

Eruth Gears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXII

CHICAGO, MAY 12. 1877.

THREE HOURS IN GLORY.

What a Little Girl Saw While in a Trance -A Glimpse of the Savior-Talks with Departed Relations, etc.

The following letter, bearing the signa-ture of a reputable person, the facts herein narrated being also vouched for by promi-nent residents of the place, was printed in *The Green County Reformer*, of Monroe, Wis, of April 19th instant: At the earnest request of Nellie Black-ford and her parents, I shall endeavor to in-form the public of the strange and miracu-lous restoration of the life and health to. this little suffering girl. Nellie is thirteen years old, and never has been a robust child; and eight weeks ago her mother (who is suffering with consumption) because dan-gerously ill, and Nellie, thinking her mother was dying, left her and ran for a neighbor-ing lady. They started back for Mrs. Blackford's, and Nellie was in such a hur-ry that she caught up the three-year-old child of the neighbor's while the lady was ahead with the baby, and did not know that child of the neighbor's while the lady was ahead with the baby, and did not know that Nellie was running for life with that large child. When she did see her, she stopped and exchanged burdens. Nellie also ran for another neighbor, and by the time she had run over two miles she arrived at home completely exhausted, and thus commenced the dreadful suffering of Nellie. She had been very ill for eight weeks, suffering al-most constantly. Was attended at first by Dr. Richter, and improved quite rapidly except pain in the spine.

spine. Feeling better she quit taking medicine. Was still so weak that walking seemed an impossibility; but Nellie felt such a desire to again walk unassisted, that, Friday, March 31th, she ventured; but the exertion proved too much, and falling to the floor in-inwal has gains in and savaring to save her. jured her spine in endcavoring to save her-self, and went into a violent fit, taking the sting two hours. next day had another much more violent that lasted half an hour. The frail form could scarcely be held by strong persons. Dr. Rood was called; she continued to grow weak, but had no return of convulsions. Three days after the first convulsion, both upper and lower extremities were paralyzed. She continued in this helpless condition un-til Sabbath. Dr. Rood called, and said she could not live till morning, and that no hu-man power could save her. Nevertheless, man power could save her. Mevercheless, she did live, and during Monday forenoon, laid in the same condition, perfectly quiet and conscious, yet unable to articulate, ex-copt in the gentlest whispers. Her mind had been perfectly clear during all her illness. The least exertion, even the taking of a spoonful of water, would cause her to sink away till the pulsation of the heart could not be noticed, nor could any pulse be discovered in the wrist. They turned her gently on the sheet, and that would cause the sinking spells. She was also deaf for days at a time. Her wish was to leave her life of pain, die and live with God and the angels, ere her dear afflicted mother left her a helpless orphan. On Monday after-noon the friends and neighbors assembled to see her die. About 2 o'clock she sank away, growing weaker and weaker till about 3 o'clock. Her extremities became yery cold and they thought her cortily and very cold, and they thought her gently and happily passing "over the river." All at once a change passed over her features, a sweet smile illuminating her countenance, and the most intense delight seemed portrayed and lingering on her face till it fair-ly shone. Words fail me to express the happiness, contentment, and glory there denappiness, contentinent, and giory there de-picted. A continual change seemed passing over her quiet face, all telling of something bright and beautiful passing before her en-raptured eyes. All at once, to the astonish-ment of all, she raised her little hands in the attitude of listening intently, changing her position continually and seeming to lis-ten with all the nower of her being. She ten with all the power of her being. She continued in this state for very nearly three hours, seeming perfectly unconscious of all surrounding objects and sounds. She seem-ed to gently rouse from this condition. She opened her eyes, and, seeing her mother standing near, a sweet and heavenly smile passed over her face. Her mother stooped and asked her if she heard sweet music. Nellie had spoken before of hearing music

seat that was on a raised platform. All seemed of gold, and there were beautiful trees, flowers, streams and fountains of clear water around the throne and everywhere. Angels were flying around, bright crowns upon their heads, and golden harps in their hands, and they played the sweetest music that I ever heard I felt so sorry at first when grandpa told me I should go back, and take the place of my dear mother, and she should come. When I first seemed to get to this beautiful place the sweet word Welcome! Welcome! Echoed all around. I saw so many things that words fail to tell them now. The angels said they would cure me, that I should get well." Since these notes were first taken down, Nellie has improved rapidly, has walked and been outdoors, and seems in a fair way to get well. water around the throne and everywhere.

JNO. C. BUNDY, EDITOR.

to get well.

Independent Slate Writing.

The following was written on a slate with a pencil, about half the size of a grain of wheat, through the mediumship of Mrs. Miller, of Memphis, Tenn., the slate being held by her in daylight under an ordinary sewing stand covered with a cloth, her left hand upon the top of the same in plain view. I was present during the entire writ-ing: ing:

My DEAR BRO. JOHN:--I am very happy to meet you, although I have been, and am still, in great trouble about my children, El-len and Charlie, fussing over what little property I left. I can not write much this morning; I am too weak. I will come again and tell you about the experiences I have had since I passed over. John, I want to get you to settle the difference between Charles and Ellen.

Good-Bye, MARIA WILKINSON.

My DEAR BRO. JOHN :--- I am here, but the not write much at this time. Well, nobody in the earth-form was with me when my spirit left my body. I passed away quietly and peacefully; mother, father, sister Sal-lie, Bro. William, Bro. Joseph and the moth-er of my husband, all crowded around my dying bed; they all helped to convey my happy spirit to its shining home. MARIA WILKINSON.

the name of Jesus Christ and washed in his blood, would keep me from a burning hell of fire and brimstone, but I have not found any such place, neither have I heard of it as a reality. My dear Bro. John, I am glad to meet you, but I am sorry you are going from here so soon, but I hope you will visit Mrs. Miller again, because we all like to manifest ourselves through her medium-ship; she is such a good medium. I will go now; give my love to all my connections. MAEIA WILKINSON. The above was written on a slate, most of it in daylight, with a tiny bit of pencil, the slate held by the medium under a com-

the state held by the medium under a com-mon sewing table or stand, with one hand, the other in plain view on the top, myself present all the time. My sister, passed to Spirit-life Nov. 17th, '76, four miles north of Zanesville, Ohio, on the Dresden Road. The foregoing is not more than one-tenth of the writing I received. We Spiritualists term it "Independent Slate Writing."

JOHN THOMAS.

LETTER FROM PHILADELPHIA.

Dr. Maxwell-Mand Lord, and Others.

DEAR JOURNAL:-We have just laid into the narrow house the body of our dearly be-loved Brother, Dr. Samuel Maxwell; others, no doubt, will tell you of the great loss Spiritualism has sustained in the departure of this truly worthy man. When we gazed for the last time on his once buoyant form, incoded as it was with flowers, we thought for the last time on his once buoyant form, incased as it was with flowers, we thought of the happy change Spiritualiam is making even with funerals; the departed not far away shut up in some heaven or hell, but like the Doctor, may be seen standing be-side the worn-out casket, praising God for the spiritual change. Ohl we would say give us the last rites of the Harmonial Phi-losophy when we pass away--no grave sleeping, no future earth resurrection, no final throne judgment, but a constant resur-rection out of undeveloped conditions, com-mencing with infancy and ending only when the eternal ages have been passed, or when man becomes the equal with the great cen-tral mind of the universe. Spiritualism is more than looking upward in the Quaker city; it is aggressive, it is pos-

stones, and erystals, claimed to have been brought from Australia; and a few days ago we were honored by a profuse shower of rain and delicate flowers, which were scattered on the table amidst beautiful lights that darted all round the room; and we have almost reached the highest point, of our expectation, materialization of spirit forms! We have not been able to recognize any spirit as yet, but we have the power, and the rest is a question of time and power, and the rest is a question of time and patience. Brothers and sisters, go and do likewise—form your little circles all over the country; be patient and prayerful, and in due time you will reap, if you faint not. This seems to be the most effectual method through which to disseminate these great truths. When you get results, let the world have them, and in this way a missionary work will be accomplished that will eclipse even the ancient apostles. With condolence for your late bereavement, dear JOURNAL, we hope that you will continue to be a pioneer in the defense of truth and virtue: JOHN A. HOOVER.

Philadelphia, Pa.

A Few Facts About Popes.

BY S. H. PRESTON.

Pius IX is in the 87th year of his age, and upon the 16th of next June will have occu-pied the papal throne 31 years. This is the longest reign in the annals of the popes. Though many of the popes have lived to a very advanced age (Clement II and John XXII reigned till 90 years of age, Gregory XII till 91, and Gregory IX till 100,) it is rc-markable that none, except the present pope, has ruled as long as St. Peter, whose pontification, as elaimed by papists, lasted 25 years. Hence it is customary to remind each pope at his election, "Non videbis an-nos Petri," (Thou wilt not see the years of Peter). Peter).

"The first of all the popes was Peter, For five and twenty years he reigned; No pope of all that followed have, Save Pius IX, this length attained."

tor receives letters oftentimes that are so covered with seals, stitched, riveted and gummed together that it would seem impossible for the senders themselves to get them sible for the senders themselves to get them open so as to compare the answers received with the questions sent. In such cases, the writers have probably kept copies, as I do, when I intend to seal them, so as to entirely forbid them being opened by any means without entirely destroying them. During the Doctor's recent incarceration in Ludlow street jail, I made it one of my pleasant duties to frequently call there and see him. I always found him cheerful, never loosing confidence in the "triumph of the right."

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see him. I haways found him cheerrin, never loosing confidence in the "triumph of the right." During the years of my acquaintance with the Doctor, I had never had the oppor-tunity of seeing that "tea kettle" with which the "knowing ones" say he opens sealed letters. Since the Doctor's release from jail, I have had the opportunity of in-specting that wonderful "Alladin" article. How absurd, how ridiculous those make themselves, who think and say that they have discovered the secret of answering sealed letters in this harmless little kettle. Those who have sent letters to the Doctor and had them returned answered, need no further proof of the genuineness of his me-diumship, and to those who really desire proof, I would say "go and do likewise." Those who have never had a spirit message, can form but a faint idea of the pleasure de-rived from their perusal, when seen that can form but a faint idea of the pleasure de-rived from their perusal, when seen that the message is a genuine one. The large number of letters, received by the Doctor, while in jail, from all parts of the country, offering to come and testify to the genuine-ness of his mediumship, is ample proof that the Doctor is not a fraud: The Doctor is now very pleasantly situ-ated, at 58 Clinton Place. We are having d very novel exhibition in New York to-day, a body of Canada pil-grims on their way to Rome. While look-ing at the play of piety on their features; I was reminded of the remarks of an Indian, who, having been converted, was called up-on to express his feelings. As he did not un-

when in her sinking spells. And now comes the strange and miraculous story of this little daughter of afflic-tion as related to me by herself:

"It seemed as though I was walking through a pleasant country till I came to a place that surely was heaven. There were streets very neatly pavel, and such beautiful fountains as clear as crystal, that seemed to rise up and then fall in bright sparkling drops. I laid down on a soft, grassy bank to rest, near a fountain, where my grandpa, who had been dead six years came to me, and said I should go back to take care of my little sister till she was large enough to take care of herself. My little brother, whom I had never seen, came to me and told me he was my brother, came to me and told me he was my brother, and he played such sweet music for me on a golden harp. A crown of gold encircled his head. He was all dressed in gleaming white, and so was grandps. And he did not look so old as when here, and his eyes were perfect, not blind of one as he used to be. His voice sounded as familiar. to be. His voice sounded so familiar. "Then, oh, I can hardly tell, I saw Jesus

all robed in white, a dazzling crown upon his head. He sat on such a beautiful high

"Brother, no one knew when my spirit fled; they found my lifeless form cold and stiff in death. I was very glad they were not near me when I was dying (that is my folks in the form); I do not believe I could have passed away so easily as I did, if they had been around my dying bed. I was de-lighted with my spiritual home; although Methodism did me no good. What a fool I was to sit listening to preachers. Oh! how many poor weak minded persons are scared all most to death! That is why so many are now insane-caused by the preachers telling them of everlasting punishment; that is the way the preachers all do; they do this to get larger gatherings; they will see how many persons they can scare relig-ion into by telling them if they do not turn to Jesus and get religion, they would burn forever in hell fire and brimstone; that is the way they get so many weak-minded people, by exciting their feelings. They will shout, ' Glory to God,' thinking they have got religion. The preachers cause much sin in this world.

Good night, MARIA WILKINSON."

Seek the truth in Spiritualism; it is one of the most glorious religions known. As the old saying is, "Seek and you shall find; knock, and it will be opened unto you." If my brother David and Jane, and the rest of my kin and others, seek the truths of Spir-itualism, they will find them. Oh! how consoling to them that have loved ones gone before, who can communicate with

gone before, who can communicate with the dear ones here in the form. Suppose that parents had a precious little girl or boy who had passed away, or a hus-band's wife or a wife's husband who had gone to the other shore; if you had to go to minister for consolution, would you got a minister for consolation, would you get it? Not All you would get from them, is "If your loved ones have not been this: baptized in the name of Jesus Christ and washed in his blood, they are not saved; they are burning in hell fire and brimstone." Bro. John, how consoling it is that we do yet live after the so-called death, and that we can make our earthly friends glad-and happy, that they may prepare to meet us in the beautiful home above. Methodism did me no good. The best religionists are those that live upright and pure lives, do-ing all the good they can, and helping one

another. Bro. John, the Bible is full of Spiritual-ism. Do not condemn it, There are many teachings that are good and true in it.

Yonr Sister,

MARIA WILKINSON.

DEAR BRO. JOHN:-- 1 am happy to meet DEAR BRO. JOHN:--I am happy to meet you once more. As the medium is feeling very unwell, I can not get power to write much. John, tell David, Sister Jane, Eli, Sister Hannah and Sally to put.away Methodism and church religion, for the same is nothing but the result of a mere excita-ble imagination. I, myself was a member of the Methodist Church for forty-nine years. When I got on this side, it did me no good. I thought by being baptized in

in the Quaker city; it is aggressive, it is pos-itive, and demands a hearing. The philoso-phy of it is just now scientifically vindicated by Anthony Higgins at Lincoln Hall, where those who desire a rich store of spiritual food, can be more than satisfied.

Maud Lord, in the upper part of the city, is confounding skepticism, and the startling manifestations that take place in her presence, have a telling effect upon all that visit her seances. The only fault we find with her is, that when she visits our city her stay is too brief to afford all an opportunity who desire to visit her circles. Her spiritual gifts seem to augment in power, and we hope that the rude winds that so often blow across the medium's pathway, may never chill her warm heart, nor cloud her fervent zeaL

Mrs. Thayer, of Boston, the flower medi-um, is also with us, and lately had a few cir-cles in the lower part of the city. The floral blessings that attend each one of her circles, are truly wonderful. I attended one of her seances recently at the house of Bro. Beals, who informed me before the circle com-menced that Mrs. Thayar had not been out menced, that Mrs. Thayer had not been out of the house all the day, having been quite unwell; on the same evening the table was loaded with flowers, vines, ferns, ring-doves (found on Mr. Koonly's lap, who took them to his home in Vincland) and one or two small birds. I made a secret wish that a flower would be placed in my hand; which to my great joy, was immediately done. My position in the room was such that Mrs. Thayer could not possibly have approached me. The candid investigator need no better evidence of the genuineness of these manifestations, than the freshness of the manifestations, than the freshness of the flowers, their great varieties, and their abundance; the mud on the roots, the long vines and ferns, which could not be brought into the room in any concealed manner without being crushed, are evidence con-clusive to the unprejudiced mind, that Mrs. Thayer is one of the best mediums in Amer-tro, these special phenomena. Mrs ica for these special phenomena. Mrs Thayer is truly doing a great work for Spiritualism; these tests for the people however, exhaust her very much at times and she is in need of kind sympathy from the spiritual friends with whom she mingles. May God bless her and the good angels guide her.

The Bliss family are still giving material-izations at Knickerbocker Hall, and are doing a good work for the cause. They contemplate a western tour at no distant day, and I think, will be able to convince any and I think, will be able to convince any one that their materializations are genuine. More than a year ago a few friends form-ed themselves into a circle for the develop-ment of spiritual gifts. We met twice a week, and were patient and hopeful; how-ever, our success was but indifferent, until recently there was added to our number Dr. C. E. Updegraff, late from Harrisburg, who came amongst us in a most provideo. who came amongst us in a most providential manner, and though but six months ago a great skeptic, is now on a fair way to become one of the greatest materializing mediums we have in our ranks

The spirits re-organized the circle and called it Whapawcaneta circle, in honor of the Doctor's guide and control, and com-menced their work by bringing into the cir-cle large quantities of mineral stones, flint

According to St. Malachy's prophecy, "No other pope would reign so long as St. Peter-but the last one, and that before his death Christ will come." Archbishop Armagh, in Ireland, seems also to mark Pius IX as the last pope the last pope.

Catholics enumerate 259 popes, while some Protestant authorities make the list 297, which includes the 24 anti-popes. Of these 26 were deposed; 19 were compelled to abandon Rome; 64 died by violence; 18 were polsoned; one was shut up in-a cage; one was strangled; one smothered; one died by having nails driven into his temples; and one by a noose around his neck.

Of all the popes who have occupied the Roman See, nine only have retained it for a longer period than 20 years; while 133 have reigned but five years, 32 less than one year, 12 less than one month, and many sat in Peter's chair but a few days. The popes have been well advanced in years at their election (Clement X and some others being upwards of 20) with but for

others being upwards of 80) with but few exceptions, viz.: Innocent III, elected at 37 years of age, John XI at 25, Gregory V at24, John XII at 18, and Benedict IX at 12.

The average reign of the popes has been seven years. One hundred popes occupied the papal throne during the reigns of the thirty-seven sovereigns of England from William I to Victoria; there were fourteen popes during the reigns of Louis XIV and Louis XV in France; eight during the reign of Henry III in England, and eight during the reign of Elizabeth; eleven during the reign of Alfred, and twelve during the thir-ty-live years that Edward I occupied the English thread English throne.

An interregnum of months, sometimes of ears would ensue between the death of the pope and his successor. The whole time that the Holy See has been thus vacant is nineteen years.

Most of the popes have been of obscure origin. Sixtus IV, like St. Peter, was a fisherman. John XXII was of mean extraction. St. Gregory VII, the celebrated Hildebrand, was the son of a earpenter. Sixtus V was a swineherder. Adrian VI the son of a weaver. Benedict XII was the Son of a baker. Benedict XI was the son of a shepherd. Urban VI was the son of a poor cobbler. Alexander V was at one period of his life a poor beggar; and Adrian IV (Nicholas Breakspear, the only Englishman who became pope) was the son of a beggar, and for a long time himself subsisted on alms, for which he was compelled to beg. 141 Eighth St., New York.

Dr. R. W. Flint, the Writing Medium.

