to doubt everything; he would not acknowledge a truth experienced in himself. I have little superstition, and I acknowledge there is generally confusion and incoherence in our dreams, and that ridiculous scenes are in those hours obtained to use the work of the production and the second of the seco 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 was foretold me in a dream, verified thirty years after the prediction." / Dr. K. was principal of St. Mary's Hall, Oxford, and died A. D. 1768.

Dreams alone establish the beautiful and sublime truths of Spiritualism. As every effect must have an antecedent cause, so can every dream be traced to a fountain that inspires of causes it. We allude particularly to those dreams not outsed 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 antreedent 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 your few facts concerning a circumstance that has happened in Ticonderoga and but a few miles from Hague. A class leader of the M. E. Church mandered his wife, and in confessing his crime, implicates a young man who, a few days ago with others, was choping in the woods, when he cut down a tree, a limb breaking off and injuring him on the same part of the head that the mardered woman was hit, and making just the same appearing wound. 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 glych 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, Cor. 20th 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, Balaam Spiritualism, etc., just to suit your fancy. But why not take Spiritualism as if is without any an-

Lying Spirits.—D. Bacon, Boise City, Idaho, writes: I can not see any good resulting from the promulgation of falsehood through fraudulent communications; it forces the impression on the communications; it forces the impression on the community that the medium is unreliable, which to him is demaging, and to an extent, destroys his usefulness. No falsehood can possibly advance the cause of true Spiritualism; fying spirits are not the class which we wish to associate with; let us have truthful communications or note. We have lying mediums, lying reporters, and lying spirits, who tend to obstruct the channels of investigation, and create the impression that Spiritualism is a fraud. But I think it is properly in order 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. all sources of fraud, as from a viper.

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 flort 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 controlled 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 enter the Spirit-life well prepared, for what is not accomplished here, must be accomplished hereafter! 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 rewarded, and so far as we have done wrong, we must meet the responsibility individually.

Curious Subject.—At a recent meeting in

Curious Subject.—At a recent meeting in England, a trance lecturer asking for a subject, 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.

Brief Mentions-What Next? - Mrs. 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 humanity will give you, is not the thought which upnifts and exalts the spirit." Very true. If Mrs. H. S. Lake, of San Francisso, Cal., writes: "I have lately given two lectures in Santa Ross, Cal., on consecutive Sunday evenings. I found there an immense field for a spiritual harest. My audiences were large, and composed almost entirely of church people and college students. Much to my surprise, some of my most advanced utterances ences were large, and composed almostenticly of church people and college students. Much to my surprise, some of my most advanced utterances were received with hearfy 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 R. R. Let all friends of thought, free and untrammelled, address me, and help to hold up my hands in the work undertaken. Address me at 107 Fifth St.". The 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 given for the applause of men; it will not have an offering which is even given for self-praise. 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." The Mrs. Emma Hardinge Britten is lecturing in Boston, according to the Herald, with considerable success. Subject one Sunday evening, "Elementaries and Spiritism." The Mrs. E. Carrick, of Yreka, Cal, writes: "I would miss the Journal very much if it should fall to come to hand for a single time. I have learned to look upon be face as that of a dear writes: "I would miss the JOURUAL very much if it should fall to come to hand for a single time. I have learned to look upon its face as that of a dear friend." To P. Barcas, of New Castle-on-tyne, speaks as follows of a materialized spirit, the modum being in plain sight of all present: "His form was perfectly visible for about fifteen minutes. 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-five minutes, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form descended, assumed a normal size, and, coming forward past the medium, took a hand of one of the ward past the medium, took a hand of one of the sitters 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 declining in size, flickered away upon the floor."

The acchange seys—"Spiritualists everywhere are separating into two great sections—into the critical and emotional orders of mind."

