

As we are living in progressive times, I take it for granted that we may ask ques-tions of our great teachers; the fifty odd men chosen of the Lord, of course, who are versed in all ancient languages, who are about to give us a correct grammatical, rhet-oriest and of course diving Bible theor orical, and of course, divine, Bible, they having power to take from and add to, not-withstanding that certain plagues were to

Same Iand. Let us pass over a few hundred years and ask this learned fifty how Sampson trapped the three hundred foxes, he living in an enemy's country? But still further, who held the foxes while he tied them tail to held the foxes while he tied them tail to tail with a firebrand between? Still more, what harm could they do in a vineyard and olive grovo?

But more important, what kind of a tem-ple did they have in those days that could

ARE ANIMALS IMMORTAL?

What is the Antagonism Between Darwinwinism and Spiritualism?

A San Francisco correspondent of the

above; having in its fore paddle or arn, the regular scapula, humeris, radius and ulna, carpus, meta carpus and the five phalanges of the human. Then how can Mr. P. say, "Not in history, observation or fossil, can a sign of transitional species be found." When we regard life as a factor, a thing that acts, fashions and forms according to its several states of advancement, ability and desires, the difficulties disappear; and while the evolution of Dr. Darwin is an at-itant of an illustration from a material standpoint, with matter for its factor, that of Spiritualista is one from a psychic or spiritual stand-point, with that force we call the as its factor; and in what else they different states in the size of a states of a several states of a states for a several states of a states of a states of a states of a several states of a states a states of a states of a states

cut is defiled by a Governor who wickedly requests Protestants and Catholics to fast-on the same day. To this lamentable pass has finally arrived the theocracy planted by the Mayflower, and nourished by the blood of Quakers and other pestilent heretics. If there still survives a Connecticut-Dea-

con of strict Puritan views he is to be sin-cerely pitied. Either be must fast all

to him that took from, should be taken his part in the book of life. We suppose it will not be irreverent to ask a few questions or make a few suggestions in regard to that divinely authorized work. We would like to know how God pronounced his works good, and by what means the race of men were to be propagated without woman. As the word reads, she was created some time after, just for company in his lonesome hours. If it would not be impertinent, how came this perfect creature to produce as its first offspring a murderer, and why did God set a mark upon him when he and his father Adam were all the men living? Also renew that old question, whose daughters were those in the land of Nod that Cain raised little Cain's from?

Not to be inquisitive we will pass over a. great space of time and only ask that as Noah took into the ark (Genesis, 7th Chap., 15th verse,) "two and two of all flesh," from whence was the world stocked with animals after Noah had offered sacrifice of "every clean beast and fowl" (as per Genesis 8th chapter, 20th verse) when returning from the ark?

We will pass over some thousand years and trust we are not irreverent when we ask upon what did the twenty or thirty. millions of Egyptians, who had held three millions of Israelites in bondage, live upon after God had destroyed oil the vector after God had destroyed all the vegetables, all the fish and all the beasts, and where did Pharaoh get provisions and horses to fit out (according to Josephus) his army of three hundred thousand men, horses, charlots, etc., to follow the Israelites? As three million of men thomen, children, horses, cattle, slicep, etc., an not possibly stretch over a country less than one hundred miles in a scramble march, it would have left the rear of the camp one hundred miles from the Red Sea at the hour Moses began to cross. The place crossed is said to have been twenty-two miles, and was traversed in one night; hence the rear guard must have marched one hundred and twenty-two miles in. say, twelve hours: yea, more than this, Pharaoh was still in the rear, and he managed to close up in time to get drowned. Will the fifty please tell us how this was done?

I will now pass over the glorious old times of forty years of manna and quails, when clothes were not worn out, to Joshua's entrance into Canaan, and ask why he ordered the children of Israel to lay in a stock of "old corn" while he was yet supplied with manna and quails? Also, where did they get the "old corn" to lay in, for at this time they were in the desert?

I do not wish to ask too many questions, but as the fifty will remember that when Moses conquered the Midianites, he ordered all that had ever slept with a man, to be slain; the men then all being dead; also all the children to be slain; that hundreds of years afterwards, these same millions of Israelites were enslaved by Midianites and so held seven years; that this millions of Jews were repeatedly enslaved by various wandering tribes and that to this day or any other day, the Jews were never in possession of the land of Judea, a country only 40 by 160 miles at most.

I hope the fifty will tell us what has become of God's promise to Abraham, Isaac and Jacob, about that land? As Saul was the first king and indebted for his throne to David, the poor shepherd boy, "who came ' another sight."

supported upon pillars so slender that man could put his arms around and pull them away? We don't doubt the fact; we only ask the fifty to tell us about those pil-lars. As to the jaw bone of an ass killing a

lars. As to the jaw bone of an ass killing a thousand, we don't wish any explanation, for in our day many more than that are dying every day by asses' jaw bones. Before I close, I would like to ask the lifty, if God gave Moses the laws, commandments, etc., and if the Jews had ever been guided by this same Almighty Preserver? They being in the habit of worship to the true God, how came it about that Helkiah found an dd law book among a lot of rubbish and an old law book among a lot of rubbish and bringing it to the king, the king was so much excited about it that he rent his clothes? As this little incident happened about seven hundred years before Christ from which date secular history gives us reliable data in regard to Jewish history, to an unprejudiced mind it looks as though all previous had been fancy and tradition united by some fanatic, and then by Jewish priest-craft adopted, like Joe Smith's Bible, as foundation for a religion by which the people could be gulled for priestly interest. Perhaps the fifty can explain and tell us how Moses wrote his own funeral ceremony, place of burial, etc.? Also why Samuel con-tinued to write on his, Saul and David's history, long after he had passed in his checks? Can they tell us why the Song of Solomon on the word of God, in the compile Solomon on the word of God, in the compilation called the Bible, which if published in a pamphlet would be refused the mails as an obscene publication ? Perhaps the fifty can tell us why the church are such sticklers for faith as the means of salvation, contrary to the life teaching of Jesus? There are thousand and one more questions that could be most reasonably asked, but we refrain waiting with patience the issuing of God's new edition of that standard book by whose claimed divine authority priesteraft is lead-ing thousands of women down to death and millions of men into gross materialism.— The Fifty.

A Mystic Cup.

About one year ago I bought of Mrs. Morrell a "Mystic cup." To me and my family t was a mere toy. One evening in April, I it, to stay over, night.

She knew nothing about Spiritualism; had heard we were believers and doubtless had heard we were benevers and doubtless many rumors that were set afloat by igno-ramuses and liars. Nothing, was said on Spiritualism till after early lamp-light, when I brought out the "cup," handed it to her and requested her to look into it. "She did so. After a minute or two, I asked if she saw anything?

saw anything? Answer: "Yes I see something resem-bling a gray head with two little balls, one on each side." I said, "Look sgain." She did, and in a

minute tears came in her eyes, when she said, "I'll have to believe now." "What did you see ?" I asked

"I saw my mother and two little children with her.

Her mother had passed away many years ago, and Mrs. G. had lost two children in infanev.

"Take it; I can't look any more."

I said, "Look again and you will see

duced considerable commotion among the Spiritualists of that eity. Also that the "Boy Orator," Thomas Walker, took the stand after him, when the request was made of the control to say which was cor-rect, Darwin or Peebles. That the control as a whole sustained Mr. Peebles, the cor-respondent adding, "And A. R. Wallace who says other influences than those which developed animals, develop mind and intelligence of man;""also that the spirit controling Walker, argued the immutability of ypes, and the impossibility of transformation of one species into another species-

I have found it a cardinal doctrine among Spiritualists, that they ignore authority, regardless of the source from which it originated, claiming the right to antagonize even with the denizens of higher spheres, when they cross the track of that which is or should be, the final arbiter of man-his reason. Consequently I claim the privi-lege of taking some exceptions, and asking reason. some questions, feeling myself under no some questions, rearing myself that no obligations to accept anything from Mr. Peebles, or a departed spirit, either, that my reason rejects, yet fully appreciating the important services that have been rendered by both, in rearing the grandest structure the world ever knew our grand Temple of the world ever knew—our grand Temple of Truth, the grandest philosophy of earth, I purchased Mr. Peebles' pamphlet as soon

as it appeared; read, re-read and meditated. I thank him for it; not only because it set me to digging deeper, and extending my observations wider, but because I wish agitation, provoking deeper thought on these fundamental, bed-rock questions. The farther I am enabled to penetrate into the facts of nature, the more I regard the universe-life-that for the want of a better name we call God, a unit, a single thing that acts and does. To me, every separate thing in the universe has motion—has life. thing in the universe has motion—has life. There's life in the stern unrest of primal forces—in the polarities and affinities of chemical processes. There is life and structural forces in the atmosphere, and "Jack Frost will photograph them upon the window panes of a molst room, after the fire is suffered to go down, when they ap-pear in the form of the leaf, or the tree of life, life's unit of form. There's life in the crucibles of the leaf, in the laboratories of nature, in the ebbing sea, in the flowing riv-er, in the whistling winds, as regularly and er, in the whistling winds, as regularly and systematically as the life currents in the animal economy; in atom, and rock, and vegetable and human, and every leaf rotting by the way side, is but moving on in life to a higher point. If no life, how could it rot or move on.

or move on. The life of man is the fruitage of the Tree of Life, one in kind with all life below or above it, representing is grade or condition of advancement from that life we saw in the unrest of elemental forces, and the con-centrated, differentiated and individualized fruitage of these material conditions. Then I ask myself, Bto. Peebles, the spir-its of the departed, anybody, tell me now, is there anything in the book of life lost off on the way?

on the way?

If God does of sparrows have a care, And all other fives down to a hair, How can it be that one life is lost, he preserves to the uttermost? one secure within the fold, Where's the ninety and nine, out in the cold?

him is, "As man's mental and moral nature, as his capacity and aspirations are so in-finitely raised above the brute, so his origin is due to distinct and higher agencies, than such as have effected their development." I fail to see why he should try to call this to his aid.

Of course the "agencies" (forces) developing the higher orders, are higher than those developing the lower. This is the grand secret of evoluting forces. Forms are but a reflex image—an outline of force—"agenrelies image—an outline or force—agen-cies" that formed it, Different qualities of food and remedial agents, are but different forms of force, invariably producing differ-ent effects. The force that develops each form of life, is distinct from that which de-

velops every other form. The vegetable kingdom required a "dis-tinct and higher" force than the mineral. Was there a special creation to furnish it; or was it the result of evolution? So with the animal and human; each required high er "agencies." True, we can not see this invisible force leap this supposed chasm, but does it not? We can not see anything pass from the grub to the butterily; from the tadpole to the frog; and yet we know from one the other comes; but there are evidences of its passage, and that it reaches back and forward. Guinea pigs and birds have teeth in embryo; snakes have con-cealed legs beneath the skin, and horses have their wolf teeth. There are marks of fish gills in the neck of the human, and the fectus in gestation passes through many forms below it, having no less than three different kinds of circulation before reaching that of the human; all proving that the one, the all, are tied up in one bundle, where none can be lost off, but are compelled to

move on. Mr. P. admits that matter has moved on up through the mineral and vegetable to the animal; but he seems to switch it from the track at this point; as he finds it convenient to switch off every other, at some point, but "me and mine;" but I would like to know when some of these "bantlings" are buried, because I think some one can call the "Lazarus" forth. Then to the question, are animals immortal? I answer for self, yes; but not as animals. Atoms are immor-tal, but not as atoms; insects, birds, and beasts, but not as such,

For these are but pilgrims on the way, And "men emerge angels from their clay," DR. C. D. GRIMES.

"DEGENERACY."

Fast-Day in New England.

The present generation of New England-ers has continued the custom of appointing a State Fast-Day, but it has finally become perverted from its original purpose as to be the local Feast-Day. The New Englander still goes to meeting on Fast-Day morning to some extent; but the minister recognizes the changed character of the day, and sub-stitutes for the old-fashioned sermon on some abstruse point of doctrine, a patriotic eulogy of the New England Pilgrins, or a comprehensive answer to all the political problems of the day. The afternoon and evening are devoted to social pleasures, smong which supper, in connection with The present generation of New England

The Heat Thereday, or he must fast with Roman Catholics and Americans on Good Friday, or he must forego all attempts at fasting. On the other hand, the ordinary Connecticat person, who celebrates Fast-Day as a day of fasting and pleasure, will scandalize his pious neighbors who regard Good Friday as the most scared day in the Good Friday as the most sacred day in the calendar. Most people outside of New England will approve of the Governor's course, since it will put a stop to the absurdity of turning an ostensible day of "fast-ing, humiliation and prayer," into a day of excessive dinners and no humiliation whatever. Could the good Cotton Mather have forseen that his descendants would recognize Prelacy by hanging up their stockings on Christmas Eve, and honor Popery by fasting on Good Friday, not even the hang-of all the witches in Salenr could have brought a smile to his saddened countenance.-N. Y. Times.

Spiritual Experiènce of a Quaker Preacher.

EDITOR JOURNAL :- Years ago I well remember hearing Priscilla Cadwallader preach in the meetings of Hicksite Friends in Rochester, New York, She was a tall, noble looking woman, full of sweetness and power of speech, with an earnest and in-spired manner that carried great weight. A few days ago I met an elderly Quaker lady who was often a companion and nurse in sickness for Mrs. Cadwallader, from about 1850 to toward 1860, and who teld me of some remarkable experiences in the minis-try of that gifted preacher. In Scipio, near Auburn, N. Y., she was once sick and in danger, and doubted about taking Thomp-sonian medicine, when a zoice within, audi-ble only to her, said, "Take it and thou shalt live." She took it in preachil confidence live." She took it in peaceful confidence, and was soon better. While at Hamburgh, near Buffalo, her friend saw her standing quiet, aid looking intently into empty space, and asked, "What does thee see?" and the answer was, " I see a tattered curtain waving in the wind and falling in pieces. It is the Society of Friends, which will soon de-cay and something else will come in its place. I can't see what, but something bet-At the same place she was again very ter." At the same place she was again very sick, and said, in doubt, "What if this same medicine fails and I die?" and again the in-ner voice said, "Take it and live," when she felt peace, and obeyed. One night soon af-ter, her friend woke in the night, and heard her, through the open door of their adjoin-ing rooms, talking pleasantly and laughing at times for an hour as though with some at times for an hour, as though with some imaginary person, and told her in the morn-ing, eaking if she had dreamed, when she said in some surprise, "Did thes hear me?" and it was not again spoken of.

She once made a tour in Canada with a woman as companion, and Elibu Coleman, of Rochester, N. Y., as pilot, with his car-riage and horses, from one Friend's Meeting House to another. Going over on the steamboat they were directed by a respecta-ble looking stranger, to stop at a certain ho-tel a few miles from their landing place for the night, and did so. It was a lonely place, but they were well treated and shown to them room for the night, but Mis. Cad-wallader felt no wish to sleep, found where the room of Mr. Coleman was, waited quietly in her chair without fatigue, and three Continued on Blakth Page.

RELIGIO-PHILOSOPHICAL. JOURNAL.

APRIL 14, 1877.

THE BEARTS OF THE PEOPLE.

Extracts from Letters.

Lejter from O. H. Pollard.

I have just learned through the New York Herald, the sad death of Mr. S. S. Jones. This is the most severe blow our cause has received. Respectfully Yours, O. H. POLLARD.

Okolonii, Miss. .

Letter from Judge Helbrock. COL. BUNDY :-- Please allow me to express my sympathies for you in your present trials. I was absent from the city when the assassination of Mr. Jones occurred, and

had been for many days, I am respectfully Yours, E.S. HOLBROOK.

Chicago, III.

Letter from A. B. Severance.

DEAR FRIEND BUNDY:-Sad indeed it made me feel when I heard of the horrid outrage, the assessmation of S. S. Jones, and I deeply sympathize with his friends. I am very glad you have decided to continue the publication of the RELIGIO-PHILOSOPH-ICAT, JOURNAL; it shall have my hearty supuori.

Again let me extend the hand of sympathy, and express my carnest desire for your SHCCC888.

Yours Most Fraternally, A. B. SEVERANCE.

Kilwankes, Wis.

Latter from M. T. C. Flower.

Cor. J. C. BUNDY:- The terrible and startling news of the murder of our lament-ed Brother Jones, was announced through the morning papers, the effect of which has oust a terrible gloom over the Spiritualists of this city, and I doubt not throughout the civilized world. Here we do not accept for a moment the cause attributed by our score a moment the cause attributed by our secu-lar papers. The Spiritualists of St. Paul tender to you and the friends and relatives of our dear departed brother, our deepest sympathies in your terrible affliction. In the death of our brother, our glorious cause has sustained, apparently, an irrepara-ble loss, yet we know our brother still lives, and will, no doubt, still ,wield a powerful influence in favor of a cause in which he so nobly battled while in earth-life. M. T. C. FLOWER.

St. Paul, Minn.

den loss.

Leiter from Glies E. Stebbins.

COL. J. C. BUNDY-Dear Sir :--Coming out here, from Detroit, to lecture, I was shocked and-surprised to see the report of the sudden death of S. S. Jones, by the hand the sudden death of S. S. Jones, by the hand of violence; a sad loss to you and to the JOUENAL, for which he has wrought with so much zeal and earnestness. Your JOUR-NAE should go on and grow on. I have been arged to start a spiritual newspaper in our State, but always said, "Nol one in Chicago is enough for the West; concen-tratem that hut have no more" trate on that, but have no more.

Now, if you think I can help you, I am ready for it.

I write to you frankly to express this feel ing, and a hope and earnest desire to put hand and coul to the work.

It is for you to judge and plan for the futhre, and I suppose that your well-estab-lished JOURNAL and book-trade should and ll eo on Further words are needloss. You'see the situation. Accept my sympathy for Mrs. Bundy, the family and yourself, for your sad and sud-

out, be felt, and interblend in our continued

work. Many pretended Spiritualists, like this vile assassin, were continually stabbing our brother in the back, and now they still continue to throw dirt to cover up their own rottenness of theory and practice, by defaming the dead. But Bro. Jones will deraming the user. But Bro. Jones will live in the affection of the true and the good. May the RELIGIO-PHILOSOPHICAL JOURNAL be continued by the mighty help of the departed and our efforts below; it will be sustained in Michigan.

Our cause is more prosperous than it has been for years in overy part of the State. Some ten lecturers are now in the field, and calls come to us daily for missionary work. T. H. STEWART.

Kendallville, Ind.

Letter from Dr. J. K. Balley.

DEAR JOURNAL :-- It's a long time since I have addressed the JOURNAL and its readers; such reticence has not resulted from lack of friendly interest in the paper, its work or its conductor and his associates and patrons, but only because of 2 sluggish con-dition of spirit in the direction of correspondence, public or private. The terrible blow that has so suddenly fallen upon your office, the readers of the JOURNAL, the Spiritualistic public and the world, has startled -shocked me into activity of desire and will in this direction, if only to express the sorrow which I feel and the sympathy called out towards the immediate friends and co-laborers of the stricken master-mind of its glorious work.

It is very hard to reconcile one's self to the inevitable of such a tragedy, and it is sorrowful to contemplate the loss of the en-ergy, devotion and ability of Bro. Jones, in the greatly needed and special work of the RELIGIO-PHILOSOPHICAL JOURNAL at this stage of the progress of our cause, and in the crises now upon its promulgation. And this shock, again startlingly, alarm-ingly recalls a vivid consciousness of the

fearfully rapid progress of the crimes of assassination and suicide. It most sadly re-news the reflection that something ought to be done, and that speedily, to check or crush out this carnival of blood now sweeping over the world with the besom of moral, as well as physical destruction. It seems to me, that to carry or to hold upon the person or about the household or business place, concealed—tleath dealing—weapons, of any kind, should be made a punishable offence with a heavy penalty. I think these homicides, suicides and as

sassinations, very largely due to the nearly universal practice of making one's self a walking, sleeping and talking arsenal; that, perhaps, ninety per cent. of such are unpre-meditated-the spontaneous work of mo-mentary excitement, frenzy or maddened impulse. If so, then very many, perhaps the meiority of these borrible erines perper the majority of these horrible crimes never would occur were not the explosive and cer-tain means so handily provided, to the frenzied passions with which to deal the deadly blow, ere reason has an opportunity to assert her generous and softening authority and sway.