It was my good fortune to become ac-quainted with this excellent medium many quainted with this excellent medium many years since, and have had frequent oppor-tunities of witnessing his remarkable pow-erse. I have been investigating in the field of Spiritualism since 1860, during which time I have had sittings with many excel-lent mediums, through whom I have had "proof psipable" of the nearness of the Spiritualism but none have been of more the Spirit-land, but none have been of more absorbing interest than those coming through the mediumship of Dr. Flint. I have had sealed letters answered by him without them passing from my possession, (and that wonderful "teapot" was not called into use wondertal "tespot" was not called into use either.) I have engaged him in conversa-tion on subjects entirely foreign to Spirit-uslism, while his hand was employed wri-ting with rapidity a glowing account of the writer's trip to the planet Venus. The Doc-

derstand the meaning of all the words in the English language, he made use of those he had heard most frequently used, and said, "I feel piqus like hell."-H. W. Aldin.

Drganization.

New York.

A meeting for the organization of the **First Society of Progressive Spiritualists**, If the City of Washington, D. C., was held to the residence of Gen. M. McEwen, on

Wednesday evening, April 18, 1877. Gen. Jno. Edwards was called to the chair, and stated the object of the meeting. A. Committee was appointed to report the names of suitable persons to fill the several offices.

The Committee reported the names of the following:

For	President,	DR. J. MAYHEW.
. GL	V: President,	DR. J. BRAINARD.
65	Secretary,	MRS. W. N. HOLT.
	Treasurer,	GEORGE WHITE.
66	Stewards,	(F. White, Dr. Duncan,
· -	Die wards,	(H. M. HIGBY.

The Report was adopted, and the candilates elected to the several offices respecively.

Committees were appointed to draft By-laws; to draft an Act of Incorporation; on Finance; to secure a suitable hall; and the President instructed to open correspond-ence with lecturers, with a view to engagements, etc. 🕢

The following preamble and resolutions were offered by Gen. Edwards, and unanimously adopted:

Whereas, The time has arrived in the history of Spiritualism, when the numerical strength of its votaries, having reached formidable proportions, are yet left without any National Organization, or united system of action to protect its adherents, or in promulgating its heaven-born philosophy through spiritual lecturers and mediums, as well as to protect themselves against charlatans, impostors, and frauds.

Therefore, be it Resolved, That this Society will act in conjunction with the "National Conference of Spiritualists," which asal Conference of Spiritualists," which as-sembled in the City of Philadelphia, on July 4, 1876, and will appoint delegates to the next National Convention for the pur-pose of framing a "Declaration of Princi-ples," and to frame such rules and regula-tions as will enable Spiritualists to be brought into a closer bond of fraternal re-lations throughout the United States.

Be it further Resolved. That in the event of the National Convention of Spiritualists, for the present year, being held in Wash-ington City, this association will extend a cordial welcome to the visiting delegates in the top on the convention and during attendance on the Convention, and during their temporary sojourn in our city.

The Theosophical Society issued a statement warning the public against pretended revelations of its mysterics, and saying: "Whether this society, or sections, or indi-vidual members, have seen 'elementary' or . other spirits at its meetings, concerns them-selves alone. They will act as judges them-selves when any phenomena have occurred that are suitable to give to the public."— N. Y. Sun.

CONSTRUCTION OF STREET

RELIGIO-PHILOSOPHICAL JOURNAL.

m of Sleep and Dreamne of the Phene

BY EDWARD W. COX, SERGEANT-AT-LAW. PRESIDENT OF THE PSYCHOLOGICAL SO-CIETY OF GREAT BRITAIN.

Trots the London Spiritualiet.

O sleep! O gentle sleep! Nature's soft nurse, how have I frighted

thee That thou no more wilt weigh my eyelids down

And steep iny senses in forgetfulness? Why rather, Sleep, liest thou in smoky cribs, Upon uneasy pallets stretching thee, Than in the perfumed chambers of the great Under the canopies of costly state And lulled with sounds of sweetest melody? O thou dull god! Why liest thou with the vile.

In loathsome beds, and leavest the kingly couch

A watch case or a common 'larum bell, Wilt thou upon the giddy mast Seal up the ship boy's eyes and rock his

brains In cradle of the rude imperious surge, And in the visitation of the winds Who take the ruffian billows by the top, Curling their monstrons heads and hanging

them With deafening clamors in the sleepy clouds, That with the burly Death itself awakes? Canst thou, O partial Sleep, give thy repose To the wet sea boy in an hour so rude, And, in the calmest and most stilly night, With all appliances and means to boot, Deny it to a king?

What is this coveted sleep that least comes when it is most courted? Viewed physio-logically, it is a collapse of the fibres of the brain, either caused by or causing (as yet we know not which) the expulsion of a portion of the blood from the capillaries with which the brain is everywhere interlaced.

The whole brain, rarely sleeps at the same time. Some parts of it, by reason of insufficient depletion of blood corpuscles, remain sufficiently excited to maintain more or less of action. Whatever it be that in our waking state sets up motion in the fibres of the brain, and so gives to the Conscious Self the impressions we call emotions and ideas, that motive force continues to excite the same action in sleep, and according to the more or less of power so exercised is probably the vividness of the dream which it suggests. But we have two brains, each having the same organs, competent to act together or construction, when they work proverly together.

separately : when they work properly togeth er, producing the most perfect mental action: when working separately, or one working alone, producing imperfect mental action, as may be seen in hemiplegia, which is an affection of one of the brains only, and hence the impairment of one side only of the body.

Obviously in the condition of perfect sleep by the entire mental machinery of the brain there could be no dream. Such condition is rare. But it has occurred probably within the memory of all around me, as after long absence of sleep or great fatigue. Then the whole brain sleeps, or seems to sleep, and the Self has no consciousness of any impresthe sear has no consciousness of any impres-sions being received from the brain. In such a sleep, even though of many hours' dura-tion, the mind has no consciousness of time, and the moment of waking seems to have followed immediately upon the moment of failing science. falling asleep. There is no dream-or, at least, there is no consciousness of dream.

The physiology of dream, then, is a parti al slumber of the brain. Some parts of it only are sleeping, other parts are more or is to say, more or less in action, and brain action means the performance of the function of conveying impres-sions to the Conscious Self and receiving impressions from it. We pass instantly from the waking state into sleep. We can not, by any effort, note the precise moment when the change takes place. But although a moment only, what a change is wrought! Think what it is. At this instant we are masters of our mindswe are conscious of external existence-we have the power of the will, and the mechanism of body and mind is obedient to com-mand; our thoughts are orderly, we are ra-tional beings. In a second of time all these conditions are changed. We no longer comconditions are enanged, we no longer com-mand our minds—we are unconscious of the external world—the will ceases to control the mechanism either of the mind or of the body; ideas come without call, usually in most admired disorder; we discover neither incongruity nor impossibility in them; we believe implicitly thoughts to be things, and mental imaginations to be external realities. We have ceased to be rational beings. are in very truth insepe. If this marvelous cliange were unfamiliar to us, with what wonder and awe it would be received, and with what eagerness would science devote itself to its examination, as, being certain to reveal much of the mystery of the mechanism of man and the relationship of mind and matter. But hitherto, because it happens to all of us daily, it has been almost a neglected source of psychological knowledge. The explora-tion of this great field of investigation is a trock within the proper province of the Bay work within the proper province of the Psychological Society, and in which it may do great services to the science of mind and But in sleep the self has ceased to control the body. That force (whatever it pe) is suspended which in waking life enable us to distinguish between ideas and objectsbetween dreams and realities. What is this force that has thus suddenly ceased, and by its ceasing has changed the whole character of our intelligent being? Why can not we at this moment distinguish the shadow from the substance, the false from the true, the impossible from the possible, as we did but one moment ago? What a curious problem is here presented to us. Although this wonderful fact has achielly himmed actually happened to every person in this room every day of his life, how many among you has ever reflected upon its marvelous-ness, or asked himself how such a miracle is caused? So far as investigation has yet gone, we can trace but two distinct differences in the waking and the sleeping states. In sleep, the power of the will is suspended. It has ceased to control either mental or bodily action, and the brain is left to its own undirected energies. In dream some of the mental faculties are awake while others are asleep, and hence it is that they are unable to exercise over each other that mutual check and correction, the common action of which in a healthy structure constitutes that complex whole, made up of many parts to which is given the collective title of mind. The senses are said to be locked up in sleep; but they are not so entirely. Some of them convey sensations imperfectly. Sounds are audible, touch is felt, the senses of smell and taste are not extinguished. Sight alone is wholly suspended. But we have lost the power of measuring the impressions made upon these slumbering senses. A slight sound often seems to the sleeper, whether it wakes him or only suggests a dream, as if I for fancy needle work.

it was the repert of cannot. A loud sound will as often some to him in nothing more than a whisper. This fast familiar to all of un preves that the senses are not the rec-tifiers of the mental actions, as some psy-chologists have suggested. Hence it may be interred that the principal agent in the direction of the human mechanism during waking life is not the senses, for they are only partially suspended in sleep—nor the brain, for that is running riot in all the im-possibilities and incongruities of dreams— but something which is mether the senses nor the brain, which is independent of either, and whose control allke of mind and body is suspended in the condition of aleep. The immediate agent of this something is the will. But the will is not an entity; it is only the expression of some entity. The only the expression of some entity. The will is only the force which some entity di-

rects to some intelligent object. What, then, is the rational and scientific conclusion from these facts? Is it not that, if there be such an entity, that is neither brain nor body, but sometimes controls both and sometimes is severed from both, a reasonable presumption arises that this entity is the conscious self, a thing distinct from the brain and the body, from which it is then severed more or less. The proposition is plain and simple. There is a something which is conscious of what the brain is doing in the wild work of dream; this some-thing is that we recognize as the conscious self, the I-the YOU-the individual being, of which the sleeping structure is only the machine by means of which that being-call it that soul if you please-maintains its communication with the material world in which the present stage of its existence is to be present to be passed.

I hope I am not illogical or unscientific in advancing this as another proof of the being of a non-molecular entity as a part of the mechanism of man in opposition to the debasing doctrine of materialism.

The subject is very large and can not be treated in two papers, or within the limits of our ordinary discourses, and therefore 1 must return to it hereafter. But I purpose now to set before you some suggestions as to the effect upon dream of the action of the double brain.

The business of the two brains, like that of the two eyes, is to correct each other. With one ove we see little more than a flatsurface. The mental action of the two eyes enables us to perceive objects as we see what is really a flat surface in the spectroscope, but which, so seen, is presented in its proper proportions and true perspective. So it is with the two brains. Each suppléments the other, and the various mental faculties are thus made to co-operate. To take an instance or two. The mental faculty of comparison can only work by having before it the two ideas that are to be compared. But each brain can entertain but one idea at the same instant of time. The two brains supply the two ideas, and thus enable the work of comparing to be done. Now, comparison is the foundation of the process of reasoning, which is not one men-tal act, as is commonly believed, but a combination of mental actions. We reason by comparing two or more ideas and noting their differences 'and resemblances; then we compare them with a third idea in like manner, and see how they resemble or differ; and then we reason upon the result of this comparison, and say, " in such a particular A. resembles B., and, in the same par-ticular, C. resembles B.; therefore, in this particular, A. and C. are alike or unlike. Starting from this simple act of comparison and deduction, we proceed step by step from what is thus known to learn the un known. Hence it is that, as one brain alone can not do the work of comparison, so one brain can not reason, and, in fact, we find that in severe cases of hemiplegia, affecting the whole or the greater part of one brain, or in cases of the destruction of one brain by disease or accident, the patient is unable to compare ideas, and has consequently lost the power of correct reasoning, although the other mental faculties that do not require double action, and especially the emotions, continue in vigor, the one sound brain sufficing to do the work for them. Apply this state of things to sleep and dream, and what phenomena should we look for? If one brain be sleeping while the other is awake, we should thus be in the exact position of a person one of whose brains had been paralyzed, that is to say we should have lost the power of compari son of ideas, and, therefore, of reasoning upon them. Is not this precisely the condition of dream? The self-produced ideas that then throng the mind are accepted by us as being not self-produced but as being brought to us by the senses. Why do we accept them implicitly as realities? Because we are accustomed to rely upon our senses and are compelled to accept their intelligence as actualities. In waking life we try such impressions by comparison and reasoning, and we thus discover if they are actual or ideal, possible or impossible. But when dream it is as if one brain had been paralyzed, although it is only sleep; and as the necessary consequence we are unable to compare those ideas, and therefore, we are unable to reason upon them and try their true value, as we are accustomed to do in waking life Hence in dream our implicit belief that the shadows of the mind's creations are substances, and ideas realities; hence in dream we have no sense of incongruity and no consciousness of the impossible. We be-lieve implicitly that the self-produced pictures presented by the brain are brought by the senses from without, and then the other mental faculties deal with them as if they were realities-that is to say; they weave them into narratives, treat them'as events, and cause them to create the appropriate emotions—whether sentiments or passions. It is also to be noted that, unlike ideas which are imaginary, the passions and emotions are really felt in dream, not im-agined to be felt; another proof that all those mental faculties are not sleeping.

CRITICAL.

A Candid Review of the Afframents used to Prove that the Christian Bible is, in its Entirety, an Authentic Revelation from God to Man.

BY GEORGE WHITE.

[Conclusion.]

The history of the creation, as recorded in the Bible, is contradicted by God's undeniable Book of Nature, and a slander upon the Divine perfections. It establishes the fact that God did have

It establishes the fact that God did have pleasure in the death of the wicked, as he, knowing the exact result of every cause, in-stead of preventing the propagation of the race by fallen beings, permitted Adam and Eve to poeple the world with a progeny where entire moral nature was corrupt, having every imagination of the thought of their heart-evil continually-evil without. their heart-evil continually-evil without any mixture of good, and continually with-out any intermission of the evil, and leav-ing them to perish eternally without ten-dering them a remedy. As there could be no motive in the In-finite God to create beings that he knew would be everlastingly miserable, we must conclude that he is not the author of any such revelation.

such revelation.

According to the Scriptural record, the All Wise God made man_pronounced him good, was disappointed in him, repented that he had made him; yet, though of all things else in the universe he detested sin, instead of proventing its spread by cutting off, the offending pair and creating a pure progeny, he perpetuated the race of totally depraved beings, and to restore them to moral order and save them, gave his son to make a conditional atonement for them, but failed to inform any but the Jews of their only remedy, and left 9-10ths of the rest to die in ignorance and hopeless de-

spair: Do not charge me with misrepresentation, but look at the naked facts as they are, at the condition of the heathens, as the Rev. Winslow viewed and 'acknowledged it: "If there be any salvation for the heathen, as a body, it is not revealed in the Bible;" or isten to the Rev. Dr. Barnes on the same subject. He, like thousands of others, was a Bible worshiper; that is, he accepted its in-consistencies as well as manifest truths, to be inspired of God, and yet be honestly con-fescer that his manifest procession. fesses that his reason and his sympathies revolt at the Scriptural account of human destiny. He says: "When I look upon the world of woe, filled with bosts to suffer for ever, and when I feel that God only can save them, and yet that he does not do it, I am struck dumb. I confess that I see no light whatever, why sin came into the world, and why men must suffer to all eternity." This good though mistaken man, is now in a situation to judge correctly of human destiny, and to perceive that the Infi-nite Good could never be the author of the nite Good could never be the author of the endless misery of any of his creatures. He also knows that men are graded according to character in the Spirit-world, and that all them, even the worst, are prisoners of hope, capable of improvement, and designed to a progressive destiny. The star of hope illumines all, and from the lowest hell there will be in the eveles of the future purified will be, in the cycles of the future, purified spirits reaching forth towards the ever-ad-

vancing glory. I wish, as I have space, to call your atten-tion to a few more witnesses against the plenary inspiration of the writers of the New Testament. In the year 506, at Constantinople, the illustrious Messala, being Consul, by the command of the Emperor Anastasius, the Holy Gospels, as having been written by idiot Evangelists, are cen-sured and corrected. (Victor Bishop, of sured and corrected. (Victor Bishop, of Tunis). No manuscript of the New Testa-ment, now in existence, is prior to the 6th Century, and various readings, which, as appears from the quotations of the Fathers, were in the text of the Greek Testament, are to be found in none of the manuscripts which are at present remaining. (See Michaelis, Vol. 2, p. 160). Many passages, which are now found in these Scriptures, were not contained in any ancient contest were not contained in any ancient copies but are founded on mere conjecture. (See Bishop Marsh's Michaelis, Vol. 2, p. 496). It is notorious (as we have before stated) that forged writings, under the names of the Apostles, were in circulation almost from the Apostolic age. (See 2d Thes., 2d c. 2d v.) There were in the manuscripts of the New Testament, at the time of editing the last printed copies of the Greek text, upwards of one hundred and thirty thousand various readings. (Unitarian New Version, p. 22)2 The confusion, unavoidable in these versions (the Ancient Latin from which all our European versions are de-rived), had arisen to such a height, that St: Lorence in his Process to the General accords Jerome, in his Preface to the Gospels, com-plains that no one copy resembled another. (See Michaelis, Vol. 3, p. 110.) From the fact that there were more than ninety different sects or heresies admitted to have existed within the first three-centuries; that nine formidable sects of Christians commenced with the Corinthians, the leader of whom was contemporary with the Apostle John, denied the resurrection of Christ; that the Basilidians, a sect of the 1st Century, denied the crucifixion of Christ, and asserted it was Simon, of Cyrene, who was crucified in his place. Apelles, A.D. 160, taught that Christ was not derived 160, taught that Christ was not derived from the Virgin Mary, but formed to him-self a body as he descended from the super-celestial places. This was the belief of the Marcionites, A. D. 127; that Papius Bishop, of Therapolis, a heaver of St. John, and a companion of Polycarp, A. D. 116, believed that Jesus Christ lived to be a very old man and died in neace in the bosom of his man, and died in peace in the bosom of his own family. (See Lardner). In our foregoing remarks we have disproved the position of the Encyclopædia in egard to its third proposition, viz : "That the known situation and history of the authors afford satisfying proof of their veraci-ty;" but 1 will here add that authorship must first be proved before we can draw arguments from their known situation, history, and veracity. We have proved by a distinguished bishop of the 4th Century that the New Testament was not written by Christ, nor by his Apostles, but a long time after by some unknown persons—in-deed, the four Evangelists do not pretend to be written by, but according to them we to be written by, but according to them we have also anticipated an answer to this third proposition in the positive denial of credible witnesses to the truth of the im-portant part of the gospel history, as claim-ed by the Church. We have referred to nine sects of Christians from and near the Appendix ballous that Christians Apostelic age, that believe that Christ has not yet risen from the dead. Calmet says that the Divinity of Christ, his office as Messiah, the reality and truth of the Incarnation, the resurrection of the dead, were denied from the beginning of the Christian Church.

the first restance are extremely errors that everal sectors of the life Change and is doctring in period shortly on the world by francement and a the writings of the Holy Apostles, which the tends ed to render both the history and doctrine of Christ uncertain. How then can it be said that the New Testament contains a revelation of truth without error or mistake? The fact of a sentiment being found in the Bible does not entitle it to credit because it is there, or because it has been sanctioned as truth by Catholics and Protes-tants. "Many things," says Bishop Faustus, of the 4th Century, "have been asserted by your ancestors in the speeches of our Lord, which, though put forth in his name, agree not with his faith. It is proper to repeat, at the close of this review, the fact that the most able apologists of Christianity, held it as a maxim, not only lawful but praise-worthy, to deceive and even lie, in order to

advance the cause of truth and piety. Constantine, the Roman Emperor, in the year 325, convoked the Christian Bishops from all parts of the world, to settle the Arian Controversy. A large majority of the 1500 bishops there assembled, denied the Supreme Divinity of Christ. To obtain a majority, favorable to his Trinitarian views, the Emperor selected about 300 to constitute the convention, and sent the rest home. The Emperor issued an edict for the destruction of all theological writings opposed to his views of truth, and the consequence was that for a long time the history of the Church and its doctrines was confined to a

restricted partizan publication. The statement of the alleged writers of the New Testament is not all confirmed bysubsequent testimonials; some of them are contradictory; others are contradicted; and none of them have greater evidence of a Divine origin, so that they are above error or mistake, than many other mere human compositions. Sufficient reference has been made to show that no subterence has been made to snow that he sub-sequent testimonies have established the plenary inspiration of the Bible. We ac-cept as truth what is therein that honors God, and that accords with his revelations in nature. We believe, with the Bible: "That not our transgression of his law can be get aside by forsignession because the law be set aside by forgiveness, because the law is holy and just and good, but that its penalties are in no case unending, being designed as corrective or restorative, and not punitive, and finally that a progressive destiny for all is assured for the character of God as the Creator, and the necessities of man as the created.

