

### RALLY !

# To the Memory of Hon. S. S. Jones.

### BY HUDSON TUTTLE.

On Reason's mount we stand with those Who fought life's battle well, Who martyrs for the truth and right, Beneath oppression fell.

CHORUS: Then rally round our standard And sound the bugle's blast. The Euture is our harvest field With blood sown in the Past.

Not puling saints who hold by faith, Nor priest with cant and sneer, Nor priest with cant and sneer, With consciences washed clear; But noble thinkers of all time, The good, the true, the pure, Who by a life of loving deeds Have made their calling sure.

CHORUS:-

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The weakling throng who live by faith, May go their own blind way, And boast they love religious night

Better than science's day; Our faith.shall rest on knowledge, Not blind but starry-eyed, Our Sacred Scriptures, Nature's page, And Reason shall us guide.

CHORUS: Then rally cound our standard,

And sound the bugle's blast The Future is our harvest field With blood sown in the Past.

# THE NEW BIBLE.

### Interrogatives in Reference Thereto.

As we are living in progressive times, I take it for granted that we may ask questake 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-orical, and of course, divine, Bible, they having power to take from and add to, not-withstanding that certain plagues were to be added to whoever did such a thing and be added to whenever did such a thing, and 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. It it would not be impertinent, how came this perfect creature to produce as its first offspring a musderer, 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 toop 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 page over some thousand years We will pais 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 all the vegetables, all the fish and all the beasts, and where did Phoreob art results. Pharaoh get provisions and horses to fit out (according to Josephus) his army of three hundred thousand men, horses, chariots, etc., to follow the Israelites? As three etc. to follow the Israelites? As three million of men, women, children, horses, cattle, sheep, etc., can 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 host Moses began to bross. 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 or-dered the children of Israel to lay in a stock of "old corn" while he was yet supplied with manna and quails? Also, where did 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 midions 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 100 miles at most. Those the fifty will tell us what has be-come of God's momine 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

in a carriage" some thousands of years before carriages were known, will they please to tell us where David got that carriage, but what is of more consequence, will they please tell us who originated the idea that David was a man after God's own heart? Our reading finds him a rebel, then a brigand, robber, shirderer of men, women and children; then again committing murder for licentious purposes and in his whole life not one recorded act of nobleness in the sight of man or God. Of songs credited to him, they are often full of the most bitter hatred to and prayer for curses to fall upon, children's children. The Psalms bear in-ternal evidence of being a selection from hundreds of years, and are so received by

Will the fifty please to tell us where David accumulated the six billions of gold and silver that he left Solomon, and if he and sliver that he left Solomon, and if he did, why did Solomon get Hiram to build ships to send to the land of Ophir, which returned only once in these years, bringing only about half a million? Bayld was never in possession of fifty square miles in his life-time, and this has not, hor ever had, any mineral in it. He had no intercourse with mations, no commerce, and yet leaves Solo-mon more cash than all the nations of earth have this day. As Solomon kept the grand-est harem of any monarch of earth, and was-never in possession of fifty square miles like his father, will the fifty please tell us where and from what he derived his income? and from-what he derived his income? Forty thousand horses, twelve thousand hostlers and a thousand fancy women, are not kept on a ten-cent piece or the product of all the land Solomon ever was king of; not to speak of the millions of Israelites that slept in the same bed, and ate of this same land.

Let us pass over a few-hundred years and Let us pass over a few hundred years and ask this learned fifty how Sampson trapped the three hundred foxes, the living in an enemy's country? But still further, who 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 grove?

But more important, what kind of a tem-ple did they have in those days that could supported upon pillars so siender that a 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 pillars. 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 fifty, 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 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 guiled 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 continued 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 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 eaching of Jesus? There are a 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 priestcraft is lead-ing thousands of women down to death and millions of men into gross materialism.-

She did, and quickly exclaimed with tears "She did, and quickly exclaimed with tears streaming down her checks, "Doctor, I can't look any more. We can't deny the truth." "What did you see, Mrs. GY" "Michael, husband, as he lay a corpse." "Look again," I said, " and you will not see that sight."

She looked again and saw her husband as in life.

I then said, "Mrs. G., we will form, a cir-cle to strengthen you." We did so, and placed the cup on the table, and all joined hands. I then asked for certain spirits who had been to our circle but had not been seen, to show themselves to her. She described as many as called for, whether correctly or not, I can not tell. I then called for some of not, I can not tell. I then called for some of my deceased friends whom she did not know; but I had their photographs. She de-scribed them well, and after each descrip-tion I showed her the photograph, and she said it was the same person that she had seen in the "cup." I then had her describe others, and after describing, pick their pict-ures ost from a pack of three or four, which was done-immediately, and always correct-iv; to her they werestrangers. I had a book was done-termediately, and always correct-ly; to her they were strangers. I had a book that had the plotures of many distinguished personages, both living here and gone, often two on the page, and four in view at once when the book was open. She knew none of them or their history. I called for some of those who were deceased. She described them as per ploture, and afterward ploked the one out from the four, and always corthe one out from the four, and always cor-rectly.' I called for one living man pictured there. She described him well, and pointed him out correctly. After describing about twenty different ones, we removed the "cup" and continued our circle, when she saw the spirits of two acquaintances clair-voyantly. voyantly.

T. T. W. White Cottage, Pa.

# ARE ANIMALS IMMORTAL?

### What is the Antagonism Between Darwin winism and Spiritualism?

A San Francisco portespondent of the a Darwingin, as having pro duced considerable commotion among the Spiritualists of that city. Also that the "Boy Orator," Thomas Walker, took the stand after him when the recurst was the after made of the control to say which was correct, Darwin or Peebles. That the control as a whole sustained Mr. Peebles, the correspondent adding, "And A. R.Wallace who says 'other influences than those which developed animals, develop mind and intel-ligence of man; "also that the spirit controlling 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. Consequency I claim the privilege of taking some exceptions, and asking some questions, feeling myself under no obligations, to accept anything from Mr. Peebles, of 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-ourgrand 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. 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 structural forces in the atmosphere, and "Jack Frost will photograph them upon the window panes of a moist room, after the fire is suffered to go down, when they ap-pear in the form of the leaf, or the tree of life, hife's unit of form. There's life in the crucibles of the leaf, in the laboratories of nature, in the abbing see, in the flowing riv-er, in the whistling winds, as regularly and systematically as the life currents in the animal economy; in atom, and rock, and veg-etable and human, and every leaf rotting by the way aide, 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? or move on. on the way?

Out in the cold, and dropped from his care When he takes charge of every hair!

Life is said to start upward in four grand columns, as types. If Mr. P. and the spirits find but one, where are the three? May they not be traveling on different routes to the same goal? It may be said they pass into the great "ocean of life," the great "homogeneous," "monadic," "protoplastic," "poten-tial" mass, or force. Then I ask, from whence differentiation into types and spe-cies, if not from the different qualities of the same force; the one factor or prime mover in all, these transactions, that [ife which is laboring on through all forms, perfecting and beautifying one all that is pos-sible, then beautifying the next so much we

hardly know or can classify it? A horse can not propagate anything but a horse, say some, although you may improve all species; fish, lizzards, apes, etc.; but from whence comes the intermediate links between those that are well marked, and which have both the characteristics of the one above and the one below. Prof. Denton finds two such links between the lish and the lizzard:

The Ichthyosaurius, from Ichthus, a fish and saurius a lizzard, meaning nearest to the fish, having stronger types or marks of the fish than the lizzard; the other link, the Plesiospurius, from plesio near to and saurius, lizzard—nearer to the lizzard, yet having characteristics of the erocodile be-low; the reptile, quadrupsds and the human above: having in its fore middle or arm the above; having in its fore paddle or arm, the regular scapula, humeris, radius and ulna,

regular scapula, humeris, radius and ulna, carpus, mela 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-tempt of an illustration from a material standpoint, with matter for its factor, dust of Spiritualists is one from a psychic or spiritual stand-point, with that force we call life as its factor; and in what else they differ, I fail to see.

him is, "As man's mental and moral natur as his capacity and aspirations are so in-finitely raised above the brute, so his origin inct and hig 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 se-cret of evoluting forces. Forms are but a reflex image-an outline of 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 "disinct 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 butterfly; 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 concealed legs beneath the skin, and horses have their wolf teeth. There are marks of fish gills in the neck of the human, and the fostus 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 hundle, where none can be lost off, but are compelled to 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 "bandlings" 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,

spring-chickens, and dancing, interspersed with ice-cream, are prominent. Not only do the theatres offer entertainments of, especial attractiveness on Fast-Day, but the New Englander attends them as though he were one of the brutes that perish. As for the small boy, he regards Fast-Day as a shadow of Fourth of July to come, and devotes it to open "mumblety-peg" and blatant kite-flying. Thus, the festivities of the Thursday Fast-Day offer a sharp contrast to the solemnities of Good. Friday, as ob-served by the Roman Catholics and Episco-reliance and the day is meaningless event palians, and the day is meaningless, except

palians, and the day is meaningless, except as a vague protest against Popish practices. The original puritans have been dead for so long a period that they would doubtless find it extremely difficult to perform the feat of turning in their graves, and thus ex-pressing, after the custom of conscientious corpses, their indignation against their de-generate descendants. There can be no doubt, however, that they did turn in their graves when the Governor of Connecticut issued his Fast-Day proclamation on Thurs-day last, and appointed Good Friday as the next Fast-Day. It can not be pretended that he did this in ignorance of the frue meaning of his act. He expressly asserted that he had selected the day "commonly called Good Friday" for the reason that so large a part of the Christian world regards it as an appropriate day for fasting. This is a distinct and deliberate recognition of what the Puritany regarded as a peculiarly is a distinct and deliberate recognition of what the Puritans regarded as a peculiarly atrocious Popish practice. There was no doubt in their minds that the man who-fasted on Good Friday would burn Protest-ants in his back yard, provided he had the power to do so. They purposely selected Thursday as their particular Fast-Day, in order to exhibit their hornor of Good Fri-day. And now the sacred soil of Connectiorder to exhibit their hornor of Good Fri-day. And now the sacred soil of Connecti-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 theorracy 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 sincerely pitied. Either he must fast all alone and without the Governor's warrant on next Thursday, 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 Connecticut person, who celebrates Fast-Day as a day of fasting and pleasure, will scandalize his pious neighbors who regard 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 absur-dity 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 oh Christmas Eve, and honor Popery by fasting on Good Friday, not even the hang-of all the witches in Salem could have brought a smile to his saddened counten-ance.-N. Y. Times.

# A Mystic Cup.

About one year ago I bought of Mrs. Mor-ell a "Mystic cup." To me and my family, To me and my family, t was a mere toy., One evening in April, I think, a widow lady about sixty, a neighbor -a Mrs. G.-called on us for a friendly visit to stay over night.

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

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

fancy. "Take it: I can't look any more." I said, "Look again and you will see another sight."

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, When he preserves to the uttarmost? If but one secure within the fold, Where's the ninety and nine, out in the cold?

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 Pilgring, or a comprehensive answer to all the political problems of the day. The afternoon and evening are devoted to social pleasures, among which supper, in connection with

### Spiritual Experience of a Quaker Preacher.

EDITOR JOURNAL :- Years ago I well remember hearing Priscilla Cadwallader preach in the meetings of Hicksite Friends preach in the meetings of flicksite r fiends in Rochester, New York: She was a tall, no-ble 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. Cad wallader, from about 1850 to toward 1860, and who told me of some remarkable experiences in the ministry 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 voice within*, audi-ble only to her, said, "Take it and thou shalt live." She took it in present confidence live." She took it in peaceful confidence, and was soon better. While at Hamburgh, near Buffalo, her friend saw her standing near Buffaio, her friend saw her standing quiet, and looking intently into empty space, and asked, "Whit does the see?" and the answer was, "I see a tattered curtain wav-ing 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 cay and something else will come in its place. I can't see what, but something bet-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 adjoinher, through the open door of their adjoin-ing rooms, talking pleasantly and laughing at times for an hour, as though with some imaginary person, and told her in the morn-ing, asking if she had dreamed, when she said in some surprise, "Did thee hear me?" and it was not again spoken of.

and it was not again spoken of. She once made a tour in Canada with a woman as companion, and Ellihu 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 their room for the night, but Mrs. Cad-wallader felt no wish to sleep, found where the room of Mr. Coleman was, waited quiet-ly in her chair without fatigue, and three, Continued on Equita Page. \_ Continued on Elphth Page.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# THE HEARTS OF THE PEOPLE.

work.