A few years ago the entire Northern people were horrified with such frequent tragedies in Southern society. Now, Northern society seems even more afflicted by this mania of violent death. A slavery of mind to the passions' impulses, the baser and ani-mal emotions of the being, is fearfully prevalent in Northern as well as Southern so-ciety, throughout the world indeed, as well as in America. Is it not evident that legal mor urgently need application? But whatever the remedy for this growing evil, the world and our cause have lost the vigorous and useful services of Bro. Jones "in the flesh," and that potent spirito-physical business tact, clear discrimination and unrelenting energy and industry, which so characterized him and his grand, far reaching work in the successfully twice establishing, publication and effectiveness of the RELIGIO-PHILOSOPHICAL JOURNAL. And while Spiritualists reflect that he has only moved on to higher and broader plains of action, and to grander fields of usefulness —that, indeed, he will still wield a glorious ly more potent influence upon the world's progress, and the work therein of the JOUR-NAL. yet the sad reflection that: "he is dead," that the criminal's-humanity's friend-Bro. Jones-no longer outwardly guides that noble Car of Progress-the Jour-NAL and its work, will cast a deep gloom in-to thousands of households, and thus shroud and darken the glorious truth of his eternal and darken the glorious truth of his eternal activity and continued interest in the un-finished work of his earth-life—man's pro-gress toward the higher, nobler and more spiritual poise of life's activities. But no bemoaning, no remorse, no anxie-ty, can restore his earthly physical presence. Alktha good however of his gamer will All the good, however, of his career, will shed its genial rays o'er the world of human thought and activity for all time.

ed the power in her, and her talents give promise of a happy result when ripened by time and study, Giannina Milla, originally of Naples; though for some years of Rome, where, until her -recent marriage, she had charge of the normal school for girls, is a most distinguished example of this wonder-ful cift. Lately however, from the pracful gift. Lately, however, from the prac-tical business-like nature of her occupatical business-like nature of her occupa-tions, she has become very much out of practice, for this power, which is depend-ent on the development of the imagination, is weakened by too close contact with the hard realities of life. One who heard her in former years sive that her improvisa-tions were perfect productions, and would bear publication without the least altera-tion. But, as may be imagined, this was a terrible strain on her, and left her as weak afterward as though she had been through a fit of sickness. a fit of sickness.

The improvisatore is peculiar to Italy, where the very air breathes poetry, and where the many historical associations ex-cite the fancy to an early and advanced development. Like all extemporaneous speaking, it demands a prompt memory, and the power to concentrate upon the subject in hand all the knowledge possessed. The sunny region of southern Italy is especially noted for this talent, though distinguished examples of it are found in all parts of the country, and there are many instances where it is possessed by entirely illiterate persons, for whom the most common objects

are surrounded by a halo of glory. The late Mrs. E. B. Gould gives a most entertaining account of an improvisatrice, a perfectly illiterate woman, over seventy years of age, way up in the Apennines. Here Mrs. Gould was spending the summer of 1874, and had, according to her usual custom, collected the children of the neighboring peasants into a little school, the litera ture of which had to be supplied in a great ture of which had to be supplied in a great measure by cutting out the headings of newspapers, and pasting them on stiff card-heard. But Mrs. Gould's own words best tell the story: "She was visiting us, and had come in to see the school. The chil-dren were listening most attentively to the story of the Babe of Bethlehem. Betrice listened also but suddarly har voice rang listened also, but suddenly her voice rang out, clear and strong, like the sound of some powerful wind instrument. Slowly and distinctly she began to repeat the same story in verse. Her eyes were fixed with a gaze so distant and so earnest that she seemed looking back through the ages upon the star in the cast, the manger, and the new-born child. One could have imagined that the fable of the Schulz had the the that the fable of the Sybils had for the first time become a living truth, and that from the lips of the one to whom the gift of second sight was permitted dropped words of inspired wisdom. It was a scene never to be forgotten. A thrill ran through the little assembly, and we realized how surely God reveals His wondrous secrets, not to the wise and great ones of the earth, but to the humble and unlearned."-Rome Correspond-ence of the Cincinnati Commercial.

The Dhammapoda, or "Path of Virtue."

This is the most valuable portion of the Buddhistic Canon, and consists of four hundred and twenty-four verses, and are believed to contain the utterances of Buddha himself. The following extracts are taken from Max Müller's excellent translation from the Fali. They who believe all mor-ality to be contained in the Bible, will be undeceived by the study of this most ad-mirable Pagan book. There is nothing in the Bible approaching it in the grandeur of its morality, and catholicity of its views of humanity. The sublime activity it teaches, whereby accidents of time and place are cast beneath the set of the triumphant spirit, have no parallel in the sacred books of other people.

The gods even envy him whose senses have been subdued, like horses well broken in by the driver, who is free from pride, and free from frailty.

His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man. If one man conquers in battle a thous-

and times a thousand men, and if another conquers himself, he is the greatest conqueror

And he who lives a hundred years igno-rant and unrestrained, a life of ong day is

better, if a man is wise and reflecting. He who lives a hundred years vicious and unrestrained, a life of one day is better.

if a man is virtuous and reflecting. If a man commits a sin, let him not do it again, let him not delight in sin; pain is the outcome of sin.

If a man does what is good, let him do it again; let him delight in it; happiness is

the outcome of good. Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

Not nakedness, not plaited hair, not dirt, not fasting or laying on the earth, not ourt, bing with dust, not sitting motionless, can purify a mortal who has not overcome desīre.

A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Self is the lord of self-who clse could be the lord? With self well subdued, a man finds a lord such as few can find.

The evil done by oneself, self-begotten, self-bred, crushes the wicked, as a diamond breaks a precious stone.

Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrines! Be not a friend of the world.

Rouse thyself! Do not be idle! Follow the law of virtue! The virtuous live happily in this world and in the next.

Look upon the world as a bubble, look upon it as a mirage; the King of Death does not see him who thus looks down upon the world.

The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world when they have conquered Mara (the tempter) and his train.

Let us live happily, then, not hating those who hate us LEt us dwell free from hatred

among men who hatel There is no fire like passion; there is no unlucky die like hatred; there is no pain like this body; there is no happiness like rest.

Kinsfolk, friends and lovers salute a man who has been long away, and returns safe from afar. In like manner his good works receive him who has done good, and has gone from this world to the other; as kinsmen receive a friend on his return.

Let a man leave anger, let him forsake pride let him overcome all bondage! No sufferings befall the man who is not at-tached to either body or soul, and who calls

nothing his own. He who holds back rising anger like a rolling charlot, him I call a real driver; other people are but holding the reins.

Of the impure it is said :. Thou art now like a sear leaf, the Messengers of Death have come near to thee; thou standest at the door of thy departure, and thou hast no provision for thy journey. Make thyself an island, work hard, be wise! When thy impurities are blown

and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachments and content, him I call indeed a Brahmana.

He who, after leaving all bondage to men, has risen above all bondage to the gods, who is free from every bondage, him I call indeed a Brahmana.

The manly, the noble, the true, the great sage, the conqueror, the guileless, the mas-ter, the awakened, him I call indeed a Brahmana,

Some people are born again: evil doers go to hell, righteous people go to heaven; those who are free from all worldly desires enter Nirvana.

Letter to a Bigot who Refused the Uso of a Town Hall for a Spiritual Lecture.

I. N. THAYER, ESQ., -Dear Str;-I learn that my application to you for the use of the Town Hall for a lecture on the subject of Spiritualism, has been refused, and that the reason given is that, "they are holding protracted meetings, and the influence it would United States, or of the State of Ohio, or in the natural equities, for thus discriminating the natural equifies, for thus discriminating as a custodian of property, which belongs alike to all the citizens of the township of whatever form of religions belief, or of no form, in favor of one and against another? As a town officer, is it your legitimate func-tion to decide what kind of religion shall be or shall not be inculcated? I had supposed that you were limited to the sphere of propthat you were limited to the sphere of property/instead of empowered to act, also as guide and umpire in spiritual things. Your refusal seems to me particularly uncalled for and ill-timed at this juncture when the Christian Church called upon by the materialist to give evidence of the dogma of immortality, has no evidence to give that is less than 1800 years old (and which being hearsay evidence can not satisfy the skeptical inquirer) unless it (the Church) points triumphantly to the manifold demonstrations of the law of continuous life which Modern Spiritualism furnishes day by day to those who seek. I say the Christian world needs Spiritualism very much, as the only corrob-oration it can have or give of its claims in the direction of spiritual things.

Is it not, therefore, strange that it should have failed to welcome it; that it has stood aloof from it; has ever denounced it as of the devil and shown that it would like to crucify it, thus repeating the role of the Church of 1800 years ago? Spiritualism rightly interpreted, is in thorough accord with Christianitz as it originally appeared. with Christianity as it originally appeared. It is a revival (whatever it may be in addi-tion to that) of the simple teachings and principles and practical demonstrations which characterized the career of Jesus and his immediate followers, and which would have continued to characterize the Christian Church to the present time, had it not clasped in friendship and co-operation the bloody hand of the State under Constantine, and so down through the centuries, and thus become rich in political power and workdly wealth, though poor in spirituality; an instrument of oppression and persecu-tion for more that 1300 years, sacrificing in the name of Religion and the peaceful Nazarene whole hecatombs of victims by every conceivable torture and hellish ingenuity of

Yours with best wishes, GILES B. STEBBINS.

Letter from W. E. Wheelock.

Friends, it is with sorrow that I am compelled to accept the sad news of the death our much esteemed brother and worker in the cause of humanity, Stevens'S. Lones

As a martyr to the cause, like our great Lincoln he has fallen by an assassin most foul. But thanks to the good angels that surrounded him in this great work, and helped to bring him to the stand-point he occupied in this life, they met him at the gate and welcomed him to a broader field of labor and . we hope and expect to still see him engaged in the publication of the RE-LIGIO-PHILOSOPHICAL JOURNAL. We know that through the laws that exist he can come to this plane of life and give us greator, grander, and more hoble truths.

I for one will say to you, that it is my prayer that the RELIGIO-PHILOSOPHICAL JOURNAL, with its tidings of truth, will still go out to the world, and I will try and secure new subscribers to its pages of truth and reform.

1 have met with S. S. Jones in his rooms, and I reflect with pleasure upon the times that have past. I believe his aim was to do good. Yours,

W.E. WHEELOOK.

Lotter fram Mrs. L. E. Balley.

COL. JOHN C. BUNDY :- Like a thunderholt came the sad tidings of our lamented brother's cruel and unjust assassination. Although it has never been my pleasure to meet S. S. Jones personally, but a correspondence of many years standing, together with the mimerous and repeated acts of kindness, and the generosity he has ever extended towards me, have endeared him to my heart: and in thought he seemed not a stranger, but a warm-hearted magnanimous friend, one, whom the world could hardly spare; not alone for these traits of character do we sincerely mourn our sud-den bereavement, but from the grand army of our Spiritualistic ranks, our "Command-er-in-chief" has fallen! We are going to celebrate the 31st of March at Battle Creek, by holding a Medium's' Convention for two days; are trimming up our Hall splendidly with evergreens, flowers and spirit pictures. should like the cabinet-size picture of which you speak in the last JOURNAL, to hang in our Hall and drape it in mourning; won't you forward it immediately.

Most Kindly. MRS. L. E. BAILEY.

Batilo Creek, Mich.

Letter from T. H. Stewart.

DEAR BRO. BUNDY :- As a eulogy to our honored dead, ever to be remembered for his work for humanity in the cause of Spiritualism, we stop not for the press in its hit-terness. The villianous assassin may slay the body, but the spirit of our Bro. S. S. Jones goes marching on with kindred souls, while from the eternal throne of the God, the scintillations of light are sent forth to illuminate the unhabitants of earth who sit in darkness in the region and shadow of death. We will keep the fires burning on our spiritual altars beneath. May the re-ciprocity of spirits in the form, with those

Accept the assurance of my deep and abiding sympathy; one and all interested.

Though so long absent from the columns of the JOURNAL, I have not been silent or inactive. Since last report I have lectured in the States of New Jersey, Connecticut, Massachuseits, New Hampshire, Vermont, New York, Pennsylvania, Ohio and Michi New York, Fennsylvania, Onto and Anon-gan, just closing a two Sunday's and inter-mediate time engagement—five lectures, several circles and healing work at Dans-ville, Ingham Co., in the latter State. The storms, deep snows (five feet on the level in the woods, in some places), and drifted roads of December and January, often prevented work and desirable results when meetings were practical; but I hope that some good

has resulted from my labor. My present address for only a short time however, is Milan, Huron Co., Ohio, care P. O., Box 83.

DR. J. K. BAILEY Dansville, Mich.

IMPROVISATION.

A Gift Peculiar to Italy-A Few Remark. able Instances.

An improvisatrice has lately been discov ered in Rome, in the person of a young girl fifteen years of age, who has been giving public seances. The other evening I wit-nessed a trial of her skill at a private recep-tion, given in theold palace of the Governo Vacidia Vecchio. Three themes were given her one "Michael Angelo, who kissed the hand of Victoria Colonna on her death bed," an-other "The Destruction of Pompeil," and another "Beatrice Cenci," the latter probably suggested by the palace where the entertainment took place, in the old tower of which Beatrice was imprisoned. In all of these attempts she showed a great facility for making verses, and it was quite remark able to hear her, on the spur of the moment. talk in rhyme as she did, though her versee needed thought and study to perfect them, to be accounted for by her extreme youth, She is now under a master, himself an improvisatore, and the one who first discover-

HUDSON TUTTLE, Berlin Heights, O.

DHAMMAPODA.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him,

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

As rain does not break through a wellthatched house, passion will not break through a well-reflected mind.

By rousing himself, by reflection, by re-straint and control, the wise man may make for himself an island which no flood can overwhelm.

By earnestness did Mayhavan (India) rise to the lordship of the gods. People praise carnestness; thoughtlessness is always blamed.

He who knows that this body is like froth, and has learnt that it is as unsub-stantial as a mirage, will break the flower-pointed arrow of Mera, and never see the King of Death.

As the bee collects nectar, and departs without injuring the flower, or its color and scent, so let the sage dwell on earth. Like a beautiful flower, full of color but

without scent, are the fine but fruitless words of him who does not act accord-

The scent of flowers does not travel against the wind * * * but the odor of good people travel even against the wind;

a good man pervades every place. Long is the night to him who is awake long is a mile to him who is tired; long is life to the foolish who do not know the true law.

There is no companionship with a fool. The fool who knows his foolishness is wise, at least so far. But a fool who thinks himself wise, he is called a fool indeed.

That deed is well done, of which a man does not repent, and the reward of which he views gladly and cheerfully.

As long as the evil deed does not bear fruit, the fool thinks it is like honey; but when it ripens then the fool suffers grief. Do not have evil doers for friends; do not

have low people; have virtuous people for friends; have for friends the best of men. As a solid rock is not shaken by the wind

wise people falter not amidst blame and praise.

Good people walk on whatever befall; the good do not murmur, longing for pleasure; whether touched by bappiness or sorrow wise people never elated or depressed.

Those whose mind is well grounded in the elements of knowledge, who have given up all attachments, and rejoice without clinging to anything, those whose frailties have been conquered, and who are full of light, are free (even). In this world.

There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides and thrown off all fetters.

They depart with their thoughts well collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.

thon art free from guilt, thou, wilt enter into the heavenly world of the Elect. There is a taint worse than all taints-ig-

norance is the greatest taint. There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

The fault of others is easily perceived, but that of oneself is difficult to perceive. * * * * * If a man looks after the faults of others, and is always inclined to detract, his own weaknesses will grow, and he is far from the destruction of weakness (in himself).

A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

A man is not an elder because his head is gray; his age may be ripe, but he is called— Old-in-vain."

The best of men, he who has eyes to see-(the truth).

"All created things perish." He who knows and sees this becomes passive in pain; this is the way-to-purity.

"All creatures are grief and pain;" he who knows and sees this becomes passive in pain; this is the way to purity. "All forms are unreal;" he who knows

and sees this becomes passive in pain; this is the way to purity.

Death comes and carries off that man, surrounded by children and flocks, his mind distracted, as a flood carries off a sleeping village. * * * A wise and good man who knows the meaning of this should quickly clear the way that leads to Nir-. vana,

Whatever place a faithful, virtuous, celebrated and wealthy man chooses, there he is respected.

Good people shine from afar, like the snewy mountains; bad people are not seen, like arrows shot by night.

He who says what is not, goes to hell. Silently shall I endure abuse, as the elehant in battle endures the arrow sent from the how-the king mounts a tamed elephant; the tamed is the best among men,

he who silently endures abuse. If a man becomes fat, and a great eater if he is sleepy and rolls himself about, that fool, like a hog fed on (wash, is born again and again (referring to transmigration, the spirit being compelled to be born again and again until purified). At is better to live alone, there is no com-

panionship with a fool; let a man walk done, let him commit no sin, with few wishes, like a lonely elephant. Pleasant is virtue lasting to old age, pleas-

ant is a faith firmly rooted, pleasant is at-tainment of intelligence, pleasant is avoid-

ing sin. He who has committed no offense, endures reproach, bonds and stripes; him, strong in endurance and powerful, I call indeed a Brahmana.

He whose knowledge is deep, who pos-sesses wisdom, who knows the right and the wrong, who has attained the highest end, him I call a Brahmana.

He who finds no fault with other beings whether weak or strong, who does not kill nor cause slaughter, him I call indeed a Brahmana.

He who utters true speech, instructive and free from harshness, so that he offends no one, him I call indeed a Brahmana.

He who, leaving all longings, travels about without a home, in whom all covet-ousness is extinct, him I call indeed a Brabmana

He who has traversed this mazy, impervious world and its vanities, who is through,

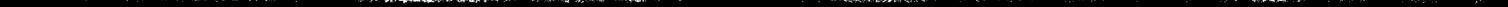
I am sure, my brother, you would not say that you approve of the course taken by the Catholic side of the Christian Church in so many centuries of terrible persecution of whatever rebuked or opposed it; nor doubt-less would you like to say that John Calvin, revered founder of Calvanism, did right in resting Michael Surveyue by glow fire of in reasting Michael Survetus by slow fire of green wood; nor the Protestant Queen Elizabeth (sometimes' called "good Queen Bess!") in beheading her Catholic sister Mary; nor the Pilgrim Fathers in the New England (and their cotemporaries in Old England) in boring the ears of Quakers with a hot iron, cutting out their tongues, banishing them, or in torturing or hanging witches or throwing them into the river in a bag, or even in murdering such Indians (if they could) as refused to be christianized and civilized into such a delightful system of creeds, and legal customs. You and I live in a nation that guarantees to every soul its natural and inalienable right of conscience, and prohibits in its National Chart any special recognition by the secular authorities of this, that, or the other, religious faith or no-faith; in other words, prohibits any union of Church and State (the great bane of European civilization for 1500 years, the prime cause of the mediaval darkness), declaring the State to be neith-er Baptist, Methodist, Universalist nor Spiritualist; neither Protestant nor Catholic; neither Christian, Mohammedan, Jewish, nor Pagan, Buddhistic, Brahmanistic nor Confucian; neither Deistic- nor Atheistic, or anti either one of them all-to be neith-er religious nor irreligious, but sim-ply & secular machine for doing secular work-no more and no les recognizing and maintaining the absolute religious freedom of each and all, and there leaving the whole matter. . This is the as-

pect of the case that presents itself to mes and I can not refrain from saying in all friendly feeling and due courtesy that you seem to me to have placed yourself in the long black list of tyrants, bigots and cruci-flers in thus making an official declaration that Spiritualism, claiming to be the Gospel of the angels and in unity with true and or the angels and in unity with the and original Christianity, must not have a hear-ing in your village; at least not while cer-tain other religionists (whom you have no official right to prefer) wish you to veto it! This is "Church and State," is it not? If therefore you do not believe in the rack and thumbseray, hot grid-irons and eve-goug-

thumb-screw, hot grid-irons and eye-goug-ers, pincers, crushers, starvation, etc., etc., etc., as God's divinely appointed instruexc., as Gous divinely appointed instru-ments of religious conversion, do not, in short, like the hideous company in which you have placed yourself (have you not?), may I not hope that you will at once return to the 19th century and the United States of America? In short that you will say to me as did a certain member of one of the clurches in your place recently. "I believe churches in your place recently, "I believe in hearing all sides." That you will say, "The truth can not be harmed by the search for it, and you are at liberty to speak in our Town Hall, if you wish, Friday night, Monday following or any other time it is not in I have visited in the course of my itineracy 27 States, Canada, New Brunswick and various Indian tribes, but have never before been refused a town hall or county court house for a lecture on Spiritualism. Has it been reserved for a country township in the enlightened State of Ohio to hear off the paim for illiberality, intoler-ance and short-sightedness? I trust not for

J. MADISON ALLEN. Cleveland, Ohto.

the credit of the State.



RELIGIO-PHILOSOPHICAL JOURNAL.

Materialization of Washington.

APRIL 14, 1877.

The April number of Bro. Watson's Magaine has come to hand, and contains the following in reference to the materializa-tion of Washington, through the medium-ship of Mrs. Miller. It is from the pen of Mrs. Stitudiora Mrš. Sfilndlers:

Mrs. Lewis has arrived. This is the lady Mrs. Lewis has arrived. This is the hady in whose presence the materialization of our beloved Father and Chief, George Washington, is accomplished. She is the honored guest of our good Dr. Watson, whose hospitable doors are ever open to all whose who wish to give or receive informa-tion from the angel world. Mrs. Miller's mediumship is now to be fested. In Dr. Watson's library, in a cabinet of simple construction, being formed of curtains at-tacked to a frame in one corner of the tached to a frame in one corner of the room, with a solid brick wall on two sides, it is now to be proved whether Mrs. Miller is a genuine medium, or an arch deceiver! I shall relate events as they occur.

