

Carpenter, Youmans, and the Pseudo-Scientists of To-day.

BY JOSEPH RODES BUCHANAN. M.D.

Prof. Youmans, the editor of our best Scientific monthly, has given his active aid in circulating the libels of Dr. Carpenter, to the extent of more than a hundred and fifty pages, and has (only after very urgent remonstrance) admitted about one twelfth as much from the scientific side of the ques-tion against the sconting. tion against the skeptical.

Such an error I must ascribe to the densi-Such an error I must ascribe to the densi-ty of his ignorance of real psychic science, which he has utterly neglected. On other subjects, Prof. Youmans writes like a phil-osopher, but on this subject, controlled by a dominant materialism, he seems intellectu-ally paralyzed, or anchylosed. He objects to the extension of the term "Nature" to include the casually invisible existences of the Spirit-world, because materialistic sci-entists at present limit their ideas of na-ture to physical forms and powers, not knowing any other. But this word has been used both in the restricted and in the unrestricted sense. Does not the term nature unrestricted sense. Does not the term nature properly include all real existences capable of affecting man, or capable of physical mani-festation? The mind or soul of man could not be properly excluded from a study of nature, for if so, we should have to exclude. the minds of animals also, and if the mind in the body is a part of nature, or presents material phenomena, is it not equally a part of nature after its separation from the body?

As well might we exclude light, electric-ity and gravitation, because they are not al-ways, and by their nature, apparent to

their theories, and unwilling to receive the observations of others for the same reason) are informed that invisible. Intangible in-telligence will, at certain times and places, write upon a slate, either by moving the pencil in full view of all,or by writing in the space between two locked slates where no living being is perceptible. The majority of such pseudo-scientists refuse to give any attention to the information, although if they had been informed that a frog had been seen with a tail six inches long, they would willingly have undertaken a day's would willingly have undertaken a day's journey on foot to see the animal, for frogs with long tails are possible, but souls exist-ing without bodies are known in pseudo-

science to be impossible. science to be impossible. It might happed, however, that a pseudo-scientist might be in the apartment in which such writing occurs, in which case one of an energetic temperament would ei-ther interrupt the proceedings by bolster-ous denunciation, or would snatch the slate before the experiment was concluded and before the experiment was concluded, and endeavor, if in England, to enlist the nearest magistrate) in arresting such experi-ments by the law against vagrants.

The pseudo-scientists, however, of a less energetic temperament than Dr. Lankester, would patiently gaze at the proceedings and retire without learning anything. The in-visible power that moved the pencil and displayed singular intelligence in writing in different languages, would be nothing more to their dazed understandings than the galvanism of a battery to the horse that sees the sparks from its wires. It is the characteristic of human intelligence, as dis-tinguished from that of animals, to discover the cause of all phenomena before us. but pseudo-scientific intellect.paralyzed by materialism, stares at the most instructive phenomena,like an unreasoning quadruped and learns nothing, for stubborn materialism arises from an imperfect development or imperfect culture of the brain. A psychometer endowed with a bright intellect and the subtile senses that, feel psychic emanations, places upon his forehead an unknown piece of manuscript, and in a few minutes is enabled to portray the character of the writer, and even tell if he was out of health, the maladies under which he was laboring. The pseudo-scientist looks on in silence and retires in a brown study, but no one is ever any wiser for his meditations. Such occurrences have been in progress for thirty years in the United States, and during all this time the pseudo-scientists generally have either succeeded in keeping themselves ignorant of the facts, or if they have witnessed any, they have neither dishave witnessen any, they have herener us-covered in them the new powers of the hu-man mind transcending the old limits of sense, nor have they related these marvel-ous facts for the edification of the public in scientific journals, nor for that of their minute friends in conversation. New facts private friends in conversation. New facts in science tall upon fertile minds like the rains from heaven upon a rich soil, which quietly absorbs the heavenly gift, and refurns a wealth of food and a garniture of beauty in its flowers. But upon the barren minds of pseudo-scientists the richest intellectual gifts of heaven, would descend as the rains and dews fall upon the hard bonkders' of a desolate country, only to leave their desolation unbroken in its nakedness. It is true that I have not endeavored to force-upon scientists generally a recogni-tion of the truth of psychometry. I do not think it incumbent upon a discoverer to do more than to publish his discovery, to demonstrate it whenever convenient, to chal-lenge investigation, and to receive with candor, patience and courtesy all who wish to investigate. To go in search of literati and scientists, and beg them personally to give some attention to novel facts, toward which they feel indifferent, would be a waste of time and surrender of self-respect. The true scientistembraces every opportu-nity to ascertain the truth, and does not need persuasion or coercion to do his duty. The pseudo-scientific spirit which repelled the discoveries of Harvey, was over-come only by the lapse of time and the growth of a new generation less confirmed in prejudice; and all new science must un-In prejudice; and an new science must un-dergo the same delay in its reception until mankind cease to be generally mere crea-tures of habit, which at present is as much the case in professional circles as in the humble walks of life. Hence it is that, al-though during the past twenty-five years the Spirit-world has been knocking at the door for for precention imaking various. door for recognition, imaking various sounds and moving small objects to attract attention, compelling families, entire strangers to such phenomena, to seek their causes, the entire medical and clerical professions in the United States and Europe have, as a body, with a few honorable ex-ceptions, utterly failed to investigate the facts themselves, or to encourage any inquiry or investigation by others. Is there any system of ethics which can justify or excuse such indifference to the grandest discoveries that concern human welfare and progress? CRIMINAL OPPOSITION TO SOIENCE. We have grown so accustomed to this systematic trampling on the truth, that the students of psychic-science seem content if they are simply tolerated, and not subjected to malicious persecution and defama-tion. They do not arraign their oppo-nents at the bar of public opinion for the daily repetition of a crime which may well rank with the unpardonable offense of the New Testament-the sin against the Holy