Kendallville, Ind.

Letter from Dr. J. K. Balley.

DEAR JOURNAL :--- It's a long time since

I have addressed the JOURNAL and its read-

ers; 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 a sluggish con-

patrons, but only because or a sluggish con-dition of spirit in the direction of corres-pondence, public or private. The terrible blow that has so suddenly fallen upon your office, the readers of the JOURNAL, the Spir-itualistic 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 ed 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 sorrowfull 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 as-sassination 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 ov-

er 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-death 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, perhave dinety per cent of such arcumpta

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 majority of these horrible crimes never

would occur were not the explosive and cer-tain means so handily provided, to the fren-zied passions with which to deal the deadly

blow, ere reason has an opportunity to as

sert her generous and softening authority

A few years ago the entire Northern peo-ple were horrified with such frequent trage-

dies 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 pre-valent in Northern as well as Southern so-

ciety, throughout the world indeed, as well as in America. Is it not evident that legal as well as moral means, not now in force,

urgently need application? But whatever the remedy for this grow,

ing 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

characterized him and his, grand, far

and sway.

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Extracts from Letters.

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

Respectfully Yours, O. H. POLLARD. Okolono, Miss.

Letter from Judge Holbrook. Col. BUNDY :-- Please allow me to ex press my sympathies for you in your pres-ent 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, Ill.

### Letter from A. B. Severance.

DEAR FRIEND BUNDY :- Sad indeed it made me feel when I heard of the horrid outrage, the assassination 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-ICAL JOURNAL; it shall have my hearty support.

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

Yours Most Fraternally, A. B. SEVERANCE. Milwaukee, Wis.

Letter from M. T. C. Flower.

COL. J. C. BUNDY :- The terrible and startling news of the murder of our lamented Brother. Jones, was announced through the morning papers, the effect of which has oast a terrible groom 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 secular 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. If 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.

### Letter from Giles B. 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 of violence; a sad loss to you and to the JOURNAL, for which he has wrought with so much zeal and earnestness. Your JOUR-NAL should go on and grow on. I have been urged to start a spiritual newspaper in our State, but ilways said, "Nof one in Chicago is enough for the West; concentrate 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 soul to the work.

It is for you to judge and plan for the fu-ture, and I suppose that your well-estab-lished JOERNAL and book-trade should and will go on.

Further words are needless. You see the situation.

Accept my sympathy for Mrs. Bundy, the family and yourself, for your sad and sud-

Yours with best wishes, GILES B. STEBBINS.

# Letter from W. E. Wheelock.

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 gift. Lately, however, from the pracout, be felt, and interblend in our continued 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 continue to throw dirt to cover up their 'own rottenness of theory and practice, by defaming the dead. But Bro. Jones will live in the affection of the true and the good. May the RELIGIO-PHILOSOPHICAL JOUENAL be continued by the mighty help of the departed and our efforts below; it will be sustained in Michigan. ful gift. Lately, however, from the prac-tical business-like nature of her occupa-tions, she has become very much out of practice, for this power, which is depend-ent or the development of the imagination, is weakened by too close contact with the hard realities of life. One who heard her in former years says that her improvisa-tions were perfect productions and would Our cause is more prosperous than it has been for years in every part of the State. Some ten lecturers are now in the field, and 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 calls come to us daily for missionary work. T. H. STEWART.

a fit of sickness. The improvisatore is peculiar to Italy, where the very air breathes poetry, and where the many historical associations excite 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 is 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 thecountry, 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 ber usual cus-tom, collected the children of the neighbor-ing peasants into a little school, the litera-ture of which had to be supplied in a great measure by cutting out the headings of newspapers, and pasting them on stiff cardboard. 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 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 gale so distant and so earnest that she seemed looking back through the ages upon the star in the east, the manger, and the new-born child. One could have imagined new-born child. One could have inagined that the fable of the Sybils had for the first time become giving truth, and that from the lips of the one to whom the fif of sec-ond 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 here words the assembly, and we realized how surely God reyeals His wondrous secrets, not to the wise and great ones of the earth, but to the humble and unlearned."—Rome Correspondence 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 Pali. 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.

HUDSON TUTTLE. Berlin Heights, O.

1 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.

one man conquers in battle a thousand 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 one day is 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; happinese 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 rom an evil deed.

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

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 else 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 hap-

pily 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 hate!

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 attached to either body or soul, and who calls

nothing his own. He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins. Of the impure it is said: They art now like a sear left the Mer-

Thou art now like a sear leaf, the Mes-sengers 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 away; and thou art free from guilt, thou wilt enter in-to the heavenly world of the Elect. There is a taint worse than all taints—ig-

There is a taint worse than an taints - is-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.

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

He who, after leaving all bondage to men, has risen above all bondage to the gdds, 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 Use of a Town Hall for a Spiritual Lecture.

I. N. THAYER, Enq.,-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 have upon said meetings would not domight be bad; that when they are over you might be willing," etc.' May I inquire what warrant you find in the Constitution of the United States, or of the State of Ohio, or in the natural equities, for thus discriminating as a custodian of property, which belongs alike to all the citizens of the township of whatever form of religious 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 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 functure 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-

spectralism very much, as the only corrol-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 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 worldly 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 hate.

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 doubtless would you like to say that John Calvin, revered founder of Calvanism, did right in roasting Michael Survetus by slow fire of reen wood: nor the Protestant ueen Elizabeth (sometimes called "good Queen Bess!") in beheading her Catholic sister Mary; nor the Pflgrim 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, ban-ishing them, or in torturing or hanging witches or throwing them isto 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 lige 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 religi-ous faith or no-faith; in/other words, pro-hibits 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 Spirer Dapilst, methodist, Universalist nor Spir-itualist; neither Pfotestant nor Catholic; neither Christian, Mohammedan, Jewish, nor Pagan, Buddhistle, Brahmanistic nor Confucian; neither Deistic nor Atheistic, nor anti-either one of them all,-to be neither religious nor irreligious, but sim-ply a secular inachine for doing secular work-no more and no less-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 me; 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-fiers in thus making an official declaration that Spiritualism, claiming to be the despet of the angels and in unity with true and original Christianity, must not have a hearing 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 thumbarow hot pridieve and ended thumb-screw, hot grid-irons and eye-goug-ers, pincers, crushers, starvation, etc., etc., etc., as God's divinely appointed instruments of religious conversion; do not, in short, like the bideous company in which 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 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, Mon-day following or any other time it is not in use." I have visited in the course of my itineracy 27. States, Canada, New Bruns-wick and the plan for a locanda, New Bruns-wick and the plan for a locanda of the county court house for a lecture on Spirit-ualism. Has it been reserved for a country township in the enlightened State of Ohio to bear off the plan for filiberality, intoler-ance and short-sightedness? I trust not for the credit of the State. J. MADISON ALLEN. Cleveland, Ohio. .00 Cleveland, Ohio.

# APRIL 14, 1877.

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

As a martyr to the cause, like our great 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-higher But Computer Lower and the RE-LIGIO-PHILOSOPHICAL JOURNAL. We know that through the laws that exist he can come to this plane of life and give us greater, grander, and more poble 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.

I 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. WHERLOOK.

### Letter fram Mrs. L. E. Balley.

COL. JOHN C. BUNDY :- Like a thunderbolt 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 corres-pondence of many years standing, together with the numerous 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 magnani-mous 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? Convention for the by holding a Mediums' Convention for two days; are trimming up our Hall splendidly with evergreens, flowers and spirit pictures. L 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. 'Mks. L. E. BAILEY.

Battle Creek, Mich.

### Letter from T. H. Stewart.

Letter from T. H. Stewart. DEAR BRO. BUNDY: - As a sulogy to our honored dead, ever to be remembered for his work for humanity in the cause of Spir-itualiam, we stop not for the press in its bit-terness. The villianous assassin may alay, the body, but the spirit of our Bro. 8. 8. Jones goes marching on with kindred souls, while from the sternal throne of the God, the scintillations of light are sent forth to illuminate the inhabitants of earth who alt in darkness in the region and shadow of death. We will keep the fires burning on our spiritual allars beneath. May the re-ciprocity of spirits in the form with those

reaching work in the successfully twice es-tablishing, publication and effectiveness of the RELIGIO-PHILOSOPHICAL JOURSAL. 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 gloriously 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 original 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 activity and continued interest in the unfinished 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 anxiey, can restore his earthly physical presence. All the good, however, of his career, will shed its genial rays o'er the world of human thought and activity for all time.

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 Jelsey, Connecticut, Massachuseits, New Hampshire, Vermont, New York, Pennsylvania, Ohio and Michi-gan, just closing a two Sunday's and intermediate time engagement-five lectures, several circles and bealing 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 1 shope 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 \$3.

DR. J. K. BAILEY. Dansville, Mich. . . .

### IMPROVISATION.

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

An improvisatrice has lately been discovered in Kome, 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 tion, given in theold palace of the Governo Vecchio. Three themes were given her, one "Michael Angelo, who kissed the hand of Victoris Colonna on her death bed." an-other "The Destruction of Pompeii, and another "Beatrice Cenci," the latter proba-bly suggested by the palace where the en-tertainment took piece, 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 verses needed thought and study to perfect them, to be accounted for by her extreme youth. She is now under a master, himself an im-provisatore, and the one who first discover/ 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, happi-ness 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 loldship of the gods. People praise earnestness; thoughtlessness is always blamed.

He who knows that this body is like froth, and has learnt that it is as unsubstantial 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 Mower, 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-

against the wind the shot act accordingly. 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 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 rimes then the fool suffare grief

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

praise. Good people walk on whatever befall; the good do hot murmur, longing for pleasure; whether touched by happiness 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 throwp off all fetters.

They depart with their thoughts well col-lected, they are not happy in their abode; like swans who have left their lake they leave their house and home. 5

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 sarries 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 Nirvana.

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

Good people shine from afar, like the snowy 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 ele-phant in battle endures the arrow sent from the bow-the king mounts a tamed ele-phant; the tamed is the best among men, he who silently endures the set he who silently endures abuse.

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). It is better to live alone, there is no com-panionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like a lonely elephant.

Wishes, like a lonely elephant. Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted, pleasant is at-tainment of intelligence, pleasant is avoid-

ing sin. He who has committed no offense, en-dures reproach, bonds and stripes; him, strong in endurance and powerfal, 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 being 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 Brahmana.