Saturday, February 17th. On this night the new curtain cabinet was occupied for the first time. We considered this only as a preliminary seance, and none of us expected to see Washington emerge from the cabinet, but after some fine music, Mrs. E. Watson presided at the organ, and an earnest and affecting prayer from Dr. Watson, out stepped from the cabinet a tall male figare, looking in every respect like the pic-tures of Washington with which we are so familiar. The effect was electrical. The outburst of emotion was so sudden and so loud as to be heard in the third story, and in the basement, causing considerable alarm to those who had been kept out of the room by household duties. This noble form stood quietly for a moment, as if to allow the emotion to subside, then reached for a flag which was waving from the top of the eabinet, and after himself waving it towards the audience, he threw it across the room towards Dr. Watson. After retiring to the cabinet, he again came forth, and, hand in hand with Mrs. Lewis, he walked across the room, when I had the pleasure of clasping his holy hand. He came from the cabinet five times, each time remaining out a little while. Wishing to have a nearer view of his face, I was invited to approach the aperture, which I did, bearing in my left hand one of the flags which he had handled, and which I now keep as a sacred relic. Arrived there, I said to him, "Bless me, oh, my father Washington!" With one hand upon my head, and the other patting my check, he smiled, and bowed his head repeatedly. To me the face appeared lumi-nous, and resembled the portraits of Washington, and yet there was a something which made one think of Mrs. Miller. When the subtle laws which govern this wonderful phase of spirit manifestations are better understood, we shall all know that every genuine materialization must partake, more or less, of the characteristics of the medium. But that the face upon which I was gazing, and the tall figure which I had seen, were not Mrs. Miller's face, nor Mrs. Miller's form, I am very certain. Dr. Watson was called to the aperture, and after gazing on the face, which he also pronounces luminous, two firm manly hands took hold of his face on each side, and pressed it together distinctly three times. The spirit then spread the miniature flag over the Dr.'s head, and with this decoration he returned to his seat. The spirits, reserving their strength for the night of the 22d. Washington's birthday, are only holding preliminary scances, and it are only holding premining y scales, and to is hardly fair for me to report them. But I am striving to write an honest book, as all honest readers will discover and ac-knowledge. On this night Martha Wash-ington was materialized in the cabinet, but, not wishing to use the nower did not come not wishing to use the power, did not come out. * February 22d. The birthday of Washington, the Father of his Country; and alas! a rainy, chilly, disagreeable day! At night we had our expected seance. Dr. Watson's library was crowded with an in-telligent throng of spectators, but few of whom could be eligibly situated for seeing the manifestations; and this circumstance. together with the humid atmosphere, and the positive illness of the medium, caused comewhat of a disappointment to our hopes and expectations. Mrs. Miller is so timid, and so much afraid of a crowd, that the very idea that visitors were expected, caused her great alarm; and she was besides so sick as to be hardly able to walk from Mrs. Lewis' chamber to the library. At Dr. Watson's request I searched both the ladies thoroughly-those who know Mrs. Lewis will be amused at the idea-so as to be able to testify that there was nothing about them which could be used to make up a face, or a figure, or any portion of the dress of an alleged spirit form. Mos. Lewis remained in the cabinet to soothe and reasmained in the capinet to soothe and reas-sure the trembling physical medium, and emerge from it only when she was fully en-tranced. After waiting a good while, dur-ing which time the indefatigable musicians were kept hard at work, the figure purport-ing to be Washington presented himself, but not near so tall as he seemed to be on Saturday night, neither was the light so Saturday night, neither was the light so good. It seemed to be hard and up hill work, and as I did believe that this was indeed Washington striving to manifest himself to his countrymen, so that they could recognize him, and be thus convinced that he still lives, loves, and cares for them, I pitied him from the bottom of my heart. This sounds strangely englished but when spirits leave their high abode to manifest themselves in a materialized form, they have to take upon them earthly conditions and feelings, and some times, when these earthly conditions are not right, they are said to suffer accordingly. This, I believe, is the philosophy; I am a novice, and do not profess to understand the subject. At one time Mrs. Lewis handed her angel friend a large bouquet of very fine greenhouse flowers, and while Mrs. Nannie Watson was singing, very spiritedly, "The Star Spangled Banner," he throw the bouquet towards her. The flowers being heavy, fell short of her; but she got possession of the handsome paper holder, and waved it above her head, while Washington stood and waved the flag for a considerable time. At one time I saw distinctly his three-cornered hat and his white hair; and with his arm extended, and his hand on the shoulder of Mrs. Lewis, he walked up and down before us, taking several turns. As it was his birthday, Mrs. Lewis handed him a glass of wine, which I saw him take from her hand, and raise to his lips. He also under-went dematerialization before us, but, though I have no doubt of the fact, he could not come far enough from the curtain, nor have a sufficient light to make it satisfactory. In other cities he has spoken, and desires to do so here, but was not able. He expressed himself, through Redface, as feeling much disappointed, being not at all satis-fied with his materialization, principally because he could not get power to assume his full stature, nor to allow sufficient light.

His movements were very graceful, and his "make up," coat, knee-breeches, white stockings, three-cornered hat, silvery hair, etc., such as could not have been accomplished in any way by the ladies whom I so thoroughly searched.

Martha Washington now showed herself at the aperture, and her white head-dress looked to me like a lamp in the darkness. She came outside in a dress apparently of dark brown, with a small white kerchief about her neck, and crossed over her bosom; and about this garment, also, there was a glistening appearance as of bright, pure silver. She moved freely about, and while standing beside Mrs. Lowis, was considera-bly shorter than that lady, while Washing-ton was taller. Lady Washington also de-matavialized howself, but as in the other materialized herself, but, as in the other case was obliged to remain too near the cabinet. I feel sorry, for the sake of the visitors, that the conditions were so unfavorable; but I hope that some of them, at least, received food for thought, and will continue to investigate, as opportunity of-fers, this wonderful subject. No representatives of the press were present, though. I believe, there were several invited. The music, under the auspices of Mrs. E. and Mrs. N. Watson, was all that could be desared.

"Woll, What of It?"

The last words of our lamented Brother. Jones, written for the RELIGIO-PHILO-SOPHICAL JOURNAL, WERE thus:

"This being true, shall we, as Spiritualists, sit supinely by with the solace whichis substance is so often uttered, 'I know Spiritualism to be true; I know that when I die I shall go to the Summer-land, I know I have heard from my loved ones, and I have seen grandmother fully materialized: I don't care anything about books, newspapers, lectures, societies, schools or missionaries; I had enough of that when I was in the church. I am now free, and I don't calculate that I will ever pay out any ' more money. I know it all now, and if I don't, I can call up a spirit at any time and find out all about it, and it won't cost me anything; or shall we as Spiritualists put forth such a united effort that our influence will be potent in seciety for controlling in-stitutions for the elevation of human character?"

And we may take them as questions prophetic; for they are indeed full of the spirit of the present hour. The readers of this paper have seen, many of them at least, the exactness of the picture of disorganization, as opposed to organization, that is here presented, and we feel that in view of the culmination of events which have taken Bro. Jones from the editorial chair, we may rightfully ask all true men and woman, who believe in the immortality of the Be-ing, to consider carefully the Philosophy of Life, that shall be the basis of their lives as men and women of earthly form. Bro. Jones and W. C. Pike both were builders of the Temple of Life for a single soul; both, in their planning, started the foundation of the building upon the Rock of inherent immortality in man; both were believers in the actuality of personal communion of eternal. " The philosophy or plan of one earth-life is revealed in the closing sentence of the last article he wrote: "The philosophy or plan of the other builder, has made him a vagrant ; a social nonentity ; a curse to society, a villain and a murderer!" Well may we say; "Take heed how ye build But dropping all personalities, the ques-tion of the future of our faith as a power for good to man, it appears to us, turns "upon the living answer to this question that closes the earth words of him who so long held his place as one, who had a Philosophy of Life, as well as a belief in spirit-communion. We all know that when we would build a house, the first object is to obtain a solid foundation; this done, while the true build-er would put good stones in the "under-ground wall," he is not particular about the inchess of the workmanship, strength be-ing the great object of his seeking. But when the surface is reached, then none but good work, square work, is accepted for the building; and as it progresses, the beauty of shape is increased, until, as its capstone is placed, the lookers on instinctively express their admiration. Twenty-nine years ago, this materialistic age was startled by material "knocks," for which its materialistic philosophy could not account; and through this rough up-heaval, was laid bare the solid Rock of inherent immortality, and consequent spiritcommunion of man with those who had "entered within the vail." (The yery Rock, by the way, upon which all the ancient faiths of man were founded). Then came the things so completely summed up in the words we have quoted—it was the under-ground work for the new Temple of Philosophy, of Faith; for the two are one and inseparable; the rough stones of material manifestations were cemented by family recognitions, and words of personal endearrecognitions, and worns of personal endear-ment from The Summer-land; and old in-fidelity in the creeds "professed," but not really "believed," gave way for the new" structure! Let the old go! But now-"What of it?" Man must build a Temple of Life-individually and collectively, we are from the very pature of our being are from the very nature of our being, builders; and the walls of the new faithtemple have arisen above the surface; and we must either build a safe and comely structure, or else the building inspector of the Universe will order the dangerous structure removed, and it will come down! For when a building fails to meet the needs, and to secure the safety of human society, the edict goes forth, and it comes down! Just so with individual believers, as with a sect. We all of us are convinced of the truth by hard knocks, as a rule; then our faith is cemented by personal or family communions; but we must have a Philosoyhy of Life that will make us as individu-als, and as members of society, worthy of respect and confidence, and leaders, as well, in intelligent, rational reforms, in educa-tional movements, in philosophical investi-cations and in the desper reverse hypothegations, and in the deeper, reverent breath-ings of spirituality, that by universal con-sent are named religion. We can not afford to throw away our opportunities of life, in the *fricolities* (for such they actually are) of mere personalities of "test" communications from friends; we must take this newly discovered faculty of the soul, and use it in working out a grander humanity than the earth has ever seen; and leaving the things behind we must go on and up-ward, else our "knowledge" will be in ruin, and our philosophy will perish!

TO WHOM IT MAY CONCERN!

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your noble invention. My eight is restored by your Patent Eye Gups. May heaven bless and preserve you. I have been using spectacles taxanty years. I am I have been using spectacles twenty years. I am syrenty-one years old. I do all my writing writing the state inventor of the Patent Eye Caps every time take up my old steel pen."
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 June 5th, '73, personally appeared Adolph Biomberg, made oath to the following certificate, and by him subscribed and sworn before me. WM: SFEVENS, J.P. LAWBENCE CITT, MAS., June 9th, 1873.
 We, the undersigned, having personally known Dr. Adolph Biomberg for yours, believe him to be 2h honest, moral man, trustworthy, and in truth and verasity unaphysid. His character is without reproach.
 M. BONNEY, Ex-Mayor. B. B. W. DAVIS, Ex-Mayor. GEORGE 8. MERRILL, P. M. ROBERT H. TEWKSRUWY, Chill Teas, Rev. W. D. Jous AN, M. D., of Chillcothe, Mo., who has used, and seen other parties use our Eye Cups, writes: "To those who ask my advice about your letters: "For the life of the subscript of the they fourt before about of the life of the many cases, and should be trucing Teacter is evidenced by none. This is my housest conviction. is my houest conviction. Reader, these are a few certificates out of thou ands iceasor, these are a flow certificates out, of thole-onde, we receive, and to the aged we will guarantee your old and diversed eyes can be made new; your impared sight, diamess of vision and overworked eyes can be restored; weak, watery and over syce cured; the billed may see ; speciacles be discarded : sight restored, and vision preserved. Speciacles and surgical operations Beless.
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FACTS FOR THE PEOPLE,

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ganized the First Lodge in King Solomon's Temple,

Jerusalém, 1873.

DR. D. W. FAIRCHILD:

DEAK SIR-For over thirty-five years I have been subject to liver disease, with all its evil consequences: so minch to, that at times life to me was a burden! Nine years are, while in Galerge, III., I contracted a very severe diarrace, which resulted in a most violent attack of fastric Fover, since which time I have suffered untoid misery, and all the hortors growing out of that disease, including a deep and almost unbearable pain in the pit of the atomach, theumatic pains in the back and limbs. Dur-ing those nine years I have been blickered, unbearable pain in the pit of the atomach, theumatic pains in the back and limbs. Dur-ting those nine years I have been blickered, leeped, leeped and drugged, without receiving any permanent relief, and several times my life has been despated of; and during which time I have not, for a sinch day, been free from the pain in my stom-seth. At last I was persuaded to try Holman's Liver and Ague Fad. By the fifth day I began to free likes a new man. The pain in the pit of the stomach was gone; then the rheumatic paine sone left me. My complexion has undergone a thoreugh and radical change, and I am a worder and surprise to all my friends. I would not exchange my present feelings for any smount of wealth. JOHN SHEVILLE. JOHN SHEVILLE.

DR. D. W. FAIRCHILD: DEAL SIE:-It affords me great pleasure to add my testimony for the bonefit I have received from Holman's Agne and Liver Pad. For over twenty years I have induced the horrors-growing out of a torpid liver and dyspepsiu, accompanied with violent headache, etc. With a few weeks after using the Pad, all these long endured lib left me, and appendix accompanied with violent ei twenty-three poinds in two months, and feel fully restored to health, for which I feel indehied to Hoiman's invaluable Pad.

Yours most respectfully,

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CALVIN PEELS, of Thompson, Goodrich & Co., Hat House, Cincinnati.

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FULTON, Ark. June 5, 1876.

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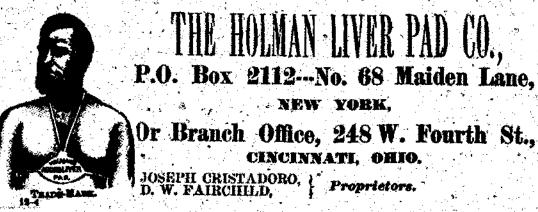
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CHICAGO, ILL.

HOLMAN'S PAD.-Druggists, Merchants and Patients from every quarter of our country are cordially and earnestly attesting the efficacy of HOLMAN'S PAD. Its effect has proved marvelous, even in the most stubborn chronic cases, and where all hope had disappeared under ordinary treatment. The reasons are simple enough. The Pad is applied immediately over the vitals-LIVER AND STOMACH-and center of the nervous system, which pervades the digestive organs. It contains harmless vegetable proper-ties, that absorb all poisonous and deteriorated fluids from the BLOOD AND STOMACH. It also possesses other properties which pass into and vitalize the entire system with Na-It also possesses other properties which pass into and vitalize the entire system with Na-ture's true tonic, entering the circulation through the poresof the skin, rapidly and effect-ually, and EXACTLY WHERE NEEDED. It is thus Torpidity of the Liver is removed, producing healthy secretions of bile and gastric juice, without which good health is im-possible; arresting fermentation and torpor in the stomach, thereby arresting any and all deteriorated fluids that would otherwise enter the system, making it the sure cure and preventive of the following diseases: Indigestion, Dyspepsia; Pains in the Back, Stom-ach, Sides, and Muscles, Periodical and lifelong Headaches, Neuralgia, Rheumatism, Liver, Cough, often taken for Consumption, Heart Disease, not organic, Kidney Difficul-ties, Female Weaknesses, Billious Colic, Diarrhea, Lassitude, Cold Extremities, Nervous-ness, Numbness Partial Paralysis, Billious, Typhoid and other Fevers, including Fever and Ague, Enlarged Spleen, Dumb Ague, Yellow Fever, etc. All these diseases originate in a Torpid Liver or Diseased Stomach. HOLMAN'S PAD WILL CURE ANY OF THE ABOVE WITHOUT ANY INTERNAL MEDI-CINE, within a very short time.

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CHICAGO, ILL., APRIL 14, 1877.

Medicines and Healers in Court.

In a law suit recently in this city a medium's services or sittings were held to be a valid.set-off, in other words, that they were worth money in the eyes of the law. But, at the present time, in England, as the judicial current of thought in the primary courts runs, a medium would be likely to be committed to jail under the antiquated vagrant act; for, in a nut shell, the case of Dr. Slade 19, that two intelligent gentlemen came into court and claim to have been swindled out of a guines each, by Dr. Slade, and yet on cross-examination have the impertinence to admit that they knew Slade was a fraud and a cheat beforehand. They were compelled to swear they were cheated in order to bring the case within the operation of the act in question. Dr. Slalle was convicted of cheating these gentlemen before their es, when they believed he could do it. Bu the Doctor appealed the case to a higher court where it was decided that the whole statute must be complied with in this regard : that the cheating must be done as prescribed, "by palmistry or otherwise," which could not be proven, as Slade had not been guilty of "palmistry or otherwise." : Thus these malicious conspirators were caught on both horns of the dilemma: they tried to make a law apply to the facts, and failed, and dare not in the first instance rest their case under the statute as it was originally. It is very plain all the way through this prosecution that it would have been a gross outrage to have convicted a spiritual medium under a law that never was intended to apply to such cases; and thus ends the first lesson in the prosecution of honest mediums in Great Britain. In this country just now the spiritual healers, and magnetic physicians, too, are struggling to prevent the passage of a law making it a penal offense for them to practice without a written permit from some regular medical college, just as if a fellow could not prescribe a cold-bath, or a cup of boneset, for a friend without being liable to go to jail. As the law stands now no person can collect pay for medical services unless he is a graduate of some medical institution. But the legal "pilldozers" want to go farther and forbid all practice of medicine except by regular physicians. The magnetic healer under the present system has to resort to the cash plan of doing business or lose his fees should a contest arise in regard to them in court. If a wholesome law was passed in favor of magnetic licalers so that their services would be a legal matter having some value. it is very likely the question would arise in courts as to what a reasonable fee for administering a dose of magnetism, would be. The first cost of the raw material could not be proved to be very much, yet the skill required would be an important considera-The first instance we remember to have heard of where magnetism was used as a remedial agent, after the advent of Spiritualism, was in Western New York. A man and his wife discovered that they could cure diseases by laying on hands, and by spirit directions. They established an infirmary and had remarkable success as healers; yet it was at their own bodily expense, for, in a little while, both the healers lost the use of their limbs, and eventually died from taking on the diseases of the persons that they thus had cured. We can from this instance learn to appreciate the value of magnetic treatment. But what shall be the price to be paid to materialization mediums in particular, and others? Any one who has investigated this subject at all, must be aware of the amount of vitality that is extracted from the medium at each sitting. We know of a lady.

who only held a few private circles for her friends for materialization, that used to be sick two or three days after each circle; and she finally was obliged to give up holding circles for this purpose. This medium probably is one of the best in the country; for the spirit friends materialized in 'daylight even to such perfection that the iris of the eye was discernible, and the medium seemingly suffered as much as if she were passing through the portals of death. How can we compensate such mediums? This lady spurned to take a fee, and only could be paid for her services by leaving the money in the hands of some of her friends.

In this matter of compensation to seers we refer to the heaping up of gold and jewels in the ancient oracles of Greece and Rome, and even the Jews had a temple that had to be kept full of gold or the Gods were angry. The business prophets and oracles have always demanded and received a large fee for their services and we see no reason why they should not continue to do so.

If a "true healer" cures an abcess which is inside of the patient's ribs, away from the surgeon's knife, by a few passes of his hand, why should he not charge a one or two hundred dollar fee, if the patient is wealthy? and the law should allow him to collect it.

Legalized Quackery.

We clip the following from the Chicago Sunday Times, as it illustrates one of thebeauties of the so-called "regular" practice of medicine-"Dead men tell no tales:"

"Miss Gilpatrick, of Biddeford, Me., suffering from neuralgia in the head, a physi-cian injected a small quantity of morphine into her arm twice at 10 o'clock in the forenoon. Shortly after she became insensible, and died about 8 o'clock that evening, not-withstanding the exertions of several physicians to revive her."

An instance of the same kind of practice by old school physicians, has recently come to our knowledge in this city. A young woman was confined with her first child; hemorrhage set in; did not yield to treatment by the usual remedies; the sick lady was literally buried in ice; congestion resulted, and though every possible known means was subsequently resorted to by the relatives, to save the dearly loved one, she passed to spirit-life a victim to barbarous treatment according to law.

It is perhaps not surprising, that such of the people who have no knowledge of the treatment given by magnetic healers, do not regard it favorably-they have been educated to expect medicine to be exhibited before relief becomes possible, and have no conception of the power of the subtle agencies employed by the Psychopathic physician.

It is then not a matter of surprise that "healing is a thankless business," for among those who have become sufficiently familiar with its practice to demand its employment, the professional healer is but seldom required, as usually sufficient power becomes developed in one or more members of every family for all ordinary purposes, and when this does not produce the desired result, "the true healer" is most likely consulted, and on the principle of "the selection of the fittest," we trust the most suitable persons. will as time rolls along, increase both in power and in practice; we think this an inevitable result-the effect produced by a cause, to wit: the rapid increase of knowledge upon this subject among the people generally, whether liberal or orthodox, educated or uneducated. Then let magnetic healers take heart, study carefully the best means for increasing their power, not forgetting that this can only be done by strict attention to diet, sleep, exercise both physical and mental, abstinence from stimulents of every kind, including alchoholic liquors, tobacco, morphing, opium, etc.; habits of personal cleanliness, and the cultivation of a spirit of love, tenderness and sympathy for the suffering and afflicted which shall go out voluntarily to their patients; the results attained by such magnetic healers will very soon surprise themseves, and the lookers-on will be led to investigate, and after investigation, adopt, the practice; none understand this better than Allopathic physicians, hence their efforts to prevent investigation by discrediting the efficacy of Psychopathic freatment. The most intelligent and scientific of their number, not only admit in private conversation the value of this treatment, but actually employ it in their practice, and because the large majority of Allopathic physicians pronounce this practice a humbug, is no argument against it, as fully nine-tenths of them are the veriest quacks known, as is proven by the records of their practice, as well as by the statements of the truly able men of their own school. Owing to the want of organization, the results of Psychopathic healing liave never been properly presented to the world, but where is there a person among the physicians of all the various schools, that can show such a record of wonderful cures by means of their materia medica and mechanical art, as those using the Psychopathic, or, as more generally understood, the magnetic system of practice. We challenge the world to produce anything approaching it, outside of Psychopathy. What these healers have done may be accomplished by others, who will by study, self-sacrifice, and close application, supplement their natural gifts as these soul-sympathetic healers have done. The limit of power of the Psychopathic physician over disease of mind or body, is only that caused by positive combativeness or the part of the patient. The legalized quack often asserts that Psychopathy is a sham-that those who practice it are shrewd but ignorant, and one who attempted indirectly to aid these guacks, stated

that "a genuine case of bodily ailment, with no interposition of carno-insanity, always baffles them." Many of these persons are ignorantly honest in these expressions of opinion; such are to be pitied, and should be treated in the kindest manner; cruelty to them is punishable under the law.