The Bro. W. C. Gibbons of Paola, Kan., writing for a Record Bert. ward past the medium, took a hand of one of the Book containing articles of organization, says: "I am now working my way to Battle Creek, Mich., to attend the Convention there on the 31st. 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 gether this coming season. He is painting for me a beautiful picture, 36x44, representing Christ preaching to the spirits in prison. I have just received fourteen beautiful pictures from Mrs. Lutte M. Blair, one a foral family record." Mrs. Richmond claims that the spiritual states into 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 heaven or their own hell. The great working, living, active soul plods on through earth and through eternity, unmindful of the goal. So that you do something every day, so that the work of your hands shall have been fulfilled, and the mind have performed its appointed task, your duty is done. Eternity and that aspiration that clothes your spirit with winged desire and lofty flamic descend as ministering powers, and you inly feel that you are blessed, even when you have not sought it. If appears that the medium through whom Prof. Crooks obtained satisfactory demonstrations, is about to visit this satisfactory demonstrations, is about to visit this 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 charitable to all, and work to elevate all, I can not indorse a profane, selfish, vulgar, uncharitable, unspiritual man or woman, simply because they claim to believe that spirits can under favorable circumstances commune with the denizens of earth." Maud Lord, the wonderful medium for materialization, is still in New York. The Boston Hereld says: "Spiritual manifestations are said to be stronger in the spring of the year than any other time. "C. G. Brown, of Shelbins, Mo., writes: "When Prof. Cooke, the exposer, says, "All travelling mediums are impostors and humbuga," 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-minded persons will give a dollar to see such impostors atsons 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."

There are about forty societies of Spiritualists in Great Britain, with an aggregate membership of between two and three thousand.

E. W. Watson, of McLean, N. Y., is much interested in Hudson Tuttle's book reviews. thousand. The W. Watson, of McLean, N. Y., is much literested in Hudson Tuttle's book reviews.

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

It appears that Spiritualism—does not thrive in Scotch soil. The England public weekly meetings are held in London, Liverpool, Manchester, Hyde, Leigh, Oldham, Bolton, Hochdale, Barrow-in-Furness, Halifax, Sowerby Bridge, Keighley, Ossett, Sheffield, Bishop Auckland, Chester-le-Street, South Shields, Newcastie-on-Tyne, Chappington, Nottlingham, Leicester, Northampton and Bristol.

TO G. Brown, of Shelbins, Mo., writes, "Prof. Cooke, the "exposer," performed the wonderful rope tests, turned wine into water, and water into wine, no doubt showing some mediumistic powers. He did not make much money here, although many of our professed religious men patronized him in order to see Spiritualism, destroyed by this gigantic expose! As placarded on his very large illuminated bills, the upper corners have the "all-seeing eye" and "three links," dissetly against the usages of certain noble institutions."

***The first sphere of spiritual exrions." Mrs. Cora L. V Richmond says: "The first sphere of spiritual ex-istence, like the first sphere of material existence is througed with human beings in pursuit of self-interests. Temporal life, every-day enjoyment, lead yoh to a consideration of this subject, and you oftentimes find yourself suddenly checked in some career or pursuit from the very consciousness that the entire purpose with which you follow 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."

The A young girl, twelve years of age creates considerable curiosity at Sloux City, lows, through supposed spiritual manifestations which attend her movements. Dishes dance and fall from the shelves at her approach, and the heaviest articles of furniture move without s thronged with human beings in pursuit of self ifestations which attend her movements. Dishes dance and fall from the shelves at her approach, and the heaviest articles of furniture move without visible motives. La Mrs. H. S. Lake is lecturing in California. The Santa Cruz Sentinds says, "Simplicity and force racely 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 Anna Dickinson." La Albert Cook, of Woonsocket, B. I., writes: "Please find remittance for the JOURNAL, that talks right to the mark, without fear or favor." La 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 Sth, 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. Ministers of religion have gone on repeating the fables they have invented until they themselves have ended by belleving them. La D. C. Ashmun, of St. Charles, Mich., writes: "On or about the last of April, Brother D. Griggs is to begin the publication of a monthly journal, edited and managed by spirita, similar to the Voice of Angels, but occupying a different department,—principally teaching how to correctly and successfully investigate Spiritualism. From what I can gather from the unseen friends it is to fill a vacanty, where it is much needed. The price is fixed at (\$1) one per year. And those that wish it can receives a sample copy, or by enclosing the price will receive it for one year. La T. P. Barkas, of Newcastle-outrye, speaks of a materialization: "There were present the lady medium, her young daughter.