who acts contrary to it, sins against God," we hay justly denounce such sins. Divine wisdom flows into and develops the human soul from every quarter of the universe which is the embodiment of that wisdom and pervaded by its spirit. It flows in not only by the influx of the senses, but the in-flux of intuition, a direct entrance to the human soul, which knows many things, and especially the higher traths by other means than sensuous perception and logical dem-onstration. onstration.

To close this inlet of the soul by unwill-ingness to receive and welcome truth is a sin against the Divine Spirit that enlightens man and elevates his nature. But when the degenerate soul not only closes itself against the invisible dews of divine Uself against the invisible dews of divine wisdom, but still further, closes the grosser senses and palpable reason against demon-strable and solid facts that challenge atten-tion, the degeneration has gone far, indeed, and become not only a sin against the Holy Spirit of Divine Truth, but a reckless re-bellion against divine law, and surrender to falsehood when much be atoned for by long falsehood, which must be atoned for by long years of penitence in future life,

It is impossible to acquire truth without loving and seeking it. It is impossible to approach God, who is all truth but by lov-ing and seeking truth. Hence it is clear that every form of religion which does not maintain the love of truth and the search for truth, is void of the divine element and is to a great extent a false religion.

In the manner all true science tends, to enlargement. It points toward and im-plies other truths, and impels us to seek and recognize them. Wherever we find this progress arrested, and the consciousness of higher, grander undiscovered truths completely lost, we know that a falsehood has been introduced, and the windows of

making, self-confidence and dogmatism) undertook to present in its naked wicked-ness and to justify with all the prestige of his reputation and power of his learning, the principle which has animated the bigots of so-called religion and so-called science in all ages—the principle that plunged Bruno into the flery flames kindled by the inquisition, could barely fall short of a simi-lar murder in the case of Galileo by secur-ing his submission.

ing his submission. This principle is the one which Dr. Car-This principle is the one which Dr. Car-penter so smoothly presents and defends as if it were one of the most innocent abstrac-tions of trancendental philosophy—the principle that men in authority as profess-ors, judges, law-givers and inquisitors are fully justified in regarding and treating as the illusions of imbecility and the decep-tions of knavery, all new discoveries and sciences which transcend in phenomena their conceptions of the laws of nature— not the conceptions arrived at by patient and thorough investigation of any depart-ment of science, but the cruder notions of ment of science, but the cruder notions of what Dr. Carpenter calls "common sense, (before the investigation has occurred), which always reject as incredible that which is essentially new. CARPENTER'S COMMON-SENSE DOCTRINE,