He who has traversed this mizy, impervi-ous world and its vanities, who is through

# APRIL 14, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Materialization of Washington.

The April number of Bro. Watson's Magazine, has come to hand; and contains the following in reference to the materializa-tion of Washington, through the mediumship of Mrs. Miller. It is from the pen of Mrs. Shindlers:

Mrs. Lewis has arrived. This is the lady 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 those who wish to give or receive information from the angel world. Mrs. Miller's mediumship is now to be tested. In Dr. Watson's library, in a cabinet of simple construction, being formed of curtains attached 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 searce, 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 earn-est and affecting prayer from Dr. Watson, out stepped from the cabinet a tall male figure, looking in every respect like the pic-figure, 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 cabinet, 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 have 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 cheek, he smiled, and bowed his head repeatedly. To me the face appeared luminous, and resembled the portraits of Washwhich 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 partice more arguing the theracteristics 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 aper-ture, and after gazing on the face, which he also pronounces luminous, two firm manly hands took hold of his face on each side, hands took hold of his face on each side, and pressed it together distinctly three times. The spirit then spread the minia-ture 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 searches, and it 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. ington was materialized in the cabinet, but, 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 hight we had our expected seance. Dr. Watson's library was crowded with an in-telligant 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 somewhat of a disappointment to our hopes and expectations. Mrs. Miller is so timid, and so much afraid of a crowd, that the and so much a traid of a crowd, that the very idea that visitors were expected, caus-ed her great alwant 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 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. Mrs. Lewis re-mained in the cabinet 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 good. It seemed to be hard and up hill work, and as I did believe that this was in-deed Washington striving to manifest himdeed Washington striving to manifest himdeed Washington striving to manifest him-self 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 enough; 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 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 gel friend a large bouquet of very fine greenhouse flowers, and while Mrs. Nannie Watson was singing, very spiritedly, "The Star Spangled Banner," he threw the bou-quet towards her. The flowers being heavy, felcihort 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 diatinctly his three-cor-nered 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 satisfae-tory. In other cities he has spoken, and desires to do so here, but was not able. He expressed himself, through Reding as a feel-ing much disappointed, being not at all satis-fied with his materialization, principally be-cause be could not get power to assume his full stature, nor to allow sufficient light.

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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 accompliched 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. Lewis, was considerably shorter than that lady, while Washing-ton was taller. Lady Washington also dematerialized 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 desired. .2

# "Well, 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 which in substance is so aften uttered, 'I know Spiritualism to be true; I know that when 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 society for controlling institutions 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 disorganiza-tion, 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 Being, to consider carefully the Philosophy of Life, that shall be the basis of their lives 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 im-mortality in man; both were believers in the actuality of personal communion of. souls of earth, with the life—unseen and eternal. The philosophy or plan of one earth-life is revealed in the closing sentence of the last article be wrote: "The philosop 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.



# FACTS FOR THE PEOPLE.

From One of the Best-Known Masons in the United States, Who Or-

ganized the First Lodge in King Solomon's Temple,



and every one that has any impaired eyesight, believing, as 1 do, that since the experiment with this woulderful discovery has proved successful on me, at my advanced period of life-00 years of age-1 believe the will restore the vision to any individual if they are properly spilled." ADOLFII BIORNBARO, M. D. Commenweald of Massachusette, Energ. se.
 June 6th. '73, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and aworn before ms. WM. STEVENS, J.P. L. Massachusette, Energ. se.
 June 6th. '73, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and aworn before ms. WM. STEVENS, J.P. L. Massachusette, Energ. se.
 M. the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to Besep honest, moral man, transworthy, and in truth and verscity anspotted. His character is whom treproach.
 M. BONNEY, Er.Mayor. B. H. W. DAVIS, Er.Mayor. BCHORES, MERHIL, I. M. BONEETH. TEWKSBU'4Y, Clip Treas, To bose who ask my advice about your your your for those who ask my advice about your your your for those who ask my advice about your your your for those are of great advantage in many cases, and bould be tried by all and paper to state that I believe the protect of great advantage in many cases, and should be tried by all and overworked eyes can be avered in the same our fillipotte, Musert or who and overworked eyes can be and surgical operations who also and overworked eyes can be avered is the to be of vision and overworked eyes can be avered is the discarded i sight reistored, and surgical operations used are seen and surgical operations.

But dropping all personalities, the ques-tion of the future of our faith as a power for good to man, it appears to us, tarns up-on 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 house, the first object is to obtain a solid foundation; this done, while the true builder would put good stones in the "under-ground wall," he is not particular about the fineness 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 spirit-communion of man with those who had "entered within the vail." (The very Rock; by the way, upon which all the ancient 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 Tample of Phil-osophy, of Faith; for the two are one and inseparable; the rough stones of material manifestations, and words 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 nature of our being, builders; and the walls of the new faith-temple have arisen above the surface; and builders; and the walls of the new faith-temple 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 dangeross 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

a sect. We all of us are convinced of the truth by hard knocks, as a rula; then our faith is cemented by personal or-family communions; but we must have a Philoso-yhy 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-gations, 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" communi-cations 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-woard, else our "Knowledge" will be in ruin, and our philosophy will periahl-HU-MANU.

Chicago, Ill.

Jerusalém, 1873.

### DR. D. W. FAIRCHILD

DR. D. W. FAIRCHILD:

CINE, within a very short time.

CALVIN PERLE, of Thompson, Goodrich & Co., Har-House, Cincinnati.

DEAR SIN-For over thirty-five years I have been subject to liver disease, with all its evil consequences: so much so, that at times life to me was a burden. Mue years any, while in Chicago, IB., I constructed a very severe distribut, resulted in at most violent attack of Gastric Yever, since which time I have suffered untoil misery, and all the borrors growing out of that disease, including a deep and alimest-indexrable pain in the pit of the stomach, resumed and all the borrors growing out of the ing these nine years I have been distanced, cupped, leeched and drugged, without recolving any permanent relief, and limbs. Qur-times may life has been diverged of and during which time I have sold for a sinch fay, been free from the pain in the pits ach. At last I was persumded to try Holman's Liver and Ague Pad. By the fifth day I began to fore like new max. The pain in the pits of the stomach was wonder and surprise to all in first and any group and may any present fieldings for any amount of wealth.

DEAR SIN: -- It affords me great pleasure to add my testimony for the benefit I have received from Holman's Ague and Liver Pad. For over twenty years I have enduped the horrors growing out of a torpid liver and dyspepsia, accompanied with violent headache, etc. Within a few weeks after using the Pad, all these long endured like i me, and appetite restored. I have guin-ed twenty-three pounds in two months, and feel fully restored to health. for which I feel indebied to Holman's invaluable Pad.

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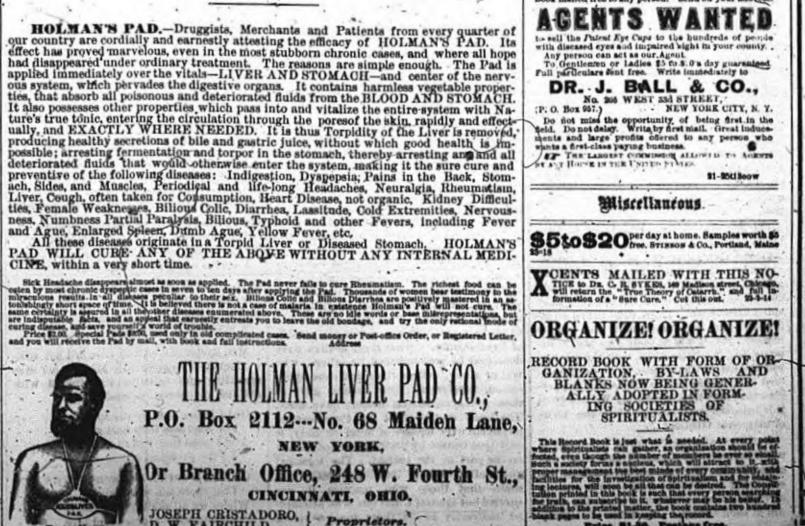
JOHN SHEVILLS.

PULTON, Ark. June 5, 1876.

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CHICAGO, March 19th, 1877.

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### CHICAGO, ILL., APRIL 14, 1877.

## Mediums 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-dff, 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 is, that two intelligent gentlemen came into court and claim to have been swindled out of a guinea 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 sheated in order to bring the case within the operation of the act in question. Dr. Slade was convicted of cheating these gentlemen before their eyes, when they believed he could do it. But 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 palmistry or otherwise." 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 fiedlers 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 consideration. The first instance we remember to have heard of where magnetism was used as a cemedial agent, after the advent of Spiritdalism, was in Western New York. A man and his wife discovered that they could cure diseases by laving 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.

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 hailds 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 libndred 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 the beauties 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 fore-noon. Shortly after she became insensible, and died about 8 o'clock that evening, notwithstanding 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,

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.

Several months ago we had the pleasure of witnessing the Christening exercises of two little children, son and daughter of 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 power to instantly change the life of a person is not embraced in simple exercises-in a beautiful poem, invocation or music. The effect is not manifested on the child, perhaps, as much as on those present-exercising an elèvating 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 all se 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 there with. 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. Rich-mond seems admirably adapted for this work. There is a vein 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

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 Parker, 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 endbavor to make it his ideal, and a power for reform, has been ruthlessly transferred to a higher sphere. A more unjustifiable deed cannot be conceived 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 terrible deed.

The JOURNAL was an expression of the life of S. S. Jones. Broad; liberal, Catholic; 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.

J. R. Francis, who has long been at the ditorial deak, 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 inter-

# APRIL 14, 1877.

# THE KEY! THE KEY!

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

# NUMBER XIV.

BULLDOZER :- M dissolute Republican or Demo-crat who tries to gain a point by diareputable

PILLDÖZER:-A dishonorable physician who is opposed to magnetic healers, old nurses, and new

remedies. PRATERDOZEN:-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 Orthodox dispenser of the "truths of the Bible," if not wholly, is a partial prayerdozer. Each one would invoke God to bless his own church, regardless of any peglect 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 braying 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 cunning. The prayerdozer, 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 plaintive whispers near the throne. "What's that," asks God to angel Gabriel. "Who is praying for fair weather and favorable winds for his craft?"

"Reverend Nichodemus Prayerdozer," said Gabriel.

"Where is his ship-going?" inquired God.

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, sed indirectly to aid these quacks, stated

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 for-

getting 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, morphine, oplum, 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 treatment. . 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 have never been pepperly presented to the world, but where is there a person among the physicians of all the various schools, that canshow 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 accompliated 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 on the part of the patient. The legalized quark often asserts that Psychopathy is a sham—that those who practice it are shrewd but ignorant; and one who attempt-

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 benediction, 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, Orthodoxy 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:

- At the altar of baptism we lead Maudie Genevieve Holbrook,
- Fair bud, wandered from heavenly bowers, Wherein the angels over stray,
- Keeping glad time to earthly hours, Unconscious of that home away,
- Oh, 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 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:

Oh, Twe heard the charming story, That there is a world above; Where we all shall live in glory, Rich in beauty, grace and love.

ruption 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. Underwood.

Bourbon, Ind., March Soth, 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 inter-ested with your articles on Organization, the Key! the Key!! etc.

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

"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. Nichodembs 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 flery 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! Bpecial blessings are never sent by God! Never! Neveril Neverill 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 prayer's 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 Deity 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 loveliest ladies we ever met. Devotional by nature, and blending there-with her, native sweetness and modesty, she presided on her father's household like a fairy queen. She had rendered the logcabin 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 frequentedtheir house and engaged in prayer-rattle-

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# APRIL: 14, 1877.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### 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 piano 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 re-sponds 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 ... ed 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 conversed 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 crazy; 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 glistened 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 inquired.

"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 liberfine, and thus saved my fath er and mother this disgrace. Oh! I could not resist him. The charm had its effect, the insidious villars did his work, and my vision was blinded, for he said that God demanded it. In youder 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 declared his love; and though I knew he had a wife and children, I was blinded, confused, subdued to his vile purposes, and when I broke 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 bevy 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 pay 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 tonghe 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.

## Persecutions of Mediums.

EDITOR JOURNAL :- I see in a late JOUR-NAL, a statement of the number of public nedlums 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 hon-esty 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 feply 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 according to Universalism, nor according te-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 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-thinker, 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 false pretenses, because we have no universally 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 Christians, 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 own bottom. So with our public mediums; no one of whom should ever say, "I will, for a certain sum, open to you 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 seance, whether there will be any manifestations or not. If not, under 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 advantage of any bne. 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.