SUICIDE.

A Letter from Dr. C. P. Sanford to Frank H. Hunt.

"I can not quite agree with you in regard to the suicide. Don't think it is similar to going in-to refined society, of which you speak. I think one would be just as welcome and just as kindly received, as going when called. It seems to me, one so hold as to take dis own life, should be rewarded; not censured.-F. H. H."

MY DEAR YOUNG FRIEND:-There is an unchangeable law which governs all things, from the monad to men and angels, and we, in common with everything in this vast universe, are the subjects of this law, and we must obey, comply with its rules and requirements, act in harmony with it in every minutia, or it has positively revealed to 🕊 we must suffer the penalty (and there is a positive consequence) for every violation or failure. Our frue happiness depends upon our strict obedience to it, and is graduated to us, in proportion as we live in harmony with its demands, and thus it measures out to us just what we merit, and just no more, nor no less. Growth or development is one manifesta-tion of this law. There must be some object in the divine economy of our earth-life existence, or we should never have been here. This intermediate state between our first and second birth must have a design, and this design is to be filled by us, and the object of this condition must be for us, and if for us, it must be for our good. Certain conditions were necessary for our full development; a certain time was requisite in the law of our growth before we were capable of an independent, individualized existence in this life, and this law of development and growth is just as necessary and essential for proper independent self-hood in the next condition of life for which this is preparatory. We have been born into this life, and by the same law when we are sufficiently matured, we must be born into the next state of being. The more perfect the certain continuous interblending conditions in the embryo or developing state, the more in harmony with the law these conditions can be made, the more perfect the child when born; but if it is accidentally or intentionally forced into this life before its maturity, it is positive death to its physical condition of earthly existence, and it is consequently ushered into the purely spiritual state, too soon, and must be a weak and helpless spirit. We must be a weak and helpless spirit. we know not how long, or if it is sufficiently developed to retain its physical existence, it is compelled to be in a weak, sickly and suf-fering condition, until it can by its own weak energies gain strength to carry out the purpose of the earth-life existence, or the purpose of the carthenic existence, of perhaps it may, like a plant in the shade, maintain a slender and wan condition for a while, and then fail and decay, never hav-ing had sufficient vitality to meet the full purpose of this life for its development. I know one who was accidentally born of this kind, and it took over twenty-one years before he could say of a truth that he lived as others did. As the embryo state was necessary and reparatory for this life's purposes, so is this life's developments necessary and essential to a real true and healthful, so to speak, to a real true and healthful, so to speak, condition in the next life, and it is just as important that we should develop the prop-er time, and be ripe for our next birth; and if by accident, ignorance of law or by inten-tion, the suicide brings on this birth before its time, it is just as really an abortion as the case already referred to of the prema-ture and unnatural birth into this life, and he must suffer similarly. The law of his he must suffer similarly. The law of his existence compels him to be weak and im-perfect spiritually. He is not what he might have been, nor what he should be, and he feels it when he comes into the society of those who have filled the measure of this life's intentions. He is a stranger and an uninvited guest, and he must see and feel his imperfections, and feel mortification as he reflects upon his rash act. Although they may welcome him kindly, sympathize with and pity him, he is none the more fit-ted for this society, and is compelled to ad-mit that he is out of his place, and that he has forced these conditions upon himself. He it is who must mourn over his premature birth.

must still find that into pment is not inin use still blue that the prover opticent is not in-stantaneous, but size the prowth, and though he may keep in the the must be pained with the thought that for lack of a proper earth-life experience, he is forced still to be far head there with whom he had hoped to extend the with whom he had hoped to associate

MAY 19, 1877.

He is a abortion. They were born in full development and strength. He is unripe... while they are full of the sweet aroma of the ripe fruits of a life work fully matured. He is immature and weak; they are vigor-ous and strong. The law which applied to them equally applied to him. They fulfill-ed it; he violated it, and is compelled to acknowledge its justice, and submit to its mandates. He was not invited to Spirit-life, and feels himself unut to be there, but he must stay; the laws of life do not propel bachwards. He must live in his weak and undeveloped condition, until he gradually gains the strength he needs to move onward and higher. He has forever lost the opportunity for gaining strength through his physical life-forces, and like the earth-born abortion, must begin his spirit life with similar and proportionate powers to live and gain strength from the sources within his reach, of necessity, slowly, haunted with the self-consciousness of his own recklessness.

The suicide may be just as welcome as one who has ripened for the birth, but he will stand before the law of full development, self-condemned, and feel that he has no part nor lot in the society of timely born spirits. In this he can but feel like one ushered into refined society uninvited.

It is not the dress or appearance only of the party in society which I referred to, that makes the innovator feel unpleasant, but it is the manner of his entering the party, and his own inappropriate apparel, which makes him obnoxious to himself and fills him with shame.

You say, "It seems one so bold," etc. _I can not quite agree with you here. Suicide to me, instead of being a bold and commendable act, is a rash, presumptions and cowardly effort to shirk the responsibilities of this life, brought on in many instances by a despondency, which they have thoughtless-ly allowed themselves to cultivate as an excuse for their cowardice. In my opinion it would be far more chivalrous for a man to holdly meet the world, and by a straight-forward course of life, live down his trou-ble, and defy the world to crush him, and thus persistently struggle in the dignity of his manhood until he conquers.

If he fails to do this, and yields to the sui-cidal mania, he will doubtless be "reward-ed" with shame and remorse, for his presumption and cowardice. I would not, nor do I believe the inhabitants of the Spiritworld will censure the suicide, but rather

pity him for his weakness and folly. I have written these few thoughts for your consideration in a spirit of good will and friendship, hoping they may lead you to further reflections and in the right channel, so that you may live all of your allotted time in this life's labors and growths, and finally enter the Spirit-world fully prepared to enjoy in full fruition the results of a well spent life. Yours, etc., C. P. SANFORD.

LeMars, Ia.

Letter from Washington, D. C.

DEAR JOURNAL :-- I have the pleasure to inform you that the storm cloud which has been for three years overshadowing Spiritualism in this city, is breaking up, and under the cental influence of the San of LTO gress, is rapidly passing away, and I hope to be remembered no more. The old society having now become extinct, a successful effort has been made to organize a new socie-ty, based upon declared principles of truth and righteousness. I am very happy to say that the members of the old society are cordially uniting in this movement with large accessions from without, and the promise so for as we can see is very flat. promise, so far as we can see, is very flatfering. I hope we may all be able to come upon a higher plane of thought and action, and uniting our efforts, be able to do a great work in this city, for those who sit in darkuess, and under the shadow of death. The plain, simple, unostentations, and un-mistakable "Declaration of Principles," adopted by this "Society of Progressive Spiritualists," is as follows: We Acknowledge:-The Fatherhood and Motherhood of an infinite wise, loving, and powerful Intelligence, who is designated by the term God, or its equivalent by all mankind..

In the dark ages the Church had this world by the throat; in the sixteenth century, not one in twenty thousand could read and not one in fifty thousand could both read and write. Every thought was strangled, every idea lost. In that day only miracles were recorded, but these got so common that they had to be stopped by law. But the Moors got into Spain, and brought there paper, mathemathics, and philosophy. Science was actually thrust into the brain of Europe at the point of Moorish bayonets.—Ingersoll.

Cleopatra's needle, which is to be removed from Alexandria, Egypt, to England, is a solid shaft of stone, sixty feet high, and weighs two hundred and seventy-nine tons Years ago it was presented to the British museum by the Pasha of Egypt. This probably is the needle with which the

Egyptian Queen darned Anthony's stock-ings, and Queen Victoria will appropriate it

We have proved, by Mosheim, that the conjectures of the learned about the au-

We Acknowledge:-The universal Broth-erhood of Man, whether on Earth embodied, or in the Spirit-world disembodied.

... We Acknowledge:-The fact of intercommunion, between persons dwelling in both states of existence.

states of existence. We Acknowledge:-The fact of eternal Progression, and the obligation resting on each person to labor to promote, not only his own Spiritual development, but that al-so of all. We Acknowledge:-That Immoralities indulged in tend to degradation, and that while we have the sin we love the singer

while we hate the sin, we love the sinner, and would help him to rise above his sin.

We declare ourselves opposed to every form of Immorality, among which, with-out closely particularizing, we would name: Slavery, Physical and Spiritual; Licentious-ness, Drunkenness, Violation of the Sancti-ty of the mariage relation. Twing France ty of the marriage relation, Lying, Extortion, Dishonesty, and Inhumanity, and we have no sympathy with the Backbiter or the Slanderer.

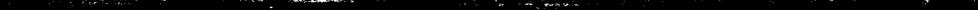
The new society, endorsing these princiles and other humanitarian provisions of he constitution, met on the evening of Weilnesday, 18th inst, at Dr. McEwens', to elect officers 367 the coming year, and to institute such other measures as wero deemed necessary to ensure success. The officers elected to serve from present time to the first Sunday in June, 1878, are:

TANA MARTING	P Different workey where a
President,	JOHN MAYHEW.
V. President.	J. BRAINARD.
Secretary,	S. W. BALDWIN,
Creasurer,	GEORGE WHITE.
	A.E. DUNCAN,
tewards, 🦾	N. FRANK WHITE
	H. M. HIGBY.

The President will shortly write to cer-The Fresident will shortly write to cer-tain speakers, who have been designated by the Society as desirable, to occupy our platform during the coming season. It is hoped they will be willing to respond readi-ly to our invitations. Letters may be addressed to me, No. 458 M Street, S. W., Washington, D. C. Yours for Truth and Humanity, Toury M turning Desident

JOHN MAYNEW, President.

"I HAD nine children to support, and it kept me busy," said Smith to Jones as they met, "but one of the girls got married. Now I have "----" Eight?". interrupted Jones. "No, ten--counting the son-in-law!" ure birth. Although they may try to help him, he been heard afar off.—The Truth Seeker.



MAY 12, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

We have just received "The Black Hills. and American Wonderland," by H. N. Ma-guire, who has spent 12 years in the Hills and Arellowstone region. The latest and fullest accounts of Gold and Silver prospeets, Agricultural and Grazing resources, Climate, Hunting and Fishing, the Indians, and Settlers' Adventures and Conflicts with and Settlers' Adventures and Conflicts with them. Mining and Wild Western Life, and the grand Natural Wonders of this most remarkable country—the Waterfalls, Boil-ing Geysers, noble Scenery, immense Gorges, etc., etc. Illustrated with 27 fine engrav-ings, and a new map. Price only 10 cents. Sold by all Nowsdealers, or sent postpaid, for 12 cents, by Dennelley, Loyd & Co., Publishers, Chicago, Ills.

MAGAZINES FOR MAY.

THE AMERICAN METEOROLOGIST. (John H. Tice, St. Louis, Mo.) Contents:-Ele-ments of Meteorology; Meteorology of Jan-uary; The Causes of Mirage; Important Facts: Meteorological Contrasts; Weather Forecasts for March.

THE WESTERN. (H. Morgan, St. Louis, Mo.) Contents:-The Patriots (a translation); Makaria-a play in five acts; The Idea of the State and its Necessity; Modern Homes: Shakespeare's Historical Plays; Topical Shakespeariana; Proceedings; Book Reviews; Noticeable Articles in Magazines and Reviews.

THE GOLDEN DAWN. (Dora Darmoore, San Francisco, Cal). Contents:-Call Me Darling; Maud's Mistake; Child-Like and Eland; Rosebud Garland; Wrecked by Fate -Rescand by Destiny; Poem without a: Name; Happy Husbands; Reaping the Har-vest; Where Lies the Fault?" Journalistic Mania; Blue Glass; Fashion Department; Laborare Est Orare; Art and Society; Dramatic Notes; Washington Letter.

THE INTERNATIONAL REVIEW. For May and June. (A. S. Barnes & Co., New York and Boston). Contents:—The New Federal Administration: The Life Insurance Question; Disestablishment of the Church of En-gland; The Philadelphia Exhibition, Part 1 --Mechanism and Administration; Tenny-son; The American Foreign Service; Recent American and European Books; Art Letter, No. 9; Contemporary Events.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York). Contents:---Vice-Pres. William A. Wheeler; Histological Evidence of a Soul; Rhinology, or the Science of the Nose (Illust.); Selfish vs. Unselfish Aims of Nose (Illust.); Selfish vs. Unselfish Aims of Life; "George Sand"; Why Mar the Im-age "Thwarted Humanity?"; Verbenas for the Garden; The Shipwrecked Sailors; Friedrich Froebel; How to Teach-Locali-ty; A Summary of Hygienic Science; The Causes of Sleep: Asparagus, Spinach and other Greens; A Cabinet Colloquy-Width of Heads; Editorial and Current Items,

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A God-Forsakon Wretch Compared with a Man After God's Own Heart.

BY M. E. ORAVEN.

Saul and David were each selected by the God of Israel to be ruler over his people. Saul is first brought to public notice in the dutiful employ of his father, searching for stray herd. He was apparently contented and happy in his rural employment; and if Samuel had not interfered with his occupation, would no doubt have lived and died without reproach. Yet his record, as a without reproach. Yet his record, as a ruler, was not impeached until in an extra-ordinary emergency he felt "forced" to offer a burnt offering to the Lord, because the set time for Samuel to come had expired. For thus acting in a sacerdotal capacity, at a time when he knew not what better to do, he became the object of condemnation and future dethronement with the pontifical despot that installed him king. It was not considered wrong for David and Solomon to offer sacrifices to the Lord, for the obvious offer sacrifices to the Lord, for the obvious reasons that, after the death of Samuel, the monarchy obtained ascendency over the priesthood.

The great neglect of duty which Samuel says caused the Lord to repent of making Saul king, and which he declared him rejected, consisted in not making a total slaughter of all the cattle and sheep taken from the Amalekites, and bringing in Agag, their king, alive, as a trophy of victory, Under ordinary circumstances of war, this would be considered no delinquency at all; but under the religious enthusiasm of Samuel, it was so offensive to the Lord, that he was commanded to take a horn of oil and ange enough to hough horses on the battle-field (2 Sam. S: 4, 1 Chron. 18: 4); and to torture his prisoners under saws, harrows and axes of iron.-2 Same 12: 31, 1 Chron. 20: 12.