CARPENTER'S COMMON-SENSE DOCTRINE, In all human progress, truths discovered by patient research, and entirely foreign to provious opinions of the laws of nature, and their regular operations are, brought for-ward by discoverers who have no tribunal to appeal to but the tribunal of the ignorant though learned—those who are ignorant of the particular matter in cuestion, and there. the particular matter in question, and therefore incredulous. A correct ethical sys-tem would teach those who are thus ignorant to suspend their opinions and treat with conress and candor the discoverer whose claims they may scon be compelled

anti-spiritual party, of which Dr.C. is a most conspicuous exponent, it would require a huge volume to contain them. Slander, legal persecution, personal violence or mobocracy are but the natural results of Dr.Carpenter's principle. Every mesmerist or Spiritualist being accounted as an imposter legal persecubeing regarded as an imposter, legal persecu-tion must be applauded, and the more wretched libels of the lower order of news-papers must circulate as authentic news. Prof. Youmans, I presume, does not sympa-thize with this; does not even know of its existence. The persons assailed are not his friends. But when men who are as profriends. But when men who are as pro-found in philosophic thought as his friend Herbert Spencer, and who are as brave and disinterested in maintaining the truth un-der greater opposition, are the objects of this assault, headed and justified by Dr. Carpenter, Prof. Y. should at least toler-ate and approve an attempt to establish bet-ter ethics among scientists, and to arrest the incessant war against improvement and discovery before it becomes established in discovery before it becomes established in the highest quarters by the dicta of Dr. Carpenter and the approval of certain scientfic bodies, periodicals, colleges and newspapers that malignant warfare against new spapers ence and scientists is ethically right and laudable. Setting aside its odiousness as a personal attack upon worthy individuals (in which unhandsome business Dr. C. has personally participated), there is no greater crime against humanity in general than this systematic warfare against the new truths which are to lead us on to a higher and happier social condition,

Dr. Carpenter recommends such a war, for all great revolutionary truths or discoveries must by their very nature be condemned by his "common sense" rule as fraudulent. As applied by himself, it con-demns truths which have been experiment-ally demonstrated in every city in Chris-

Indeed, light itself is never seen any more than gravitation, but is only the medium by which we see other things. But the soul is to many persons a visible reality, while light, caloric and gravitation remain invis-ible, and therefore, according even to sen-sucus philosophy, it is more properly em-braced in *natural* science. As for excluding the soul and its phenomena, it would have heen as proper for geographers in the days been as proper for geographers in the days of Columbus to have objected to including a new continent in their science, because it was unknown in the text book of Ptolemy.

Prof. Youmans objects to admitting the Spirit-world as a department or subject of cience, because it would throw everything into confusion, and upset the physical laws of nature! The Spirit-world of which we speak is one of definite laws—as much so as speak is one of definite laws—as much so as the world of imponderables (light, heat, electricity, magnetism, odylism, etc.)—and when it acts upon the physical world, it no more interrupts or violates a physical law by its superior forces, than does the sun by its light and heat. The power of the sun and moon over the tides does not disturb the laws of hydrostatics in the ocean; neither can any new force violate any law neither can any new force violate any law of nature, for her laws are absolutely in frangible. The suggestion that spiritual powers in physical action would violate the laws of nature, shows a forgestulness of the very elementary truths of science, and shows, too, how confused and absurd an intelligent writer may become under the dominant influence of materialism.

NEED OF A HIGHER EDUCATION.

The truth is, dogmatic materialists can-not reason logically upon the fundamentals of their blind faith. Carry the argument to its conclusion, and they either drop into the same foramen coscum (blind hole) in which Dr. Carpenter takes refuge from the force of evidence and declares that it cannot affect his opinion, or fall into some other

equally absurd hypothesis. There is no better way to demonstrate the imperfection of our educational systems and the incapacity of thoroughly skeptical minds to reason correctly, than to give them a marvelous spiritual fact to discuss or to witness, and to observe how stubbornly they refuse to receive it upon satisfactory evidence, or to draw the inevitable inferences from it after it is admitted.

The entire moral force of Dr. Carpenter's ectures consists in the fact that his reputation helps to make such dogmatism seem less egregiously silly, because it has been ness egregiously siny, because it has been maintained by a man of learning. Is there not an immense necessity for a better edu-cation among scientists than our colleges have given them—an education that would teach the art of Astronomy, and not leave the pupil a slave of his own prejudices or of those which he accepts from his teachers?