REMARKS:-Certainly our good brother does not wish to justify those unscrupulous characters who, under the garb of mediumship, palm off a bogus figure for a spirit form. Two pretended mediums are now in prison in England, and one in this country. The protection of addiety is required, and frauds of all kinds-wherever foundshould be punished. The honest medium has nothing to fear.

# Business Botices.

Uss. Dr. PRICE's Unloue Perfumes, which are richer, more delicate and durable than any odors that come from abroad.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered. 31-23ff. not answered.

J. V. MANSFIELD, TEST MEDIUM-answers scaled letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LET. TERS. v21n4t53

DR. PRICE'S Special Flavoring Extracts, are made from the fruit, and do not have the turpentine odor 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 the art.

MRS. SCATTERGOOD, Trance and Inspisational 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.

The biscuits and articles made with Dr. Price's Cream Baking Powder are really elegant; and<sup>2</sup>lt is absolutely pure and wholesome.

### Dr. T. Ormsbee.

This widely known Healer has retuined from a highly 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 dad - in this issue material that ought to interest every living being who has a fiver. The claims set forth in behalf of what Holman's Liver Pad can do are very strongly and unusually well indorsed 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., Bos too, is a very fine test, business and medi-cal medium. Our reader, who can visit her in person should do so, her residence may be reached by either the Testerent Street or Shawmut Av. Horse cata-Those also unstance may enclose a lock of hair with two dollars, and register the letter.

THE Russian Court Invited Dr. Ayer and his family to the Archduke's wedding in the Royal Pat-ace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russian its passage round the world.-Pueblo Col.) Prople.

### Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its 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. v31n6t53

GIVEN AWAY !- In order that every one may see samples of their goods, J. L. PATTEN & Co., of 162 William St., N. Y., will send a hand-some pair of 6x8 Chromos, and a copy of the best 16 page literary paper now published, to any read-er of this paper who will send them two 3ct. stamps to pay mailing expenses. 22-1-41-eou 1887

## The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared jen thousand sewers to carry off the effete matter and the deceased particles, and the physical who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are fibe-most potent remedles khown to science. 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 case of Dr. G C. ment of the West, and under the case of Dr. G C. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases, are receiving permanent benefit.

# New Advertisements.

NEW GOSPEL OF HEALTH, Containing error sections on Vital Magneties and illustrated mainipulations, by Dn. Srown. For sale at this office. Price 11.25; doth bound copies, \$2.00 20-15-52

### J. GURNEY'S PATENT

COLORED, ENAMELED SOUVENIER PICTURES, SES BIDTADWAY, NEW TORK.

ald respectfully call the attention of my old patrons, and the public, to my New Patent Colored Enameled SOUVENIER PICTURES,

SOUVENIER PICTURES, Which I aim now inaking—they are only to be seen to be ap-preclated. I claim they are more durable, more truthful in likeness, more delicate in finish, and the nearest approach to nature of any colored picture heretofore produced—the color being permanently first heretofore enameling, and enamel-ing being of such a nature that it theretogeney produced—the color being permanently first heretofore manneling, and enamel-ing being of such a nature that it theretogeney produced—the color being permanently first heretofore produced—the color being permanently first heretofore manneling, and enamel-ing being of such a nature that it theretogeney is the sub-ture and color from the action of the atmosphere, consequently by change is impossible. They see 1859, and having had a Leading viaitier, on Thread-way. New York, for twenty nine years, and on the Fifth Av-ence, corper of Sixteenth street, for five years, if fed that I am fully competent to judge of the qualities of all kinds of artisite, work, and have opened an Art Agency at No. 899 ilroadway; where I am prepared to execute all orders left in my charge, and will pay special attention to the finishing of all kinds of fine pictures. There, is an prepared to execute all orders left in nin finishing, and water colored *Enameled Sourcenter Fie-*fore to infereize. Careful attention will be given to the finishing of copies of other pictures. Fietures can be relarged to the set of the size. Careful attention will be given to the finishing of copies of other pictures. Fietures can be relarged to the set on the smallest picture in copying, and made in very way satisfactory, by careful and judicious coloring, or finish-ment of them will be promptiy and personally attended to, and

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HEALING AND BUSINESS MEDIUM,

Room 2, 394 Dearborn Street, Chicago, Ills.

MARS, ROBINSON, while space spirit control on receiving must perfectly a loss of hair of a sick patient, will dimension receiving must perfectly, and priorities the proper remedy. Yet, as the most spirity cure to the mosential object to view rather than to wrally the cursisity, the better practice is to send along with a lock of bair, a brief statement of the set, are, leading symp-atics and the leasth of time the patient has been aided, when along, and the leasth of time the patient has been aided, when alone will, without delay, return a most potent prescription and curable discuss.

with with out delay, return a most potent prescription and remedy for eradiationia the disease, and permathently curing all curable disease.
Of bereaft she claims no knowledge of the healing art, but when her spirit subles are brought en rangeout with a size person, through the random truth of the healing art, but when her spirit subles are brought en rangeout with a size person, through the random truth of the healing art, but when her spirit subles are brought en rangeout with a size person, through the random truth of the person and the nature, they measure full to give immediate and Negative futures latent in the system and in nature. The preservition is send by mail, and be it an internation of a strend application, it should be given or applied precisely as directed in the economy better of instructions, however aimple it is not the vipote the vice the instructions, however ample it is not the vipote the vice the preservition is usually sufficient, but is produced, that is not prescription is usually sufficient, but is applied in allows the apparently oursely here prescription, the application for a second, or invert by size prescription, the apparently in the base. The fully sufficient, but is accomplish the day as a stirt the base, through the randomized in allows the apparent in the symptoms of the disease. May be apparent in the symptoms of the disease. The fully with which she application is by letter, as when the parton is present. Her afflaver very remarkable, medium. The partiest is present. Her afflaver very remarkable, medium.

medican. Trens. Diagnosis and first preactiption, \$1.00; each subse-gent one \$2.0. Auswertuz business letters, \$1.50. The meany should accompany the applications to lineare a reply, and the contain one duliar, to defray the expenses of Amanuenas built trenses.

Note that the second se

### Wonderful Success in Healing the Sick.

The curve performed in all parts of the country through the mediuminip of Mrs. A. H. Exclusion, are no less remarkable than these recorded in the Nible. A took of the sick person's nair, scatting a letter, and total in her bland enables her to be curately diaghase the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known. Turting the years 1874 and 1825, Mrs. Robifson treated 4,443 patients by letters, and over 2000, who called upon her in per-son. A majority of these cases had been given up as incidely by the regular attending physicians-most of whom speedily recovered under Mrs. Hobinson's treatment, without a change from the first prescription.

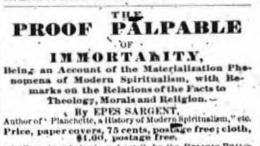
### . Testimonial.

Mus. Roganson, Drag vis ran. -1 wish to oder you and the most angets my sincer to backs. For the benefit I have received from your treatment. When my husband applied to you i was almost discoursed, but fourned i never should be will. - I dow only want a little increastrongth—think I am getting it hay by day. I will send for more papers if I think I need them. Yours truly, Mus. A. F. BERRDUCT, Aurora, Ill., Nov. 7th, 1976.

### DEATH,

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

A whole volume of Philosophical Truth is con-densed into this little pamphlet. densed into this little pamphiet. Mrs. Davis has developed with rare faithfutness and pathes, the pure principles of true Sprittanism. The sorrowful may find consolution in these pages, and the doubtful, a firm foun-dation and a clear sky. Price, postage unid, 15c. per copy. Fight copies. For \$1. In handsome cloth binding, 30c. "Free acts, whilesaid and retail, by the littlinio-Paillo-morane At Persitence Boxes, Chicago.



"For sale, wholesale and retail, by the RELIGIO PHILO-BOPHICAL PUBLISHING HOUSE, Chicago,

From this time on, all these hypocritical Christians shall be called prayerdozers. Webster, when he revises his dictionaryagain, 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.

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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. 1.110000

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

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

# 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 for Saturday and Sunday o'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 hormal ad-dresses, good music and singing, and other interesting and appropriate exercises may be 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 ham-let, with well-filled baskets, prepared to serve picnic dinners at the place of meet-ing, thus releasing our hospitable entertainers from preparing for us dinners at their homes.

J. W. SEAVER, GEG. W. TAYLOR, A. E. TILDEN.

### Photographs of the Late Editor, Given to Our Subscribers.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

### An Old Prophecy.

If Christmas day on Monday be, A great winter that year you'll see, And full of winds both-foud and shrill; But in summer, truth to tell, High winds shall there be and strong, Full 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 aught.

Tho' thou 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, peetilence and famine, its coming in the future will be looked for with increased interest, and great approhensions of darger. The Boston Herald says: "Eighteen hundred and sixty-six, Austro-Prussian war, disastrous gales, cattle plague. Eighteen hundred and soventy-one, cattle plague north of England, great aforms, capitulation of Paris and the conflict with the Commune. It was a Monday Christmas this year for the third time within twelve years. It remains to be seen what events will follow."

events will follow." Inquiry.—A Subscribes' writes:—Do you know of a good medium or, clairvoyant who can foretell the future oftagy person; and what is in store for him; whether it is prosperity, happiness, marriage, etc.; whether a man will marry woman who sincerely loves him, and will be trug, contented and happy with him, etc., or not; and if so that the charges arg?

How natural, up 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 mistake in philing their destiny with another,—temperaments, tastes, etc., being so different, and they separate altogether, or live apart. Wreeks are constanty being made through the various missteps in Jife, and those who see them, are rendered more careful and watchfal, and inquire for some one who can unfold the future to them! The marriage relations should not be dissolved for trivial causes, and newr, perhaps, when children are added 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 stranger, know the character of a lady whom you are dosely inlimate with, better than yourself? Consult 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 am answer, which, if you accepted as a guide, might ruin you? One great mission of Spirliualism is to establish the fact that the soul is immortal! The Bible don't do it; nothing 'outside of spirit intercourse does. 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 ladies 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, depends much on this—"Are you noble, manily, and pure yourself?" We have no doubt you are. The sayings of a clairvoyant will not render you prosperous; industry and frugality, however, will. In conclusion we say, consult your own spirit on all matters which concerns your own private life, and thereby atrengthen your own icdividuality. Ho

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

Spiritualism, 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 often 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 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 as much out of their element, as a fish when out of water. A spirit may materialize through a out of water. A spirit may materialize through medium, obtaining for temporary use a physical organization, but it has no more the innate power organization, but it has no more the innate power of procreation than the artificial flower has prop-erties to produce seeds. The materialized spirit temporasily 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 phi ophy of life. Full "Materialized" Form.-B Wood, of Coshocton, Ohlo, writes :-- I take the fol-lowing from a letter from Dr. Jas. 8. Burr, of Lees. ville, Carroll Co., Chio: I I Last week Melville and Anna Fay (reputed spiritual week Melville and Anna Fay (reputed spiritual mediums) were here; had two private seances 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 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 quit 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 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 cor-responded with her make uh. 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 not. All wondered what it meant, the music, her initian her hards at a puller. not. All wondered what'it meant, the music, her patting her hands, etc., having ceased. Then I let go my hold of her and took my seat, as 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 sometimes medjumistic. I answered that I was.' He replied, "Ah! that accounts for it; they do becasionally thus act upon mediums." The next morning I had a private interview with them and explained why I thus caught her. She re-plied vociferously, "You did not eatch me, it was a spirit you had hold of!" I Bid here to not thus attempt to further impose upon me; that I would piled vociferously, "You did not eatch me, it was a spirit you had hold of!" I fold here 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 togul me. She and he then took it all is good feeling apparently. They at once spoke of feav-ing, 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 *Gasetic* came to hand with a col-umn and a half editorial exposing the humbing Fays. The Fays informed us they had last held forth in Steubenville, and that the papers would abase them after they left there. Beveral who had been in our seance, had divers facts is relate why they believed them to be tricksters, such as plac-ing their hand on pretended spirit hands whilst pating them, and reach with their foot to the stool on which she pretended to att, and find the stool empty. The next day (Sunday) was our monthly meeting of the League, and well atlend-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-itualists, will no more tolerate fraud than they will. will, Amother Spirit Artist.-H. P. B., of Bing-hamion, N. Y., writes: I desire (with your per-mission) to inform the friends of Spiritualism and the public generally, through the columns of your valuable paper, of the genuine mediumship of Mrs. Jennie L. Steele, of Courtland, N. Y., for drawing what is called "spirit pictures." I speak whereoil know. Although myself and wife have

been investigators and believers for years, the witmessing of this new phase (to us) of mediumship was truly wonderful She has only been developing for about one year. Coming here last fail an entire stranger, she has won many warm friends, and those, too, who have appreciated her noble efforts, 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 geodeman living with us. There never was a picture in parth-life of four out of the six. All have been in Spirit-life varying from eight to thirty-one-years. We are glad to know that the work of reform is rapidly progressing, and truely believe that such modiums as Mrs. Steele, in producing spirit pictures, will do more to convince skeptics, than all the preaching for years. That all may be brought to see the light, and accept the truth of our beautiful pfilosophy, is my carnest defired.