Let all magnetic healers adopt for their motto, "By their works ye shall know them;" live right, act right, work right, and they will feel right, which is the basis of success, and thus by success upon success, prove to all the falsity of the assertions of legalized quackery,

BAPTISMAL EXERCISES.

The Twenty-Ninth Anniversary of Modern Spiritualism. a

Several months ago we had the pleasure of witnessing the Christening exercises of two little children, son and daughfor of Mr. Nichols, a report of which appeared in the JOURNAL. The exercises we then pronounced beautiful; although by some they might be thought as rather imitative of the Orthodox. They possess within themselves real intrinsic merit, although they do not, perhaps, prepare the innocent recipient for a higher position in Spirit-life, or render its career on earth more prosperous and happy. The significance does not lie in that-the nower to instantly change the life of a person is not embraced in simple exercises-in a beautiful peem, invocation or music. The effect is not manifested on the child, perhaps, as much as on those present-exercising an elevating influence because innocence is associated therewith; because the Spiritworld is brought closely en rapport with this because in the angelic sentiments uttered, there is a potent influence that can not fail to do good.

No Spiritualist claims that in mere words there is talismanic virtue which can shape a person's life-mould it to run in a particular groove; but they do claim that in all meetings, in all exercises where the two worlds are brought closely en rapport, great good must arise from their reciprocal action. The blending of influences-spiritual and material-always has an elevating influence. Hence these baptismal exercises, considered from that point of view, are calculated to do good. We have no patience with those who try to ape Orthodoxy; who wish to gain the applause of the world by forms and ceremonies. The baptismal exercises, as instituted by Mrs. Richmond, have not even a shadow of the old bigoted Church connected therewith. She does not even deem them as essential to the child's salvation; the only good realized—and that is enough—arises from the fact that the two worlds meet, the sympathies of the two are blended over the body of an innocent child, a halo of spirituality encircles the form to be christened, beautiful sentiments are 'uttered, which go forth in tremulous accents, and those present are made better thereby. Mrs. Richmond seems admirably adapted for this work. There is a yein of poetry bubbling up -we can not express it any better-in the Garden of her Soul, where beautiful flowers, trailing vines and green arbors, throw over. every word she utters an aroma of sweetness-of love-of devotion to principle, truth and right, hence her presence with an audience, and children especially, is a bene-" diction, and the aspirations of her soul go forth in such tremulous accents, that it is no wonder that fine audiences greet her, and that she is a great favorite with Spiritualists. It is enough to know, then, that in these Christening exercises, Orthonoxy is not imitated any more than those imitate the same who meet in a circle for manifestations, and engage in singing, etc., in order to harmonize those present, and prepare them for a spiritual influx. On last Sunday evening, April 1st, Judge E. S. Holbrook's daughter, a very pretty and sprightly little girl, five years of age, was christened by Mrs. Richmond. She walked upon the rostrum, as if unconscious of the hundreds of peering eyes in the audience, and stood quietly, like a fairy queen, Mrs. Richmond saying:

Where we all shall meet each other, Never more again to part,

Father, mother, sister, brother, All united heart to heart.

So I'll wear this wreath of flowers, Emblems of that world so bright, Till we reach those angel bowers; ... Full of beauty, love and light,

Then Mrs. Richmond said:

Thus angels answer when offerings Out of your earthly hearts arise, If you give flowers of love and peace, They will answer from their Paradise.

Thus ended the impressive ceremony. Then followed a lecture by Theodore' Park-

er, tracing the rise and progress of Spiritualism during the twenty-nine years of its modern existence.

To the Patrons of the Journal.

He who founded and sustained the Journal through the long years of its desperate struggle for existence, who came to it at the hour of its seemingly helpless ruin, and hopefully embarked his fortune and his good name in the endeavor to make it his ideal, and a power for reform, has been ruthlessly transferred to a higher sphere. A more uniustifiable deed cannot be concolved, or one more horrible in its heartless detail. Could our fallen brother decide, we have no doubt; aye, we know, he would shield the man who committed the torrible deed.

The JOURNAL was an expression of the life of S. S. Jones. Broad, liberal, Catholie; inflexible against wrong, fraud, deception, selfishness, rascality and fanaticism ;while'it made warm friends, it had implacable enemies. Its ruin was constantly sought by those it unsparingly exposed, and Mr. Jones was personally, ceaselessly harrassed. Yet he never swerved from his purpose, and the JOURNAL became a tower of strength in the seething sea of reforms, towards which all looked as something that was sure to endure.

He has passed on, but he leaves this work, He has done more. He has so organized the motive power by which the JORUNAL is as it were, created, that it has a life of its own. He falls, but another is ready to take his place.

[©]It seems like a spiritual dispensation, that Col. Bundy has been trained under the eye of Bro. Jones, and is now at this critical time ready to assume the great responsibility the former lies down.

While the same general direction will be maintained, Col. Bundy will infuse a new life into the Journal, He is full of energy, and determination, and knows no failure. A vigorous, terse, and practical writer, he will, of course, by his personality, impress himself on the paper.

THE KEY! THE KEY!

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

APRIL 14, 1877.

NUMBER XIV.

BULLDOZER:-A dissolute Republican or Domocrat who tries to gain a point by disreputable

PILLUOZER:---A dishonorable physician who is opposed to magnetic heaters, old nurses, and new rêmedies.

remeties. PHATERDOZER:-One who prays for winds favor-able to his own craft, regardless of those sailing in an opposite direction.

In a previous article we alluded to pilldozer physicians who, devoid of that merit enabling them to compete with magnetic healers, old women nurses, and hygienic practitioners, pray to and petition the legislature to exclude them from practice. But the meanest, most contemptible and vilest "dozer" in the world is a prayerdozer. Each minister, each gospel expounder or Orthedox dispenser of the "truths of the Bible," if not wholly, is a partial prayerdozer. Each one would invoke find to bless his own church, regardless of any neglect that. might thereby arise to his other children.

A Spaniard and Yankee were dining together, when the former presented the latter with some brains on a dish, remarking, "What you most lack." The Yankee instantly passed him some boiled tongue, saying, "What you have a surplus of." This judging each other, permeates all humanity, and even extends to God himself; hence we have all kinds of views in reference to him-good, bad, and indifferent. Like the politician, the prayerdozer has an ax to grind. When Adeline M. Leavitt, of New York, entered the church of the prayerdozer, Rev. M. McCraffray, on business with him, when leaving, according to her deposition, "he forcibly kissed her, and inserted his tongue in her mouth." 'The very air seemingly would blush at such disreputable conduct, and even inanimate objects shrink from the libidinous touch, and humanity instantly turn away in disgust. He is a prayerdozer, only half civilized, perhaps no higher in the scale of existence than the New Zealander, who dines on a roast baby stolen from a missionary, if Mrs. Leavitt's sworn statement be true.

The prayerdozer is a cross between a bulldozer and a pilldozer, hence is the greatest ass of the three; his ears are longer; his braving is more sonorous, and he always bears such a somnolent expression of innocence on his features, that one is led to believe that he is incapable of a mean act. But like another hybrid you can think of, he is unreliable, treacherous and cumming. The praverdozer, anxious to complete his ocean voyage, petitions the Throne of Grace for fair weather and favorable winds; his prayers go off on the breeze, touch the rising surges of the sea, and expire in plainfive whispers near the throne. W N80 S that," asks God to angel Gabriel. "Who is praying for fair weather and favorable winds for his craft?" "Reverend Nichodomus Prayerdozor," said Gabriel.

At the altar of baptism we lead Maudie Genevieve Holbrook,

Fair bud, wandered from heavenly bowers, Wherein the angels ever stray, Keeping glad time to earthly hours, Unconscious of that home away.

Ob, out of paradise the stars

Gleam brightly in the heavens above, And angels from their golden bars Watch over earth with perfect love.

And one flower fallen from that home, Come down to bless the earth awhile; Wherever little children roam, There angels watch with heavenly smile.

And all the flowers of heavenly bloom, Where'er the children's feet may stray, To guide the mortals from this home Upward along the starry way.

And so out of the heavens above, Typical of thy life below, The angels bring a gift of love; A Rosebud is thy name.

Mrs. Richmond having crowned her with a bouquet of flowers, little Maudie, her eyes sparkling and features illuminated with childish innocence, responded :

Oh! I thank thee, gentle spirit, For the roses thou hast given, And I hope that I shall merit All the promises of heaven.

Ob, I've heard the charming story, That there is a world above, Where we all shall live in glory, Rich in beauty, grace and love.

J. R. Francis, who has long been at the editorial desk, and on whom the editorial work proper rests, is a host of himself, and will remain.

The corresponding corps of the JOURNAL embraces nearly all the writers in the ranks of Spiritualism.

Thus it is evident there can be no interruption in the continuity or excellence of the JOURNAL. Bro. Jones has not left us. He has declared his powers trebled by death. He will not forsake the great object of his life, but will ever guide and direct. He must be rejoiced by the grand declaration with which Col. Bundy introduces himself to his new sphere as editor.

Every reader of the JOURNAL will rejoice at its ringing notes, which show that the right man stands at the front.

HUDSON TUTTLE. Berlin Heights, Ohio.

The Future Life Established.

A few nights ago a negative was taken of a spirit at one of Bastian and Taylor's seances, a beautiful young lady, the daughter of Daniel Hale, Esq., of this city. She stood thirty seconds under a magnesium light that was equivalent to 10,000 candles. This is a splendid test, for by no possible means could Harry hide his long mustache, supposing the figure was him, so that the same would not distinctly appear on the face of the negative. The figure will be photographed, when all can have the pleasure of seeing it, when they visit Bastian and Taylor's seances.

Photographs—Patience.

We must beg the indulgence of our subscribers for the short delay they will experience in receiving the promised photograph of Mr. Jones. In order that the pictures shall all be first-class and perfect in every respect, the work on them can not be hurried. But our readers can rest assured, that all who comply with terms, will receive the picture at the earliest moment, practicable, and in the order of the arrival of their re. mittances, we are already sending off a quantity each day.

Lecture Appointments of Prof. B. F. Under--wood.

Bourbon, Ind., March 30th, 31st and April 1st; Hanna, Ind., April 2d and 8rd; Hudson, Mich., April 5th and 6th; LaRue, Ohio, April 9th, 10th and 11th; Toronto, Canada, April 14th, 15th and 16th -

FRIENDS on all sides speak favorable of the JOURNAL. Mrs. Johnson Clark, of Lane Kansas, says, I have been very much interested with your articles on Organization, the Key! the Key!! etc.

P. FARRELL, if you will give your postoffice address, we will do as you desire.

"Where is his ship going?" inquired God. "To Calcutta," replied the angel.

"How many ships do you see moving in that direction 💯

"Only one."

"How many in the opposite direction ?" "Six."

"Tell the Rev. Nichodemus Prayerdozer, that his petition is too contemptible for a moment's notice, and if you desire, charge a cloud with electricity, and strike his craft with a thunderbolt that will send it to the bottom of the sea."

Strange to say, the winds commenced. rising, the spray-capped waves rolled mountain high, the rain poured down in torrents, men, women and children were in the greatest consternation, and to add to the terror of the scene, the lightning struck the massive timber of the ship; and lurid flames leaped like fiery serpents around each human being, and those who were not drowned, met a worse death by the surging fire. Oh! what a scene! That Rev. Nichodemus Prayerdozer was a fool! Special blessings are never sent by God! Never! Neverll Neverll! He who prays for selffor special favors from God, is a prayerdozer. They may be answered as the negroe's was, who prayed for potatoes, and his master hearing him in the room above, poured a bushel on his woolly head!

The meanest prayerdozer we ever saw, we met many years ago in the West where the prairie-flower blooms, and where nature . had then been but little touched-up with the artistic skill of man. His name was Pulcifer Rudy, and he was a class-leader. His prayers were longer; more vociferous, and more tremulous than that of any other member of his church. His countenance wore a solemn aspect; his eyes beamed with an expression that was sad and funeral-like, and his features were always twisted in the attitude of devotion. He was a walking prayer meeting, always loaded and ready at a moment's notice to educate Delty up to the proper standard of conducting things terrestrial. There, too, was a Scotch minister presiding over this woodland parish, and his daughter, Kitty, as he called her, who like himself, had the seeds of consumption. implanted in his nature. We had often seen her-one of the lovellest ladies we ever met. Devotional by nature, and blending therewith her native sweetness and modesty, she presided in her father's household like a fairy queen. She had rendered the logeabin a little paradise-entwined it with flowers and trailings vines until it was as pretty a woodland retreat as one would wish to see. Old Rudy often frequented. their house and engaged in prayer-ratile

APRIL 14, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

Persecutions of Mediums.

bang prayer; regular artillery prayer, a systematic bombardment of the throne of. God. Oh! what a prayerdozer! Beneath his subtle prayer, his tremulous voice, his guttural sentences, was a poisonous serpent, and it gradually wound its coils around Kitty.

Prayer, though it does not move God, moves all who are in sympathy with it, even spirits themselves. The fierce howling of a malicious dog, will cause certain strings of the plano to vibrate sweetly, and not a movement is made in all of God's vast universe that something is not in harmony therewith, good or bad. The jet of gas responds to the human voice, and so did one of the purest of girls place her nature in harmony with a prayerdozer, and she fell into the meshes he wove, and was ruined!

The prayerdozer, this infamous scoundrel, had seduced a minister's daughter, destroy. of a happy family circle, made her an outcast, and hastened her death. We met Kitty often, conversed with her while the seeds of consumption were gradually destroying her life-forces, and her clairvoyant vision disclosed the beauties of the realms above. Knowing nothing of Spiritualism, nothing of the beauties of spirit communion, she convorsed with her guardian spirits, held sweet communion with them, and received a description of her spirit home. The Scotch are often gifted with second-sight, as it is called. This faculty seemed to be especially developed in Kitty. Some thought her erazy; thought she was laboring under some strange hallucination. Oneday, when sitting by her bedside, and looking out the window that was caressed with flowers and clambering vines, we noticed that she gazed intently at some object. "What do you see, Kitty," we asked: "See? Oh! I see a coffin!" The tears glistoned in her eyes, her features became radiant with an angelic light, like the smile of an angel, and she said, "My name is printed on the lid; thereon is written also this-'Within six days your soul will pass from the trials of earth to enter one of the many mansions of our Father."

"What else do you see, Kitty?" I inguired. 🜼

"A radiant angel standing at the head of the casket, her features illuminated with a smile of joy. She says she will be present to welcome me."

Taking my hand in hers, she said, "I have only one regret. I wish I could have dropped down dead in the arms of him who proved a libertine, and thus saved my fath er and mother this disgrace. Oh! I could not resist him. The charm had its effect, the insidious villain did his work, and my vision was blinded, for he said that God demanded it. In yonder arbor where the woodland vines and lilies make a fairy temple, there on bended knees, in prayer to God, and with a Bible in his hand, he deelared his love; and though I knew he had a wife and children. I was blinded, confused. subdued to his vile purposes, and when I broké his influence, the pangs of the serpent had penetrated my vitals, added flame to the destroying disease I had inherited, and I was prostrated on this bed. In six days come here, my friend, and see me for the last time." And we did go. It was ten o'clock on the sixth day when we entered her room. The father, mother, and neighbors were gathered around the couch of the poor girl. The dying one turned towards me, and beckoned me to her, and whispered. "You have come to see me die; no, not die, but live. I forgive the living, and die full of peace and compassion. I was ruined, but out of that. I shall be transformed into an angel of light. There she stands, the same lovely creature, accompanied with a beyy of little children, whose faces are illuminated with pleasurable emotions." Every one present shed tears. It was a sad scene. Death never wears a -cheerful aspect. You can't smile over a dying couch when you see a wreck, a young-life crushed by an infamous prayerdozer. She passed to Spirit-life as peacefully as the bud expands into a leaf, and was clothed with a more glorious vesture. We will-draw a curtain over this sad wreck of a young life. Prayerdozers are numerous. One-half of the ministers of the Gospel are such. They prey upon God, invade his kingdom with their noisy presence and clamorous petitions.' Poor Mary Pomeroy was the victim of a prayerdozer. Her sweet life faded away-even as the dew drop disappears from its resting place on a delicate leaf. laved off by the tongue of a poisonous insect. Old Rev. Glendening preyed upon her, and the poor victim went to repose in that region where prayerdozers are not known. From this time on, all these hypocritical Christians shall be called prayerdozers. Webster, when he revises his dictionary again, will refer to the RELIGIO-PHILOSOPH-ICAL JOURNAL as having first prominently used the word, one that was much needed. and which henceforth shall be familiar to every Spiritualist.

EDITOR JOURNAL:-I see in a late Jour-NAL a statement of the number of public mediums now in prisons on the charge of obtaining money under false pretenses. do not know that those mediums are guilty of deception, but if they are, it is well, per-

haps, that they be taught that strict honesty is the best policy; but what are we to say of those who prefer such charges against mediums?. Are they less guilty than our mediums are? We shall see.

Not long ago, I heard a Methodist minister state in reply to a delegation of brethren, who came to engage his service, that he would preach the gospel for them, once each Sunday, for one year, for three hun-dred dollars. Now, what is gospel accord-ing to Methodism? It is not gospel accord-ing to Universalism, nor according to Caholicism, or Unitarianism. If this Methodist minister should 'be arraigned before a Court of Justice on a charge of obtaining money under false pretenses, by pretending to preach the Gospel of God, can we, for to preach the Gospel of God, can we for one moment, suppose that he could success-fully deny the charge? Members of the Methodist church would not be allowed to sit as jurors, for they would be parties to the case; and no Universalist, Catholic, Unitarian, Hindoo, Chinaman, Free-think-or Infidel Jew or Spiritueslist, will say that er, Infidel, Jew or Spiritualist, will say that the Methodists preach the true Gospel of God. So we see that our Methodist friends -and other Christians for that matter-all who engage for a compensation to preach the Gospel of God, are liable to arrest and punishment for obtaining money under alse pretenses; because we have no universaily accepted standard, not even in these United States, by which to determine what the Gospel of God is. Those who live in glass houses should not throw stones.

When men, whether Spiritualists or Chris-tians, assume to stand above their level, they are at once liable to get into trouble. Far more reasonable and just would it be for our Christian teachers to say to the people, "I will preach to you, at stated times, and for such sum, for one year, what I believe to be the Gospel of God." This course would soon bring things to their true level. Every tub would then have to stand on its ewn bottom. So with our public mediums; no one of whom should ever say, "I will, for a certain sum, open to yoù a door through which you can com-mune with your dead;" but, rather, "I will sit for you one hour, but you must be your own judge of the cause of the phenomena that may take place." This course would leave no ends loose to be taken advantage of by unprincipled devotees of other religions; for, if I understand the laws governing mediumship, no medium knows, when he sits down for a scance, whether there will be any manifestations or not. If not, un-der this course, he could not be blamed; but if manifestations should take place, skeptics would be more apt to suspect their true cause than otherwise.

All the true Spiritualist asks in this world-is to stand on an equal footing with the rest of mankind. We ask no legal ad-vantage of any one. Give us this chance; then if we can not maintain ourselves as an honest, intelligent, and progressive peo-ple, we had better get out of the way and give place to others who can thus maintain themselves.

WM. PHILLIPS. Clackamas, Oregon.

Business Jotices.

Use DR. PRICE'S Unique Perfumes, which are richer, more delicate and durable than any odora that come from abroad.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terras: \$2 and three 3 cont postage stamps. Money refunded if 21.236 201 abswered

J. V. MANSFIELD. TEST MEDIUM-answers scaled letters, at SSI Sixth ave, New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LET-TERS. v#1n4t53

Dn. Price's Speciel Flavoring Extracts, are made from the fruit, and do not have the inrpentine ofor observable in those usually sold.

ATTENTION is called to the advertisement of Bro. Gurney, the best known photographer in the country. We have personally inspected the work in his studio, and feel that he is perfect master of

MRS. SCATTERGOOD, Trance and Inspirational speaker from England, is prepared to receive calls to speak in the Middle and Western States on her journey West. For particulars, enclose stamp for circular, etc., to Fall River, Mass.