Saul is not deserving of censure for refusing to surrender the sceptre in infamy to David without just cause, after having nominally accepted the reigns of govern-ment, and thus be held in disgrace by co-temporary Gentile kings, in imitation of whom he was politically called to the throne by the voice of the people. Their locality to bim during his rolen chore that loyalty to him during his reign, shows that, as a sovereign, they appreciated his rule. It was only the men of Belial (1 Sam. 10: 27) who opposed his administration, and who afterwards joined the runagates of David.— 1 Sam. 30: 22. He did not subject them to the slavery, or exercise the tyranny over them that Samuel told them a king would, when they demanded one, in preference to ed Theocracy, or misrule of his sons. Neither was his social life stained with such unbridled licentiousness as that of his successor, whom the Lord next chose, as a man after his own heart. as a man after his own heart. By calling Saul from his domestic pur-suits, and inaugurating him king against his natural inclination; the Lord, (as person-ated in Samuel) becomes responsible for his subsequent unhappy life, and final over-throw. He had naturally a good heart, but when he was selected for ruler, the Lord gave him "another" heart; which, with the "evil spirit" that he afterward tormented "evil spirit" that he afterward tormented him, drove him to desperation and final ruin. He was not accountable for what cruel deeds he may have committed under the influence of an irresistible evil agency from the Lord, which rendered him a fit subject for an insane asylum. An unprejudiced examination of his history shows that if the Lord, or his vicegerent Samuel, had let him alone, after ordaining him king, he would have, made as worthy a monarch as ever sat on the throne of Israel. To the credit of David, it can be said that he pronounced an eulogium on his naturally good qualities .-- 1 Sam. 1: 23. The feigned reverence evinced for him by David in sparing his life, as the "Lord's anointed," was evidently more for the pur-pose of inspiring his followers with the same veneration for him as a king, than to show, esteem for one rejected of the Lord. His true nature, and disregard for human life, is shown by declaring vengeance against one of Saul's loyal subjects (Nabal), and marching with his men, of Belial, to slaughter him and his male household, because he refused to furnish provisions for troops inrebellion against the government. Instead of the Lord afterwards striking Nabal, the probability is that David employed one of his men, of Belial, to go and strike him, that he might thereby obtain his wife, and the flocks of Carmel. A new king was not desired by the peo-ple; hence David got none but the distress-ed, indebted and discontented wretches (TSam. 22:2) to join his standard while Saul was living. Thus he commenced his military career as captain over four hundred fugitives, whom he drilled into a successful band of guerillas. In his raids for plunder, he slew men, women and children indis-criminately, (1 Sam. 27:9). in compliance with the bloody command of Moses, to "save alive nething that breatheth." Deut. 20:16. If the Amalekites had not been more ad-vanced in civilization than him and the Israelites, his two wives, with the other wom-en and children would have been massacred at Ziklag-which town they took in his ab-sence, while feigning to negotiate with Achish to fight against **Serie**. But the princes of Philistia being ware of his duplicity, warned their king against enter-ing into any alliance with so deceitful a confederate confederate, David not having confidence in the Lord for protection, lied without conscience to Abimelech, and next deceived honest king Achish by acting the slubberdegullion at the gates of Gath. Whether he made any frantic attempts to flourish the gigantic sword of Goliath, which he then carried, the historian does not say; but we easily come to the conclusion that the "Lord's anointed" made a grotesque appearance performing as a maniac, by "scrabbling" on the doors of the Philistines, with the spittle flowing down his heard flowing down his beard. In his subsequent aggressive wars, he was successful in plundering the neighboring nations of gold and silver to an amount which in our currency would figure up to the fabulous sum of four thousand three hundred and five millions dollars. This he

accumulated for the purpose of building and embellishing a house, or Temple to his war God; unto whom he devotionally ex-pressed his gratitude by saying, "Blessed is the Lord, my strength, who teacheth my hands to war, and my fingers to fight. Ps. 144: 1. But in consequence of having shed blood so abundantly during his sanguinary wars, the Lord appears to have become diswars, the Lord appears to have become dis-gusted with such human slaughter, and for that reason forbid him to build the house. Though he is said to have performed such a prodigy of valor in his youth by slaying a Philistine giant, he never could, even with such appenders as the course

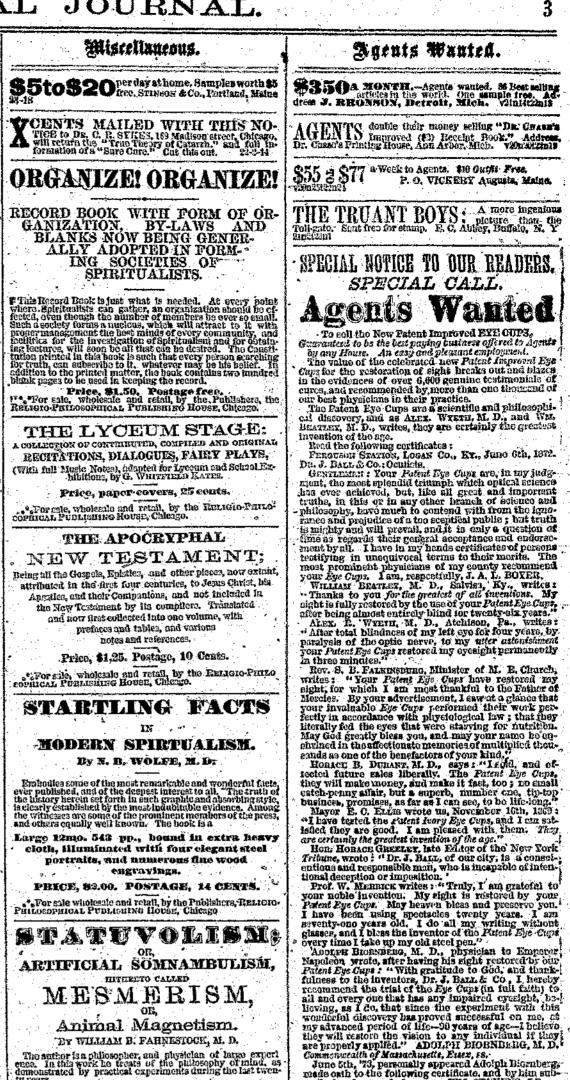
such efficient commanders as the sons of Zeriuah in the field, and the Lord in "the top of the mulberry trees," dislodge those people of their possessions in Canaan, but came so near being slain by one of them in his more mature years, that his men refused to let him participate in their battles with them for fear he would get killed. 2nd Sam. 21:-16 - 17

Saul fell by a desperate act on the battle field fighting them; but David, by being supplied with generals, and thus kept out of the hard fights, lived to die on his cauch, the hard lights, lived to die on his couch, after having been regaled with the fairest virgin in Israel to "get him some heat." As he had previously declared that there was no soundness in his flesh, those physicians of his, will ever stand charged with a most scandalous act, in putting a young damsef to bed with that decayed old lecher, whose loins he confessed were filled with a loath-some disease. Ps. Se: 7. some disease. Ps. 38:7.

In his dying confession and charge to Solomon, he expressed no hope of happiness in a life to come, but merely said: "I go the way of all the earth." He apparently ignored life hereafter, by saying: "In death there is no remembrance of thee." Ps. 6:5. His language: "Spare me, etc., before I go hence and be no more" (Ps. 59:13), elicits evidence that he did not possess the Christian's faith in immortality; but limited his existence to this life only. The iso-lated instances in which future life is but vaguely alluded to in his reputed writings, were probably interpolated by some scribe or translator in a later period of Jewish history, after they had become indoctrinated in Oriental pneumatology through inter-course with the Persian magi during the

eaptivity. Many of his psalms and lyric poems breathe a spirit of hostility and vengeance, breather with the feelings of a bard barian than a man after the heart of a God in harmony with humanity. In his prayers for the ruin of others, he expresses his vindictive nature by calling on the Lord to "Awake, and be not merciful to any trans-gressor." He says, "Consume them in thy "Awake, and be not merciful to any trans-gressor." He says, "Consume them in thy wrath, consume them that they may not be;" etc., Ps. 59. "Pour out thine indigna-tion on them, let thy wrathful anger take hold on them. Add iniquity to their iniqui-ty." Let them be blotted out of the book of the living," etc., Ps. 69. His inhumanity is further shown by the use of such hideous language as: "Break their teeth Ol God in Janguage as: "Break their teeth, O! God, in their mouth." Ps. 58:6. "Let death seize upon them, and let them go down quickly into hell." Ps. 55: 15. When praying for a sinner in the 109 Psalm, he says: "Let. his days he faw and let another take his offer days he few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg, let them seek their bread, out of their desolate places. Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children," etc.

He has also furnished, us with a number



June 5th, '73, personally appeared Adolph Bigmbergs, made onth to the following certificate, and by him sub-scribed and sworn before me. WM. STEVENS, J.P., LAWRENCE CETT, MASS., Jone 9th, 1873. We, the undersigned, having personally known Dr. Adolph Bioraberg for years, believe him to be an hon-est, moral mon, trustworthy, and in truth and verseity unspotted. His character is without reproach. M. BONNEY, Ex-Mayor. S. B. W. D. AVIS, Ex-Mayor. GEOEGE S. MERRILL, P. M. ROBERT H. TEWESBURY, Chy Treas. Birs. W. D. JOURDAN, Who ROBERT H. TEWESBURY, City Tress, BEV. W. D. JOURDAN, M. D., of Chilicothe, Mo., who has used, and scen other parties use our Eye Cups, writes: "To those who ask my advice about your Patent Eye Cupr I am happy to state that I believe them to be of great advantage in many cases, and should be tried by all and neglected by none. This is my honest conviction. Reader, these are a few certificates out of thousands we vacation and to the acod we will graving a path Meader, these are a few certificates out or floatands we receive, and to the aged we will guarantee your old and diseased eyes can be made new; your impaired sight, dimness of vision and overworked eyes can be restored; weak, watery and sore eyes cured; the blind may see; spectables be discarded; sight restored, and vision preserved. Spectacles and surgical operations malaet Please send your address to us, and we will send you our back, A GEM WORTH READING! our book, A GEM WORTH READING! A DIAMOND WORTH SEEING! Save your Eyes and restore your sight; throw away your spectacles! By reading our Illustrated Physiology and Anatomy of the Eyesight, of 100 pages, talls how to restore im-paired vision and overworked eyes; how to curo weak, matery informed and near sighted area and all other, watery, inflamed, and near-sighted eyes, and all other diseases of the eyes. Waste no more money by adjust-ing huge glasses on your nose and disfiguring your face. Book mailed free to any person. Send on your address.

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of sanctimonious effusions in flattery of himself, that nothing but an egotistical religious monntebank would presume to ut-ter. He says: "The Lord nath rewarded meaccording to my righteousness; according to the cleanness of my hands hath he recom-pensed me." 2 Sam. 21: 22. Ps. 18: 24. This pensed me. 2 Shull 21; 22, 18, 10; 24, 1113 vainglorious self-adulation in testimony of his own purity was uttered while keeping a harem of wives and concubines at court; all of whom he shamefully insulted, by showing a salacious preference for his neighbor's wife. When accused with the guilt of murder in connection with adultery, he was too self-righteous to see it when presented in the form of a parable, and when openly convicted, sophistically feigned repentance-by charging the Lord with breaking his bones. Ps. 51: 8.

While some of his psalms abound with beautiful and sublime religious literature, poetically blended with praise and thankfulness to Deity, indicating a life of plety and holiness, the question arises to know what such hypocritical cant in way of gloriwhat such hypocritical cant in way of glori-fication amounts to, when the author's life was an almost uninterrupted curse of pil-lage, papine, and bloodshed. His songs of praise and gratitude, so much harped on for their supposed sanctity and devotional spir-it, were merely verbal ejaculations in wor-ship of an imaginary being in congruity with his carnal propensity for luxury and and worldly accrandizement, when he desand worldly aggrandizement, whom he designated as "a God mighty in battle." These supposed divine favors were chiefly the re-sult of victories achieved through the martial ability of his commander Joab, who, was so wicked that when his master was about to die, and no longer needed his services in battle, ungratefully commanded Solomon to have him put to death. Thus he spent his dying moments in giving orders for the execution of certain individuals whom his unrelenting heart could not for-give; and "slept with his fathers" bearing testimony to the fact that the internal prin-ciples of religion as taught by Jesus were foreign to his nature.

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The Progress of Spiritualism.

Spiritualism is making steady progress evrywhere, permeating the hearts of the proplo in a manner no religion ever did before. and that too while no national organization exists. It would seem, as many of our best inspirational speakers have from time to time enunciated from the rostrum, that the spiritual world, which has the movement i its keeping, does not intend to allow the Spiritual Philosophy to be cramped by ; ereedal platform, as many Spiritualists have in the past attempted to cramp it but, on the contrary, that it is to become a universal religion by bringing into its ranks all classes and all religious denominations -or, at least, it is to eventually spiritualize the latter to such a degree that none will doubt, as at present, the grand truths enunciated by outspoken Spiritualists in regard to their knowledge of direct spirit commun-

But still we urge now, as we have urged in the past, that more strenuous efforts should be made to form local societies where none at present exist, independent of "new departures" or side issues of any sort. Individual ambition should act no part in accomplishing so desirable a result; but instead thereof all should lay aside their greatest enemies-Envy and Malice and consequent detraction-and fervently unite in carrying on the glorious work so uspiciously begun, to the end that all huy, both in the mundane and supramuildane spheres of life, may reap the blessings that the celestial world has in store for those who do their duty well.-Banner o Light, April 21st.

nature is much the same under all circumstances, and the great majority of people, other things being equal, prefer that which is popular; and it always will be so. Spiritualists are accustomed to hear much about the advanced opinions and ideas of those who assume to be local leaders and teachers; this may to some extent be true, but as a rule these opinions and ideas take an erroncous practical turn, and work to the injury of the self-deceived wouldbe reformer, as well as of such as may be deluded thereby. It is only through a calm discussion of points disputed or imperfectly understood, that the masses are to gain the reliable information they seek. We hope that the difference between organization for the purposes of discipline, and that for social intellectual and spiritual improvement may not be lost sight of-the former we condomn, while the latter seems to have become an imperativo necessity.

but that does not alter the fact that human

You

who have failed to respond to our earnest appeals, asking for the amount owing on your subscriptions, to you again we appeal in the name of common honesty and justice, in the name of him who while in the material form toiled for many years long and ardnously, that the JOURNAL might be placed on its present firm and lasting foundation, and who waited so long and patiently for you to pay him what he had so dearly carned; who worked and sacrificed as none of you would have to do, to simply do your duty. We appeal to you in the name of the heirs of him. whose blood was spilled while in your service, and who now need your active sympathy and carnest co-operation in carrying on the JOUENAL and making it all that its late editor and proprietor would have done. and who must have the various sums you owe in order to do this; we appeal to you, as Spiritualists, as people professing to love the right, as people believing that your debts can not be paid vicariously, to do your plain duty and do it forthwith, cheerfully and manfully. Remove your present obligations and renew your subscriptions for another year, and thus strengthen and encourage the stricken family, which has inherited with the property of its lamented head, the great responsibility of carrying forward to a grand future that mighty instrument of progress and truth, the RELIGIO-PHILO-COPPICAL JOURNAL.

Mrs. Addie L. Ballou.

This estimable lady, who for three years has been apparently lost to the Spiritualistie world, is now residing in San Francisco California, No. 413 6th street. During this temporary exile she has not been idle, but doing a glorious work. Under the tuition of first-class artists, she has so improved her natural' skill and taste, that the portraits she paints can not be easily excelled by any of our Eastern artists. Besides. Mrs. Ballou is a natural clairvoyant, and in her normal state sees spirits, and gives most correct and beautiful likenesses of them. She has been a close student, an untiring worker, and has lived in exile, as it were, to perfect herself in her artistic work. While carrying on her professional work and studics, she has kept one of her boys at college and assisted her other children in the journey of life. Her devotion to her children her untiring efforts to sustain them, and the sacrifices she has made in their behalf, stamp her as the true mother, and we are glad to know that she is now prepared to come before the world as a spirit artist, of refined taste and cultured mind.

ALLAH'S DEFENDERS.

A Review of the Present Complications in Europe.

The following article, from the pen of M. D. Conway, of London, will be read with deep interest:

LONDON, April 14th.-We are living un-der the sword of Damocles, with the added discomfort of seeing the double-headed eagle steadily transforming itself to a pair of shears as it approached the hair by which alone it is kept from falling. The defiant answer of Turkey to the protocol has ar-rived in England on the hundredth anniversary of the arrival of news from America, that in answer to the petition of Gen. Howe

for negotiation for peace, the congress had replied that "they would treat with no power on earth which did not first acknowledge their independence." But the effect produced in this country by that defiance, was very different from what has been excited by the angry manifesto of Turkey. The nation which saw pluck in the attitude of the Americans sees recklessness in that of Turkey. The ultimatum of congress meant peace, but this of Turkey means war. And there is too much reason to fear it will be a wide-reaching as well as semi-barbarous war.

Turkey is not strong enough to cope with Russia, without calling to its aid the Mussulman world. The thing to be most feared is just that which appears inevitable-a religious conflict. The symptoms of this coming "Dies Ire" are not to be found in state papers or in parliamentary debates, but in the uprising of the fanatical spirit throughout both east and west. The most important feature, however, is the attitude of the Roman Catholic world, which plainly hates the eastern church far more than it does Islam, the latter not being its rival. This, in any general war, would weaken any Christian force that could be arrayed against the united Mohammedan world. It is a fact not universally known, that it is a part of the Turkish creed that success in war is quite independent of numbers and weapons; that it depends solely on the will of Allah; and consequently it is the tradition of the Turkish sultans in every case -whatever be the real ground of the quarrel-to assign a religious ground for each war. All other wars are technically unjust. Thus Soliman II., when he was defeated by the Germans, at once regarded it as an indication that Allah had not been interested in a war which was not purely for his-sake, and remedied the case by proclaiming that he undertook the war "for no other cause but merely the propagation of the faith." Allah is believed to be very jealous on this point, even when it is one of etiquette. In pursuance of the tradition, every sultan, on his accession, visits the holy monument, Eynbensari, where the chief prelate girds him with a sword, using the words, "Go; victory is yours, but only yours from God." The present sultan went through this ceremony with unusual solemnities. He and his people unquestionably feel that the fate of Islam is now in the balance.

There is another antiquarian fact which the present situation may invest with some interest. The evil repute which now surrounds the Turkish name originated with people of their own faith, and prevailed in their own country. The associations with them in early times were precisely those which prevailed concerning the "Turcos" in the late Franco-German war. The Mussul man Sheik Saadi, in his "Gulistan," says: "Are you ignorant, my friend, why I so journed for a time in foreign climes // I departed because of the iniquities of the Turks." Describing the manners of his co-religionists, Saadi says: "They (the Turks) are all the sons of men, but are like bloody wolves. At home they are adorned with good manners like angels, but abroad are an army of lions." Othman I. founder of the Ottoman Empire, banished the ignominious name *Turk*, and commanded that his peo-ple should be called Othmanli. This name (now Ottoman) means *polite*. Turkije means *rude*. An old proverb of that region says: Tuak muddeti um rinde, "a Turk throughout all his life, i. c., he will never be civilized. By the ignorant application of the word Turk to the Ottomans (who disown the name, except in speaking of their language), Europe has been unconsciously insulting the gentlemen of Constantinople for some time, much in the same way as if Lord Derby should speak in parliament of "the Yarkee government at Washington." Still, it is probable that the Ottomans are beginning to get over their sensitiveness about it, and have made up their minds that, according to their own proverb for boors, just quoted, they will remain Turks through all their life. But the Turks certainly do not monopolize the fanaticism of Europe. The Greeks who will make a tremendous effort to recover their province if war should break out, and the sects of Little Russians can almost match them. In England we are having some strange ebullitions of a kind that may be called the stormy petrels of war. Every Sunday the multitudinous, ignorant sects of this metropolis are agitated by the heated screams of their ranting preachers about the many-headed beast and the outpouring of the vials. Tracts, full of valgarity, announce that Christ is coming, and the imagination of one fellow has soar ed to the conclusion that the sores of the world have gathered to one head, which must now be lanced. But it is not only in the low sectarian purlicus that the infalli ble seers are appearing. Here is the Rev. J. C. Boyce, an Oxford M. A., who has got hopelessly into the Book of Revelation. that bourne from which so few theological travelers ever return with their sanity Boyce's key to the situation is Rev. xvi. 12 "Euphrates is being dried up." (Euphrates, mystical for Turkey). Gog and Magog are en route-see Ezek. 38. The French revolution of '98, and Napoleon thereafter fulfilled Daniel xii., 1; and now, says Boyce: Unquestionably, we are living at the criti cal epoch of the close of the sixth vial (in its historical fulfillment), when Turkey, the symbolic Euphrates, is being dried up, and the three unclean spirits of infidelity, democratic revolution, and fanatic superstition are going forth to gather the kings of the earth and of the whole world to the war of that great day of God Almighty.--Rev. xvi. 13.14And it is at this very juncture that Christ announces His second advent to take place. "Behold, I am come as a thief," (Rev. xvi., 15). He will descend into the air, to trans late His watchful people to meet him (1 Thess. iv., 16-17) before the close of the sixth vial, and therefore before the outpour ing of the seventh vial, which brings the earthquake of revolution, so mighty and so great, "as was not since men were upon the earth," and the great tribulation of three and one-half years-the latter half of Dan-iel's final week of seven years.-Dan. ix., 27

THE KEY! THE KEY!