Maternity. - With correct marriagar 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 pernicious alements, surroundings, conditions, or what not, will, of its own spontaneous, inherent forces, tendencies, ulties, develop upon the planet a perfect manhous completely rational religion, a perfect government (namely, self-government), equitable interchangements, perpetual peace, purity, prosperity, harmony, wisdom.-da Ancient Greek Spirit, in Oline Branch.

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 bereaved 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 meets 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 something that entitled him to the praisg 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,-000 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 overcoat.

Colored Camp Meeting.—An interesting feature of the meeting was the peculiarity of the music. "Choragus," who was placed on a platform a little higher than that occupied by the other performers, began by singleg a voice as, "De Lawd will provide, yes, de Lawd will provide." The burden of the refrain was, "Yes, te, Lawd will provide, yes, de Lawd will provide." The burden of the refrain was, "Yes, te, Lawd will provide, yes, de Lawd will provide." The burden of the refrain was, "Yes, te, Lawd will provide, yes, de Lawd will provide." When a new yerse was introduced, such for instance as— "Ole Abraham he need it dat de Lawd would provide," the same refrain came in after it, and also after every one of its three repetitions. The general tenor of the theology may be judged from the following specimen:—

John de Gladd'n kill de debb'l, Ho Billy Roe.		1
How did he kill de debb'l?		
Ho Billy Roe. John de Gladd'n shoot de debb'l,		
Ho Billy Roe. How did he shoot de debb'l?		
Ho Billy Roe.		
Good ball and silvah rifle, Ho Billy Ros.		
Whar did he shoot de debb'l? Ho Billy Roe.		
Shoot de debb'l on de lebb'l.		
Ho Billy Roe, etc	1	
-Ezchange.		*

Among the 600 religious denominations of the globe, Providence can take his choice. We have often wished for a Truthometer in order to measure the exact virtue of the different religions. Such an instrutaent would be splendid! 'Tou 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 sincers. Their singing comes from the heart, even if they do steal chickens after meeting. The Other World .- How fittle 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 moknow as little about it as we do.' After a few mo-iments 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.'" Certain-ly this African King exhibited considerable Intel-lectual acumen in his colloquy with Livingstone; besides he was perfectly willing for the creed of the white man to be 4aught his subjects, and in that he was more kind and liberal than nine-tenths of the Orthodox mindaters of the United States to of the Orthodox ministers of the United States to day.

you have no idea of the good to the cause of independence, rendered by this sort of publication. But in order to accomplish this extension we must have subscribers; we have aiready a goodly number of adherents in France; and here, notwithistanding the invectives of the clergy, people subscribe, but more slowly. 'Courage! let us work and our existences will be of some service. God and progress! this is our motto. Dr. Duputa.

and progress! this is our motto.—Dr. Duput. An Iusane Minister.—J. H. Andrus, of Almont, Mich., writes: Some 43 years ago I became quite intimate with a very good man who preached at the school House, and I went to bear him on Sundays until he became insane, as I supposed, by overtaxing himself in atudy. I then helped to take care, of him one or two nights before 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. Spiritualism, and this preacher was one among the first to make himself unmistakably known to mee 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, he taught the doctrine which fie homestly supposed was true, but he soon hecame couvinced that it was an error and stillcontinuing to preach to us what he knew to be untrue, made him crazy. Would that all priests were as conscientions as this one.

Brief Mentions-What Next?-Mr. and Mrs. C. Rawson of Schoolcraft, Michigab, 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 have him here as often as we can raise the funds to pay him; for speakers 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 home. Nothing could be more advantageous to the truth seekers of Michigan, than to have so eloquent, logical and fluent 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 chapter to speak among word as fail. Give him a chance to speak among you; he will make his owp renown; he has the element to do it, and you will feel paid in hearing his fectures and entertaining so gentlemanly and agreeable a person." Those who wish to learn how Spiritualism is "ex-posed," and prepare themselves for a good recep-tion from the Orthodox, can procure a book writtion from the Orthodox, can procure a book writ-ten by a Spiritualist in England. The same ex-plains how to escape from a corded box, how to get out of the Mocks, the magic cabinet, how to get out of sealed and knotted ropes, and perform the conjurer's so-called "dark seance," how to per-form the blood writing on the arm, and read names on papers by the audience. The phenomena at-tending spirit mediums are clearly defined, and shown to be quite distinct from the tricks of con-jurers. A Spiritualist of Terre Haute, Ind., writes: "Indeed, it is probable there is no man in the State of Indiana who excels Dr. Pepce in bethe State of Indiana who excels Dr. Pepce in be-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 disease, and in giving prescriptions for their remedy, and for which he makes no charge. It is true, 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 laud. able measure of a public or private nature." able measure of a public or private nature." FEACH of our present subscriber for the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spiritualism. Prof. W. P. Petty, an opponent of Spiritualism. [4] "sympathizingly" says: "So, let us pity the de-fuded spiritualist, but study the phenomena of the wonderful force which he is wilfully or ignorantly 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-tallectual and moral programs of man." the delusion will have been exploded and the forces utilized for the physical comfort or the in-tellectual and moral progress of man." ITJ. 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 carnest workers for the falth, and old sub-scribers to your valuable paper. IT is amus-ing to see the lies told by the opponents of Spirit-ualism. W. P. Petty relates the following about Dr. Slade: "He was both a medium and a lectur-er. '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 the slate simply by the spirits.' Among other Deings 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 phenomput up \$100 that he could reproduce the phenom-ena 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-sette, of Chilcothe, Mo., in alluding to Prof. Fay, a reputed medium, says, "The committee then un-tied the Professor, and a careful examination of 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 kuot. 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." There is a splendid medi-um at Tampico, Mexico. One day, 117 persons re-teived her prescriptions. John Vivian, of Copper Falls, Mich., writes: "Can any of your numerous readers tell me the size of Jesus' hand? I can not discover from me Rible conding. that he numerous readers tell me the size of Jesus' hand' I can pot discover from my Bible reading 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 fakes considerable, space to write ten million names in full (I presume there are no initials) and it appears to me Jesus must have grown consider-ably since his resurrection and ascension, and that "he still keeps on increasing in size to have suffi-cient room fos the names that Moody & Co. are daily sending up for recording." For the Cleve-land (Ohio) Herald alludes to Bishop, the exposer, under the following head: "Another Humbug-Feeble Attempt to Expose Spiritualism-A Dis-graceful Performance in a Church." For A Ger-man expresses himself in meeting: "And den, Mister Breecher, it is said dat Jonah vas cast into man expresses himself in meeting: "And den, Mister Breecher, it is said dat Jonah vas cast into Mister Breecher, it is said dat Jonah vas cast into de sea, and taken into de whalesh pelly. Now I never could pelleve dat. It alwaysh seemed to may 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 glai I vas here to-night!" If Speaking of John A. Lant, imprisoned for publishing obscene extractsfrom the Bible, A. 8. Davis asys h Trad Socks." "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 prive to be a very large pris-oued of state—his size being estimated in propor-tion to the amount of truth he will be able to pub-lish bearing upon the question of prison discipline and the wrongs inflicted upon the unfortunate or minimals, to say nothing of these convicted and imprisoned who are innocent." If R. W. Carr, of Belle Plain, Iowa, writes: "Since I commenced to read your paper, it has afforded me and my family a great deal of consolation; the philosophy, and the way you deal with truth just suits me. The M. E. Church people accuse me of back-slid-ing, sinning against the Holy Ghost, denying Christ, etc., but I can not see It in that light." Where was their God alt this time? For The Man along of allower trampled to death. Where was their God alt this time? The hish perisoned stampede and loss of life-str. When A venne, N. T. He was, if we remember rightly, Imprisoned for publishing obscene pass-ge from the Bible, that "best of all books"-mi always have a friend in me." Er Heaven pass-ge from the Bible, that "best of all books"-mi always have a friend in me." Er Heaven pass-ge from the Bible, that "best of all books"-mi always have a friend in me." Er Heaven pass-ge from the Bible, that "best of all books"-mi always have a friend in me." Er Heaven pass-ge from the Bible, that "best of all books"-mi always have a friend in me." Er Heaven pass-ge from the Bible, that "best of others." any Buddha. The Br de sea, and taken into de whalesh pelly. Now I never could pelleve dat. It alwaysh seemed to me