TEE bicenits and articles made with Dr. Price's Gream Baking Powder are really elegant; and it is absolutely pure and wholesome.

.Dr. T. Ormsbrei, ...

This widely known Healer has returned from a kighly successful professional tour, and may be found for a short time at his parlors in the St. James Hotel, corner of State and Washington Streets. We can speak from personal knowledge of his superior ability and confidently refer the afflicted to him.

Important Notice.

The readers of this paper will find in this issue material that ought to interest every living being who has a liver. The claims set forth in behalf of who has a liver. The claims set forth in behalf of what Holman's Liver Pad can do are very strongly and unusually well indersed by a host of persons well-known and of the highest respectability, who tell us what it has already done for them. 5-1

MRS. JENNIE POTTER, of No. 136 Castle St., Roston, is a very fine test, business and medi-cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

THE Russian Court invited Dr. Aver and his fam-ily to the Archduke's wedding in the Royal Pal-ace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become lavorably known in Russia on its passage round the world.—Pachlo (Col.) Reople.

Clairvoyant Examinations from Lock of Hair.

Dr. Eutterfield will write you a clear, pointed and correct diagnosis of your disease. It's causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age., Address E.F. Butterfield, M. D. Syracuse, N: Y.

CURES EVERY CASE OF PILES. v21:e6t52

GIVEN AWAY :- In order that every one may see samples of their goods. J. L. PATER & Co., of 162 William St., N. Y., will send a hand-

New Idvertisements.

NEW GOSPEL OF HEALTH, Containing soren sections on Vital Magnetisis and illustrated manipulations, by Dr. Sronn. For sile at USs office. Frico \$1.25; cloth bound copies, \$2.0

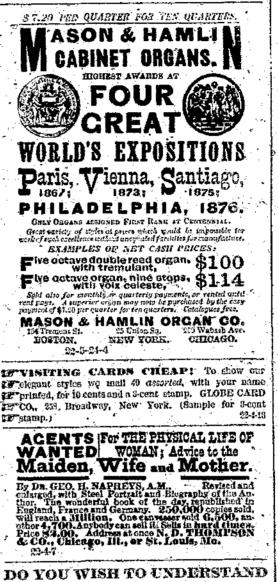
J. GURNEY'S

PATENT COLORED, ENAMELED'SOUVENIER PICTURES. SED BROADWAT, NEW YORK.

I would respectfully, call the attention of my old patrons, riends, and the public, to my New Patent Colored Enameted SOUVENIER PICTURES,

SOUVENIER PICTURES, Which I am now making-they are only to be seen to be ap-preclated. I claim they are more durable, more truthful in likeness, more defieste in futus, and the nearest approach to name of any cource picture horetofore produced-the color being permanently fixed hefore enameling, and enazed provide of such a nathire that it thoroughly protects the pic-pre and color from the action of the atmospherer consequents by charge is impossible. Having been connected with the Are, from Kiffste birth (in the year Kiffs, and having had a Leading Gallery, on Broad-way, New York, for twenty-inlay years, and on the Fifth Ar-emia, corner of Sixteenth street, for five years, I feel that I an fully competent to judge of the qualifies of all kinds of artistic work, and have opencil-as, Art Agenes of all kinds of artistic work, and have opencil-as, Art Agenes of all kinds of artistic work, and have opencil-as, Art Agenes of all kinds of artistic work, and have opencil-as, Art Agenes of all kinds of artistic work, and have opencil-as, Art Agenes of all kinds of artistic work, and will pay special attention to the initiating of artistic work, and will pay special attention to the initiating of and kinds of fine pictures. In addition to my *New Colored Enameted Sourceiter Pla-tures*, I am prepared to finish photographis in oil, Pactel, Cray-on, India Ink, and Water colore- and of all sizes, from a lock-et to lifesize. Careful attention will be given to the finishing of copies of other pictures. Fichures can be endared to life-alge from the amallest picture in any bright and made in every way eatisfactory, by careful and iddicious coloring, or finish-ling in Crayon. All orders will be prompily and, personally attended to, and

Here from the antity of careful and Judicious coloring, or Enisu-ing in Crayon. All orders will be promptly and personally attended to, and antionation guaranteed. Very respectfully, J. GUNNEY, Act., No. 855 Broadway, cor. 19th street, first floor up. 225



MRS. A. H. ROBINSON, REALING AND BUSINESS MEDIUM,

Room 2, 394 Dearborn Street, Chicago, Ills.

Room 2, 394 Dearborn Street, Chicago, Ills. M R3. NORTNEON, while under spirit control, on regrina-mot speedy enter is the spirit. Will diagnose the day-mot speedy enter is the spirit. Will diagnose the day-mot speedy enter is the spirit. Spirit remarks. Yet, is the mot speedy enter is the spirit. Spirit remarks. Yet, is the profile diagnost the spirit. Spirit remarks. Yet, is the mot speedy enter is the spirit. Spirit remarks. Yet, is the mot speedy enter is the spirit. Spirit remarks. Yet, is the profile diagnost the spirit. Spirit remarks. Yet, is the spirit risk of the spirit remarks and the spirit remarks. The spirit risk of the spirit remarks and the spirit remarks. The spirit risk of the spirit remarks and the spirit remarks. The spirit risk of the spirit remarks and the spirit remarks of the spirit risk of the spirit remarks and the spirit remarks of the spirit risk of the spirit remarks and the spirit remarks of the spirit risk of the spirit remarks and the spirit remarks of the spirit remarks of the spirit remarks and the spirit remarks of the spirit remarks of the spirit remarks and the spirit remarks of the spirit remarks of the spirit remarks and the spirit remarks of the spirit remarks

medium. TERMS:-Diagnosis and first prescription, \$3.69; carli subre-grent one \$2.09. Answering business letters, \$5.00. The inner should accompany size application to insure a reply. THE Hereafter, all charity applications, to insure a reply, mut contain one dollar, to defray the expenses of anonuclusis, and nerver.

Multi-contain one donar, to density the cap error desired and postage. N.B.-Mrs. Roginson will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompasied with the usual fee, to which reliable answers in writing will be promitly returned. The termachove stated, must be strictly compiled with, or no notice will be taken of letters cent.

Wonderful Success in Healing the Sick.

The enros performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than these returned in the Bhile. A leok of the site performa-hair, sent in a letter, and held in her hand enables her to ac-emptiely diagnore the discuss and prescribe the remark. Ono, of her spirit guides go in person to every patient and often make their presence known. During the ware 1873 and 1873, Mrs. Robinson treated 6,493 patients by letters, and over 2,000, who called upor her in per-son. A majority of these cases had been given up as incertable by the regular attending pipelelans-most of whom spically freevered under Mrs. Robinson's treatment, without a change from the Brest prescription.

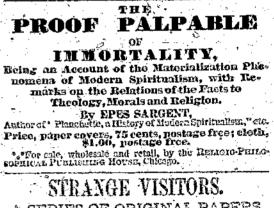
Testimonial. "

Mrs. Rominson, DEAN SISTER:-I wish to utley you and the good angels my sincero thanks for the beneal Lieve received from your treatment. When my humband diplied to you I was almost discouraged, and fraved Fragere should be well. I now only want a little more strength-think I am getting it day by day. I will control there papers if I think I need them. Yours truly, Mrs. A.E. BEREDICZ. Auroro, HL, Nov. 7th, 1920.

DEATH,

In the Light of the Harmonial Philosophy, By MARY F. DAVIS.

By MARY F. DAVIS. A whole volume of Philosophical Truth is con-donsed into this little pamphict. Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true spiritanism. The corrowfal may find consulation in these pages, and the doubtful a firm foun-dation and articles sity. Price, nostage paid, 15c. per copy. Eight copies . for \$1. In handsome cloth binding, 39c. *For fale, wholeshe and retail, by the Entkard-Philo-cophical Publiquine House, Chicago.



A SERIES OF ORIGINAL PAPERS, EMBRACING

Oh! for a key, a key, that can unlock the hearts of contemptible prayerdozers and expose to the world the dirt, the debris, the unclean things therein contained, and thus save from ruin those they would prey upon.

A. J. FISHBACK has been speaking at Battle Creek, Michigan, to appreciative audiences.

GILES B. STRBEINS speaks in Battle. Creek, Mich., Sundays of April. 8th. 15th. 22nd and 29th.

OUR good brother, J. F. Snipes, of New York, suggests to us an important question in regard to crime and criminals.

REMARKS:-Certainly our good brother. does not wish to justify those unscrupulous. characters who, under the garb of mediumship, palm off a hogus figure for a spirit form. Two pretended mediums are now in prison in England, and one in this country. The protection of society is required, and frauds of all kinds-wherever foundshould be punished. The honest medium

has nothing to fear.

Quarterly Convention at Lockport, N: Y.

A Quarterly Convention of Spiritualists of Western New York, will be held in the city of Lockport, the first Friday, Saturday and Sunday in May next, holding session at 2 and 7 o'clock Friday, and at 10, 2 and 7 clock Friday, and Sunday 'clock on Saturday and Sunday.

Our Lockport brethren have extended a cordial invitation to hold these quarterly gatherings with them for one year, and will, as on former occasions, do what they can by entertaining and otherwise to make them seasons of great, intent and profit.

Eloquent, inspirational and normal addresses, good music and singing, and other interesting and appropriate exercises may he expected.

Responsive to this fraternal invitation, your Committee trust that this liberal offer may be generally accepted, and that there will be a large convocation of Spiritualist lecturers, mediums, singers, etc., and that this may be the best of the many excellent conventions held in this part of the State. Come, friends, from city, village and hamlet, with well-filled baskets, prepared to

serve pienic dinners at the place of meeting, thus releasing our hospitable entertainers from preparing for us dinners at their homes.

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We wish it distinctly understood, that the offer of these photographs under the sever-al 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.

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lo page literary paper now published, to any read-er of this paper who will send them two Sct. stamps to pay mailing expenses. 22-1-41-00#

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off the offete matter and the deceased particles, and the physican who attends to the stomach and neglects' the skin, and still expects health, is like a sanitaryofficer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Tarkish Baths are the most potent remedies known to selence. In Chicago an institution has been es-tablished at the Grand Pacific Hotel, for the treat ment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establish-ment of the West, and under the care of Dr. G.C. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases are receiving perma nent benefit. 1.

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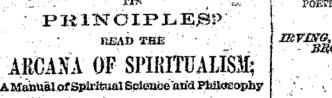
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RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 14, 1877.

Poices from the People.

The Shadowy Army.

On a summer evening balmy, When the sun had sunk to rest, Then I saw the shadows army Marching up from out the west, Vision tranced, and senses shumbling, Earthly seenes were lost to view, But all my efforts ailed in numbring That strange army as it grew. For the gloom of night was o'er them, Faintly, indistinct, they stood More like shades, andless like men Who had once been brave or good. Soon the choomy grey departed -And the rosy lands were seen; Forms from shades, that outward started, Stood revealed in glory's shoon. Again, I met the loved and mourned, Loving hearts for me beat high; Every hope was then returned In the hope beyond the sky: Bolmy air and verdant gracses, Rippling streams and palace homes, Perfumed valleys, mountain passes, Stately hills with noble domes, Waving trees and flowers sweet scented, Sky of bright cerulean hue, Angel cearts with love contended; All were there before my view. Such the vision that entranced me When the sun had sunk to rest, When I saw the shadowy army Marching up from out the west. Dim 10 Jonger are its legions, Less like shades, and more like mon I have seen their golden regions. And life's tides I now can stern. J. J. Morse, in Medium and Daybrezh.

Voice from Prison,-Philip Graham, Jolict (III.) Prison, writes;-I believe it was Dr. Franklin's opinion, that to teach a young man how to shave himself, would be of more real henefit to him in the struggles of life, than a gift of several hundred dollars. Now, in this age of char-itable, humane, and benevolent associations, in this, age of elequent preachings, and ever ready precept, when a poor unfortunate is at a loss to cover the real simon pure charity, when doubts, misgivings, suspicions, and questionings oppræs the soul, and one is ready in heart to say, "all men are hare," it is really refreshing to discern the true tonchatone of philanthropy, and know you are looking at the gennine article. The first number of your valuable paper I ever saw, conthined a plea for the unfortunate, the outcast and the felon; my heart was moved thereby. I know men here in prices, without means, who are weekly recip-ients of your paper, and from whom I occasionally receive it, and with whom I now join in thanking you for manifesting real genuine charity towards us fallen erestures

Pre-mital Influence.-D. Bacon, of Boise Pre-initial Initiaence. D. Bacon, of Boise City, Idaho, writes. A woman of my sequalitance was knitting, and not being accustomed to that branch of industry, it was illificult for her to regu-late "the feed;" it seemed to her as if she needed "another finger to assist in performing that part part of the operation. She was encoded at the time. When her child was born, it had an extra finger on its hand, where the mother had felt the need of one. This was through the unconscious" onarction of the mother's mind. operation of the mother's mind.

The above is certainly a very poculiar case. Of course it shows the wonderful influence of the mother on the physical organism of her unborn child, and lead physical offatish of the radius of gossibility, inducing us to believe that she car by proper effort, extend equally as great an infla-ence to the mind of the child in embryo, and adapt the same for an advanced position in life. A birth mark presents to the world strange revealments, and induces a persons to inquire what potency in the mind of the mother, that can produce such wonderful phenomena in the system of her unborn child? Is it not irue, that the mind of the mother directs to a certain extent the forces of her. System, so that they modify the developing germ? The consitive plant has been known to fall. to the carth, and exhibit great lassifude when a person looked at, and thought intentiy of, it; but the influence of the mind of the mother over the embryotic germ is ten times more potent, hence you can imagine the cause of all monstrosities that are ushered into the world. An intense thought of the mother will at times cause the sen-sitive embryotic angel, to tremble-to thrill as if a passage of electricity was taking place. How essential then for the mother's thoughts to be pure; her mind tranquil, and to keep constantly employed. Elizabeth L. Saxon speaks of a cultured woman, who married a man of equal culture and refinement. He was cay and convivial, but not then more dissipated than two-thirds of the men we meet. Their three first children were well nigh perfect in body and mind; the fourth had a deformity of check. The child was conceived and born after the husband became dissolute, had the delifium tremens and was intemper-ate in all his habits. The fifth child had no mouth and lived only two days. The sixth was hideously deformed, and fortunately was still-born; the seventh was blind, but it lived. The mind of the mother was unbalanced through the horrible orgies of her husband, and its condition manifested itself in the unborn children. Oh! when will mothers and fathers, in fact the world at large, study the grand laws that underly maternity, and understanding them, reform the world through the instrumentality of the cradle. Positive Disgrace.-Such pranks as those New York Methodist ministers cut before heaven are not equalled by any number of acrobats out of At their last meeting a resolution was Congress offered excluding reporters, one brother saying that "expressions were made by thoughtless preachers which were a positive disgrace to the Christian religion." The reporters were excluded Christian religion." The reporters were excluded, and, to make sure of it, the members went out and then returned, placing a guard at the door to prevent the reporters from goting in. Would it not be better to exclude those thoughtless talkers and admit the reporters? That men may fearlessly do and say things before an audience of fifty, more or less, ministers, which they are ashamed to have heard by the public at large, is an unfortunate ad. mission to make. The charge that reporters mia-represent speakers is not easily substantiated. Their reports of the ministers' and elders' meetings in Chicago are not only fair and respectful, but they show a degree of skill in getting out the kornel of a talk and presenting it with its full yaluc, which comes only of talent and skill in that kind of work .- Chicago Interior. Oh! that was a severe cut on the part of the In terior, which is a gospel-dispenser, or an index pointing the road to heaven. We have often alluded to religious gymnasts, but we never before saw one devoted Church member fling the term at another, who, too, claimed to point out a route to heaven. This dirf throwing on the part of God's pious children, is calculated to bring the whole Church in disrepute: but while, they have dirt in their souls, they will throw it; while they have lust in their hearts, they will seduce virtuous women; while their thoughts are libidinous, they will show the same in ways too daginable to mention. The truth of our statement is beautifully, but sadly illustrated in the case of Rev. M. McCaf. fray, of New York. The following affidavit. In ref. cronce to him explains itself: "Adeline M. Leavthe 15th of No. 798 Second Av., deponent went to the the 15th of March, 1877, deponent went to the Church of Our Savior to see Rev. D. M. McCaffray on business and saw him in said church, deponent and said McCatfray being the only persons in said church at said time. Deponent had transacted her business with said McCaffray, and was walking out of said church when said McCaffray followed deponent, and when at the head of. the stairs said McCaffray placed his left arm around deponent's neck and fercibly kissed deponent and did insert his tongue in deponent's month and did say to deponent, 'If you come back it will only take you two minutes.' Deponent loosened herself from said McCaffray's arm and told him, 'I am a married woman, and suppose my husband, knew this?' McCaffray replied, 'Do not betray me. I will be a good friend to you. It is a pity you are married. You are the only woman I ever loved. Then de-poment walked away from said church. Deponent further says that she made no advances nor gave said McCaffray any cause to act in the shore in-sulting manner, and that said disorderly conduct on the part of said McCaffray was likely to pro-duce a breach of the peace."

An Old Prophecy. If Christmas day on Mouday be, A great winter that year you'll see, And full of winds both loud and shrill; But in summer, truth to tell. High winds shall there be and strong, Fall of tempests lasting long; While battles they shall multiply And great plenty of beasts shall die. They that be born that day I ween. They shall be strong each one and keen; He shall be found that stealeth sught. The' they be sick, thou diest not.

Well, we shall watch the events of this year carefully and critically. Where one prophecy proves true, ten prove false. If the simple fact Christmas fell on Monday this year, leads to war, pestilence and famine, its coining in the future will be looked for with increased interest, and great apprehensions of danger. The Boston Her-did cays: "Eighteen hundred and sixty-six, Ausdd says: "Eighteen hundred and sixty-six, Aus-tro-Prassisn war, disastrous gales, cattle plague. Bighteon hundred and seventy-one, cattle plague north of Eugland, great storms, capitulation of Paris and the conflict with the Communo It was a Monday Christmas this year for the third time within twelve years. It remains to be seen what events will follow."

Inquiry.--A. Subscriber writes:--Do you know of a good medium or chirvoyant who can forefell the fature of any person, and what is in citore for him; whether it is prosperity, happiness, marriage, etc.; whether a man will marry a woman who sincerely loyes him, and will be true, content ed and happy with him, etc., or not; and if so what the charges are?

How ratural, my dear brother, to make such an Inquiry. All are anxious to peer into the future, but it is wisely withheld from the most of us. Of course, there are many who have made a fatal mintake in unifing their destiny with another,-tem. peraments, tastes, etc., being so different, and they separate altogether, or live apart. Wrecks are constanty being made through the various missteps in life, and those who see them, are rendered more careful and watchful, and inquire for some one who can unfold the future to them! The mar riage rolations should not be dissolved for trivial causes, and never, perhaps, when children are ad-ded to the family circle. Now, my dear brother, you might make a serious mistake by asking a spirit a question, which only you alone are capable of answering! Should such a spirit, a total strang-er, know the character. of a lady whom you are closely intimate with, better than yourself? <u>Con</u> sult your own spirit, your own intuition, and act suit your own spirit, your own intuition, and act from the response you receive? Who should know better than you, who to marry? You, too, might ask a spirit on a lower plain than yourself, and receive an answer, which, if you accepted as a guide, might ruin you! One great mission of Spir-itualism is to establish the fact that the soul is immortal! The Bible don't do it; nothing out ide of spirit intercourse does. But your spection side of spirit intercourse daes. Butyour question, "Whether a man will marry, etc." You can an-swer that question yourself. Your own spirit can tell you that; if you are determined to marry, you will succeed, for there are numberless ladics pining for the love of a good man, and whom you could win. As to whether you will marry a noble, pure lady in every sense of the term, depende much on this-"Are you noble, manly, and pure yourself?" We have no doubt you are. The say-ings of a clairvoyant will not render you prasper-ous; industry and frugality, however, will. In conyourself?" We have no doubt you are. clusion we say, consult your own spirit on all mat ters which concerns your own private life, and thereby strengthen your own individuality. However, believing that you possess the clements of true monhood, you have nothing to fear.

Strange .- Counterpartal marriage, or the cobabitation of spirits with their counterparts in this world, as assigned by some Spritualistic writ-ers, was first described by the Marquis de Snint-Martin a hundred years ago.- Boston Herald.

Spirifualism, like every other movement in the world, must necessarily have in connection with its truth, a vast amount of rubbish. The natural or physical world has its debris, and truth is

been investigators and believers for years, the wit-nessing of this new phase (to us) of mediumship was truly wonderful. She has only been develop-ing for about one year. Coming here last fall an entire stranger, she has won many warm friends, and those, too, who have appreciated her noble ef-forts, and the successful results of the spirit band controlling her. While at my house she drew six pictures, all fully recognized; four were our own friends in Spirit-life, and two were the friends of a gentleman living with us. There never was a picture in earth-life of four out of the ,aix. All have been in Spirit-life varying from eight to thir. have been in Spirit-life varying from eight to thir-twone-years. We are glad to know that the work of reform is rapidly progressing, and truely believe that such mediums as Mrs. Steele, in producing spirit pictures, will do more to convince skeptic than all the preaching for years. That all may be brought to see the light, and accept the truth of our beautiful philosophy, is my carnest desire.