another lady, and eight gentlemen, including myanother lady, and eight gentlemen, including myself. 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 sitting about twenty minutes, a
small, white, flickering substance, about the size
of a man's hand, appeared above the knees 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, more definite shape, and, descending to the floor, appeared like a young female, at least five feet high," In a private family, through a new medium in Manchester, Eng., only four months developed, and under guidance of Mr. Chas. Blackburn, remarkable manifestations are witnessed. A pland was played upon by the unseen forces; a purse left in a bedroom, up stairs, was brought and dropped on the table in two minutes, although the doors were locked. J. B. Jennings, of Longton, Kan., writes: "We delivered our first address on Spiritualism in this county last Saturday evening to a large and appreciative audience. Longton, Kan., writes: "We delivered our first address on Spiritualism in this county last Saturday evening to a large and appreciative audience. We want, and will pake genuine physical and test medium well to come here and stay two or three weeks." 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) Citizen, about two weeks ago a gentleman visited her, and in answer to a question from her in relation to a slater of his who had been sick, he replied that she was somewhat better. During the sitting which she gave him, the power which controlled 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 perfectly correct, as he himself told-hirs. Potter after the sitting. The Rev. George Giffilian says: "The material creation is a Word of God. All things are full of dumb divinity. Revelation in various forms is a Word of God. God has spoken through men, and in every nation there has been a Word of God. If Heb. 1: 1, "the prophets" are, in the first instance, the men of Israel; but not they alone. Plato, Socrates, Seneca, Zoroaster, Buddha, Confucius, and others, have been of spiritual erryice to those outlying sheep of God scattered through the world in cloudy and dark days." alone. Plato, Socrates, Seneca, Zoroaster, Budana, Confucius, and others, have been of spiritual service to those outlying sheep of God scattered through the world in cloudy and dark days."

Mr. and Mrs. C. Rawson, of Schooleraft, Michigan, write: "Capt. H. H. Brown has just delivered six very interesting and scientific lectures 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."

B. D. Van Allen, and others of Louis Burg, Kan, write: "We take pleasure in recommending our worthy Brother, W. C. Gibbons, as an earnest, able worker in the cause of Spiritualism. Bro. G. has just closed his fifth lecture here. We feel cheered, strengthened and encouraged by his presence. He has with him a very line collection of spirit-pictures. of spirit-pictures.

The Mosaic Sabbath a Myth.

In your last I proposed to demonstrate from scientific facts that the Mosaic Sabbath, 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 contralictions 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 eught 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 heaven, 'every winged fowl after his kind." i. 21. In the second, "And out of the ground the Lord God formed every fowl of the sir."

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 hun-dred thousands, and are said to have been brought to Adam, this must have occupied him a considerable time if true, and does not appear to have been created till

This creation was not therefore accom-Blished in six days, and contains no mention whatever about a Sabbath, nor of the rest ing and being refreshed by the Creator of

ing 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" to dress and to keep.

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 est.

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 edi-tion 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 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 Hindoor or the Jewish religion? that Brahmin was Ram Mohen Roy, with whom the writer was a fellow-passenger to England. But to conclude, truth is always consistent with itself; whenever, therefore, two narratives contain contradictory statements, or which are incompatible with each other, one of are incompatible with each other, one of them must be false; and the other, while unproven to be true, is unworthy our acceptance 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; n lover of truth will - Harbinger of Light.

Prayer.