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ture, showing that the "M. D.'s" of Michigan are also afraid of the healers. Poor Tellows, when will they learn better? C. William Gathercole, of Richmond, Iowa, writes: "As I was recovering from an attack of fever last [all, 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 They are simply conditions of the soul. They are simply conditions of the soul. They are simply conditions of the soul. Wm. H. Reed, of Kanpsville, Ill., writes: "The Jour-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." The winter Hastings writes: "Enclosed inducty order is to renew-my subscription for the Ratioro-Philosof HICAL JOURNAL, one of the best papers published perhaps in the United States. I was glad to see the remonstrance against the Doctors' 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 care over the interests of our healing mediums, and also in the rights of the people to say what kind of medicine they shall take. 137 The De Rots of Belgium says: "Spiritualism hentsforth embraces the vast field of the necessary adjuces to progress. It unites pure Christian people under the same banner, that banner of the verification of beliefs which should one des theat over the universal temple. Solitit one day float over the universal temple. Spirit-ualism, in spite of the calumnies and the abuse it unism, in spite of the calumnies and the abuse it receives, reveals itself as the veritable direction of the spirit through its existences upon our planet." "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 both created or attempts of course universe the book, creed, or articles for our learning, except the facts and phenomena of nature and human nature; facts and phenomena of nature and human nature; that as progressive beings here or elsewhere, we must not prostrate-our reason, our conscience, and our certain knowledge, at the altars of super-silition and mythology, however popular, fashion-able, or orthodox." Le Some one well says that the Gollaths of theology, arrayed on the battle-field of science, become phantasms, the attenuated shadows of ghosts, which amuse rather than annoy with their incoherent gibberish. The Hutter-field, of Salem, Kan., writes: "We have some good mediums and need a good lecturer. You are doing a good work and the angels will bless you." In Mrs. Nettle For commences a lecture ea-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. 197 The Boston Herald says, "A filteen year old daughter of William Cottingham, resident at the Bayless House, Fort Wayne, Ind., place of at the Bayless House, Fort Wayne, Ind., place of business 34 Clinton street, has been cured, through the agency of a Spiritualist, Dr. Ormsbee, of a softening of the spinal column, caused by scarlet fever. The young lady had been suffering for over a year, perfectly helpless, her limbs below tho hips being entirely paralyzed. The city physicians pronounced the case hopeless, but Dr. Ormsbee effected relief without the aid of a drop of medi-cine. So says the Fort Wayne Sentined, on the au-thority of the father." IN A. M. Wordén, of Bar-ry, III., writes: "When I wrote you last I expect-ed to leave here, but have since engaged to speak in this county this year. I speak at Bockport ed to leave here, but have since engaged to speak in this county this year. I speak at Rockport and Eldora alternately." The proportion of Roman Catholics to Protestantain Isaland is near-ly three and a half to one. If We would say to our Brother, H. L. Moshem of Ardade, N. Y., that we believe Mrs. Markee to be a genuine medium. (FT 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 quan-tity 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 thor-ough examination of these wonders than to do as certain professors in London have done. No, cerough examination of these wonders than to do as certain professors in London have done. No, cer-tainly there is no 'paimistry or otherwise' in the phenomena, unless the above alluded to profes-sors think we are asses here. But we perfectly well know where the bitch is; and in Holland, a free country, people don't object to abandon pre-conceived ideas if they are they are wrong." Low Lucy Lorina Browne, of Council Bluffs, lowa, writes: "In your issue of Feb. 17th, I find an ar-ticle headed, 'Object' to be gained by organiza-tion.' Speaking of the duties of Spiritualista to-ward unfortunates, who, by some act or means have become prisoners. I feel that you have broached a subject that should receive much at-tention, not only from Spiritualists, but all those tention, not only from Spiritualists, but all those interested in the welfare and elevation of humani-Interested in the welfare and elevation of humani-ty, should inquire, not only, what can 1 do to save myself from the evils of ignorance, but what can 1 do to save my fellow man and sister woman from the evils that cluster thickly, about them? Clara Morris is superstitious. 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 convinced that she will have good it engagement; if an even number she looks out for-trouble. Knowing of this feeling the manager of the Union Squars Theatre took pains to put three nails on the stage at the last reheateal of "Miss Multon," and to clear away all others. She found them and was rejoiced, but dismay selsed her a them and was rejoiced, but dismay selsed her a moment afterwards. on picking up three other nails, —making six in all. Het husband had been at the same game with the magager, and they had thwarted each other. The run of the piece was unlucky, being interrupted by the Brooklyrimire and the serious illness of Miss Morris. The Howard Lake (Minn.) Union says: "Prof. Thes. Cook, of Chicago, will deliver a lecture on Spirit-galism, 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. the people will not fail to come out and give him a full house, this, the second time, he comes among the people will hot tail to bolie other other and given has a full house, this, the second time, he comes among us. His lecture is sure to prove highly interest-ing, judging from the merits of his former dis-course. 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," of the possible existence of Elementary Spirits, as taught by the ancient The-osophists and Cabajists, the Medisval mystics, and the Occulitists." Low HE. F. Church, of Og-densburg, N. Y., speaks of our "excellent" paper. That is what we try to make it. Low A. Spiritual-ist in the Terra Haute, Express says: "Now it is a fact estimated by superience, supported by sci-ence, goopel and the harmoniai philosophy, that like begets like; that a corrupt fountain can not send forth a pure stream; that figs do not grow on 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 experience, that he that goes to a seance expecting and deserving, and working for a manifestation of fraud, will be quite likely to get what he came for." IFA Spiritualist writes: "Now, to manage a seance properly, is to do it so that the easential conditions of peace and harmony shall preventias much as possible, and to do this it requires, in mixed and nerve to prevent or keep down obnoxidus linfin-ences so that the harmony and enjoyment of the A Spiritualist of Terra Haute, Ind., writes as fol-lows to the Express of that city: "It is known in this community that Dr. Pence took the Blawart family in his house, and has furnished them rent free, the rooms, where they realde, as well as seance rooms, fuel, lights and janitor, with-out pay or any other emolument for nearly four well as scance rooms, fuel, indix and pantor, four years, he believing that Mrs. Stawart's medium, ship is of the genuine stamp, and has silhered 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." If L. D. Smith; of West Winfield, N. Y., writes: "Tour paper gives me great atline tion. Our estate is making good progress in this part of our State. Organiza-tions are springing up and doing efficient work." For There is a strange spectre at Shelbyville, Ky, that comes into sight at 10 A. M. All classes, ne-grose as well as whites, have seen if. If Miss Minnie Russel, of Eric, Pa, was restored to health by "laying on of hands," after being sick for two years. The Teb 13th, it was that Dr. Monck of Kngland was first incarcerated. If Many elergy-men are numbered among the British Association of Spiritualists. Spiritualists. A good and honest matery ming medium could do well have, and I would like to see one come this way; I would issure them a hearty welcome, and would help them in any way that I could to make their say profitable and pleasant to them." The Boston Mariati any. "Dr. Slade and Miss Slamoses will re-turp to the United Tates." If an much pleased to see to many new advertisements in the Jourawat: it shows that outsiders are beginning to discover that your paper is a power in the land." out pay or any other emolument for nearly four years, he belleving that Mrs. Stewart's medium.

On a summer evening balmy, When the sun had sunk to rest. Then I asw the shadowy army Marching up from out the west. Vision tranced, and senses slumbring, Earthly scenes 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 gloomy grey departed And the rosy lands were scen; Forms from shades, that outward started, Stood revealed in glory's sheen. Again, I met the loved and mourned, Loving hearts for me beat high: Every hope was then returned In the hope beyond the sky. Balmy air and verdant grasses, 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 nearts with love contended, All were there before my view. Such the vision that entranced me When I saw the shadowy army Marching up from out the west. Dim no longer are its legions, Lovs like shades, and more like men, I have seen their golden regions, And life's tides I now, can stem. J. J. More, in Medium and Daybreak.

Boices from the People.

The Shadowy Army!

Voice from Prison.—Philip Graham, of Joliet (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 benefit to him in the struggles of life, than a gift of several hundred dollara. Now, in this age of charitable, humane ard benevolent associations, in this age of elocation preachings, and ever ready preeent, where a poor unfortunate is at a loss to discover-the real simon pure charity, when doubts, misgivings, suspicions, and questionings oppress the soul, and one is ready in heart to say, "all men are liars," it is really refreshing to discern the true touchstone of philanthropy, and know you are looking at the genuine article. The first number of your valuable paper I ever saw, contained a "pleafor the unfortunate, the outcast and the felon;" my heart was moved thereby. I know men here in prison, without means, who are weekly recipients 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 creatures.

**Pre-natal Influence.**—D. Bacon, of Boise City, Idabo, writes.—A woman of my acquaintance was kniiting, and not being accustomed to that branch of industry, it was difficult for her to regulate "the feed," it seemed to her as if she needed another finger to assist in performing that part part of the operation. She was enceinte at the time. When her child was born, it had an extra finger on its hand, where the mother had feit the need of one. This was through the unconscious operation of the mother's mind.

The above is certainly a very peculiar case. Of course it shows the wonderful influence of the mother.on the physical organism of her unborn child, and leads us still farther into the realms of possibility, inducing us to believe that she can by proper effort, extend equally as great an influ-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 true, that the mind of the mother directs to a certain extent the forces of her system, so that they modify the developing germ? The sensitive plant has been known to fall to the earth, and exhibit great lassitude when a person looked at, and 'thought intently'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 modificibilies that are usbered, into the world. An othense thought of the mother will at times cause the sen-sitive buryotic angel, to tremble-to thrill as if a passage of electricity was taking place. How generital then for the mother's thoughts to be pure; her mind tranquil, and to keep constantly employed. Elizabeth L. Saxon speaks of a cul-ture and refinement. He was gay and convival. course it shows the wonderful influence of the tured woman, who matried a man of equal tured woman, who married a man of equal cul-ture and refinement. He was gay and convival, 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 deformily of check. The child was con-ceived and born after the husband became dissolute, had the delirium tremens and was intemper-lute, had the delirium 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 or-gies of her busband and its condition marifested gies of her husband, and its condition manifested itself in the unborn children. Oh! when will mothers and fathers, lef fact the world at large, study the grand laws that underly maternity, and understanding them, reform the world through the gies of her husband, and its condition manifested instrumentality of the cradle; Positive Disgrace.—Such pranks as those i New York Methodist ministers cut before heaven are not equalled by any number of acrobats out of Congress. At their last meeting a resolution was offered excluding reporters, one brother saying that " expressions were made by thoughless-preachers which were a positive disgrace to the Christian religion." The reporters were excluded, and, to make sure of it, the members were out and then returned, placing a guard at the door to prethen returned, placing a guard at the door to pre-vent the reporters from getting in. Would it not be better to exclude those thoughtless talkers and 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 mis-represent speakers is not easily substantiated. Their reports of the ministers' and elders' meet-ings in Chicago are not only fair and respectful, but they show a degree of skill in getting out the kernel of a talk and presenting it with its full val-ue, which combas only of talent' and skill in that kind of work.--Chicago Interior. Oh! that was a severe cut on the part of the Interior, which is a gospel-dispenser, or an index terior, which is a gospel-dispenser, or an index pointing the road to heaven. We have often allud-ed 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 der 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 fust in their hearts, they will seduce virtuous wo, men; while their thoughts are libidinous, they, will ahow the same in ways too damnable to men-tion. The truth of our statement is beautifully. tion. The truth of our statement is beautionly, but sadly illustrated in the case of Rev. M. McCal. Hoy. The truth of our statement is beautifyly, but sadly illustrated in the case of Rev. M. McCall fray, of New York. The following affidavit in ref-erence to him explains itself. "Adeline M. Leáv-itt, of No. 798 Second Av, 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 McCaffray being the only persons in said church at said time. Deponent is at transacted her business with said McCaffray, and was walking out of said church when as definition of the stairs said McCaffray placed his left arm around deponent's neck and forcibly klassed deponent and did insert his tongue in deponent's mouth and did say to de-ponent. If you, come back it will only take you wo minutes." Deponent loosened herself from said McCaffray sam and told him. I arm a mar-fied woman, and suppose my hasband ince while McCaffray replied. Do not beiray me. I will be a good friend to you. It is a pity you are mariled fou are the only womm is ever loyed. Thes de-ponent walked away from said thurch. Deponent inter the only womm is ever loyed. Thes de-ponent walked away from said thurch. Deponent ind McCaffray any cause is as in the above in-suid McCaffray way cause is as in the shore in-suid McCaffray way cause is as in the shore in-suid McCaffray way cause is as in the shore in-suid McCaffray way cause is as in the shore in-forment walked away from said church. Deponent in the part of add McCaffray was likely to pro-duce a breach of the peace."

day. White Cottage, Penn.-I, have been a reader of the RELOGO-PHILOGOFHICAL JOURNAL, for nearly fifteen mörkhá. I like it well. From it I have learned much of the frue philosophy of life. It has opened to me new beauties and new truths, and given new "Keys to unlock the Temple of Nature," besides confirming old and long cherished opiniofis. 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 even proper developing circles. We have no test mediums developed among us, and until then we must habor 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 Galilies, Ostende, Belfum.-Allow me first to thank you'for your amiable letter and the sympathetiq interest expressed or my work. I am all the more senditive to your preciation, that i love the great American people; I admire its great and noble sentiments of indexed upon science, that offspring of God, inds among your people brains capable to contain it, and hearts worthy to understand it. Who contests of the future, the protecting and indestructible bulwark of political and religious truths. On this continent, chiefly in this part of Europe (tay, Spain, France and Belgium), the past is attempting a desperate fight. We, men of the futures and of progress, are violently shaken and threatent downfall would bury us in its hattered under its of wordil, would bury us in its hattered under its downfall would bury us in its hattered under its of assure you that to found a review like the and I assure you that to found a review like the its downfall would bury us in its hattered its for and I assure you chat to found a review like the its of the finaler. The people thilk well, but dare not; and I do not fear the contest. The Catholic clergy its and persecutions. Hut what matters it? I have French blood in my veins, that blood of 1702, ind I do not fear the contest. The Catholic clergy is and I do not fear the contest. The Catholic clergy is have no longer at their disposal the tortures of the Inquisition, are waging a releatless war, all the more terrible because they have on their side the raters of the State. What matters it? I repat: Truth never dice and if we fall in the fray others will spring from our sales. I should he prettere in Americas. I about a like to increase "I Galileen" to double what it now is 33 pages instead of 16, and have it appear every two weaks;