Maternity .- With correct marriage; careful desired, designed, and provided for parentage; and you have, ushered into the world without, that which, if left untampered with by false practices, methods, and systems, that which, if kept free from whatever is inimical to its well-being, that which, if let alone by false and pericious elements, surroundings, conditions, or what not, will, of its own spontaneous, inherent forces, tendencies, facultics, develop upon the planet a perfect manhood, wemanhood, a completely satisfactory society, a completely rational religion, a perfect government (namely, self-government), equitable interchangements, perpetuni peace, purity, prosperity, har mony, wisdom.-An Ancient Greek Spirit, in Olim

Very true; perhaps within 1,000,000 years what you speak about may be attained. . The above was easily said, but substantial aids for its realization, were totally wanting. It is poor consolation for a bareaved mother and her starving children, to have an angel approach her and say, "My dear madam, when a correct system of life is adopted by all classes, and nobody mosts with a misfortune or an accident, then all will be lovely, and no such cases of extreme destitution will exist." . He then leaves, feeling no doubt as if he had done some thing that entitled him to the praise of all humanity, while the mother and her children actually starve to death. What that Greek spirit is talking about will be realized fully in not less than-1,000, 600 of years. The starving want bread, and humanity want conditions for bringing forth a perfeet progeny, but this Greek brings nothing but theory, which is of but little comfort on a cold day when a man is thinly clad and needs an overcost.

Colored Camp Meeting.—An interesting feature of the meeting was the peculiarity of the music. "Chorague," who was placed on a platform a little higher than that occupied by the oth or performers, began by singing a verse, "Do Lawd will provide, yes, dy Lawd will, provide." The burden of the refrain was, "Yes, de, Lawd will provide, yes, de Lawd will provide; if ye put yo trues in Jesus, de Lawd he will provide;" When a new verse was introduced, such for instance as-"One A broken he need; it dot da Lawd wuld are "Ole Abraham he need it dat de Lawd would pro-vide," the same refrain came in after it, and also after every one of its three repetitions. The genafter every one of its three reputitions. The gen-eral tenor of the theology may be judged from the following specimen:-

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you have no idea of the good to the cause of inde-pendence, rendered by this sort of publication. But in order to accomplish this extension we must have subscribers; we have siready a goodly num-ber of adherents in France; and here, notwith-standing the invectives of the clergy, people sub-scribe, but more slowly. Courage: let us work and our existence will be of some service. God and progress! this is our motto.—Dr. Duputs.

Am Insume Minister. J. H. Andrus, of Almont, Mich., writes: Some 43 years ago I be-came quite intimate with a very good man who preached at the school house, and I went to hear him on Sundays until he became insanc, as I suphoused, by overtaxing himself in study. I then helped to take care of him one or two nights be-fore leaving the place. Once he got out of doors and ran for the river, and came near jumping off the bank, before we caught him. Soon after this he did get away from his keepers and succeeded in drowning himself. A few years since, when this circumstance had not been thought of, perhaps for years, I commenced to investigate the subject of variables and this vessel are a subject of Spiritualism, and this preacher was one among the first to make himself unmistakably known to me, through a medium. Well, the first question which I asked of him was, "What caused you to become insane?" To my surprise he answered that when he first, began to preach, the taught the doctrine which he beneatly surprise the taught the doctrine which he honestly supposed was true, but he soon became convinced that it was an error and still continuing to preach to us what he knew to be un-true, made him crazy. Would that all pricets were as conscientions as this one.

Brief Mentions-What Next?-Mr. and Mrs. C. Rawson of Schoolcraft, Michigau, write: "Every lecture here of Capt. H. H. Brown, was something new, and an intellectual feast; and we do not intend to do without them, but to have him here as often as we can raise the funds to. pay him; for speaker? must have something to live upon in this life as well as the rest of us. Capt. Brown is trying to build up a lecture-field in this State, and wishes to bring his family and make a permanent lione. Nothing could be more advantageous to the truth seekers of Michigan, than to have so cloquent, logical and ment a speaker in their midst. Sisters and brothers, give this lecturer a call. You need not fear that it will prove otherwise than a success; he knows no such word as fail. Give him a chance to speak among you; he will make his own renown; he has the ele ment to do it, and you will feel paid in hearing his loctures and entertaining so gentlemanly and agreeable a person." agreeable a person." Those who wish to learn how Spiritualism 16 "exposed," and prepare themselves for a good recep-tion from the Orthodox, can procure a book written by a Spiritualist in England. The same, ex-plains how to escape from a corded box, how to get out of the stocks, the magic cabinet, how to get out of sealed and knotted ropes, and perform the conjurcr's socialed "dark scance," how to per-form the blood witing on the arm, and read names on papers by the audience. The phenomena attending spirit mediums are clearly defined, and shown to be quite distinct from the tricks of conjurers. [14] A Spiritualist of Terre Haute, Ind., writes: "Indeed, it is probable there is no man in the State of Indiana who excels Dr. Pence in he neficient acts; he may be truly likened to the good Samaritan we read of in Scripture. A large part of his time is devoted to the examination of cases of sickness and discase, and in giving prescriptions for their remedy, and for which he makes no charge. It is frue, that when parties choose to buy their medicine from him, he takes the pay if they have it to pay with, and if not, they get the medicine anyhow, and he is not behind any other person of his means in the support of every land-able measure of a public or private nature." should secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list. and aid the cause of Spiritualism, 19 Prof. W. P. Petty, an opponent of Spiritualism, "sympathizingly" says: "So, let us pity the de-duded spiritualist, but study the phenomena of the wonderful force which he is wilfally, or ignorably perverting; and in the near future, we will hope the delusion will have been exploded and the forces utilized for the physical comfort or the in-tellectuation moral progress of man." IT J. E. Freeman writes: "I enclose to you some verses written by Mrs. J. K. Spaulding of West Bridge-water, Vt. to me on the death of my little boy from scarlet fever, his mother having passed over three years ago. Mrs. Spaulding and her husband are earnest workers for the faith, and old sub. scribers to your valuable paper. IT It is amusing to see the lies told by the opponents of Spirit-usitsm. W. P. Petty relates the following sbout Dr. Slade: "He was both a medium and a lecturer. He was especially distinguished as a 'spirit. musician'-that is, for playing on the accordion in the absence of human hands, and for writing on the slate simply by the spirits. Among other things that rendered him notorious was his use of six several figures, dressed out in illusion-lace, and other toggery which he swung back and forth, puppet-like, in a half darkened chamber. Bishop, the exposer, when in Cleveland offered to put up \$100 that he could reproduce the phenomons as manifested in the presence of a medium there, whereupon numerous cries were heard, "Put up your hundred, dollars!" and the whole church was a scene of confusion. If The Ga-zette, of Chilicothe, Mo., in alluding to Prof. Fay, a reputed medium, says, "The committee then un-tied the Professor, and a careful examination of the brofe ribble hold his wrists toorblog abund the knot, which held his wrists together, showed that while the same had the appearance of a square knot, a twist would throw it into a slip knot. . The Professor protested that it was not a slip-knot, but Dr. Brown stopped the argument by slipping it in an instant from one end to the other of the rope." In the instant from one end to the other of the rope." In There is a splendid medi-um at Tampico, Mexico. One day, 117 persons re-ceived her prescriptions. In John Vivian, of Copper Falls, Mich., writes: "Can any of your numerous residers tell me the size of Jeans' hand? I can not discover from my Bible feading that he was of gigantic proportions when in earth-life; and now there are ten millions of people claiming that their names "are written on his hand," . It takes considerable space to write ten million names in full (I presume there are no initials) and t appears to me Jesus must have grown considerably since his resurrection and ascension, and that he still keeps on increasing in size to have sufficient room for the names that Moody & Co. are daily sending up for recording." The Cieve-iand (Ohio) Heraid alludes to Bisliop, the exposer, under the following head: "Another Humbug-Feeble Attempt to Expose Spiritualism—A Dis-graceful Performance in a Church." IN A Ger-man expresses himself in, meeting: "And den, Winter Bracher II is as id dat Longh "Construction of the Mister Breecher, it is said dat Jonah vas cast into de sea, and taken into de whalesh pelly. Now I never could pelieve dat. It alwaysh seemed to me to pe a peeg feesh story, but it is all plain to my min't now. He vash not into de whalesh pelly at all, put shust shumpt onto his pack and rode ashore. O. I vash so glat I vas here to night!" 137 Speaking of John A. Lant, imprisoned for publishing obscene extracts from the Bible, A. S. Davis says in Truth Sector: "You will excuse me for repeating what I said more than a year since, which I believe will be substantially verified; that although John A. Lant was not of large statue, he would nevertheless prove to be a. very large pris-oner of state—his size being estimated in propor-tion to the amount of truth he will be able to publish bearing upon the question of prison discipline and the wrongs inflicted upon the unfortunate criminals, to say nothing of those convicted and imprisoned who are innocent." IF B. W. Carr, of Belle Plain, Tows, writes: "Since I commenced to read your paper, it has afforded use and my family a great deal of consolution; the philosophy, and the way you deal with truth just suits me. The M.E. Church people accuse mc of back-slid-The M. E. Church people accuse mc of back-slid-ing, sinning against the Holy Ghost, denying Christ, etc., but I can not see it in that light." IT An alarm of fire in a New York Catholic Church caused a stampede and loss of life-six women and one child were trampled to death. Where was their God all this time? IST The friends of John A. Lant will be gratified to learn that he has inst been released by parting form the that he has just been released, by pardon, from the Albany Penitentiary, and is now with his family at 636 64h Avenue, N. Y. He was, if we remember rightly, imprisoned for publishing obscene passa-ges from the Bible, that "best of all books"----if you don't care what you say. 137 John W. Coch-ran, of Seattle, W. T., writes: "The Journal will always have a friend in me." 137 "Heaven pene-trates to the boltom of our hearts like light in. a dark chamber," says Confucing. "Honor your own faith, and do not slander that of others," says Buddhs. "IP Bro. Edson, of North Lansing, Mich., sends us a bill introduced into the Legisla-

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ure, showing that the "M. D.'s" of Michigan are also afraid of the heaters. Poor fellows, when will they learn better? . William Gathercole, of Richmond, Iows, writes: "As I was recovering from an attack of fever last fail, something seemed to ask me, Where is hell? Is it up, or down, or has it a foundation? If so, what is it on? Hell has it a foundation? If so, what is it on?⁵ Hell or heaven is within every person, my brother. They are simply conditions of the soul. 157 Wm. II. Reed, M Kampsville, II., writes: "The Jours. NAL is really one of the necessities of my house. Would be highly gratified to have some good hon-est medium visit us and rest awhile at our place." Sif Whiter Hastings writes: "Enclosed money order is to renew my subscription for the Ballogo Philosophical Journal, one of the best papers published perhaps in the United States. I was is dad to see the remonstrance against the Dectora' Bill, and I went to work at it immediately. I am. Bill, and I went to work at it immediately. I am. glad to see that you have a watchful cafe over the interests of our healing mediums, and also in the rights of the people to say what kind of medicino they shall take. If The De Rote of Belgium says: "Spiritualism henceforth embraces the yast field of the necessary adjuncts to progress. It unites pure Christian people under the same banner, that banner of the verification of beliefs which should one day float over the universal temple. Spirit-nalism, in spite of the calumnies and the shuse it , reveals itself as the veritable, direction of eccives the spirit through its existences upon our planck." "Spiritualism teaches," says J. Morse, a trance medium, "a gospel of glad tidings; that God is our Father and friend, eternally; that the Infinite Spirit of the universe has written no infallible ok, creed, or articles for our learning, except the facts and phenomena of nature and human nature; that as progressive beings here or claewhere, we must not prostrate our reason, our conscience, and our certain knowledge, at the alters of super-stition and mythology, however popular, fashion-able, or orthodox.¹⁰ [25] Some one well says that the Goliaths of theology, arrayed on the battle-field of science, become phantasins, the attenuated shadows of ghoste, which amuse rather then angoy with their incoherent gibberish. 197 H. Butters field, of Salem, Kan, writes: "We have como-good mediums and need a good lecturer. You aro doing a good work and the angels will bless you." gagement in St. Louis, Mo., Sunday, April 1st, and will speak thereafter until further notice twice every Sunday. She is undoubtedly doing a good work. The Boston Herald says: "A fitteen year old daughter of William Cottingham, resident at the Bayless House, Fort Wayne, Ind., place of business 34 Clinton street, has been cured, through the acception of a Snithulist Dr. Oursches, at a business 34 Clinton street, has been cured, through the agency of a Spirkfullst, Dr. Ormsbee, of a contening of the spinal column, caused by scallot fever. The young lady had been suffering for over a year, perfectly helpless, her limbs below the hips being entirely paralyzed. The city physicians pronounced the case hopeless, but Dr. Ormsbea effected relief without the aid of a drop of medi-eine. So says the Fort Wayne Scatinel, on the au-thority of the father, " 257 A. M. Worden, of Bar-ry, III, writes: "When I wrote you last I expect-ed to leave here, but have since engaged to speak d to leave here, but have since engaged to speak in this county this year. I speak at Rockport and Eldora alternately." For The proportion of Roman Catholics to Protestants in Ircland is near-ly three and a half to one. The We would say to our Brother, H. L. Moshem of Arcade, N. Y., that wo believe Mrs. Markee to be a genniue medium. EFT it appears from the Medium and Daybreak that Dr. Slade is in Holland. A writer from there says: Never in our life have we witnessed such a quantity of spiritual phenomena in broad daylight as we have seen with the Doctor in twenty minutes. It is most marvelous, and I assure you our learned and educated men seem to prefer a thornearned into concepts men could be protect a thor-ongh examination of these wonders than to do as certain professors in London have done. No, car-tainly there is no 'palmistry or otherwise' in the phenomena, unless the above alluded to profes-sors think we are assess here. But we perfectly well know where the nitch is; and in Holland, a free applies to the above the above on the profession. went know where the inter is, and in Honand, a free country, people don't object to abandon pro-econceived ideas if they see they are wrong." IS. Lucy Lorina Browne, of Council Bluffs, Iowa, writes: "In your issue of Feb. 17th, I find an article headed, Objects to be gained by organiza-tion.³ Speaking of the duties of Spiritualists toward unfortunates, who, by some act or means have become prisoners, I feel that you have broached a subject that should receive much atinterested in the welfare and elevation of humanity, should inquire, not only, what can I do to save myself from the svils of ignorance, but what can I do to save my fellow man and sister woman from the evils that cluster thickly about them? Clars Morris is superstitions. At the last rehear-sal of a new piece she often picks up the nails on the stage; if she finds an odd number she is firmly convinced that she will have good luck during her engagement; if an even number she looks out for trouble. Knowing of this feeling the manager of the Union Square Theatre took pains to put three nails on the stage at the last rehearsal of "Miss Multon," and to clear away all others. - She found them and was rejoiced, but dismay selved her a moment. afterwards on picking up three other natie, -making six in all. Her husband had been at the same game with the manager, and they had thwarted such other. The run of the piece was Inwarded such other. The run of the piece was unlucky, being interrupted by the Brooklyn fire and the serious illness of Miss Morris. The Howard Lake (Minn.) Union says: "Prof. Thes. Cook; of Chicago, will deliver. a lecture on Spirit-ualism, at Goodsell's Hall, this place, this evening. The Professor has been here before, and we hope the people will not fail to come out and give him a full house, this, the second time, he comes mong a full house, this, the second time, he comes smong us. His lecture is sure to prove highly interest-ing, judging from the merits of his former dis-course. For The Scientist says: "Mrs. Emma Hardinge Britten's Sunday evening readings and discussions on Spiritual Science were largely at-tended last Sunday night, when the subject pre-sented was an elaborately written paper prepared and read by Mrs. Britten on the subject of "Sub-mundane Spiritism," or the possible existence of Elementary Spirits, as taught by the ancient The-osophists and Cabalists, the Mediaval mystics, and the Occutists." If H. F. Church, of Og-densburg, N. Y., speaks of our "excellent" paper. That is what we try to make it. If A Spiritual-ist in the Terra Haute, Express says: "Now it is a fact established by experience, supported by scifact established by experience, supported by sci-ence, gospel and the harmonial philosophy, that like begets like; that a corrupt fountain can not send forth a pure stream; that figs do not grow on thorns, and it is a well established experiency that thorns, and it is a well established experience that be that goes to a scance expecting, and deserving, and working for a manifestation of fraud, will be quite likely to get what he came for." (SAA Spiritualist writes: "Now, to manage a scance properly, is to do it so that the essential conditions of peace and harmony theil expecting of marks of peace and harmony shall prevail as much as possible, and to do this it requires, in mixed and promiseuous audiences, a good deal of tact and nerve to prevent or keep down obnoxious influences so that the harmony and enjoyment of the occasion may not be hindered or destroyed." A Spiritualist of Terrra Haute, Ind., writes an follows to the Express of that city: "It is known in this community that Dr. Pence took the Stewart family in his house, and has furnished them rent free, the rooms, where they reside, as well as scance rooms, fuel, lights and janitor, with-out pay or any other emolument for nearly four out pay or any other emolument for nearly four years, he believing that Mrs. Stewart's medium-ship is of the genuine stamp, and has adhered to her like a father through evil and good report; this Dr. Pence being one of the most genial, kind hearted and generous of men." 137 L. D. Smith, of West Winfield, N. Y., writes: "Your paper-gives me great satisfaction. Our cause is making wood uncereas in this part of our State. Organizagives me great satisfaction. Gur cause is inaking good progress in this part of our State. Organiza-tions are springing up and doing efficient work." In There is a strange spectre at Shelbyville, Ky., that comes into sight at 10 x. M. All classes, ne-groes as well as whites, have seen it. In Miss Minnie Russel, of Kale, Pa., was restored to bendth Minnie Russel, of Eale, Pa., was restored to built by "laying on-of-hands," after being sick for two years." We have list, it was, that Dr. Monek of Rogland was first lucarcerated. If Many chergy-men are numbered among the British Association of Spiritualists. (JFB B. L. Ford, of Cheyenne, W. T., writes: "We have no society here; and no me-diums, but a good many Spiritualists. A good and honest materializing medium could do well here, and I would like to see one come this way; I would insure them a hearty welcome, and would help and I would like to see one come this way; I would insure them a hearty welcome, and would help them in any way that I could to make their say profitable and pleasant to them." II The Boston Hereid asys, "Dr. Slade and Miss Slade will go to St. Fearsburg. Mr. and Miss Simmons will ra-turn to the United Intea." III John Vivian, of Copper Falls, Mich., says: "I am much pleased to see so many new advertisements in the Journal. it shows that outsiders are beginning to discover that your paper is a power in the land."

marred, if not completely overshadowed, by error. It is not in accordance with any law-human or divine—so far as we can discover, for a spirit to assume the responsibilities of mundane life. They can't do it. They's assume the responsibilities, only, of the sphere in which they live, and the mo-ment they penetrate a lower sphere, and attempt to manage all the relations of that sphere, they are a field when are as much out of their element, as a fish when out of water. A spirit may materialize through a medium, obtaining for temporary use a physical organization, but it has no more the innate power of procreation than the artificial flower has prop erties to produce seeds. The materialized spirit temporarily occupies an artificial body, which like all of art, possesses but very few of the in-nate properties of the original, and that person who is so low in the scale of existence as to desire to cohabit with a materialized spirit, has many important lessons to learn in reference to the philosophy of life.

Full "Materialized" Form.---B. S. Wood, of Coshocton, Ohio, writes:--I take the following from a letter from Dr. Jas. S. Burr, of Lees. ville, Carroll Co., Ohio: * I * Last ville, Carroll Co., Ohio: * I * * Last week Melville and Anna Fay (reputed spiritual week Meivine and Anna Fay (reputed spiritual mediums) were here; had two private scances at \$1 per head. They first held a light circle for an hour, during which divers strange things oc-curred, equal to any slight of hand I ever saw; second, dark circle of an hour, during which many mysterious things occurred. When what pur-ported to be a spirit hand was patting my knee the second time. I made a grab at what might be the second time. I made a grab at what might be the spirit arm (if it had one beyond the soft hand patting each person in the circle) and fortunately I got hold of the wrist! It pulled strong to get away, but I held on until it pulled me on to my feet, and then it gult pulling, and I held fast with one hand, and with the other felt the head, arms, and down the body of the dress to ascertain if it was made like Mrs. Fay's, and sure enough all corresponded with her make up. Neither she nor I spoke, and being dark as could be, no one saw anything; but the lady at my right exclaimed, "Why, they are pulling the Doctor up; he is on his feet," others called me by name, but I answered feet: All wondered what it meant, the music, her patting her bands, etc., having ceased. Then I let go my hold of her and took my seat, no at first, and the performance went on as usual until through. Then many inquiries were made of me what had occurred. I answered evasively, hoping to get additional clue to the thing. Fay asked if the spirits lifted me up. I answered, "Something did. I did not voluntarily get up." He asked if I was somethings inclumistic. I answered that \$ was. He replied, "Ahl that accounts for it; they do occasionally thus act upon mediums." The next morning Lhad a private interview with them and explained why I thus caught her. She re-plied vocificously, "You did not catch me, it was

plied vociferously, "You did not catch me, it was a spirit you had hold of!" I told her to not thus attempt to further impose upon me; that I would not stand it, when I so fully well knew it was her own proper person I had hold of, and that they knew it as well as I did; that I had not yet exposed them; but would if they thus presumed in trying t, gail me. She and he then took it all in good feeling apparently. They at once spoke of leaving, although there were two more announce-ments for them, at which they would realize at least \$30. But they were off. The day they left, the Steubenville Gazelle came to hand with a col umn and a half editorial exposing the humbug Fays. The Fays informed us they had last held forth in Steubenville, and that the papers would abuse them after they left there. Several who had been in our seance, had divers facts to relate why they believed them to be tricksters, such as plac-ing their hand on pretended spirit hands whilst patting them, and reach with their foot to the stool on which she pretended to sit, and find the studi empty. The next day (Sanday) was our monthly meeting of the League, and well attend-ed as usual, when I made a full exposure of the Fays before the meeting, which had a good effect for outsiders now see that we who are called Spir itualisis, will no more tolerate frand than they will.