The Rev. Brooklyn Talmage was in the stock-jobbers' prayer-meeting yesterday, (the 1st inst.) After reading the atory of the Prodigal Son, he related how he prayed for the retten of a Brooklyn boy who had run away from his father, and who, then, of course came back. Two other fathers who had truant sons next asked his prayers. He prayed, and these truants also were restored to their fathers. If Talmage's prayers are as efficacious in this direction as he represents them to be, he will no doubt soon represents them to be, he will no doubt soon have plenty of business praying for the return 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 world, and those who are actuated by it are ever on the lookout, with lynx-like eyes, for some peor victim of circumstances upon whom they may pour their bitter denunciation and reproof. Self-appointed judges of men and women exist everywhere, whose prerogative it appears to be to consign people to all sorts of imaginative hells, but only imaginative. And, on the other hand, hero 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 innumerable 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 ever 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 Roran and the Church of the Prophet of Mecca shall interpret 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 dectors 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 are judged by their own lives. They think, act, desire and aspire; 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 character upon all things in nature which they strike, and best of all upon the prepared plate of the unbiased and loving hearts of inen 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 recompense in knowing that it is linked with all that is pure and true in God's endless universe. Do we seek to drag the ideal angel of our being into the depths of crime and falseness? Do we blind ourselves 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 character passes judgment upon us and heralds our coming by a noisome magnetic sphere, a more potent repellant than all the deadly engines of warfare. What more judgment need we than this?

Defeat 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 Dilley 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 afe 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 dis-honorable 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 new 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.—

Dr. J. V. Mansfield.

This well-known writing medium will remain in the city a few days longer, and can be found in his parlor at the Sherman 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 surprising to many-in that he is so soon able to demonstrate his presence, but when it is remembered that for hearly 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 surprising, that cat off in the full glory of vigorous manhood, with full strength of body and mind, he is at once able to make use of the vast knowledge obtained by ising and arduous study. His writing, as it comes from the hand of Dr. Mansfeld, is nearly as characteristic of the man as when he held the pen over the desk at which he sat when the assassin's bullet released his indomitable spirit from its earthly tabernacle.

That Dr. Mansfield is unsurpassed as a writing medium, is beyond all question. We trust as many of our readers as possible will give him a call.

Spiritualism and Rationalism.

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 swent away. Radicalism, which is ever gnawing at' the roots of all ism, will at no distant day undermine them all, except they be founded upon the firm rock of fact.

Radicalism forms the basis of Rationalism, and is properly included in that term.

No religion which professes to deal with man as a spiritual being, can have a basis offact that shall stand the tests of Radicalism, except that religion which is founded upon the facts of Spiritualism. No religion can support itself by proof from any other source.

The various denominations of the Christian Church now hold, and ever have held, the greatest contempt for the "so-called manifestations of spiritualism"-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 of a nest of poisonous serpents.

Here, we the Spiritualists of this nine teenth century, have knowledge, through facts as incontrovertible as those upon 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 resses of 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 criminals, all of which, on comparison with the healthy brain, he finds to be abnormal, Not only has he found that these brains de-. viate 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 essening 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, as 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 are the 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 daguerrectype sent to this office several years since,

The Immortal Thomas Paine.

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 arsenal of ideas, an henor, 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 country, 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 human heart. "The world is my couptry, and to do good my religion. In 1792, Paine 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. He the French people taken the advice of Treemas Paine there would have been no "reign of terror." The streets of Paris would not have been filled with blood. The revolution would have been the grandest success of the world. The truth is, Paine was too conservative to suit the leaders of the French Payalution. They to a great ex-French Revolution. They, to a great extent, were carried away by hatred, and a desire 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 govern-ment, so degraded by the Church, that they were not fit material with which to construet a republic. Many of the leaders longed to establish a beneficent and just government, but the people asked for re-

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 fogget 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 by the goodness, and the just to vote against leath. 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 agreed imprisoned and down 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 despot-ism, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed 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 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 genuine love for the right, he found himself imprisoned by the very people he had striven prisoned by the very people he had striven

Had his enemies succeeded in bringing him to the block, he would have escaped the calumnies 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 Declar-ation 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 every abuse had been embalmed in Scripture—that every outrage was in partnership with some holy 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

little use to free the body and leave the mind in chains. He had explored the foundations 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 the moment of its publication he became infamous. 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 him. He was regarded as a moral plages. him. He was regarded as a moral plant. and at the bare mention of his hame the bloody hands of the Church were raised in horror. He was denounced as the most despicable of men.

despicable of men.