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

NUMBER XVIII.

Often, gentlemen will drop into our office, to make some inquiry in regard to a question agitating their minds. Occasionally we take down phonographically, the questions as presented, and the answer we give. Not long since a devotee of magic, a gentleman searching into occult mysteries, asked us numerous questions, which we give below with the answers.

Question: What do you understand by the word magic. I ask the question, having read your articles under the head of The Key?

Answer Perhaps no better definition than that set forth by Appleton's Encyclopædia: " The traditional science of the secrets of nature, embracing all knowledge and constituting the perfection of philosophy; also the art of exercising superhuman powers by the means of occult virtues and spiritual agencies." According to this definition, it is a cosmopolitan term, embracing all sciences that have anything to do with nature; also relates to the power or capability of bringing into requisition spirits to aid in carrying out the various projects of life. As a natural consequence, the magicians who secure the aid of spirits, must be mediumistic; for they work by means, and without a channel opened by mediumship, they would be as powerless to communicate, as a mechanic would to build a house without any tools.

Q .- But they claim the power to summon spirits at will?

A .- That assumption, it seems to me, is not warranted by the facts in the case. If the avenue of communication is always open, then, no doubt, the familiar spirits would respond. I have yet to learn that spirits are omnipotent; they are creatures of circumstance; depend like you and others on conditions, and the assertion that they can be commanded at will, has no basis in fact.

Q-But the spirits that the magician summons, are said to be elementaries.

A .- We understand their position on this subject. It has been stated that Mrs. Emma Hardinge-Britten has exhibited pletures or representations of elementary spirits, on canvass. I recognize the fact that the Spirit-world is a counterpart of this, and still we know but little, yea, very, very little of its scenery or topographical appearance. You can't see the aroma of flowers; and he who would attempt to describe the same, would convey but an inadequate idea to your senses. The least particle of musk will scent your room for years, and still you a tissue of lies from beginning to end. can not see those infinitesimal particles that | Spirits would come and in tones of the tenimpremate every nook and corner. The derest sweetness and sympathy talk with Spirit-world is even more attenuated to the physical senses than the aroma of the flower or musk, and you can imagine how imperfect any description thereof must be. Q.-But we have maps of the Spirit-world, its topographical appearance, etc., fully described. A .- Very true! Could you recognize Africa, if there, from a geographical map of the same? Impessible. . The attempt to render a perfectly intelligible description of the Spirit-world on a physical or material map, is an utter impossibility. The pen of the earth artist by no possible method can present in all of its details the scenery of Spirit-life. What words can not describe, the pencil of the artist can not betray true to life, A .- But why not the statements of Mrs. Hardinge as reliable as those of Mrs. Richmond, or hundreds of others in the ranks of Spiritualism? Why are not her description's of elementary spirits as nearly true to life, as the maps of Andrew Jackson Davis? A .-- I am not prepared to pooh down any statement any person may make. Mrs. Hardinge is entitled to candid hearing. If her statements are false, they will soon find their proper level beneath the truth. Humanity should calmly investigate every conceivable subject, and not point the finger of scorn at those who claim to have assumed an advanced position. Perhaps the belief in elementary spirits may have risen from a peculiar race of people that lived on earth long ago; whose facial expression and physical organization were grotesque in appearance; or there may be a sphere of existence, occupied by nondescript creations, and of which the majority of spirits are as ignorant as the people of this country are of a race of people in Africa, who have tails. Q .- But why should not the statements of the Theosophs have as much weight as those of Spiritualists? A.-I do not say their statements are false. The microscope reveals to the investigator a world of life, of which the eye, unaided, can take no cognizance. Supposing you should tell me that I was laboring under an hallucination, and all my statements were false. Not having a microscope at hand, I could not convince you of the truth of my observations. As demonstrated by Messrs. Pasteur and Jaubert, of Paris, infinitesimal animals and plants, invisible to the naked eye, exist, disputing with each other, as it were, for space, Each particle of dust has its landed proprietor, and each drop of water is more densely crowded with living, moving animals, than the loftiest imagination can conceive. We eat the invisible inhabitants in our food, breathe them in the air, and drink them with our water. It is now well known that the most carefully distilled water contains germs of animalcules. If only one microscope in existence, and that in possession of Mrs. Britten, she could prove to her

satisfaction that there are untold numbers of animals invisible to the naked eye, while all the rest of the world would call her a fool, when in fact she would be wiser than all the rest.

Q.-Then you admit the existence of elementary spirits?

A .-- I don't admit anything of the kind. I don't know. It is foolish to ery impossible, and denounce others when they may have a key that you do not possess yourself. There are animals, evolutions from matter in the human system, invisible only by the aid of a powerful microscope; and there are plants, also, in the system, of the cryptogamous variety, on which they feed. Indeed, whole forests of these infinitesimal trees, in certain diseases, exist in the system, and the animalcules sport among them, the same as lions and other wild animals do in the jungles of Africa. We saw a putrid mass from the noise (effects of catarrh), no larger than a pin's head, placed under a microscope, and magnified to the size nearly of a silver dollar. In the same were animalcules, apparently the size of a large pin's head, moving about with very great rapidity. There may be evolutions of matter answering to elementary spirits; but if so, we have no knowledge of the fact; we do not wish, however, to deride the honest opinions of others. Abstract opinions, entertained as such, injuro nobody. Give each human being the widest scope for investigation, and if clementary spirits, we wish to see them brought to the front and exhibited.

Q-But they charge the numerous false communications given through mediums to elementary spirits?

A.-That false communications/are often given through mediums, we admit, but is it not more likely that they rise from the malorganized brain of the medium, and the spirits who communicate that have not riseroff of the lying plane, instead of elementaries. The investigator is very often confronted with lying messages. We know of one medium who was taken to England in hunt of a fortune by the spirits, when there was no chance of success. / Besides, messages are often given when no spirit has. control. The medium may be totally unconscious, may give a message, and yet no spirit controlling. The unconscious trance condition may be induced by a spirit, and he can withdraw his control, while the trance will continue, the spirit of the-medium communicating, and the message entirely from him or her. We say, then, that the greatest care is required in the investigation of Spiritualism. We have had over fifty sittings with an unconscious trance medium, and yet the communications were us, yet every word had the blush of falsehood connected with it. This could not otherwise be, from the simple fact that the Spirit-world is a counterpart of this, and the false will come, as well as the true. Q.--Were not those elementary spirits? A .- No! The perverted messages arose, we think, from a malorganized brain and perverted impulses. As well expect to remain clean by bathing in a muddy pool, as to get a truthful communication from such a brain. The process of spirit communion is much more difficult than you conceive: Investigators are frequently set back by contradictory communications, and yet there is a fascination about the whole thing that they can not resist. We know that Spiritualism is true, and we know still further, that to get a pure communication, untinctured with the mind of the medium, is at times very difficult.

The above article does great credit both to the mind and heart of Bro. Colby; too much can not be said in favor of local societies; the people of this country have inherited a strong desire for religious associations; they have come for this reason alone. to be a necessity for the continuance of any given line of thought. Every well ordered association of individuals, is beneficial to its members individually and collectively. I does not follow that each and every member of any society, should subscribe to the opinions of the majority, or, indeed, of any other member; for the purposes of the local societies of Spiritualists, it is enough to know that the applicant for admission is a human being, and willing to respect the social amonities of life. In this country are millions of most devoted Spiritualists unknown to the world as such, because they still remain connected with some other religious society; some as members of churches and others only as members of the congregation, but remain there for two reasons: 1st, from the desire for a connection with some organized body of people where the social wants of their natures can be to some extent satisfied; and 2nd, because there exists upon the surface of Spiritualism an element of ignorance, superstition and speculation, which brings upon it contumely and distrust. The people composing this unfortunate class donot possess a single spiritual idea, thought or inspiration, and have no closer relation to Spiritualism, than have the irregularities of the orthodox pastor to the Christian religion. This obtrusive element has been allowed to thrust itself forward, and on many public occasions to assume to speak authoritatively for Spiritualism, and as a sequence, we are pointed to the lives of such, as proof of the degrading tendency of our philosophy. It is evident then that true Spiritualists have been at fault through excessive modesty, and it is equally evident that until the aforementioned surface element is subdued, by the presence in all societies as it is now in some, of the practical and consistent element, we may not hopefully look for a public avowal of the "faith that is within them" from those people who intuitively shrink from all contact with the persons and ideas of the class which has misrepresented us.

Before the majority of the better class of Spiritualists can truly enjoy their religion, it must become popularized, and that can never be, until we have numerous local societies which will attract persons of intelligence and culture, whose example shall be as a light to those without fixed religious opinions. The unthinking may deride those who will not come out and acknowledge publicly, their belief in Spiritualism,

Apology.

We feel that we owe an apology to the large number of prompt paying subscribers for the space we are obliged to occupy in re minding those who are behind in dues, "of their obligations and our necessities. We hope that in due time we shall be able to print a paper that shall only go to those who have already paid for it. The past few years have been exceptionally severe upon a large class of our subscribers, and they have failed to keep out of debt. The late prontietor of this paper never refused to send it to any worthy person requesting it. on credit or to send it free to every worthy person who[°] produced evidence that he or she was was unable to pay. The indications point to brighter financial prospects in the immediate future, and we confidently hope that within a year or so, we can change our list so that we shall have thereon no delinquents, and a much smaller free list.

Harmonial Hall,

We have fitted up in style this Hall, 392 Main street, where we have services every Sabbath morning and afternoon. Mrs. Hawks has been, and we hope will continue to give inspirational lectures to large audiences Sunday mornings. Having been inti-mately associated with her for three and a half years, we have no hesitancy in saying she is the most wonderful medium we have ever seen. The highest order of intelli gences we have ever been permitted to come in contact with, control her. If her health will permit, she is destined to accomplish a great deal in behalf of pure Spiritualism.

We say to our friends at home and abroad come to our "Harmonial Hall," and hear from the great and good through the organ-ism of highly gifted lady.—Spiritual Magazine, Memphis, Tenn.

We are glad to learn that the Spiritualists, of Memphis, have such a splendid place of meeting, to commune with the angels, and that they have secured the services of one whose inspirations are of a high order. Spiritualism is gradually make ing progress in all parts of the world.

Q.-How is this?

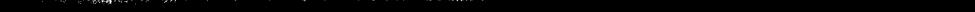
A .- To illustrate. The spirit guardian of little boy residing in Kansas, sees that an accident is to occur to him: he is to be shot. They impress the same on his mind in a dream, but the message is distorted this much-the boy dreams that he is shot by a play fellow, and heawakens terribly frightened, runs down stairs to his father, relates to him what occurred in his sleep, and the poor little boy crying as if his heart would break, cuddles in his father's arms, and is so nervous that he can not be quieted. The next morning, strange to say, the father repairs his revolver, when the same was discharged, and his little son instantly killed. Here we have an illustration of what I wish to convey. Spirits forsaw the disaster, caused the little boy to dream, and tried to have incorporated therewith the father, but an interesting playfellow was uppermost inhis brain, and he was pictured as the executioner.

Q .- You are correct, no doubt, in your statements,

A .-- We state a truth recognized by all advanced Spiritualists. Light passes through glass, partakes of the color of the same, and every communication transmitted through the brain of a medium partakes largely of the idiosyncracies of the same. Notwithstanding that fact, the Harmonial Philosophy towers above all religious denominations, and will eventually supersede them all.

Delayed by Removal.

Owing to the immense labor involved in the removal of our business and fitting up and getting in order in the new location, our correspondence and book orders have been somewhat delayed, but by the time our readers receive this paper, we shall be in good working order in our new offices on the northwest corner of LaSaile and Washington streets, where we shall be pleased to see or hear from all our friends.



RELIGIO-PHILOSOPHICAL JOURNAL. MAY 12, 1877. Zhiladelphia Department. The great popularity of Dr. Price's Cream Bak-ing Powder is the best evidence of its worth. It The North-western-Missionary Society. \$600 Pianos for is sold only in cans-not in bulk. The Woman's Board of Missions (Presby-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 Set. stamps to now published. terians), of the North-west, has just closed And all other styles in the same proportion, including Square and Thright-all stratectors-sold direct to th of forcory prices. No security in communications no d These Planus made one of the fluct display at the to its labors in this city. It meets annually to Subscriptions will be received and papers may be obtained The entire Lot ant post-paid for EO erna. & EXTRAORUMARY INDUCE. BENTA TO AGENIN, J. BRIDE, Clinton Place, New York, devise the best methods of extracting monat wholesals or retail, at 634 Race St., Philadelphia. These Tamps induces of the investigation of control in Exhibition, and were analine up recommended for the Highwar Highons. New Manufarthry-one of the largest and fines in the world. The Square Grania Furthal Mathushek's new patent Duplex Overstrung Scale, the greatest improve-ment in the history of Plano making. The Uprights are the finess in America. Thange sent on trial. Hou't fail to write for illustrated and Descriptive Catalogue,- mailed free. ev from the public, in order to support a lot - Samuel Maxwell, M.D. of lazy dead-beats, in a tropical country 228-17 stamps to pay mailing expenses. 22-1-11-cow who are trying to make converts of the Dr. WARNER'S HEALTH CORSET With Shirt Supporter and This brother, who has recently passed on heathen-so-called. Speeches and essays MENDELSSOHN PIANO CO., MRS. JENNIE POTTER, of No. 136 Castle St., Bes to the higher life, was well known to the readers of the Journal. We met him some years ago at Richmond, Ind., where he teemed with lamentations for the dreadful ton, is a very fine test, business and medi-cal medium, Our readers who can visit her in No. 56 Broadway, N. Y. 👎 2 Self-Adjusting Pads. cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shavmut, Av. horse condition of the Mohammeduns, Buddhists 22.1-18 Secure Health and Comfort of Body, with Grace and Bounty of Form. Three Gar-monta in one. Approved how all physicians. AGENTS WANTED. then resided. He was a frail, delicate look-ing man, but with wonderful powers as a and Hindoos. There were, it was stated, $\mathbf{\nabla}$ S 7.20 PER QUARTER FOR TEN QUARTELS. 200,000,000 persons of these denominations cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter. medium, speaking at times with great ener-gy when entranced. He moved to Chicago ASON & HAMLI W.I that believe in the transmigration of souls. Samples by mall, in Coutil, \$3.00: Satteen, 1.75. To Arcats at 75 conts local Order sizo ro inches smaller than weist measure over CABINET ORGANS. a few years ago, and came from that place to this city about a year since. He has spoken considerably at the meetings here, We commend the courage of these missiona-Clairvoyant Examinations from Lock of Hair. ke dress. Warner Broz., C31 Breedway, New York, ries and their supporters, in their attack Dr. Butterfield will write you a clear, pointed upon so many heathens, whose "religion is and correct diagnosis of your disease, its causes, and was one of the most able and interesting inediums for answering questions in public, that we ever met. We have pub-lished some reports of his answers, from only a system of philosophy, rather than a progress, and the prospect of a radical cure. Ex. JUST ISSUED. amines the mind is well as the body. Enclose One clearly defined theory of worship"-in the. Dollar, with name and age. Address E.F. Butterlanguage of one of the speakers; and we THE ANALYSIS OF time to time, in this paper. field, M. D. Syracuse, N: Y. * BELIGIOUS BELIEF. WORLD'S EXPOSITIONS especially call their attention to the fact, At our State Meeting he took an active CURES EVERY CABE OF PILES. that in this country there are thousands of ~ v21nCt53 ET VISCOUNT AMBERLY, TON OF LORD JOHN RUSSELL, LATE part; was on the Committee of Resolutions, Paris, Vienna, Santiago, Spiritualists who are laboring for exactly PRESSURE OF ENGLAND. and rendered efficient aid. He seemed to be The Machinery of Nature. A work of profound research, and just the thing for enquir. a religion that shall be a philosophical rein better health than we had ever seen him. How wonderful is man, and more wonderful is ing, thinking people. The chie, lengthy brticle on "Jenus He had removed with his family to New-PHILADELPHIA, 1876. ligion; a religion that is a live reality, and, Christ "Lie along worth four times the price of the work." the action of the human machinery. Nature has Jersey, with the intention of opening a OULT OCCANS ASSIGNED FIRST RANK AT CENTENDIAL. Great caring of assies at prices which would be impunible for sochefouch excellence without another statistic functions for the second active. prepared ten thousand sewers to carry off the effets matter and the deceased particles, and the physican who attends to the stomach and neglects Republished, complete, in one volume from the London in many respects, in perfect accord with healing institute, but this was not to be. edition (2 vole. Svo.,) and at one-fifth the price. Cloth, SS; the religion of these "heathens." The severe March winds, which have been leather, St; morocco, glit edges, Si.50. Sent by mell at theco *EXAMPLES OF NET CASH PRICES: very trying to many, affected him, and he physical who adden to the stonach and negreets the skin, and still expects health, is like a sonitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Tarkish Baths are the most potent remedies known to science. In Chicago an institution has been es-tablished at the Grazie Bostie. Five octave organ, nine stops. \$100 Five octave organ, nine stops. \$114 With tremslant, Sold also for monthly or quarterly saments, or cented units and pays. A supprive argan may be purchased by the easy payment of \$1.63 per quarter for ten quarters. Catalogues free. If what the scholars, that have made invesprices had an attack of pneumonia, under which D. M. BENNETT, PUELISHER, tigations of these religions of the Orient. he sank in a few, days. From his intimate acquaintance with Spirit-life, the transition was easy and beautiful; but to his family, 141 Eighth St. New York. tell us is true, the Christians are far behind them in knowledge of the true nature of s::-**7-11** and a large circle of friends, his departure tablished as the Grand Pacific Hotel, for the treat-tablished as the Grand Pacific Hotel, for the treat-ment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establish-ment of the West, and under the care of Dr. G C. Somers and Mrs. Somers, hundreds of persons suf-fering with chronic diseases are receiving perma-neat breadt things, and the practice of morality. They MASON & HAMLIN ORGAN CO. THE is keenly felt. He was a very congenial have not sunk to that degree of moral vicompanion, and an excellent man in all the BOSTON. NEW YORK. CHICAGO. **NEW "AMERICAN"** 25-5-54-4 ciousness and turbitude as to imprison and relations of life. His funeral took place at Lincoln Hall, on Friday, the 13th of April, on which occa-sion a large audience assembled. Susie Johnson made an eloquent address; Edfine spiritual mediums, and villify and tra-SEWING SO.000 THE LATEST ! AGENTS duce people for speaking their honest connent benefit. MACHINE MOODY WANTED. Already Cold, victions of things transcendental. In fact, AHEAD OF ALL OTHERS IN IMPROVEMENTS. ward S. Wheeler, who was with the doctor to-day, they are in full communion with the SANKEY. Their LIVES. New Advertisements. during his last illness, spoke very feelingly of him. The Faculty of Paine Medical University, of which the doctor was a mem-It is the lightest running (The most durable (Has most room under the arm) Self-setting needle (Self-threading shuttle (Never ships stitches (Never breach the thread) Spirit-world, and welcome media to their SEBMONS, SONGS. BLISS. Revised to include their work to this date. Nearly Soo pages. Price S2.00. Sales unparallelled. 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The prescription is sent by mall, and be it an internal or an external application, at should be given or applied precisely as directed in the account of the scheme of a produced, that is not prescription is usually sufficient, but he account of the chemes the acting any there are takes explanated to a more of the directed in the account of the scheme to be called the the calling is a barry of the company of the called in a state of the application of the directed. The prescription is usually sufficient, but in cars the patient of the application of more, if required, should be made in a body and the account of the direct of a barry of the application of the direct. The prescription is usually sufficient, but in cars the patient in the scheme of the direct. The application are the account of the direct of a barry of the application of the direct. missionaries to these people, it would be J. W. FREE, Room 2, 394 Dearborn Street, Chicago, Ills, fellow-laborers will continue with us, and better to import a few Hindoo ideas into the more mankind progresses, the more we **REAL ESTATE & LOAN AGENT,** shall receive from the higher life, into our Pagan churches, that teaching that no sent sately by real, postnoil. 5 splended varieties, scare doing all labeled, for 51; 12 for \$3; 19 for \$3; 26 which, by the glorious resurrection that men call death, they have passed. CITY & COUNTRY REAL ESTATE PURCHASED one is saved except by the blood of a man-AND SOLD. COLLECTIONS MADE. for 323 33 for 33. For 10 cents cach anamoral, due Magnificent PremiumRose to every dellar sworth ordered. Send for our NEW GUIDE TO HOSE CULTURE, and choose from over 300 finest sorth. We make Hoses & Great Specialty, and are the largest Page-manarity Jacobia. Experialty, and are the largest or 84: 35 for 95. We are content with Max Müller's testi-191 WARREN AVE., Cor. Lincoln, - - Chicago, ILL. mony as to the religion and customs of Hin-REFERENCES: A New Year's Reverie. PEESTON, KEAN & Co., Bankers, 190 Washington street, J. SUITERLEND, 131 Waverly Place, N. Y. doos, and place no reliance in the cock and Roce proversin America. Reterio 109 60 customorain the United States and Canade. THE DINGEL & CONARD CO., Rose-Growers, West Grove, Chester Co., Pa. bull stories of these missionary shriekers, Good time to buy homes; also, investments, vacant lots, at ball price, on monthly psymonts." 252-28 EY W. O. L. who want to go to India to pirate and live 91-23f10eow upon their poor down-trodden people, whose Mrs. A. G. WOOD, On New Year's eve, seated alone, I asked the question as to the condition of the hu-man family on this globe one hundred very life blood is extracted to support a re-223 West 37th st., New York, Magnetic Physician and Trance tinue of office holders, and aristocrats in. 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presence. 1 had been reflecting upon the wonderful strides of progress that the ha-man race had made in the past century. The response was immediate: Knowledge is more generally disseminated among the people now, than in any former period of