Another Spirit Artist .-- H. P. B., of Bing Amethor Spirit Artist.—H. P. B., of Bing-hamton, N. T., writes: I desire (with your per-mission) to inform the friends of Bpiritualism and the public generally, through the columns of your valuable paper, of the genuine mediumship of Mrs. Jennie L. Steele, of Courtland, N. T., for drawing what is called "spirit pictures.". I speak whereof I know. Although myself and wife have

clobe, Providence can take his choice. We have often wished for a Truthometer in order to measure the creet virtue of the different religions. Such an instrument would be spleudid! You might apply it to Moody, and it would fall to the last degree; Sankey ditto. If it had been applied to Robert Collyer when a Methodist, you couldn't have detected anything God-like in his religion; As a Unitarian, it would rise considerably. Apply it to the Negro, and it would show many. degrees of godliness, for they are sincere. Their singing comes from the heart, even if they do steal chickens after meeting. 🦿

The Other World .-- How little is known of the other world, except by that class of people known as Spiritualists. In fact, the Orthodox Churches know comparatively nothing of the many mansions of Father God and Mother Nature. This fact is beautifully illustrated by Dr. Livingstone in Africa. " Dr. Livingstone signified to the King Dabul Behzad, that it was not his purpose or desire to instruct people in the inventions of this world, His mission, he said, was to teach the truths of that eternal world to which we are introduced by death. 'Have you ever visited that world?' asked the King. 'Never,' answered the Doctor. 'Then,' said the King, 'I suspect that you know as little about it as we do? After a few moments spent in reflection, the King resumed: ' My white brother may tell his belief to my subjects; if they like his creed better than their own, they have liberty to choose for themselves.'" Certainly this African King exhibited considerable intellectual acumen in his colloquy with Livingstone; besides he was perfectly willing for the creed of the white man to be faught his subjects, and in that he was more kind and liberal than nine-tenths of the Orthodox ministers of the United States to day.

White Cottage, Penn.-I have been a reader of the RELIGIO-PHILOSOPHICAL JOURNAL for nearly fifteen months. I like it well. From it I have learned much of the true philosophy of life. It has opened to me new beauties and new truths, and given new "Keys to unlock the Temple of Na ture," besides confirming old and long cherished opinions. I am here almost alone with opposers all around me and the few believers in this country are too much scattered to form a society or sv en proper developing circles. We have no test mediums developed among us, and until then we must labor under a disadvantage. Our numbers are so few that we can not call help from abroad. We will labor, wait and hope. Dr. T. T. Williams.

Office of Le Galileen, Ostende, Bel**gitting.**—Allow me first to thank you for your ami able letter and the sympathetic interest expressed for my work. I am all the more sensitive to your appreciation, that I love the great American peo-ple; I admire its great and noble sentiments of liberty, initiative and progressive. Faith, reasoned and based upon science, that offspring of God, finds among your people brains capable to con-tain it, and hearts worthy to understand it. Who can deny that the American Republic is, for the can deny that the American Republic is, for the contests of the future, the protecting and inde-structible bulwark of political and religious truths. On this continent, chieffy in this part of Europe (Italy, Spain, France and Belgium), the past is at-tempting a desperate fight. We, men of the future and of progress, are violently shaken and threat-ened by that miserable and shaneful past, which in its downfall would bury us in its hatred under its own rule. The people think well, but dare not; and I assure you that to found a review like the modest "Galilcen," is to expose one's self to many trials and persecutions. But what matters it? I trials and persecutions. But what matters it? I have French blood in my veine, that blood of 1792, and I do not fear the contest. The Catholic clergy those fanatic and intolerant prices, angry because they have no longer at their disposal the tortures of the Inquisition, are waging a relentless war, all the more terrible because they have on their side the rulers of the State. What matters it? I repest: Truth never dies and if we fall in the fray others will spring from our ashes. I should be happy and grateful if I could receive aid from our brethren in America. I should like to increase 'Le Gallleon" to double what it now is, 32 pages instead of 16, and have it appear every two weeks;

RELIGIO-PHILOSOPHICAL JOURNAL APRIL 14, 1877. . New Geopel of Health, A. Stone, M.D. Clo, 240 18, ps. 1,25 13 Natty, a Spirit, by A. Putnam, Cloth 1,00 00, Paper. - 50 04 Nature's laws in Human Life, an Exposition of Spirite-nations. FRANK BARFR. LIST OF BOOKS S. W. OSGOOD, NOTARE PUBLIC. Bew Adverfisements. MEDIUM'S COLUMN. BAKER & OSGOOD. مر هم از مراجع از مراجع می از مراجع از مراجع می از مراجع می مراجع می از مراجع می از مراجع می از مراجع می مراجع مراجع از مراجع مراجع می از مراجع می از مراجع می المصيب بالأسيح والأرزا المتحا ومعر ومراجع ATTORNEYS AND COUNSELORS. THE MAGNETIC TREATMENT. **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** NEW DEPARTURE, TRAVELING ROOMS 15 and 15, SUND SECENTS TO DR. ANDREW STONE, TROY N. Y., and obtain a large, algeby illustrated book on the system of Vitalizing Treatment CHICAGO. TIMPS BUILDING, CHICAGO. is a month: Hotel and traveling expenses paid CANT & CO., menufacturers of ENVELOPIZ EE. 5, 5, 100 B Home St., CINCINNATI, OMIO We Aree Arso PREPARED TO FURNISH MISCELY.AN-ous books not in our list, at regular rates, and, on re-rested of the money, will send them by inail or express, as may be desired. If sent by mail, one-sticle in more than the regular cost of the book will be required to prepay postage. The pat-mage of our friends is solicited. In making remittances for books, buy postion drive when practicable. If postal orders can not be had, regular your letters. If Orders if or Books, Medicine, or Merchani-diae of any kind, to be sent by express C. St. D., must be say companied by not less than 2200 or, if or lies value, then by one fourth the cost. No attention will be paid to guy orders, unless these terms are complied with. Orthodoxy False, since Spirituilian is Tree, by Wut, Ornoonexy rates, tenso spannance, and a spannance, and an 22 4 International Hotel. MRS. DE WOLE, Cor. Seventh and Jackson Sta. RUE'S HAND CULTIVATOR Business Clairvoyant and Test Medlam, Die Religion Many Greeds. 106 11 One Religion Many Greeds. 1.60 11 Philosophy of Special Providences, by A. J. Davis. 25 04 Philosophy of Special Providences, by A. J. Davis. 26 05 Patnes Political Works. 2 vols. of about 500 parces ench. 560 25 Patnes Political Works. 2 vols. of about 500 parces ench. 560 25 Patnes Political Works. 2 vols. of about 500 parces ench. 560 25 Patnes Political Methods on the English Larcange. 500 55 Contains more matter than the Longon Edition 500 55 Pasims of Life, by J. S. Adams. Paper 57 08, Econet. 1.57 10 Penetralis. 1.57 10 Penetralis.</ 263 W. MADISON STREET, CHICAGO, LI. & SEED DRILL (Entrance on Seventha) MANUF'D ST. PAUL, - MINN. ю Ш Having leased (for a term of years) and redited and furnet-ted this very fine thete, would announce to the public and ray old time friends and patrona, that 1 am prepared to accou-modate them to first class fagest the very low rates of \$1.69 and \$2.00 µcr day according to robin. Spiritualists stopping at this Heres will had the first for Phileseprice Journa, and Bannes of Licent on file. MESSRS. BASTIAN AND TAYLOR. CIRCUI Physical & Mental Test Mediums. m J All orders, with the price of book desired, and the 160 EAST ADAMS STREET, additional amount mentioned for postage, will most CHICAGO, ILLINOIS. M. T. C. FLOWER, Proprietor. with prompt attention. . M-01-17 🗤 An Haur with the Angels. Cloth, 50c; post, 5c; Paper Age of Reason and Examination of the Prophecies,... Artificial Somnambulient, by Dr. Fahneetock. Answers to Questione, Practical and Spiritual, by A. J. Bayla FREE MEDICAL DIAGNOSIS. lock of patient's halr, 2 postage stamps, give speard Sola Different cases-separate leaters: Each Prescription. \$2.69 Forer and Ague Specific by mail. by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen. \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, by mail, rec dozen, \$0 Forer and Ague Specific to Agents, \$0 Forer and \$0 For By What Power Is It Dono? Cultivator. GEO. W. RUE, Hamilton, O. Mrs. A. H. Robincon the healing medium zo-20.5-6 ceived the following letter and made the dispussis appended, pronouncing the patient already dead, and transmitted a alagnosis immediately to the writer of the letter, and the pext day received a confirmation of the truth of the statement of the snirit that the patient was dead, all of which appears in the following correspondence: Anixonon, KNox Co., ILL., Dec. 18th, 1876. MRS, A. H. ROBINSON-Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. to every subscriber to this pa-per. Wa have justissued an of-egant WHITE CROSS, which is entwined in beautifu MISCELLANEOUS. by Alten Patham. Soul Affluity-A. B. Child. Satun, Biastaniy of -K. Graves. Kermon from Shakespeare's Text-Denton. Sabath Question-A. E. Gits. Sanday Not the Sabbath. Sexual Physical Related through addirevoyaat. Strange Visions, dictated through addirevoyaat. Spiritural Harn, 200 M. Abridged Edition. Self-Abregationists, or, The True King and Gason, by H. C. Wrights-Paper. Sout of Timing, by Elizabeth add William Denton. Vol. 2-Denton. Spiritural Philosophy, vs. Biabolism-Mir. King. neighborhood, who seems to be growing weaker. It seems his discase is not very well understood, ' and while in his presence I thought of your wonder-ful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to yon, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is between 35 and 60 years perhaps about 58 years. His name is William Campbell. He has been quite feeble for two or three months; has not 863.ti wholeon 20 0: CD (M 10 02 id and execut Lanuy, BeautimEy printed and Hardrafd Biagavad Gita-Pisin, 1.75 00; GHL Biaghenny, by Ti R. Hazard Je Thyself, by Wm, Donkon, Josk on the Microscops. Bolical Chronology, M. E. Craven. Biblerin India. Biblerin Marvel Workers-Allen Putano. Jabbit's Health Guide. Oil Colors, it is light in alzo, and is a perfect gom of art, an ornament to any household 2.35 00 10 00 10 03 CAPT. H. H. &FANNIE M. BROWN We have made arrangements so that any subscriber of this Psychometrists and Clairvoyant Physicians. iper can receive this beautifu opay the cost of postage, ful 50 (0 1.59 f0 200-80 1.25 03 ing, directing, oic. We make this offer to introduce our art productions. Address F, W. MCCLEAVE&CO., Boston, Mass Spiritual Philosophy, vs. Biabaitsne-Mr., King, Seven Host Systein of Grammar-Prof. D. P. Howe, Clath, 100 00; paper Science of Evil-Joel Moody. 1,50 R 25 Q been quite feeble for two or three months; has not been able to leave his room for the last month, I can not give you any symptoms further than he 50.63 seems to have no appetite, and breathes hurriedly. Will you please give this case your carly attention and if he can be helped or cured, make out the pre- Constant Mrs. J. H., Biography of full gill. 1.50 07 Complete Works of A. J. Davis. 2.60 18 Conducts Works of A. J. Davis. 2.60 18 Child condoction of the World. Prant. Clodd, Paper. 40 02 Chapters from the Bible of the Ages. 40 02 Conjugal Sins ugainst the Laws of Life and Health. 5.50 10 Conjugal Sins ugainst the Laws of Life and Health. 5.50 00 Conjugal Sins ugainst the Laws of Life and Health. 5.50 00 Constitution of Man, by George Combe. 1.50 06 Connology, by G. W. Ramsey. 1.50 06 Connology, by G. W. Ramsey. 1.50 06 Connology, by G. W. Ramsey. 1.50 06 Contract finity, by Hudson Tuttle. 1.50 06 Christianity, by Win, Denton. 1.00 10 Christianity, by Win, Denton. 1.00 10 Christianity, by Win, Denton. 1.50 01 Canstitution of Keigen Marchaltham, by B. F. Underweid. 1.50 01 Canstituditon of the United States. 1.50 01 Canstituditon of the More States. 1.50 01 Canstituditon of Spiritualism. 1.50 01 Canstituditon of the United States. 1.50 01 Canstituditon of Spiritualism.</t American Health College scription and write to me at Abingdon, Knox Co. ille. Inclosed find \$2. Yours truly, Incorporated by the State of Ohio. DENNIS CLARK. PHYSIO-ECLECTIC MEDICAL . Granting Legal Diploma to Thysicians, Hesters, Mediums, COLLEGE. and Mulsters. Send stemp for Free Book, reference and ex-The following letter verifies the truth of the me-Gives fall instructions by corresponding and Diplomas lengt overywhere for \$3, Address Prof. W. MICELY, M. D. SSI Baymiller 8:, Cincinnati, O. 21-25-22-39 planation) (also for advice in all diseases) to Prof. J. B. CAMP-BELL, M. D., V. D., 153-Longworth Street, Circinnati, Ohto, dium's statement that the patient, was already desd: S 1 2 a day at home. Agents wanted. Outlit and S 1 2 terms free. TRUE & OU., Augusta, Melag. Mrs. A. H. Robinson, Chicago, Hi., Dear Mad-sme:--I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Compbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had Yours truly, DENNIS CLARE. Abingdon, Ill., Dec. 18, 1876. NEW GOSPEL OF HEALTH. By Dr. Stone, For sale at this office, Frice \$1.25, Watching THE DELUGE REVIEWED. ASTROLOGY. The Witch of Endor: and six other equally interesting pamphter, (132 pages) sent postpaid to these enclosing 25 etcs., encreacy or stamps, to the author, M. B. Craven, Richbero, Bucks Co., Pa. 2118 Prof. Lister, Astrologer, 319 6th Ave., N. K. Forty four years' practice, twenty-even in Boston, 'Can be consulted by letter. Send for a Circular. Address all letters P. O. Box 482, New York City, 'Vilacti Does Matter do it All? Bargent's Reply to Tyndall. Debate, Burgess and Underwood, Woth 1.00 06. Paper High control of the second states of the second second FREE Samples of the best selling ar-ficit extant sont freed Busi-messpare either sex of a day. C. D. Ray & Cs., Chicago. CHOICE VARIENTES OF PLANTS for hodspand garden culture, PLANTS such by mail, irce of postage. Negl strong for Hinstrid Cak. Address L.B. CASE, Richmond, Ing. The Regular Doctors Could not Curé Him-The v2ini6tf 1,00 63 50 62 8,00 14 Spirits Could, and Did. \$66 a week in your own town. Terms and \$5 ont at free. H. HALLETT & CO., Portland, Maine. 21-25-22-7eow -----1,50 10 We Want Men A PHYSICIAN'S TESTIMONIAL. ta soll our large chromos in connec-tion with the best flustrated paper ablished outskip of New York. of fhe origin, evolution, and early history of Chris-tanity, set, hydrox, Robert Taylor, with a sketch of the Author Life. 200 16 Deluge, by Win. Benton. 200 10 Destinand the After Life. A. J. Davis. Pa. 10 0, Cit. 30 Destinand the After Life. A. J. Davis. Pa. 10 0, Cit. 30 Diakgess for Children. 200 Diakgess for Children. 200 Destin and his Maker. 200 Destin and his Maker. 200 Destin and his Maker. 200 Districts through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Mis. C. L. V. (Tap-pan) Historics through Mediamship of Miscorics through the Miscorics through Mediamship of Miscorics through Mediamship of Miscorics through Mediamship of Miscorics through the Miscorics through Mils. A. H. ROBINSON, 394 Dearborn St., Chicago. MIS. A. H. KOUINSON, 334 Dearborn St., Chicago, —After a long persuasion, by my wife, and a long spell of suffering, I write, not in confidence of re-ceiving any benefit, but as an experiment and al-most as a last resort. I am a physician of many years' practice and extensive experience in the treatment of all manner of diseases, among which I have treated many similar to my own, and near-by or entitlely with perfect merces. Buttin my own Madame FOY'S ^r published outside of New York. This combination is first-class sails quick and gives an celiont satisfaction. Agains instantial exclusive territory and extra liberal terrus. - Workfer to J. W. Butler Ayrer G. Mardier, Lass & Ga. and Contra-Navit Bank, Chicago. Subt Bank, Chicago. CORSET SKIRT SUPPORTER Increases in Popularity every year, And for Health, Comfort, and Style is ac-knowledged the best article of the kind ever made. For sale by all leading job-hers and retailers. Beware of initiations and infringements. MANUTACTIEED EDLELY DY FUY & HAILTON, New Haven, Conn. t'i Bank, Chicago. Send for a circular. Address. Pictorial Printing Co.o. ly or entirely with perfect success. But in my own case that I ought to know most about I have most 14 and to Handelph St., Chicago signally failed. The case is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside not on the skin-bone, as is 22.2.5259.14 21-25-22-2550W Unwelcome Child, by H. C. Wright; paper 85 (5; clath 20 05 - 3.0 Vestigns of Creation 1.27 (7) so common. It is immediately over the artery. It 1 DIAMS Etrong Plants delivered free of cost safely Magnette Core,

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omplicated. They have cured older, tougher and more com-

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A CALL AND A

RELIGIO-PHILOSOPHICAL JOURNAL

(Continued from First Page.)

times in the night heard men go softly toward Coleman's room, and made some noise each time to show that some one was up, at each time to show that some one was up, at which they turned back. At early dawn she called up her friend, and Mr. Coleman and she left, as she said she felt they must. Breakfasting at another hotel, she felt like telling her story, and was told their escape was fortanate from a spot noted for foul play, and to which they were doubtless di-rected by a confederate on the heat rected by a confederate on the boat.

Riding soon after from one settlement of Friends to another, they came to a fork in the road, and Coleman was about to turn into the plain way where they had been directed to go, but she laid her hand on his arm, pointed to the other road, and said, "We had better go on that awhile." He always obeyed her directions and did so then, when they came to a strange house, a mile or more distant, and she said, "Thee will please, stop here and I will get out." She found a woman in the house, a Friend, held a religious talk of an hour with her, greatly to this lone woman's spiritual help, as no riend's Meetings were near, and then went back to the carriage and said, "I think now we had best go back to the other road,"

Telling my friend, Henry Williss, of this place, of these experiences, he said: "In 1852, at the Cherry Street Friend's Meeting Hoise in Philadelphia, I heard Priseilla preach, and she said, 'A terrible war, one of the most fearful ever known, will rage in this country. I hear the martial music. I see two great hostile armies, both praying the same God for victory. It is fearful, but it will come. Her hearers thought her wild, but it is accomplished. What is all this? Fine intuition, delicate perception and feeling of danger and violence, subtle drawing toward the spiritual needs of a lenely woman, a stranger in a strange land. that finer foresight which we call prophesy and me-diamship, and the sensing real presence of guardian friends in a higher life. As the excellent and thoughtful woman who told me most that I have written, and who is a Quaker and a Spiritualist, well said, "Spiritnalism is Qualterisin enlarged and revis-

Yours Truly, G. E. STEEPEINS.

Battle Creek, Mich.

The Germ Theory of Disease. •

From Human Nature. To the scientific mind of the materialistic complexion the theory of spontaneous generation is a solace sweet and potent. Te such a mind, creation as we see it is a selfacting, self-directing process which eternally existent matter carries on in virtue of innate laws and forces with which it is endowed. Chemical affinity grouped matter into the various mineral compounds which we find in the earth and built up the beau-tiful forms of crystals. Some other " affini-" or the more cunning action of the chemical affinity, grouped matter into the form of vegetables. These in time developed into low animal forms, which in turn developed into higher animal forms, and lastly, into man with reason and moral conscious-

There is much in this scheme that all will subscribe to. Matter is endowed with chemical affinity, which is working changes every day. Surrounding conditions and a continual process of selection have, been proved to modify much, both vegetable and animal forms. But the keystone of the structure is the origin of life, and this has been sought for in spontaneous generation.

of agony. More probable is it that we are the wriggling things under many moral microscopes, that our vagaries, conceit, and naughtiness are the subjects of spiritual scrutiny, and thus lend an insight into the laws of being and the methods of the Creator.

THE GERM THEORY AND MEDIUMSHIP.