Not content with following him to his grave, they pursued him after death with redoubled fur, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed; giorified in the fact that he was forlorn and friendless, and gloated like flends 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 denuncia-

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 spiendid 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 equality. Under these divine banners he fought and in the sacred doctrine of human equality. 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 unfilheding, 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.

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.

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,

whoever asks the king to show his commission, 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 fiving 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 regard-ed as the one essential thing. To practice justice, to love mercy is not enough. You must believe in the one incomprehensible creed. You must say: Once one is three,

WHAT I KNOW ABOUT VEGETINE.

South Boston, May 9, 1970.

H. R. STEVENS, Esq. : H. R. STEVERS, Eeq.:

Dear Sir—I have had considerable experience with the Vegeting. For dyspepsia, general-debility, and impure blood, the Vegeting is superfor to anything which I have ever used. I commenced taking Vegeting shout the middle of last winter, and, after using a few bottles, it entirely cured mee of dyspepsia, and my blood never was it so good condition as at the present time. It 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, 388 Athena street. Very respectfully. MONROE PARKER,

386 Athens street.

Dyspepsia.

SYMPTOMS.—Want of appetite, rising of food and wind from the stomach, acidity of the stomach, heartburn, dryness and whiteness of the tongue in the morning, sense of distension, in the stomach and bowels, sometimes rumbing and pain; costiveness, which is occasionally interrupted by distribus; paleness of the urine. The mouth is clammy, or has a sour or bitter tasts. Other frequent symptoms are water-brash, paintistion of the heart, headache, and disorders of the senses, as seeing double, etc. There is general debility, languor and aversion to motion rejection of the spirits, disturbed sleep, and frightful dreams.

Gained Fifteen Pounds of Flesh.

South Benwick, Me., Jan. 17, 1972. Dear Sir—I have had drepepsis in its worst form for the last ten years, and have taken hundreds of dollars' worth of medicine without obtaining any relief. In September fast I commenced taking the VEORTINE, since which time my health has steadily improved. My food digests well, and I have gained fifteen pounds of fiesh. There are several others in this place taking the VEORTINE, and all have obtained relief.

Yours traits Yours truly,

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

FEEL MYSELF A NEW MAN.

NATICE, Mass., June 1, 1872.

Dear Sir—Through the advice and earnest persuasion of the Rev. E. S. Best, of this place, I have been taking Vzowring for dyspeptia, of which I have suffered for years.

I have used only two bottles, and already feel myself a new man.

Respectfully.

DR. J. W. CARTER.

GOOD EVIDENCE.

CINCINNATI, NOV. 26, 1872. MR. H. R. STEVENS:

Dear Sir—The two bottles of VEGETINE furnished me by your agent my wife has used with great benefit.

For a long time she has been troubled with dizzinces and costiveness; these troubles are now entirely removed by the use of VEGETINE.

She was also troubled with dyspepsia and general debility, and has been greatly benefited.

THOMAS GILMORE, 229% Wainut street.

RELIABLE EVIDENCE.

MR. H. R. STEVENS:

Dear Sir—I will most cheerfelly, add my testimony to the great number you have already received in favor of your great and good medicine. Yacgying, for I do not think enough can be said in its praise, for I was troubled over thirty years with that dreadful disease. Catarrh, and had such bad coughing spells that it would seem as though I could never breaths any move, and Vacarina has Exced me; and I do feel to thank God all the time that there is so good agnedicines as Vacarina, and I also think it one of the best medicines for coughs and weak sinking feelings at the stomach, and advise_sverybody to take Vacarina, for I can secure them it is one of the best medicines that ever was.

MRS. L. GORE,

Corner Magazine and Walnut streets, Cambridge, Mass.

APPRECIATION.

R. R. STEVENS This is to certify that I have used your "Blood Preparation", (VERTINE) in my family for several years, and think that, for Serofula or Cankerous Humors or Rheumatic affections, it can not be excelled; and as blood purifier anylesering medicine it is the best thing I seer used; and I have used almost everything. I can cheerfully recommend it to say one in need of such a medicine. You're respectfully. MRS. A. A. DINSMORE,

Vegetine is Sold by all Druggists.

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

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