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the world's history owing to the great facilities afforded for its distribution; current events, great and small are heralded with lightning-speed. The people are constantly exchanging ideas, and their experiences in all the different departments of social life, become a kind of circulating currency for the benefit of the whole. You are aware that there are two sources from whence knowledge is derived, one through intuition, knowledge is derived, one through intuition, and the other through reason; by the form-er, knowledge is received from the spiritual side of existence. Standing as every hu-man being does, while associated with the material body, on the dividing line between the material body, on the dividing line between the material and the spiritual worlds, they receive from the former those truths which lead to the most sublime results. By reason and comparison, this knowledge, as well as all that can be obtained by observation of material things, is brought into practi-cal use. Intuition brings the aroma of the celestial spheres, and gives man a knowl-edge of the conditions of the future life.

I then asked the question: Will not mod-ern Spiritualism lead the mass of mankind to a more clear and comprehensive knowledge of their relationship to both the spir-itual and material parts of their existence? The answer was, that depends entirely upon what is understood by Modern Spiritualism; if you mean simply a belief in continued existence, and of the communications of spirits, this has been held, more or less, by mankind in all ages; but we see that the Spiritualists to-day do not comprehend the position they occupy. There has been a storm passing over them, and many have been discouraged, but it is all right, and the time is rapidly approaching when a new movement, grander than anything that has preceded it, will be made in which the peopreceded it, will be made in which the peo-ple, gathering up the knowledge which has been floating around them, will apply it to their own lives, and will learn the import-ant lesson that Spiritualism has come to teach, namely; That, as individuals, each one has a mission to work out, and that their true relations to the two worlds must be understood, in order that each one may do the work which properly belongs to them, and which will not only make them happy, but bless the world. We see that there never was a time when there was so great a demand for pure spiritual food, for that knowledge which alone can save us from the false conditions which abound in the world.

The fearful epidemic, which has spread over the world, and led so many to seek wealth without regard to honesty, will pass away, and will be followed by a reaction, in away, and will be followed by a reaction, in which respect for truth and honesty will again take its proper place; and the people, ground down by the oppressions of false conditions and fraudulent actions, will de-mand for themselves a higher order of things. Spirits, from the planes of truth and progress will respond more asymptic and progress, will respond more earnestly than ever, so that the work will go on, and the present flood of frand and corruption, which has swamped the world, and which is producing so much suffering among sen-sitive persons, will give place to a calm; quiet condition, in which the sunlight of truth will burst through the clouds and logs of error that are obscuring the vision of humanity, and in the clear sunlight of truth and wisdom, man will learn the lessons of life and practice them.

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Boices from the People.

That Musical Medium.-Miss M. L Barlictt, of Green Spring, Oldo, writes:-Mr at-tention was attracted to the mention in the last tention was attracted to the mention in the last JOURNAL of Silas Arthur as a "nusical medium." Being somewhat acquainted with him, and know-ing his mother and relatives; I feel somewhat in-terested for the good of the young man and the cause in general, that there should be no misun-derstanding or wrong construction drawn from the representation of his musical gift. I cen bardly think that he can be award of his name or hardly think that he can be award of his name or talent being used in this connection, and this is my reason for so thinking: He gave one of his musical entertainments here (which by the way are not misrepresented in the Journal as regards the wonderful execution) but laid no claims to mediumistic powers; instead, at the close he went through with a very illmsy performance of rope tying, which he claimed was done by himself (as we could all see.) and some other slight-of-hand performances, at the same time informing the anlience that some called it "the work of the spirits," which he "ignored altogether." If some one is publishing Mr. Silas Arthur Hunt as a musical medium, unknown to him and contrary to his claims as such, they are doing him injustice; but if with his knowledge or consent, what is the modus epshandi that has brought about the great change since he visited us last fall? Has he re-peated, or did his surroundings when here, with an audience of disbelievers in spiritual communications, with, perhaps, the exception of but one, cause him to view his situation from a financial stand-point to the detriment of principle or honor? There is only one way to gain the confidence and esteem of our fellow, mortals in this or the next life, and that is to live and act what we profers, and our mediums must so live and act that they may be weighed in the balance of the good old Journan, as tested by our lamented Brother, and not found wanting.

Premonifions.-They are curious, indeed, premonitions. They are often the precursor of como important event in one's life: foreslicitor a change, good or bad luck. One philosopher says that "promonitions are the shadows of events that are fixed by the laws of fate." Another cays that "they are the results of a preceding cause arising from law." Another declares "that they are the undecentrat of destiny preparing to develop itself on the surface." Another says that "they are the future life coming half way to meet the present." Another opines "that they are the thoughts of Ged imparted to man." Another holdly asserts that "man has a dual life, one of which is spiritual, and the avanching the second second second second and the experience therein gained is actual knowl. edge, and learning of disasters, etc., they are dim-ly impressed upon the material brain." Another "that as light proceeds from the sun, the center of our solar system, so does premonitions come direct from the central source of light-God 12 Another says. "Premonitions are thought-whispere from our spirit guardians.". Another affirms "that events in each one's life are fixed facts from which proceed a light that affects the person for whom they are intended." We might quote all day from those who have casually glanced at this subject. Whatever premonitions are, they are worthy of our careful study and consideration. Take for example Miss Kate Claxton, who came pear being purit to death at the Brocklyn theatre disaster. It appears that a New York Sun report-er met a well-known physician of New Brunswick, N.J. In the conversation that ensued the name of Miss Claston was mentioned, and the doctor said: "I have known Miss Claston from her carliest childhood, and I was also an intimate friend of her father. I have always regarded her as a woman of extraordinary nerve, courage and persever-nuce. As soon as she made her great success in the Two Orphans,' I did all in my power to persuade her to create a version of the play in Gen man, in which language sho is very proficient, and carry it to Chacinnati, St. Louis, Milwaukee, and other citics containing a large number of German inhabitants. I felt confident that in these cities she would make a complete success. After the terrible fire in Brooklyn, from which she so narrowly eccaped, I noticed a great change in Miss Claxton. The dreadful scene enasted in her presence that night, and the details of the disaster as they were subsequently carried to her, shocked her nervous system to such an extent that I am doubtful whether she will ever wholly recover from it. Indeed, she seems to have a premonition that she is to be burnt up. All her friends have tried, and are now trying to dislodge the idea from her mind, but in valu. I have heard her say, that 'Fire and flame will always follow me, and my life will be yielded up in a tragedy more terrific than any eyes have witnessed on the stage." the very instant the doctor pronounced Miss Clax. ton's words, the wide doors of the hotel were flung open, and a newsboy rushed in with an extra announcing the terrible news from St. Lonis. and Kate Claxton's almost marvelous escape. For an instant the doctor was utterly paralyzed, and it was several moments before he was whally himself again. Conversion .-- J. A. Dickson, of Salam, Kan. writes:---What is the philosophy of what is called Christian conversion? If it is a fact, that there is an immortal spirit that is being developed in this physical body, is it not a fact in harmony with all the analogies of nature that it will be born again! You answer, yes. It will be born into spirit-life, when it shuffles off this mortal coll. We will en-deavor to show that there is still another sense in which it may be born again, or, in Christian parlance, it is converted, or meets with a change All the developments in material or spiritual things, have their evening and morning, or first period of darkness, and then of light Every seed must be buried in the darkness of the earth, before the plant comes forth into light Every child first has its development in the dark ness of its mother's womb. Christ said, "That is born of the flesh is flesh, and that is born of the spirit is spirit. Every spirit has its development first in the darkness of a physical body. It conscious of its existence (as is the child in its mother's womb) until it is born into the light of spiritual truths, and has an experimental knowl and clothing is. The birth of the spirit is often followed by a change of purpose, and a change of conduct. The spiritual man becomes the control-ling power, while the animal man becomes a su-bordinate. That which Christians call conviction, is the work of good angels, forcing upon the mind the knowledge of spiritual darkness, which results in the spirit making an effort to free itself from the bonds of selfish animality that has developed it. The aspirations of the spirit for light and truth meets with a response from the good angels and an influx of light is the result. The Turks .- Mussulmans have -a - very special reverence for the rainbow as an actual newal, whenever it appears, of the promise of God not again to destroy the earth at any time. Their faith in it as a distinct sign to them is all the more vivid for their being in most cases quite ignorant of the natural causes which produce the rainbow; in such things they are, for the most part, like the simple uniquent child, not looking or the physical causes of the phenomena of Na pre, but attributing the latter to some unseen And is not ignorance the cause of all superstition ? Reveal to humanity the cause of all things, and where would religion be? Where would the Devil be? Indeed, where would the God of to-day be? Take for example an eclipse; to the ordinary. Turkish mind the darkened luminary is being attacked by some evil spirit clambering over it, en-deavoring to quench its brightness, and threatening its very existence. A Prophecy,-James Monroe, of Peoria, Ill., writes .- The present complication between Rus-sis and Turkey will result in war, and the result of the same will be the annihilation of the Turk. ish government; and immediately after and per-haps in consequence thereof, all the great nations of the earth will engage in a war in which they will be grouped together into three parties; but I can not now name the nations of which these three partles will be composed. This conflict of arms will be the most terrible one that has ever opcurred upon this planet, and the result will be the destruction of the monarchial system of government and a general reorganization of nations under the republican form of government. I am not a prophet, but only an interpreter of the sym-bol language of dreams and visions, by which I

have been enabled to trace the forecast and par-allel of the great events of history from the time when the ancient visions were recorded up to the present time, and also to make the foregoing an-nouncement for the immediate future. Those who feel interested in, the question of revelation should place this annumenent in their scrapbook for future examination and comparison with historical events after their fulfillment.

Our good brother says he is not a prophet, only an interpreter of the symbol language of "dreams and visions." We have but little confidence in "floating" prophecies. Occasionally one startles the world by proving true. Old Mother Shipton's prophecies proved a hoax, another in regard to the death of the Pope in 1875 amounted to noth-ing. Astronomical predictions can be relied upon --the statements in reference to the time of celipses invariably prove true. We will wait patiently and watch the result of Mr. Monroe's prophecies. It is claimed that the following was written in the 15th contury, and refers to the present war in Europe:

In twice two hundred years the Bear The Grescent will assail, But if the Cock and Bull units The Bear will not prevail. In twice ten years again Let Islam know and fear, The Cross shall stand, the Cresent wane, Dissolve and disappear.

Religion and Ignorance.-Never shall forget my extreme astonishment, one still whater evening, to hear a sudden firing of guns among the Turks, and a running backwards and forwards in the streets, with shouts and noise, and to dis-cover that all this excitement was occasioned by the people having perceived that the moon was being cellpsed. The monster was at its fell work once more, and must be frightened off! So those who had them brought gund, and discharged vol leve of shot in the direction of the helpless vic tim, and to make the defence more effective the Imams also discharged their firearms, with the same aim, from the balconies of the minarets. The struggle was watched with intense interest by mon and boys and poor women crowding below, and by ladies and slaves, who witnessed these pro ceedings from the horem windows: and the triumph and relief were great when the pious invoctives and righteous missiles of the linams were found to have so far wronght terror in the yampire that it began slowly to relax its hold on its prey, and the moon gradually regained its effulgence Complacent ejeculations of victory followed ex-elamations of dismay, and prayers of thanksgiving went forth from many hear's that had been beating with terror.—Ez.

Really, the religion of the Turks ought to give them a clear conception of the cause of eclipses. What is a religion worth that ignores science, and inculcates the idea that when an eclipse occurs a monster is devouring the moon or sun? When we have ministerial scientists, then a great deal of bash will perhaps disappear from the world.

Short Sermon-The Fruits of Spiritualism .- Thomas Cook writes :- The fruits of Spiritualism will be civilization upon the earth, and civilization will be spiritualization, or that condition forshadowed by the ancient prophets, when men would beat their spears into pruning hooks, their swords into plowshares, and learn the yays of war no more; a state of society never yet known or reached by any nation of people upon this planet. It is therefore clearly manifest that when we have the pleasure of beholding a civilized nation we shall see a people who have abolished war and become so spiritual as to do the Father's will an earth of carinto do the father's will on earth as angels or spirits do it in the Spirit-world. To be spiritual therefore is to not be carnal, for the carnally minded are anti-spirit-ual and anti-Christ, which is the same. To be spiritually minded is simply to be unbucd with a desire and a power to be naturally and truly just and temperate in all things. When any triba, church, family or nation can attain to this, ideal condition of harmony, they will each be a law un-to themselves, and will need no human lords, or legislatures, priests or other so-called great men to guide and lead their duped followers, as each soul will be guided by the God within, developed into a spirit or disposition to live according to a law of perfect love and justice, producing com-plete harmony one with another. Spiritualism must soon produce alfew souls as its first fruits, for, which we watch and pray, walt and work, and may be addressed by any such at Farmington, Detofs Co. Minn. may be addressed Dakota Co., Minn. Prayer .- Some of the Christians of Minnesota have been quarrelling as to whether the Gover-nor shall appoint a day to pray for deliverence from grasshoppers, or whether he shall ask the people to set apart the value of one day's fabor for the sufferers from the locust. Suppose, as a compromise, that each one be allowed to pitch in for himselfor herself. An hour of pray-er, for some man, would be as severe as a day of hard labor; while other men would prefer to work a day rather than pray an hour. Again, there are men who, by length of bescechments of the Crea-tor, would drive out of sight all the grasshoppers within sound of their voices. Latitude in the ex-ercise of such likings should be permitted, and each person employ the agencies of good with which they are most familiar, even though it were no higher than the dropping of a bogus nicket in-to the contribution box.—Chicago Tribune. It is difficult for the human family to believe that all the operations of nature come within the domain of law-immutable law! Acknowledging that God made all things, from the centi edes to man, they believe that all visitation of storms, pectilence, etc., are caused through his direct instrumentality. He who admits that he controls all things, must admit that all disasters in the nataral world are caused, too, by him. But the philosopher takes, a more comprehensive view of matters, and attributes all things to the unerring perations of law, and man must overcome obstaeles the same as he would climb a hill in order to reach the beautiful valley beyond. In England the same feeling prevails in regard to the poteto bug, that exists in Minnesota in reference to grasshoppers. It appears from the London (Eng.) Telegraph that Ludgershall, in Buckinghamshire, and its neighborhood have been agitated by a painful controversy. The Rector of Ludgershall, the Rev. Thomas Martyn, M. A., is an English elergyman of the strictest school, and, as such, is animated by a holy anger and pious grief which inspire him with zeal against non-conformity in any shape, and Wesleyanism in particular. Buck-inghamshire is, as we all know, an eminently ag-ricultural neighborhood, and it is at present much voxed and distressed by the potato disease. The Rev. Mr. Martyn has, it would seem, been examin-Rev. Mr. Marcyn has, it would seem, deen examin-ing the Mosaic records, with the view of drawing from them a moral for modern times, and his studies have led him to the conclusion that the potato disease is not, as scientific men have foully magined, dependent upon natural causes, but a direct nunishment of heaven for the terrible sins of heresy and schism. In pursuance of this conviction, lie has addressed a manifesto to his flock. which he has written out in his own hand, and posted up on the door of his parish church. In his extraordinary allocution the parishibuers of Ludgershall are solemnly warned that "you may look upon the potato rot as a just judgment for your unfaithful hatred of the Church, without which you would be nothing. There is no luck to such as have evil will at Zion."

hence our rapid progress in all the sciences of life, physical and spiritual. I believe the world is just entering upon a new and immeasurable arcos for the further development of the Philosophy of Life. In fact a new era is dawning upon this little earth of ours. Spirit friends in the glorious world beyond are assisting the denizens of our mother earth. Nothing at all that I hear of now a day, surprises me. Though I may inadvertantly exsurprises ine. Though I may inadvertantly ex-press surprise at some new invention, or spirit test, I really regard such material advance as the effect of spirit operating upon crude matter, thereby demonstrating the force of some one of Nature's laws, for the amelioration of mankind; and yet we may be totally ignorant of the vibrat-ing forces of spirit upon matter in their silent yet potential operations; it is nevertheless an incon-trovertible fact that such laws in Nature exist, end it is menutent upon may for concerate with and it is incumbent upon man to co-operate with his spirit friends to ferret out these intricacies for the furtherance of his own happiness, physically and spiritually, and for the good of others, by a practical application of both the scientific and spiritual to the material and mental necessities of the complex could be a full for the scientific and the growing soul.-John T. Pritchard, of Stanton

A Spirit Gives an Over-Fond Mother Some Good Advice. The Oswego Times has a long article going to show that visits from ghosts are by no means impossible or unfrequent, and gives a case in point. In a village in Oswego county, it says, there resides an intelligent widow whose husband was a Methodist clergyman. A few years since she lost a much-beloved daughter, a young lady at the time, whose remains were de posited in the village church-yard. The mother was for a long time inconsolable, and against the remonstrances of friends was in the daily pracremonstrances of friends was in the daily prac-tice of visiting and weeping over the grave of her-daughter. This she would do no matter how in-clement the weather, and her own health was se-riously imperilled by this course. One day after she was appareted for her daily visit to the grave-yard, all at once her daughter, just as she had ap-peared when in full health, stood beside her, and hereing into her mother's free waid sweetly looking into her mother's face said sweetly and as naturally as she had ever spoken, "Mother, why do you risk your health by these unseasona-ble visits to the grave-yard? I am not there. It is only the dust of the human form that molders The spirit that you loved is in a far happithere. er state of existence than when held and fettered by that dust over which you shed unavailing tears. Your duty, dear mother, is to the living, not to your dead daughter, who has been made far happier by this great change which soon all must meet." And after a few consolatory remarks the meet." And after a few consolutary remarks the daughter wanished from sight as endeenly as she came. "Now," concludes the *Times*, "this lady re-ports this as having positively occurred. She was not dreaming, because she was not sleeping, but attired for her daily visit to her daughter's grave, and in a moment more would have been on her way to the computers." way to the cemetery."