### RELIGIO-PHILOSOPHICAL' JOURNAL. APRIL 14, 1877. New Gospel of Health. A. Stone, M.D. Clo, 210 18, pa. 1.if 12 S. W. OSGOOD, NOTARY PUBLIC. FRANK BAKER. LIST OF BOOKS Rew Advertisements. MEDIUM'S COLUMN. BAKER & OSGOOD. FOR SALE BY THE ATTORNEYS AND COUNSELORS. THE MAGNETIC TREATMENT. **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** BOOMS 15 and 16, CHICAGO. SEND 25 CENTS TO DR ANDREW STONE, TROY N. Y. and obtain a large, highly illustrated book on the system of Vitaltaing Treatment TIMES BUILDING, CHICAGO. We ARE ALSO PREPARED TO FURNISH MISCELLAN-seept of the money, will send them by mail or express, as may be desired. If send by mail, one-fifth more than the regular to the book will be required to propar postage. The pat-makes of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postage of an at the had, register your letters. If Orders for Bioks, Medicine, or Merchan-dies of any kind; to be sent by express C. 0. D, must be ac-companied by not less than \$2.01 or, if of less value, then by one-fourth the cost. No attention will be paid to any orders, unless these terms are compiled with. Orthodoxy False, since Spiritualism is True, by Wm. 10 02 2.00 12 Denton Origin of Species, by Darwin, Origin of Cyviliantion and Frimitive Condition of Man, by Nr. J. Labbock One Beligton Many Creeds . 121-5- 4 International Hotel. , MRS. DE WOLF. 2.00 12 1.50 12 by Sir J. Labbock. 200 11 One Richgion Mary Creeds. 1.50 11 Phrenological Chart--Well's Descriptive1. 25 04 Philosophy of Special Providences, by A. J. Davis. 30 01 Paine's Political Works, Ivola of about 500 pages each 5.00 12 20 01 Philosophical Dictionary of Voltaire. Fifth American Edition, 63 octavo pages, two steel plates. Largest and most correct edition in the English Barguage. 500 26 Oons Rider to Fig. 500 26 Palmes of Life, by J. S. Adams. Paper 75 84, Board. 100 08. Coch. 1.20 10 Panchette, by Epes Sargent. 1.20 00 Principles of Nature, by Mrs. M. King. 1.20 00 Principles of Attrace, by Mrs. M. M. King. 1.20 00 Principles of Attrace, by Theorine Plate, Incoming. 1.20 00 Principles of Nature, by Mrs. M. M. King. 1.20 00 Principles of Nature, by Mrs. M. L. Holbrow, M. B. 100 00 200 10 Parturition without Pain. 1.20 00 Principles of Storgenes. 1.20 10 Principles of Storgenes. 1.20 10 Principles of Storgenes. 1.20 10 Prenetrails. 1.20 10 </t RUE'S HAND CULTIVATOR Business Clairvoyant and Test, Medlum, Cor. Seventh and Jackson Sts., 263 W. MADISON STREET, CHICAGO, ILL. SEED DRILL (Entrance on Seventh.) MANUF'D v2tn14t18 ST. PAUL, - - - MINN. E8T MESSRS. BASTIAN AND TAYLOR. Having leased (for a term of years) and refitted and furnish-ed this very fine Hotel; would announce to the public and my old time friends and patrons, that I am prepared, to accom-modate them to fine class fire at the very law rates of H.50 and \$2.00 per day according to room. Spiritualists stopping at this flows will find the Batistic-FiriLosofarical Jourgal, and BANNER OF LIGHT on file. ö Physical & Mental Test Mediums, 8 All orders, with the price of book desired, and the 08 additional amount invationed for postage, will meet . 180 EANT ADAMS STREET. with prompt attention. CHICADO, ILLINOIS. M. T. C. FLOWER, Proprietor. viPo4tf 11-21-12 An Hour with the Angela, Cloth, S0e; post, 4c, Paper Age of Resent and Examination of the Prophecies... Artificial Sonnambulleth, by Dr. Fahnestock, Answers to Questions, Practical and Spiritual, by A. J. Davis. FREE MEDICAL DIAGNOSIS. 25 Sand lock of balt, are say and set. DirAct Order 18. Band lock of patient's hair, 2 postage stamps, give age and set. Different cases—separate letters. Each Preservition. Pever and Ague Specific by mail. Fever and Ague Specific to Agents, by mail, per dosen. A00 Gol's poor will be froated free of charge. Testedunters or curiodity seekers need not apply. DELLINEATION OF CHARACTER. Band lock of balt, rive age and set. Each By What Power Is It Done ? I for the Best Hand Cultivator GEO. W. RUE, Hamilton, O. Mrs: A. H. Robinson the healing medium re-22-5-6 ceived the following letter and made the diagnosis appended, pronouncing the' patient already dead, and transmitted a diagnosis immediately to the Pronouncing Hand book. Investuable to all...... Pre-Adamite Man. Presol Paipalde. Cloth 100 00. Paper. Prior Paipalde. Cloth 100 00. Paper. writer of the letter, and the next day received a confirmation of the truth of the statement of the 30 03 73 08 2.00 12 63 06 Rights of Man. Thomas Paine. Religion and Democracy. Prof. Brittan. Balical Discourses, b) Denton. Seview of Clarke on Emergene Lizzle Doten. Real Life in Spirit Land, by Mrs. Maria M. King. Spirit Invocations, or Proyers and Praise, Compiled by Alien Putnam. 50 04 25 02 1,25 05 1,15 02 spirit that the patient was dead, all of which ap-REE GIFT pears in the following correspondence: # ABINODON, KNOX CO., IEL., Dec. 18th, 1876. MRS. A. II. ROBINSON-Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. It seems his disease 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 you, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 58 years. His name is William Campbell. He has 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 to every subscriber to this pa-ber. We have fint issued an el-sgant W BITE CROSS, which he softwined in beau titn roach, the whole on dark back-ground and erceuted in French Oil Colors. Its lixit in size, and is a perfect gem of art, an ornament to any household We bave made artsugenents so that any subscriber of this paper can receive his beautiful cross free by sending na 20 ets to pay the cont of partage, tab-log, directing, etc. Wo make 1.00 0 8.00 14 1.25 00 · MISCELLANEOUS, by Alien Putnam. Soul Affinity - A. E. and Satan, Electrany of -K. (starter, Serion from Shakespeare's Text-Denton, Sahoth Questing - A. E. Gless Sunday Not the Sabisth. Sexual Phylology - R. T. Trait, M. D. Strange Visitors, dictated through achieveryant. Spiritical Harp, 200 H. Abridged Edition. Self Abregationist; or, The True King and Queen, by -H. C. Wright-Paper. Soul of Things, by Elizabeth add William Denton... - You 2 - Denton... 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I can not give you any symptoms further than he seems to have no appetite, and breathes hurriedly. Will you please give this case, your early attention and if he can be helped or currd, make out the pre-scription and write to me at Abingdon, Knox Co., lils. Inclosed find \$3. Yours truly, DENNIS CLARE. 2.50 1 59.04 Syntagina, System of Nature, or Laws of the Moral and Physical World -Harve, D'Holbach. 1.50 10 American-Health College 24 5 25 02 Incorporated by the State of Ohio. PHYSIO-ECLECTIC MEDICAL Granting Legal Diploma to Physicians, Healers, Mediama COLLEGE. and Ministers. Send stamp for Free Book, reference and ex-The following letter verifies the truth of the me-Gives full instructions by corresponding and Pholomas legal everywhere for \$25. Address Prof. W. NIUEL1, M. D. 20 Baymiller, st., Cincinnati, O. 21-25-22-10 planations (also for advice in all diseases) to Prof. J. B. CAMP-RELL, M. D., V. D., 130 Longworth Street, Cincinnati, Obio. dium's statement that the patient was already dead: dead: MRS. A. H. ROBINSON, Chicago, IL., Dear Mad-ame: --I wrote to you this norming; requesting you to make an examination of and diagnose the case of William Campbell --I, now write to say my friend (campbell has passed away. I have just learned that he died the traveller. If you have made the examination, picase write to me what disease my friend Campbell had ' Yours truly, DENNIS CLARK. 10.02 S12 a day at home. Agents wanted. Outfit and NEW GOSPEL OF HEALTH. By Dr. Stone. For sale at this office. Price \$1.25. 25 02 THE DELUGE REVIEWED. ASTROLOGY. The Witch of Endor: and six other equally interesting pamphich. (132 pages) sent postpaid to these enclosing 25 cts., introncy or stamps, to the author, M. B. Craven, Richtboro, Buyks Co., Pa. Prof. Lister, Astrologer, 319 6th Ave., N. Y. Forty four years' practice, twenty-teven in Boston. Can be consulted by letter. Send for a Circular. 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### RELIGIO-PHILOSOPHICAL JOURNAL.

### (Continued from First Page.)

times in the night heard men go softly to-ward 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 fortunate from a spot noted for foul play, and to which they were doubtless di-rected by a confederate on the host. rected by a confederate on the boat.

Riding soon after from one settlement of. Friends to another, they came to a fork in 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 di-rected 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 al-ways obeyed her directions and fild so then, when they came to a strange house, a mile or more distant, and she said, " Thee will lease, 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 Friend'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."

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 House in Philadelphia, I heard Priscilla 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 feel-ing of danger and violence, subtle drawing ing of danger and violence, subtle drawing toward the spiritual needs of a lonely woman, a stranger in a strange land, that finer foresight which we call prophesy and mediumship, 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, "Spir-italism is Qaakerism enlarged and revis-

Yours Truly, G. B. STEBBINS.

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. To 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 matterinto the various mineral compounds which we find in the earth and built up the beau-tiful forms of crystals. Some other " affinior the more cunning action of the chemical affinity, grouped matter into the form of vegetables. These in time developed in-to 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. It is asserted that properly prepared inanimate matter, when exposed under certain conditions to oxygen and heat, will spring into life, and this is the theory of spontaneous generation. The late researches and experiments of Tyndall, show quite zonclusively 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.

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.

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 atmosphere.

Those who are ignorant of the laws of spirit.communion often exclaim, Why.do not spirits communicate with me? Why do not spirits repress crime, prevent accidents, protect the innocent, and aid man-kind 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 atmospheris 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 in-deed a stratum of mensal germs—thought-particles, 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 pelated to spheres of spiritual existence. Each group is capable of receiving and interpreting truthfully ideas of a certain class, and as mediums 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 mental powers of the individual correctly inferred, from the appearances which they present. A personal atmosphere psychical-ly "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-

phere varies very much at different times; the portions of the Brain excited, normally or viciously, operate in modifying 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 *lighti* It is everything to us as percipients on the plain of phylcal existence, and yet our appreciation of it depends not on the source, but on a condition immedi-ately related to ourselves. There is the light of the intellect and the light of the spirit in degrees affirmed by some and de-nied by others. The illuminating results the negationists have not, therefore they do not recognise the source, because around themselves there is not that periphery which is essential to spiritual perception.