The GERST THEORY AND MEDIUMSHIP. Those who are unacquainted with the facts would not suppose that the light which we derive from the sun depends on the motes in the atmosphere which render it luminous. It appears, then, that the sun in itself has no power to bathe the earth in light—that quality being due to a lumin-iferous medium which exists in our atmosiferous medium which exists in our atmosphere.

Those who are ignorant of the laws of spirit-communion often exclaim, Why do not spirits communicate with ine? Why do not spirits repress crime, prevent acci-dents, protect the innocent, and aid mankind in numberless other ways? It has been found that there is in immediate contiguity with some persons an, atmospheric element which stands in relation to spiritcommunion in the same position as the atmospheric germs do to the solar light. To render the human mind susceptible to impressions from spirits, there requires to be a condition existent through which this can be effected. This thought-atmosphere is indeed a stratum of mental germs-thoughtparticles, which interpret to the recipient mind the ideas that may be reflected thereon.

Every mind has a thought-atmosphere peculiar to itself, but minds generally may be reduced into classes having certain leading characteristics in common. These minds naturally group together, become spiritual brotherhoods, and are related to spheres of spiritual existence. Each group is capable of receiving and interpreting truthfully ideas of a certain class, and as mediams or mental workers, teach a doc-trine on a plain suitable to their degree of development.

These thought-elements may be seen by the sensitive, and the mediumistic or men-tal powers of the individual correctly in-ferred, from the appearances which they present. A personal atmosphere psychically "pure"-to parody Tyndall's phrase--would effectually shut out spiritual influence; and if the personal atmosphere did not exist at all in any form, the individual would be incapable of receiving from or transmitting thoughts to others.

The condition of this psychical atmos-phero varies very much at different times; the portions of the brain excited, normally or viciously, operate in faodifying the spiritual spectrum, so to speak, which is record-ed thereby. Hence, to attain the highest spiritual ends the aspirant must be condi-tioned, and by food, exercise, habits, and mental operations surround himself with those mind-elements which relate him to the sphere of spiritual life with which he desires to communicate.

Who can express the significance of the term' light?, It is everything to us as percipients on the plain of phylical existence, and yet our appreciation of it depends not on the source, but on a condition immediately related to ourselves. There is the light of the intellect and the light of the spirit in degrees affirmed by some and denied by others. The illuminating results the negationists have not, therefore they do not recognize the source, because around themselves there is not that periphery which is essential to spiritual perception.

Willie Eglington, the English Materializing

ed; but as I met his beautiful, calm, penstrating gaze, I felt re-assured. The lady to my left appeared strangely

and excessively agitated, and at last ad-dressed him in a foreign tongue interroga-tively, and called him by name. To all quer-ies he bowed assent. He emerged from and re-entered the medium's room several times, and occasionally appeared minus his turban, but each time more perfectly materialized. I was afterwards told that this lady recog-nized in the form a Polish friend, whom she had reason to believe is still in earth-life, andthat coupled with the fact that she had never seen any spiritual manifestations of the kind before, caused her deep agitalon.

The second form that emerged from the adjoining chamber was one yelept "Ernest." He was tall, exceedingly graceful in his movements, and apparently as fully solidified as any human being present. After his final departure manifestations ceased for anal departure manifestations censed for about one minute, when the curtain was-softly drawn aside, displaying a figure of angelic sweetness, arrayed in the purest of white so gloriously bright, hanging in pale sheeny silvery folds, looking as if woven from sunbeams, yet so soft in its, self-illa-minating power, so modest, in its, unradi-ating relivament that frily no earthly light. ating retirement, that truly no earthly light-can be compared to its spiritual beauty. She knelt and bowed her head, as if in deep unutered prayer.

After a few minutes' silonce, a lady asked her name, and mentioned some few, to all of her name, and mentioned some few, to all or which she shook her head, but to the last interrogation, "Are you Saint Theresa?" she bowed in the affirmative, and we were told that the lady making these inquiries had been privately promised that "Saint Theresa" would come and materialize herself, with which promise the medium was not acquainted. She did not remain with us many minutes, for soon her tobes of light began to fade into invisible air, during which process of dissolution the uplifted curtain fell, and once more we were saluted by "Joey's" merry voice. Those who were nearer "Saint Theresa" than myself were greatly impressed with the marked difference in the woolen and linen portions of her robes, as she appeared arrayed in the form of a saint when on earth, belonging to a Catholic sisterhood. As I was sitting directly opposite the right hand side of the curtain, I enjoyed a full view of this heavenly vision, but the lady who was seated exactly before the left side of the curtain, not only saw "Saint Theresa," the left side of the curtain was drawn from the door panelling, and she saw full into the cham-ber, and describes it as being flooded with light, peculiar in its character, for though most brilliant in its luminosity, it possessed not the slightest indication of a power to radiate beyond the limits of itself; and in this chamber, standing beside the entranced medium were two little children, arrayed in similarly beautiful robes to those of the Saint Theresa."

We were then favored by the fully ma-terialized form of the husband of my lady pupil, who emerged quickly from the curtain, and advanced within two feet of his wife, waving his hand, and bowing to her. The power was not sufficiently strong to enable hum to touch any of the sitters or speak, and he did not remain long with us. He was very tall and dark, and walked with a quick, military step, as became one who held the position of captain when in earth-life.

Next came "Joey,"-such a contrast to all preceding, for they were silent, dignified in attitude, and large in stature, while "Joey" was talkative, lively, witty, displayed much the "Captain," so much tailer than the medium, with his well delineated features and firm tread. He bowed to his wife, our hostess, and then the spectral host bent respectfully to his guests and departed into the chamber of the medium, with his face turned towards us all the time. "And he was transfigured before them." murmured the lady to whom "Saint Theresa" came.

We heard the medium uttering deep sighs, as though in a most exhausted state, then a heavy step, and the medium, with a spirit on the right side was brought forward, evidently in a deep, unconscious trance, and the curtain was raised by some invisible agency situated to his left. He was kept there a few seconds only, the power being well nigh exhausted, and we heard his heavy fall into the couch, a deep sigh, and for a little, while silence reigned.

. Then "Joey's" voice, weaker than previously was heard, bidding us good-night, and explaining how he had given the piece of muslin to convince one sitter, and how the first spirit-form had appeared especially to convince the lady who recognized him, and how the medium had been brought forward to convince all, and he then bid us each good-night, separately addressing us by name, and the voice gradually fading, with—GOD BLESS YOU, GOD BLESS YOU, God bless you.

We raised the gas; we looked around. Had we been dreaming? No, for there lay Mr. Eglinton on the couch, apparently in an ordinary sleep, but close inspection showed that the eyeballs were turned inwards and upwards, in a manner differing to the mere sleep of the fatigued; on the mantelshelf was the remainder of the cut and partly eaten apple; on the floor were strewn the pins dropped by "Joey;" and the arm-chair stood where he had placed it and not where we left it previous to the seance. No, we had not been dreaming; for we all saw alike, and the bit of muslin not four days ago was in the hands of the lady who craved it, and experiment proved that no ordinarysized individual could sit upon the arm-chair in the manner of "Joey," without running a very decided risk of "cutting a summer-sault" backward, and possibly, like "Joey," to awaken and find himself in the next world, with kind loving faces around, welcoming the intruder joyfully, and disre-garding his decidedly undignified entrance. Since then I have had Mr. Eglinton here, at 17 Brunswick Sq., and he gave us a most

satisfactory seance in my own drawing-room, which embraced many of the features of the one I have described, but still with a number of varieties, and to those ignorant of spiritual manifestations, called sceptics,

H. R. STEVENS, Esq.:

much more convincing, as every action hore the stamp of undeniable genuineness upon It, so self-evident that two sceptics present were fully convinced. The account of this seance I will pen you, if I have time either for the first or second week's issue following for the first or second week's issue following this, and should you think it worth printing for the benefit of your readers, my labor will not be lost.

WHEN the time comes for the bridge to go down it goes down, and the sweet singer who is coming to the Tabernaele is erushed and consumed as inevitably as the poor rogue who is going to State Prison, as I see them going now and then up that road. Bridges solid as the arches under the world bear you over safely though an Atheist build them. Bridges with faults in their designs or weaknesses in their staying frames go down, though they are baptized in prayers by the hely saints. Churches burn as well as theatres, and factories as well as churches; and the poor creatures would die in the one as in the other dismally. and without distinction of sinner or saint, but for human insight, honesty, and care. The one thing God will not do is to draw a line of special favor between those who are crushed by the tower of Siloam and those who escape on the ground that these are better and those worse, or that we can do good things by mercly saying good words or find safety in faith when we work with bad material.-Rev. Robert Collygr.

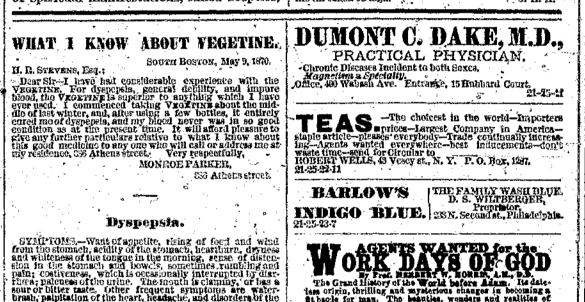
Eassed to Spirit-Life.

Misi EMEA L, beloved danguter of H. A. and Coraclia H. Redfield, crossed the " Silest River " to the overgreen share, on Saturday, March 21th, 1817, from 9,103 Clark evenue, St. Louis, Mo.

The approaching birth into Spirit-Mia, had to her, so terrors, but on the contrary, the anx loady and elteenfully awaited the into a the contrary, the anx loady and elteenfully awaited the into the bas entered the Supiner-Jand far advanced in the angelio spheres. The memorial services were conducted at the house and grave, by Mrs. Dr. D. White, under the spirit control of the late Rev. John Pierport, and were not only appropriate, but element and subline, and there is a calutary inflation upon all present.

Passed to the Higher-life, from his home, near Skancateles, N. Y., OEIN HATCH, aged 73 years, 7 months and 13 days.

The subject of this noise spent his entire carth-life near the place of his birth. He was twice married. He net, only saw, but heard and conversed repeatedly with living intelligences from the Summer-land of immortal life. In this faith and knowledge he lived an honest, true, temperate and withous life thi called on high.



Medium Writes.

It is asserted that properly prepared inani-mate matter, when exposed under certain conditions to oxygen and heat, will spring into life, and this is the theory of spontane-ous generation. The late researches and experiments of Tyndall, show quite conclusively that when proper precautions are taken to exclude the outer air with the germs that load it, matter may be exposed for a lengthened time without showing any trace of life, while similar matter exposed to ordinary air, would swarm with life in a short time. Life then must be derived from antecedent life and disease from the germs thereof. Spontaneous generation is a myth, and the origin of life a mystery. We direct attention to the matter to sug-

gest that the question has a spiritual side. The fallacy of spontaneous generation breaks a link in the materialistic chain which is fatal to the whole scheme. For, if life did not spontaneously begin, where did it come from? Sir Win. Thomson. as President of the British Association, made merry by suggesting that life was first brought to this planet by some most cov-ored fragment falling from another. But after all it is but a grim joke to the scien-tists, for it is a confession that science has but mastered details, and that the funda-mental secrets of creation lie beyond it. We submit that it is quite scientific to sup-pose that, as we find life here, and as experi-mental secrets that the fundament'shews that life cannot begin of itself. it must have been brought or created by some power other than the more forces of nature we find working around us. Not only so, but provisionally at least, we are justified in ascribing to such a source the origin of the distinct orders of plant and animal life. And what conceivable power or source is there but the spiritual? The Deity or some agency of His. Here, then, is a factor, which, if introduced, solves the whole difficulty. It is a factor which shows us this world as a laboratory under the guidance and working out the purpose of some intelligence. This intelligence set it on to work out processes, thereby preparing itself for new forms of life, which are brought or created by special creative effort when required. We are aware we introduce a factor which is highly dangerous, which in the mouths of an arrogant priesthood has tried to stille all scientific inquiry and bury all knowledge, but we are assured it will have to be recognized, and it will yet be the pride of science to recognize it, to give it its place and keep it in its place.

This investigation is suggestive of another thought. Tyndall has cleansed air till it is "optically pure:" that is, he has taken all e motes out of it, and has found that light will traverse it without being visible while doing so. It appears therefore, that the diffusion of light is due to these minute bodies in the air, that these little agents of putrefaction and disease are invaluable aduncts to the sun in illuminating the world. It may not follow as a scientific corollary, but it appears to us as somewhat probable that an analogous state of things may exist that an analogous state of things may exist in the spiritual world, and that as these motes give the clue to evils physical, so they may be suggestive of the explanation of moral evils. Can it be that our "sins" are motes in the spiritual atmosphere, and that they are useful in some way for the enlight-enment of higher spiritual being? If our sins and suffering make brighter the celestial day, it affords some occasion for the existence of evil. The idea is not an inviting one, but it is at least a refinement of the well-worn picture of the heights of glory within view and hearing of the abyss

ED. JOURNAL .- Dear Sir :- My name will, perhaps, be familiar to you as a medium in this county, and on that account, I think I can safely say, we need no introduction. The wave of persecution that has just

passed over our shores, has had the effect of paralyzing Spiritualists, and on this ac-count most professional mediums are left to their own remedies and without certain means of support. Owing to this, and trusting to my reputation in England as a genuine medium. I have determined to make a visit to your shores, more hospita-ble, I trust, to Englishmen, than England to Americans.

I should be extremely obliged if you would kindly announce in your-excellent JOURNAL my probable and intended visit to America, and that as soon as sufficient arrangements are afforded me to pay all ex-penses, I shall instantly start. All letters can be addressed to me as below, and should sufficient engagements come in, "I will then write to you further.

We have cause to congratulate ourselves in England that this spirit of persecution which now pervades throughout this land, has been the means of driving most of the black sheep out of the field-a great blessing, indeed, and one that was sadly needed Our brother medium, Dr. H. Slade, I hear is recovering rapidly, and will stay in Hague, Holland, for some time to come. Mr. C. E Williams and myself are almost the only two mediums in public who continue to face our enemies, and we still intend to do so until we can claim a complete victory over them. I enclose you my photograph, which I trust you will do me the honor of accepting. Wishing you all prosperity in our common cause, 1 with best wishes to my brother and sister mediums in America Believe me, yours in the cause of truth,

WILLIE EGLINGTON. St. James House, Walthamstom, London, England.

Undoubtedly Mr. Eglington is a genuiue

medium. The Medium and Daubreak gives the following account of one of his seances:

The room we purposed sitting in, joined another by an ordinary single door, which was open, and a brown shaw! tacked over the entrance, behind which a sofa was placed for the medium to rest upon. A screen was placed before the fire, to prevent the conditions, being interrupted by the light of a sudden blaze, and the gas was lowered sufficiently to satisfy the medium's control "Joey," still enabling sitters to distinctly distinguish the forms and faces of each other, and still more so as the retina became better accustomed to the diminished light.

"Joey" commenced speaking in the direct voice, from behind the curtain, and request ed the singing of a melody. In a few minutes a very tall and proportionately broad figure appeared. On his head he wore a turban, his eyes were dark and lustrous, his beard very black, also his hair. He was loosely robed in white, and his feet and hands, which could be distinctly seen, were bare. His figure was graceful, but so colossal in size, and possessing such an apparent development of the osseous and muscular system, I could scarcely refrain from a sensation of shrinking, for his light, and soft, though firm tread, indicated an immensity of latent strength, which seemed to me to be purposely concealed lest terror be excit-

agility in his movements, and was small in stature—much smaller than the medium both in height and breadth. He had en-twined around him much drapery, which often vanished before our eyes, compelling him to returninto the chamber from whence he came, to his drapery manufactory for a fresh supply, and he again came forward with it wound around him, but again it dematerialized, displaying his neat form, which appeared dressed in tights. This was repeated many times, but at last no sooner did it begin to fade than he pulled it, and it expanded and increased, as though it were made of some fine elastic, which could be stretched, and permanently kept to that size, and could be again and again increased; and thus he spun his robe before us, and the and thus he spun his robe before us, and the sight was a pretty one, fairy-like, spiritual and graceful in performance, wondrously miraculous, and deeply impressive. He seemed to have a little trouble in fixing his robes. I profanely asked him if he would like a pin, but he replied that he had plenty, and walked to the side of the room, picking up a quentity conceled up a shelf which up a quantity concealed upon a shelf which neither he nor the medium had examined previously. He took them in his hand so quickly that he dropped many, and though the hostess berged her strange guest not to trouble about the accident, he went down on his knees and gathered a quantity, near-ly all, but not quite, as we found some scattered about after the seance was over. I teased him very much to shake hands with me, but this he could not do, and another-lady begged a piece of his robe, and upon his consenting I gave him my little knife to out a piece off with; but instead of doing so, he took up an another and any doing so he took up an apple, and to our astonishment commenced cutting and eating it. "Have you good teeth, Joey?" I exclaimed; "Look," he replied, displaying a set, which if his own, showed he was not dosed with. mercury in the Spirit-world, and if false,well they 'have excellent mechanical dentists on the other side. "See and listen," he continued, placing a piece of the apple in his mouth, which every sitter could hear and see was being thoroughly masticated, He then cut off about a square inch of his robe and handed it to one of the sitters, and I be-lieve it is in her possession now. To all ap-gearances it is a coarse but well made piece of muslin. He (Joey) pulled the arm chair towards the curtain, and with his feet in the seat, he sat upon the top of the back, and by request related the history of his life, his death, and sudden entrance into the Spiritworld. He was a clown, and on the night of his farewell benefit in America, given prior to his departure for England, he leaped upon the harlequin's shoulder, who not being quite prepared, gave way under this sudden weight, and "Joey" just " cut a summersault into the next world," No physical pain did he experience, he simply raised his eyes, feeling as though he had awakened from a sleep, and beheld his mother. He told us this with much pathos, in a voice of mingled sorrow and toy, and related how unhappy his early years on earth were, and how joyful and glorious is his present existence. Since his entrance into the Spiritworld he has devoted his time to a few mediums for the purpose of demonstrating the immortal truths of Spiritualism to mankind.

But I have something more wonderful than that which I have just told to relate; it is the phenomenon of transfiguration-"Joey." This form knelt down, bowing his head to the ground, and then the bowed figure before us rose—but it was not "Joey," so much smaller than the medium—it was

sour or bitter mate. Other frequent symptones are water-bran, paintation of the heart, heatsche, and disorders of the souses, as seeing double, etc. There is general debility, lan-guogand averaion to incitous dejection of the spirits, disturb-ed steep, and frightful dreams.

Dyspepsia.

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Gained Fifteen Pounds of Flesh. SOUTH BREWICK, Me., Jan. 17, 1872.

H. R. STEVENS, Esq. : Dear Sir-I have had dyapopela in its worst form for the last fch years, and have taken hundreds of dollars' worth of med-icine without obtaining any relief. In September last I com-menced taking the VKGETINS, since which time my health has steadily improved. My food digents well, and I have gain-ed fifteen pounds of fiesh. There are averal others in this place taking the VKGETINS, and all have obtained relief. Yours truly,

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

FEEL MYSELF A NEW MAN.

NATICE, Mass., June 1, 1873. 3 MR. H. R. STEVENS: Dear SIT-Through the advice and earnest persussion of the Rev. E. S. Best, of this place, I have been taking Varierina for dyspepsis, of which I have suffered for years. I have used only two bottles, and shready feel myself a now mon. Respectfully, Dr. J. W. UAISTER.

GOOD EVIDENCE.

CINCINNATI, Nov. 25, 1872.

MR. H. R. STRVENS: Der H. R. STRVENS: Dear Sir-The two bottles of VKGETINE furnished me by-your agent my wife has used with great benefit. For a long time she has been troubled with dizziness and costiveness: these troubles are now entirely removed by the des of VEGETINE, She was also troublet with dysperials and general debility, and has been greatly beneficit. THOMAS GLLMORE, 2006 Walnut street.

RELIABLE EVIDENCE.

MC: H. R. STEVENS:

Mc: H. E. STEVENSE: Dear Sir-I will most cheerfully add iny testimony to the great number you have siready received in favor of your great and good medicine. VECENTRE, for I do not think enough can be said in its praise, for I was frombled over thirty years with that dreadful disease. Catarrh, and had such bad coughing spells that it would seem as though I could nover breather any more, and VECENTRE has cheed me; and I do feel to thank God all the time that there is so good amedicine as VECENTRE, and I also think it can of the best medicines for coughs and weak claking focinges the stomach, and advise, averybody to take VECENTRE, for I can assure, them it one of the best medicines that over was.

APPRECIATION.

CHARLESTON, Mass., March 19, 1969.

H. I. STRVENS: H. I. STRUENS: This is to certify that I have use 356m "Blood Preparation" (VZGRTINE) in my family for several years, and think that, for Scrotnia or Cankerous Humars or Kloumatic affection, it can not be excelled; and as blood purifier and spring medicino it is the best thing I ever used; and I have used slinost every-thing. I can cheerfaily recommend it, to any one in need of such a medicine. "Yours respectfully. MRS. A. A. DINSMORE.

19 Enesell street.

Vegetine is Sold by all Druggists,

11-46-89-11

Bt havie for man. The beauties, wonders and realities of Plan as shown by Science. So plain, clear and early under-shout that all read it with dollght. Strongest commendations r Circular, Terms and fample Riversticas,