Sidney, New South Wales :- J. B. Wilson, writes: Since I last wrote you Spiritualism has been quietly working its way among the cdu-cated and thinking portion of the population; in fact an interest has been awakened in the subject that is doily increasing—but what we particularly want is a thoroughly, good, reliable test medium in our midst, such for instance-as Mr. Foster; * * * * * * such a one would not only reap a rich harvest in Australia, but would do an incalrich harvest in Australia, but would up an inter-culable amount of good, and when we consider the facilities that exist for reaching Sydney by tho. Pacific Mail Company Steamers, I am surprised that such a medium has not visited us, especially when they know the encouragement Mr. Foster received during the latter part of his stay. While I have said this much about a good test medium, an inferior one would ruin the cause in its colonial infancy, 50 please advise all such to remain at home; we would rather be left to ourselves. Dr. Peubles arrived in Sydney last week and left for Melbourne yesterday, where he intends lecturing for two months, and then returning to Sydney to remain a month or two. His reception will be much more cordial than it was on his first visit. He is now better understood and appreciated. He kindly spent Saturday evening with me, and I was glad to see him looking so well; he has been benefited much by the voyage. He was accomp-anicd by Mr. T. Walker, the trance speaker, who has remained in Sydney, and intends giving a se-rics of inspirational lectures here. We are preparing the way for him, and hope he will be able to give his first lecture on or about the 14th. Trance speaking is so entirely new in Sydney, that I am very anxious that the first impression he makes should be favorable. Deity in Africa .-- In the closing chapter of his book, Col. Long sums up his impressions of "Central Africa" in the following energetic lan-guage: "Central Africa is no. Paradise, but a plague-spot; and the negro-the product of this pestilential region-is a miscrable wretch, often devoid of all tradition or belief in a Delty, which enthusiastic travelers have heretofore endeavored to endow him with. This is the naked truth that would present to the reader, in contradiction to ill those claptrap peaus which are sung of this all those claptrap peans which are sung of this benighted country. The humanitarian may pause to consider the cost at which he sends his emissaries in the laudable effort to humanize and civilize a country where Nature has placed a barrier, not alone in the poisoned arrow of the savage, but in the more deadly-poisoned air."-Col, Long in Cen. tral Africa. Parts of Africa in which Deity has never been heard of! In-this country, boasting of its high degree of civilization and refinement, you can hear of Deity at any time; but it is "all in the hearing," and not among the realities! This hearing of God. has become stale. We have heard of him through Rev. Henry. Ward Beecher, Moody, Sankey, and others, but like Charly Ross, you can not put your finger on their God. Superstition-Thirteen at Dinner.-Concerning the curious superstition about thir teen at dinner, we have just come across this sin-gular incident in a recent English book: Some ears since, poor Albert Smith gave a supper of thirteen that discredited the superstition in a re-markable manner. Himself on the point of starting for China, he entertained twelve friends who were bound for the Crimen, to encounter the perils of war as military officers or, as journalists re-porting the incidents of the conflict. Deeming it the highest degree improbable that they would meet again on English ground when they had once started for the scenes of danger, the twelve guests met their host with light hearts, and laughed about the fate which some of them would of course encounter in a few months. Strange enough, all twelve returned from the war in perfect health, and supped again at a table of thir-teen with the humorous lecturer.-Harper's Mag-All through history there is a vein of superstition. This one has proved false, showing that all signs sometimes fail. It is said that in the curious legend of Saint Julien encountering a deer in the woods, there is a trace of the Eastern belief in transmigration. The Saint went hunting a deer in the forest, when suddenly the animal he was following stood at bay and spoke thus: "Do not kill me, for, in so doing, thou wouldst kill thine an-cestors." In fact there is no end to superstitious Darratives. A New Commission Demanded,-Joel Peffley, of Colburn, Ind., writes: One of the most exciting protracted meetings has been cargied on at this place I ever heard of, jumping, jerking, knocking, running, kicking, rolling and tumbling, laughing the biggest kind, etc; besides other dolugs that characterize a religious revival. Some saw the Lord and augels; some the devil; and some got crazy. One man moved his family away fearing its influence; his wife had gone insane; one person ran out and called loud for all the ainone person ran out and called loud for all the sin-ners of Colburn "to run here quick and see the Lord," one person reached up and said, "If I could just reach a little higher I could touch Jes. us." One preacher paid particular attention to the mourners; had them repeat after him the word "Amen" fifty times, thus drawing them in and making them negative to him. Some say it is as good an exhibition as P. T. Barnum's circus; others say it is the work of the Lord; others, that it is the devil. Now who will decide? I suggest s joint commission be appointed, one from each church and one from H'H to determine it.

suggestion, that a commission he appointed from the two great parties now existing, that are con-stantly kicking up a muss. The devil when last seen was in a Negro Church in Maryland, where by spitting fre.etc., he caused a general stampede. He was arrested and confined to the jall over night.

Tarkish Superstition.-On the recent eclipse of the moon the Turks at Constantinople were reported to have fired guns, according to traditional custom, in order to frighten the dragon devouring that luminary into releasing its proy. A letter in the Journal de Geneve records another illustration of oriental beliefs. It states that the opening of the New Parliament was postponed, not, as represented, to give the Deputies time to arrive, but because the Astrologer of the Seraglio reported against the original date, and recom-mended not only the day, but the precise hour of the ceremony .- London Times.

It seems from a communication in Cornhill Magazine, that the Turks are very superstitious. It appears from that, that the Crescent is not a chance representation or symbol of the Mahometan faith; the new moon is inseparably connected in the Mnesulman mind with special acts of dovotion; its appearance is watched for with eager expectancy, and the moment the eye lights on the thread of silver in the western twilight, it remains fixed there whilst prayers of thanksgiving and praise arc offered, the hands being held up by the face the palms upward and open, and afterwards passed three times over the visage, the gaze still remaining immovable. The eyes are snetched off, if possible to be turned straight on some 'ineky' face or precious object. A fond mother will send for her child to be near at hand before she takes her first look at the new moon, and as she con-eludes her proyer she will look into its eyes and kiss it; but not its eye-lids; that would be a sure sign that the two would shortly be parted. Favorthe slaves cover their faces till they could find the young and beautiful princess, and then, as they ook into her eyes, would they make their apology which was sure to be, accepted. A prophecy is, now extant that in this coming struggle between Russia and Turkey, the "crescent" will wane, and soon entirely disappear. It is said that the "fittest survive" in every struggle; that is what the astute phildesnher saw. But how is it what the astute buildsopher says. But how is it when a ruffian, strong physically, but imbecile mentally, tramples upon one who is weak physically, but strong and comprehensive in mind?

Spiritualism in New York.—A. . A Thurber, of New York, writes: We are having many wonderful things with us, as well as others. have had Maud Lord with us, and she was well received and done the cause much good and made many a skeplic bulk in their flings at those who had been more fortunate. We have a Mrs. Wilson who is a fine materializing medium in fine gas light; many are recognized and hold con-versation and do many things, convincing us of their identity. Also a Mrs. Lindsley (formerly a Mrs. Waterman of Hoston), who is very fine in her development of parafine hands with names of our friends upon them; in raised letters. -I have a private medium also who promises much; they on-trance her and control her very finely, and write mo letters at house independently while she is asleep, and she finds them under her pillow and planed on her night dress, with orders to bring them to me, and they are from my spirit friends whom she did not know and had been dead before she was born; also they come and tell me of deaths that have occurred in France and other places, giving me in two instances the will of her father and aunt, quite different from what she expected.

Clairvoyance .- On Saturday evening, -between 9 and 10 o'clock, in the course of less than an hour's walk down a crowded London street. I saw a banner covered with devices unfurled in the heavens; a spirit carrying a coffin handsomely mounted in silver arabesques; an apartment with a floor laid in parqueterie; a building like a church in the pre-Roman style, with a large concourse of people thronging into it; a table spread with a white cloth, and covered with vlands, and a great bird like an immense eagle flying across the heavons. All this, besides arches wreathed with flowers in the air, and innumerable spirits moving

Me., writes: "It is with deep regret and sympa-thy I write these few lines relative to Bro. Jones' sudden exit to the Summer-land. Surely you and yours have been deeply afflicted." Fy The libel snit between Algeron Joy and Mr. Burns, of the Medum and Daybreak, has been amicably settled. An apology is made by each to the other, 197 The Davenport Brothers, accompanied by Prof. Fay, are in Australia. The Harbinger of Light of that country says: "The Darcenports netted \$1,000 from ten performances at Adolaide: Mr. Fay stat-ing amidst applause, "that it was all done by nat-ural means acquired by long and practical re-search and years of practice." Bah! SF The Medium and Daybreak of London, says: "Mr. S. S. Jones, of Chicago, editor and proprietor of the 3. Jones, of Chicago, editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL, has been shot in his office by a travelling phrenologist. * * * * Mf. Jones was an able and devoted man.

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and was much respected. The sudden and violent manner of his going will be painful to many in all parts of the world." IF They are testing their parts of the world." IF They are testing their medians in Eacland by securing black gloves to the hand. White hands appear all the same. cph Parker, D. D., writes, in a new journal called. "The Fountain," Eng.: "I am certainly no be-liever in so-called Spiritualistic manifestations. I am at the same time bound to say that, on one cecasion, my skepticism received a somewhat staggering blow. I entered a room where a number of young ladics were operating with a small three-wheel instrument called a planchette. I heard wheel instrument called a planchette. I heard their wonderfulstories regarding this little ran-ner, and incredulously said, 'If it will answer me a question which is now in my mind, and which I will not put into words, then I will believe that there is some sense in it.' The challenge was at once accepted. The question which I mentally asked was, 'Who is to be the architect of the Clify Temple?' and, to my surprise, the little instru-ment gave the name of a centlemain who had ment gave the name of a centleman who had, within three days of that time, submitted plans or its crection. I do not pretend to account for this; there is the simple fact of the case, and I bave no explanation of it. Certainly since that time I have spoken in more respectful terms than before of Miss Planchette." (1977 The London (Eng.) Post speaks of the adventures of an appari-tion as follows: "Its strange career is enlivened by constantly playing on the nerves of passers by who have witnessed it, in most determined form, charging and apparently annihilating persons who ale in the act of crossing the road. These porsons, however, are none the worse for the spiritual as-saults, and are, indeed, unconscious of the peril so visible to others. This new mystery will no doubt furnish a fair amount of that pleasing excitement which those addicted to the careful investigation of Spiritualistic phenomena so rejoice to indulge in." 257 Julia H. Cleveland, of Horicon, Wis, writes: "It seems to me I never felt so plainly my dual nature, as when thinking on the deplorable death of our lamented brother, S. S. Jones, My terrestrial nature, my outer self, with aching heart and streaming tears, kneels in speechless anguish over the murdered form of our brother." York, Dr. George B. Samson lectured on Modera Spiritualism. He explained the same under the head of Magnetism, imagination and special agents. He is undoubtedly a very "learned" man. 1900. C. Bracket, of Lincoln, ill., speaks of Prof. Cook being there exposing Spiritualism. Bahl he can't expose a single truth of Spiritual-ism, as errors Wm. C. Massey, of Farley, Iowa, writes: "We have had a feast! Dr. E. W. Stevens of Lanesville, Wis, commenced a series of lectures here March 25th, and continuing until April 2ad. The weather was the worst of the season (raining continually), and the roads were just impossable; but we had a fair audience and all expressed themselves well pleased with the lectures. want now is a reliable medium who will be will-ing to submit to strict test conditions. There are but two or three here who have seen any manifestations, but many are anxious to do so. If any should come this way and will stop a day or two, they will be treated well, and we will try and make their stay mutually profitable." (3) The Theosophe claim that by the power of the will

Tclephone, Etc .-- Please publish the follow ing letter from one of my converts from Method. Ism, through family spirit tests. The writer knows nothing of this disposition.—J. Sn.pes. The telephone is wonderful. Won't it revo-

The telephone is wonderful. Won't it revo-hitionize telegraphy, and bring our thoughts in "close" but open communion? We can talk busi-ness, politics, religion, science, anything, to each other in a few years. The old system will proba-bly be done away altogether. Truly the world is progressing in knowledge and science. Yes, the rapid strides that are being made now in science are deally ophaneing the condition of the human are daily enhancing the condition of the human family, and the very principles that the orthodox church have for centuries past been striving to crush out, are rising superior to orthodoxy and proclaiming. "Truth is mighty and will prevail." From Manin Luther down to the present, the church has set up a system of epionage upon all great men that have arisen to promulgate any new great men that unde arises to promugate any new theory, or practically demonstrate any new devel-opment in science. But thanks to the genius of Thomas Paine, who gave us freedom of thought in ourgovernmental Constitution, we have religious liberty allowed to all citizens of our country;

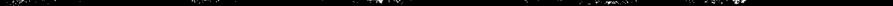
Your suggestions are good, and we hope they will be acted upon. Knowing that there is antagonism going on, one leader being in bell and the other in heaven, there can be no wiskedness in the

the the crowd, some of which spirits seemed to be aware I was clairvoyant, as they turned and looked after me. My development sometimes al-most frightens me, but it was sent as a direct an-swer to prayer, so it must be intended for a bless-ing; and I find if I alift up my heart in earnest prayer to God through Christ, the dark spirits, even when I see them, have no power to come near me, as white lights descends from heaven to bar their approach — A Neonbute, in the Medium bar their approach.- A Neophyte, in the Medium and Daybreak.

Bro. F. Vogl in his work on Development says: "Prayer is one of the best means of getting passive; the writer of this never sat for development or held a circle without first engaging in earnest prayer to his God for light and help through the assistance of good and benevolent spirits. All thoughts of the world or its cares must be banish-ed." Of course earnest and dignified prayer will render a person passive and receptive to spiritual influences, and in proportion to that receptivity inhuences, and in proportion to take receptivary will the prayer be answered. Mrs. Robinson of this city, a member of an Orthodox Church, pray-ed to God that she might recover from the effects of a paralytic stroke, and her system being then receptive to spirit influences, she said, "Every nervo and muscle seemed to feel tonched with the divine power that imparted strength and activity to every organ in my whole system. It continued so, and I found I could walk as well as ever." This receptivity to spiritual influences may result not only in healing a person, but also in developing clairvoyance. There is no God connected with the phenomenon-nothing but spirits.