### Willie Eglington, the English Materializing Medium Writes.

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 geft to their own remedies and without certain means of support. Owing to this, and trusting to my reputation in England as a genuing medium, I have determined to make a visit to your shores, more hospita-ble. I trust, to Englishmen, than England ed; but as I met his beautiful, calm, pene-

trating 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 query-ies he bowed assent. He emerged from and re-entered the medium's room several times, and called him by name. To all query-ies he bowed assent. He emerged from and re-entered the medium's room several times, 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, and that coupled with the fact that she had never seen any apiritual manifestations of the kind before, caused her deep agita-tion

The second form that emerged from the adjoining chamber was one yclept "Ernest." He was tall, exceedingly graceful in his movements, and apparently as fully solidi-fied as any human being present. After his final departure manifestations ceased for about one minute, when the curtain was softly drawfr 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 salf-illuminating power, so modest in its unradi-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' silence, a lady asked her name, and mentioned some few, to all of 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 her-self, with which promise the medium was not acquainted. She did not remain with us many minutes, for soon her robes 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 chamber, and describes it as being gooded with light, peculiar in a character, for though most brilliant in a 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 cur-tain, and advanced within two feet of his wife, waving his hand, and bowing to her. The power was not sufficiently strong to enable him 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, "fignified in attitude, and large in stature, while "Joey" was talkative, lively, witty, displayed much agility in his movements, and was small in stature, much smaller than the medium. stature-much smaller than the medium both in height and breadth. He had en-twined around him much draper, which often vanished before our eyes, compelling him to return into the chamber from whence he came, to his drapery manufactory for it fresh supply, and he again came forward with it wound around him, but again it de-materialized, 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 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 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 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 begged 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 scat-tered about after the scance was over. I tered about after the seance was over. teased him-very much to shake hands with me, but this he could not do, and another 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 cut a piece off with; but instead of doing so, he took up an apple, and to our astonish-ment 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 denwell'they have excellent mechanical den-tists 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 pow. To all aplieve it is in her possession now. To all ap-pearances 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 Spirit-world. death, and sudden entrance into the Spirit-world. He was a clown, and on the night of his farewell benefit in America, 'given prior to his departure for England, he leap-ed upon the harlequin's shoulder, who not being quite prepared, gave way under this sudden weight, and "Joey" just "cut a sum-mersault 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 joy, and related how mingled sorrow and joy, and related how unhappy his early years on earth were, and how joyful and glorious is his present exis-tence. Since his entrance into the Spirit-world he has deveted his time to a few me-diums 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 roso—but it was not "Joey," so much smaller than the mediuth—it was

the "Captain," so much taller than the me-dium, with his well delineated features and firm tread. He bowed to his wife, our host ess, and then the spectral host bent respect-fully to his guests and departed into the chamber of the medium, with his face turned towards us all the fime. "And he was transfigured before tham." murmured the lade to when "Sint Thereau" and 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, dently 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

allence reigned. Then "Joey's" voice, weaker than pre-viously 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 the convince the fact who recognized him, to convince the fady who recognized him, and how the medium had been brought forward to convince all, and he then bid us the good-night, separately addressing us homame, 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 ordinary-sized individual could sit upon the arm-chair in the manner of "Joey," without running a very decided risk of "cutting a summersault" backward, and possibly, like "Joey," to awaken and find himself in the next world, with kind loving faces around, wel-coming the intruder joyfully, and disre-garding his decidedly undignified entrance. Since then I have had Mr. Eglinton here,

at 17 Brunswick Hq., 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,

Dyspepsia.

SYMPTOMS.-Want of appetite, rising of food and wind from the stomach, acidity of the stomach, heartburn, dryness and whiteness of the tongue in the morning, sense of disten-sion in the stomach and bowes, sometimes rumbling and pain; costiveness, which is occasionally interrupted by diar-rhors; paleness of the orige. The mouth is clammy, or has a your or bitter taske. Other frequent symptoms are water-branh, paiplication of the brart, headache, and disorders of the senses, as seeing double, etc. There is greared, debility, ian-guor and aversion to motion; dejection of the spirits, disturb-ed sleep, and frightful dreams.

much more convincing, as every action bore 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 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 Tabernacle is crushed and consumed as inevitably as the poor rogue who is going to State Prison, as I see them going now and then up that coad. Bridges solid as the arches under the world bear you over safely though an Atheist . build them. Bridges with faults in theirdesigns or, weaknesses in their staying frames go down, though they are baptized in prayers by the holy 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 merely saying good words or find safety in faith when we work with bad material.-Rev. Robert Collyer. \_

### Passed to Spirit-Life.

Miss EMMA L., beloved daughter of H. A. and Cornelia H. Redfield, crossed the "Silent River" to the everyreen shore, on Saturday, March 21th, 1977, from 3,133 Clark avenue, BL Louis, Mo.

The approaching birth into Spirit-life, had to her, no terrors, but on the contrary, ale annihusiy and cheerfully awaited the inevitable event. Pure, amiable, upright and sincere in earth life, she has entered the Summer-land far advanced in the

10%, she has ensured the conducted at the house and angelic spheres. The memorial services were conducted at the house and grave, by Mrs. Dr. D. White, under the spirit control of the late Hev. John Pierpont, and were not only appropriate, but elequent and sublime, and 1 trust it had a salutary inducence D, W.

Passed to the Higher-life, from his home, near Skaneateles,

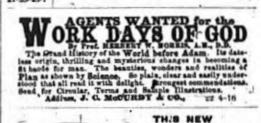
N. Y., ORIN HATCH, aged 78 years, 7 months and 18 days.

The subject of this notice spent his entire earth-life near the place of his birth. He was twice married. He not only saw, but heard and conversed repeatedly with living intelligences from the Summer-land of immortal life. In this faith and knowlodge he lived an honest, true, temperate and virtuooas life till called on high. J. H. H.

# DUMONT C.-DAKE, M.D., WHAT I KNOW ABOUT VEGETINE. PRACTICAL PHYSICIAN. Chronic Diseases Incident to both Bexes. Magnetisen a Speciality. Odice, WD Wabash Ave. Entrance, 15 Hubbard Court. S1-25-tf SOUTH BOATON, May 9, 1870. H. R. STRVENS, Esq. H. R. STRVENS, Esq.: Dear Sir-I have had considerable experience with the VESETIVE, For dyspepsia, general debility, and impure blood, the VESETIVE is superior to anything which I have ever used. I commenced taking VESETIVE bott the mid-die of last winter, and, after using a few bottles, it entirely cured mee of dyspepsia, and my blood never was in so good condition as at the present time. It will afford pleasure to give any further particulars relative to what I know about this good medicine to any one who will callor address me at my residence, 356 Athens street. Very respectfully, MON FOR PARKER TEAS -The choicest in the world-importers staple article-pleases everybedy-Trade continually increas-ing Agents wanted everywhere-best inducements-don't waste time-eend for Circular to HOBERIT WELLS, 42 Vesey at., N. Y. P. O. Box, 1287. 21:35:24-11

MONROE PARKER. 286 Athens street

BARLOW'S THE FAMILY WASH BLUE. INDIGO BLUE. 23 N. Second st., Philadelphia



foring from all of

# APRHL 14, 1877.

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 Wm. Thomson, as Breaklant of the British Association made President of the British Association, made merry by suggesting that life was first brought to this planet by some moss-cov-ered fragment falling from another. But after all it is but a grinr joke to the scien-tists, for it is a confession that science has but mastered details, and that the funda-mental secret of creation lie hereard it mental socrets of creation lie beyond it. We submit that it is quite scientific to sup-pose that, as we find life here, and as experiment shews that life cannot begin of itself, it must have been brought or created by some power other than the mere forces of some power other than the mere 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 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 stifle 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.

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 the motes out of it, and has found that light will traverse it without being visible while diffusion of light is due to these minute bodies in the air, that these little agents of putrefaction and disease are invaluable ad-functs 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 in the spiritual world, and that as these motes give the clue to evils physical, so they motes in the spiritual atmosphere, and that they are useful in some way for the enlight-enment of higher spiritual being? If our stial day, it affords some occasion for the existance of evil. The idda is not an in-viting one, but it is at least a refinement of the well-worn picture of the heights of glory-within view and hearing of the abyas

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 ar-rangements 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. 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, I 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 Daybreak gives the following account of one of his seances:

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 shawl 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 dis-tinctly distinguish the forms and faces of each other, and still more so as the retina became better accustomed to the diminished light. light.

"Joey" commenced speaking in the direct voice, from behind the curtain, and requestvoice, from behind the curtain, and request-ed the singing of a melody. In a few min-utes a very tall and proportionately broad figure appeared. On his head he wore a tur-ban, 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 base. His figure was graceful, but so colos-sal in size, and possessing such an apparent development of the osseous and funscular system. I could scarcely refrain from a sen-sation 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-

Gained Fifteen Pounds of Flesh. BALESTONS ELASTIC TRUSS H. R. STRVENS, Esq.: SOUTH BERWICE, Me., Jan. 17, 1871. Dear Sig-I have had dyspepsia in its worst form for the last ten years, and have taken hundreds of dollars' worth of med-icine without obtaining any relief. In September last i com-menced taking the VKORTIXE, since which time my health has steadily improved. My food digests well, and I have gain-ed fitteen pounds of feeth. There are several otherw in this place taking the VEORTIXE, and all have obtained relief. Yours truly SENSIBLE TRUSS THOMAS E. MOGRE. 22-4-10 Overseer of Card Room, Portsmouth Co.'s Milla FEEL MYSELF A NEW MAN. NATICS, Mass., June L. 1972. MR. H. R. STRVENST Dear Sir-Through the silvice and earnest persuasion of the Rev. K. S. Best, of this place, I have been taking VEORTINE for dyspessis, of which I have suffered for years. I have used only two bottles, and already feel repself a new man. Respectfully. Dz. J. W. CARTER. ·· · ···. GOOD EVIDENCE. CINCINNATI, Nov. 26, 1872. MR. H. R. STRVENS: Dear Sir-The two bottles of VRONTINE furnished me by your agent my wife has used with great benefit. For a long time she has been troubled with discinces and costiveness; these troubles are now entirely removed by the confiveness; these troubles are not and general debility, use of Vangring. She was also troubled with dyspepsis and general debility, and has been greatly benefited. THOMAS GILMORE, 229; Wainut street. 210 RELIABLE EVIDENCE. MR. H. IL STRUENS: -Ms. R. R. BENTRENS: -Dear Sir-I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine, YEO STINE, for I do not think enough can be said in its praise, for I was troubled over thirty years with that dreadful disease. Catarrh, and had such bad coughing spells that it would seem as though I could never breathe any more; and V KoyTINE has cured me; and I do feel to thank God all the time that there is so good a medicine as YBO STINE, and I also think it one of the best medicine as YBO STINE, weak sighting foelings at the stomach, and advise everybody to take YBO STINE, for I can assure them it is one of the best medicines that ever was. Mss. L. GORE. Corner Magazine and Walnut streets, Cambridge, Masa. L. H. PALMER, 21-26-22-15 APPRECIATION. CHARLESTON, Mass., March 19, 1868. H. IL STRVERS; This is to certify that I have used your "Blood Preparation" (VRAFYXR) in my family for giveral years, and think that, for Berothia or Cankerods Humbes or Rheumatic affections, it can not be excelled, and as blood purifier and spring medicine it is the best faing I ever used; and I have used almost every-thing. I chat cheerinity recommend it to any one in need of such a medicine. Yours respectfully, MRS. A. A. DINSMORE, sell street. ~-19 Ru Vegetine I Sold by all Druggists. 1 .. THE KELLY BARB FENCE! THE BEST FENCE IN THE WORLD. ALL STEEL WIRE with sour stars, barbs where the only ote score to the rod. Fount beveled from both sides. East mooil to han-die Fully licensed under ALL THE BOTTOM PATENTS, by Washbure & Moon Manufacturing Co. No danger of being troubled for infragements. Ask your Hardware Merchann for the EELLY BARB FENCE. Manufactured by THE TROOM WIRE EXPOSE One WIT Madison St., Chicago. 11-00-00-11 12