Brief Mentions-What Next?-Julis'H. Abbey, of Theresa, N. Y., writes: "The Journan. brings thoughts ever fresh, vigorous and sparkling with the rems of trath. I shall always be deeply interested in its success." Let In consequence of the book of D. D. Home, the medium, which takes a position rather disparaging to the Theosophs. Col. Olcott has issued a card stating that the pro-ceeding of the theocophical constitution growth ceeding of the theosophical society are secret, and bave always been so. 19 The Spiritual Magazine speaks is follows of the "seat of the soul." "There, is a valuable book of some 140 pages, by James Gillingham, of Chard, published by Mr. Pitman, of Paternoster Row, London. The experiences there-in narrated are in harmony with mine some thirty years ago. Spiritualists ought to have a copy, as the incidents and deductions would give them reavalue in proving that man is a spirit capable of life and action apart from the body." In Speak: ing of Magic, Mrs. Lizzle Doton says, that," she felt more and more incapable of grappling with the tremendous unfoldments that were continual. ly opening up before the age; more and more con-vinced that we know nothing in comparison with vinced that we know nothing in comparison with the realms of knowledge yet to be traversed." [Set The London Spiritualist says: "The striking difference between Egyptian and Greek ideas re-specting the soul's habitation after the death of the body is portrayed in a couple of paragraphs in the 'El Criterio,' where it says that the former preserved the body with the expectation that so long as it maintained its form the spirit would abide with it, while the latter burned the corpse that the spirit might the sooner reach its celestial home." THE B. Smith of Uta Creek. New Mer. home." (SFP. B. Smith, of Uto Creek; New Mex. ico, writes: "My hearing full of sorrow for the murdered man, and the dear old Journan. His ico, writes: noble principles of Truth and Justice, his big heart, full of charity and loving kindness for man-kind, and all of the dear good man's life and thoughts were expressed in the JOURNAL." Public Public mediums in California avoid the law by Public mediums in California avoid the law by not calling themselves clairvoyants. 137 He (Lord Nelson) told me that he feit the fingers of his amputated arm quite distinctly. "Which, you see," said he, "is a direct proof of the Scistence of the soul, and makes the thing quite clear."-(Lord Holland's Memoirs of the Whig Party, vol. it., p. 27.) In Cor's Mechanism of Man, vol. it, a similar, and makes the soul of Man, vol. it, a similar, circumstance is recorded. If Rev. Thomas Col-ley has given much attention to the magic of In-dia, and claims that it is due to a certain kind of mediumship. EF An Exchange gives the follow-ing: "Home Experiments-No Cost.-Test table-rapping at home with no Spiritualist present Let from three to seven persons of both sexes sit with their hands upon any table, from 15 to 30 minutes, singing occasionally. When raps of ta-ble motions begin, repeat the alphabet slowly, and a signal will be given at each letter of a measage. About one such new circle in three obtains the phenomena." KT Mrs. B. Sweetser, Rockland,

Theosophic characterize by the power of the win-alone, poisonous corpents can be subjected and rendered harmless. The the Brithad Aronayla, Matraya asks her husband Yojnawalkya to in-struct her in the knowledge by which final beati-tude may be attained. The learned husband says, "abstraction procures immortality and leads to the knowledge of the Supreme God." Another-Vedic teaching is, "ecck the knowledge by devout meditation." The Well, what kind of a man is he? At the Baptist Ministers' Conference in New York, it was related of one Bro. Vinton, that he slept with 70 serpents in his bed, overcoming them with animal magnetism. George Crouse, of Big Creek, Ill., writes: "There was no man living I had a greater respect for than S. S. Jones. He was capable of filling any position." TA few weeks ago," says the Boston Herald, "the body of a man taken from the East River and exposed in the morgue in N. Y., was identified as that of Major Gardinier C. Plainer, a wealthy merchant of Auburn, who had been missing many months. Before the coroner's jury, Mr. A. E. Dick of 408 Broadway, the coroller's Jury, Mr. 4. 5. Dick of dos hoadway, testified that it had been prophesied to him by a spiritual medium, Mr. Charles Foster, fluat the body would rise and be placed in the morgae at that time." IF H. Wilson, of Millwood, Ohio, writes: "I was very much shocked when I heard of the assassination of Mr. S. S. Jones. He has been a kind father to us as to spiritual things. It was his paper which brought the knowledge of life and immortality to our home." If Gerald Massey says of Swedenborg: ""Let us look and see whether any and what help can be derived from the spiritual philosophy, as made out by Swedenborg. And here I may eay, in passing, that I am not what is termed a Swedenborgian; but a peculiar psychical experience made me gravitate toward him, to hold up my facts in his light, to see what we could make of them. This has led me to look up to him as to one of the most specfally illuminated minds since the advent of Christ -one who has done more than any other to make the world of spirit solid ground for men to tread." For It is with feelings of sympathetic sadness that I pen these lines, for I have to realize but too truly that our Bro. S. S. Jones has passed from this phystent plane of existence. But our sorrow is crown-ed with joy when we realize that he still lives, has passed on before and to a higher plane of life." EF. Each of our present subscribers should secure one new subscriber for the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spiritualism. [] The Spiritual Scientest says: "Mrs. Hardings Britten, reading a lecture. on East Indian Magic, dimensional and and intelligence the subscription of the sector. attracted a large and intelligent audience at New Era Hall, last Sunday night. The selection read from Art Magic treated of the philosophy rather than the phenomena of those marvels, for ages past attributed to the renowned Indian Extatics. The author of Art Magic has given a full and comprehensive detail of the methods practiced to evolve occult powers, and described the processes of initiation necessary to perfect an adopt in the art. Mrs. Britten omitted the weird and almost incredible illustrations given of the Extatics command over Nature and her hidden forces, but described with thrilling intensity some of her own experiences in connection with the author of Art Magic, in reference to the Fire Eaters and other Magic, in reference to the Fire Eaters and other exhibitors of Hindoo Spiritism. She pointed out the lines of denunciation against the religious ex-tatic, and the professional jurgler, and threw open a new and startling field of thought in her author's vivid description of Akasa, or the satral light, fuid and spirit." Really, what a pity it is there can not be some public illustration of Magic by the Theorem to the public illustration of Magic by the can not be some public interaction of magic by the Theosophs! If the philosophy can be made pub-lic, why not the incidents on which it is founded? W. B. Bhilings, formerly of the News Boys'. Home of this city, has visited Wm. Eddy and claims that he is a genuine medium. He says, a noticeable feature of these Eddy spirits was, that they all had leathery complexions. If It appears that Mrs. Pickering, of Rochester, N. Y., is a pears that Mrs. Fickering, of Rochester, N. Y., is a materializing medium just coming before the pub-lic. The Haverhill publisher, says: "We pro-trude no theory in connection with these things, only stating that they do occur, and that they are worthy of the most profound thought and atten-tion by those at all interested in the links which are suproceed to come the same with the are supposed to connect the seen with the unseen. While it is proper to say that it is too superstitions to give countenar ce to suggestions of devil power, and devil presence, it is also thatly to sug-gest to all in any way connected, either in produc-ing or in looking after these phenomens, that the proper think is to pursue the matter In an intelligent and liberal spirit, rather than following in ruts. The half isn's known yet, and if more knowledge is wanted, it must be sought with a liberal. and investigating spirit."



Local Andrews

MAY 12, 1877.

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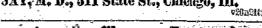


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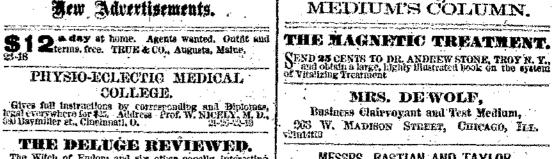
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RELIGIO-PHILOSOPHICAL JOURNAL.

THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Important Questions, Sunday Morning, April 15th.

[Reported for the JOURNAL].

Question: Please explain the condition under which materialization is accomplished; also the materialization of the beautiful robes of spirits.

Answer: In the past, we have given some three discourses upon the subject of materializations, but for the benefit of those not present, will occupy a portion of the time explaining, so far as possible, the process. The audience must remember that scientific terms are not employed in the treating of substance which spirits are obliged to use for materialization, and as no other torms have been substituted, it is difficult to explain it; we can, however, elucidate approximately the method. Everything that manifests itself from the spirit side of life, manifests, of course, from spirit to matter; while what you witness in the performance of external manifestations, or in the treatment of scientific subjects, is from matter to spirit. The spirit alde of life deals with the finer elements. To instance, you are aware that there are substances in the atmosphere of this room of which you have no consciousness, save that they contribute to your life. If the atmosphore were suddenly impoverished, every one of you would perish; you would be conscious of the loss of breath. The spirit body is insterialized all the time that it manifests itself in the organic structure of each one; as soon as the spirit leaves the physical organism, the body perishes: Just as soon as the spirit is out side of the temporal body, the outermost cover is removed; all else remains the same. The spirit body pervades the physical body, is positive to it. Whenever the disembodied spirit wishes to materialize, wholly or partially, it is under one of the following conditions: The spirit is able, through the justrumentality of a physical medium, to appear in the presence of friends, with perfect form, eyery lineament manifested; or they are able to pyschologically impress their form upon the vision of seer, and enable the person to see them. Whenever the form is visible to more than one, it is reasonable to suppose that it is not a psychological impression: it is the result of materialization sufficient to reach the consciousness of vision All the spirit docs in this case, is through earth's atmosphere, and sympathy with persons comprising the assemblage, and through the elements currounding the medium; all the spirits does, in to cover itself with sufficient film of materiality to be seen. - A very thin film would be required, to be photographed; a comewhat greater degree to impress the vision on the ever and still greater degree of materiality to endure the influence of the eyes of the circle for any length of time. These are the results of the volition of spirits. Because the elements of materializations are so near what constitute your own organic structure, they must of necessity partake of the human organism; the substance can not be drawn at random from the outside air, but must be drawn from the atmosphere or aura of hunfan beings. The first materialized form with some mediams, resembled the latter, and this has been considered evidence that it was not a spiritual-form. There has been just as good evidence, that, it was a spirit form, for the medium was in a dark cabinet. The reason of this resemblance is very clear. The natural tendency of all atoms that have met upon the physical organism is to assume the shape they had previously held. If the spirits are not sufficiently powerful to clothe themselves with their own likeness, it is easier to materialize a form resembling the medium. The spirit can assume any form, the substance being under the control of the will. The fine drapery is easier arranged. The cloud-like drapery you see, if you could control the same, would assume any form or likeness. Mediums are surrounded by the greatest amount of this substance, and in their presence the spirits are enabled to manage it better. The will-force employed by the spirits is like a breath, as it were, thrown upon the medium from a distance. This materializing substance passes from all in the form of aura. Mediums being sensitive to contact. spirits warn you not to touch them during the process of materialization. The substance for materialization is partially drawn from the organism of those forming the circle. Sensitive persons will tell you that they feel exhausted. The spirit is enabled to materialize more perfectly in a circle where harmony prevails. The spirits focalize forces towards the medium's body. drawingsfrom all persons in the room. This surrounds the medium with an aura or film, which, by gradual evolution, concentrates itself, and is drawn around the spirit's body, making it tangible. This is just as clear an expression as we can give. You can know more of the method of spiritual science, when the scientific world meet us half way. The drapery employed is arranged with more or less perfection, according to the skill of the spirit manifesting; if the person be elevated, the drapery will correspond; some wear bright colors; some appear in garments they were on earth; if the spirit be refined, and have good taste, the spiritual element will correspond, and will be woven into such texture as the taste de-

sires, for that which is in itself good, takes external form.

Question: Persons who are deformed in their earth life, appear in this deformed condition when returning to earth; from that may we infer that deformity exists in Spirit-life?

Answer: No deformity in Spirit-Ife unless imperfection of the spirit exists. The physical deformity is for identification. Under those circumstances the spirit drawing largely on the sympathy of those on earth, could more easily present itself in that manner-in a deformed state.

Question: Is it always necessary to have a medium for materialization?

Answer: It is a necessity to have a medium for materialization.

Question : What do you mean by deformed spirits?

Answer: We say there is no deformity in Spirit-life, except those that result from spiritual imperfection. Every imperfection of the spirit is manifested upon the and the second second second spiritual body.

Question : Materialization sometimes takes place with one or two in a circle; at other times ten or fifteen are required.

Answer: They don't require a large number; sometimes, however, by far more than at others; sometimes the medium is exhausted and there is no resultant force. If human beings could be wound up like a clock, they could materialize with perfect regularity. The Spirit-world is obliged to adapt itself to circumstances.

Question: What about the present complication in Europe, including the Roman question, from a spiritual stand-point?

Answer: Some twelve years ago, at the close of a great war in this country, Theodore Parker said that the next terrific war, which would shake Europe and America, would be one of a religious nature. In the sphere in which Mr. Parker now resides there are many different opinions entertained, as to the nature of this struggle; whether it shall be spiritual, or a clash of ideas. A brief glance at the aspect of affairs, will satisfy any one that the present complications have been long smouldering. It would not be possible to have a general waron the Eastern question; it will not be possible to have a general war on any ques. tion since certain powers keep watch or hold in abeyance too great aspirations. Bismark has held, and, perhaps, now holds the key of political power; the Roman question having been out of sight, has been smouldering. It is Mr. Parker's opinion and others, that any nation that makes a religious compromise, is not safe in that compromise. King William considers himself an instrument in the hand of God to save the Protestant church; it is not strange that the King speaks of the dangerous Catholic element. The Roman Catholic Church is the oldest organized power in Christendom; its discipline, schools, colleges, etc., are better than that of any other organized body: its accessories are under better control; it is able to maintain its discipline under any form of government. The Pope has power over all the Catholic citizens of the United States. No government can vie with the subtie influence of that church, whose emissar. ies are in every land of the world. The devotees have not been idle. The years of external suppression, have been the years of silent struggle. Driven spiritually from Rome, the Pope has drawn from every land Whether that struggle comes this year, or five years from now, is a simple matter of the Pope's counsel. Come it will, in some manner. The effort to reinstate the Holy See, the effort to recover the temporal power, which, under the leadership of Garibaldi and Mazzini was rent from them-this will plunge the world into war, such as was never seen before; the result will unquestionably be the abolition of any Pope. Those who are blind can not see; those who are in blindness can not know that the world outside of them moves; besides, that outside world is a blind world, too. The strength, fervor and positive force of liberalism moving on, can not be estimated by the Pope himself.---

Woman's sphere is eminently that of intuition, spirituality, refinement, and the center of the home; millions, however, have no home. It is the fault of this government made by man, that this is so. When woman takes her appointed place by the side of man, she will be in her proper sphere. There is as much need of woman in government as that of man. Make your political meetings as refined as your literary clubs to-day, and you will have as much refinement in politics, as you have now in church society. Herculanium and Pompeii were for man; its decorations were for the eyes of man; no public place where man should go, that woman could accompany him. - It is woman's place to be by the side of the husband, brother or son and the center of their affections. Man should be the outer: woman should keep alive the inner and make a shrine in every place where human beings tread.

Question : If there is one primary element in the Universe, and that is spirit, then ' is there any known substance not spirit?

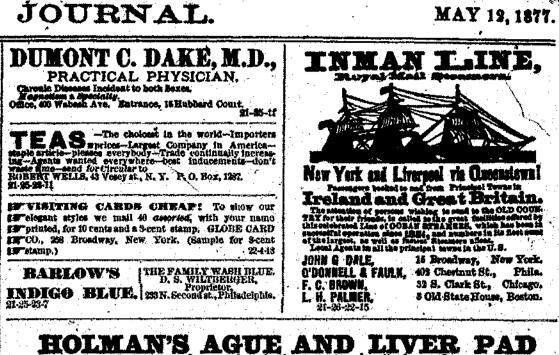
Answer: We have frequently said that science has no knowledge of primary substance. Spirit is the elementary substance of the Universe. Every expression of matter is an expression of spirit in a different degree; just as different colors are the result of various vibrations of light. Spirit is the only substance innate in the Universe. That which you call matter, is the varied expression of spirit. Wherever matter existed, if that could be so, unpervaded by spirit, there would be absolute chaos; no substance there. Materialists substitute matter for spirit and arrive at nothing.

Question: Does not that make spirit wholly responsible for the action of the physical?

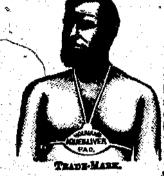
Answer: It is generally supposed that in this world, each human being is responsible for his own actions. The great spiritual universe is responsible for the great material Universe. There could be no action without the spiritual Universe; but if you wish to individualize, take the individual life within the flower as immediatly responsible for the flower, together with the auxilaries, light, atmosphere, etc.

Question: The blessing of immortality compared with the chilly teachings of materialism?

Answer: The greatest blessing is truth. If Materialism were true, that would be the greatest blessing, because there would be an innate responsibility in every human breast, and that would be the end-a solution of the difficulty. We do not consider Materialism responsible for creating a falsehood; but consider it responsible for not arriving at the whole truth. The boon of existence is to live life properly and know the truth. Is it a matter of fact that man is condemned to annihilation, as entertained by some? Every fact in the Universe having any reference to the subject, bears the other way. The exploration of every mind of eminence in the past, has been towards immortality. The expression from the spirit side of existence, has also obeen in that direction. Immortality, the pen of Materialism has denied as the birthright of the soul. Fortunately the immaterial side of the Universe is just as active as the physical. The spiritual laws that move in the firmament, are just as positive as the laws of the physical firmament.





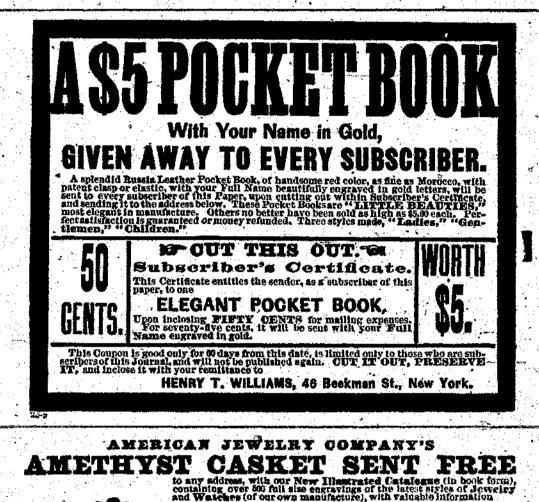


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Question: What is woman's highest sphere?

Answer: If the questioner were, unconscious of the statements of history, and could stand, as it were, in the midst of this century, with any remembrance of what history records, it would seem to be useless to ask the question, since natural intelligence would presume the condition; but there are those who can recollect historical events, and who remember that it was a serious question whether women should learn the alphabet. Within the last few centuries, the struggle has been fought as whether, in art, science, literature, etc. women should stand on an equal footing with men, and the question has arisen whether women should participate with men in conducting the government. Of course, we say this seems absurd, but you must remember that past laws have been made by man, and that might in the beginning of government was right, and that physical force was arbitrary, and that precedent is extant in the world to-day. In the East it has been so. The decline of Eastern nations, is largely due to the enslavement of one-half of the human family; since when this element in any government is permanently erased, there must be a decline. During the greatest power in Egypt woman participated in government, art, etc. During the highest success of the Hebrew nation, woman was assigned a prominent position. The history of every nation, has been the history of the enslavement of woman, and then its consequent decline

Question: It has been said that when a person is buried alive, the spirit 'can not escape, as asserted by A. J. Davis.

Answer: This provokes a smile. When Mr. Davis mentioned an instance of the spirit being intombed, he did not know it was able to escape. But if spirits can pass through, in and out of a room, walls offering no obstacle, there is no difficulty of escaping from anywhere. There is nothing solid that you call so. To the eyes of the spirit the walls are as the thinest films. The spirit is free to pass through and out of any place on earth, or in air, and is not aware of being obstructed by the same. Therefore, when you understand the nature of spiritual substance, that it is much finer than any substance of which you have any knowledge-compared to air-it is as much finer than the atmosphere, as the atmosphere is finer than the most solid marble. The spirit rises from the material body somewhat slowly. That depends on the spirit's condition. In the instance Mr. Davis referred to, the spirit would have remained in the tomb just as long as it had not volition to rise. Spirits sometimes remain unconscious of their power, until something occurs to make them aware that they can rise. Friends should not hover around the bodies of the dead with their deep sympathy and love, too long, for in so doing they render the separation of the spirit from the body more difficult.

Question: Can spirits pass through glass? Answer: Certainly; it is as refined as light, and light passes through it.

Hon. S. S. Jones.

S.S. Jones settled in Kane county some forty years ago, and for a long period occu-pied a position at the head of the bar of Illinois. He was the projector of several im-portant lines of railroad, and as president and attorney made the Iowa Central a success. For fifteen years he has been promi-nently identified with Modern Spiritualism, and has done more than any other one man to give it a name and a place in the hearts of thousands. The last years of his life were spent in promutgating a system of philosophy which stripped grim death of its terrors to many a heart, and he took the step "over the river" himself without a shudder. We can bear personal testimony to his many noble qualities of mind and heart, and be lieve his memory will remain a spring of living green long after his body has turned to dust - Pontiac (IIL) Senting!

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