There is no absurdity so gross that it can-not be matched by the follies of men of learning and so-called philosophers during the last two thousand years, and when the follies of the speculative materialistic dogmatism of to-day shall have been burned in the same limbo of folly as those burned in the same limbo of folly as those of Aristotle's followers, they will mingle with nothing more absurd than themselves. The doctrine that "nature aphors a vac-uum" will look even more respectable than the modern doctrine that there is nothing in man more spiritnai than the molecu-lar mass and action of the albuminoid ner-vons substance and that the decomposition vous substance, and that the decomposition of that substance is the end of all possible human life—a doctrine which forces men to dany the evidence of their senses.

BREATION OF PERUDO-COLENTIATE

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If we accept the dictum ascribed to Car-

A fact is a divine revelation, and he

the mind have been closed by pseudo science.

In vain then do our departed friends come to us in dreams, in vain do they make sounds to arrest our attention, in vain do they impress the sensitive soul of a medium, in vain do they grasp a pencil to send a message in vain do they organize a form and im press their features by the actinic ray upon a photograph, in vain do they rise from the dead in well organized and fangible forms to clasp hands with surviving friends and utter the words of love and recognition. These facts are in continual progress to day. Every twenty-four hours scores if not hundreds of the departed re-visit their friends in tangible bodies, but as science fails to be diffused among the savages of Africa or North America, because they have not scientific or receptive minds, so these magnificent parts remain unfamiliar to the majority, of the communities in which they occur, and thus we are compeli-ed to recognize the lamentable truth that beyond the daily routine of common exper-ience the love of knowledge belongs to but a few and the love of fixed habits of thought is the predeminant feeling is the predominant feeling. It is to this love that Dr. Carpenter ap-

peals and calls upon the multitude to stand by him in denouncing as fradulent and false everything that would disturb the do minion of ignorant habits, by giving us deeper views of the laws of nature.

He does not appeal as a true scientist would in behalf of more critical investigation of nature to get the exact truth, for he has not himself investigated and does not intend to investigate. He makes no discoveries because he makes no proper investigations of psychic science, his whole object being to discourage all investigation and have these questions left in the keeping of those who like himself are determined to keep our knowledge within certain limits and would never in a thousand years discover a purely psychic fact because they do not recognize the soul as a subject of scientific research. It is well that they do not, for we do not need their aid, and the active opposition of Dr. Carpenter is the best service he can render to the progress of science.

The attack of Dr. Carpenter, upon all who dissent from his infallibility as an authority in reference to sciences which he has never really studied, is so extremely malignant in spirit that he cannot rest satisfied with wholesale imputations of fraud, but descends to personal attacks upon Prof. Crookes, which we need not notice further than to say that a portion of his gossip has been branded as false by a resolution of the officers of the Royal Society, and the re-mainder is equally untrue. Such an attack, so far beyond the pro-

prieties of literary discussion, could not of course, be answered in a style appropriate to a respectable and courteous essay.

THE PROPER STYLE OF CONTROVERSY. Prof. Youmans objects to the style of my reply as too vituperative and peppery; but it is not vituperation to tell the truth in the plain language that is required, and I can perceive nothing in my reply beyond what is strictly true and urgently needed to be said. But of course, I do not write to please or conciliate those whose course reanired emphatic censure.

The commonwealth's attorney is not re-garded as vituperative when he calls the author of a premeditated homicide a murderer. When any crime has long gone unpunished and holds up its head in good society with numerous influential friends, that plain speaking which they would call vituperation against the criminal, is the duty of every good citizen.

Never was plain and forcible language more urgently needed than when the foremost physiological author of England (not foremost in thought, but foremost in book-

to acknowledge as their master and teacher. But just here Dr. Carpenter steps in to inform them that their own common-sense the only standard that is infallible and whatever their common-sense does not inform them is reasonable or true, must be treated as a delusion, (a doctrine which would certainly make all great dis-coveries delusions) and that if the testimony is of such a character as not to be explained by delusion of opinion-the whole inatter must be treated as a fraud. A great discovery is therefore to be recognized as a great fraud, and the discoverer to be treated like other frauds. If he belongs to any honorable society or profession he should of course be expelled from every position; if he practices medicine, society should leave him to starve. The tactics of the opponents of Harvey are fully justified by the doctrine of Carpenter; and if the ho-ly ilquisitors were justified in assuming fraud against Gaileo-fraud dangerous to religion as they believed, why was it not right to compel Galileo to recant, and be an honcer man 2 honest man?

The "common-sense," or learned ignorance, to which Dr. Carpenter appeals, rejected the earth's rotundity, the existence of antipodes, the circulation of the blood, the existence of the American continent and a host of facts in chemical experiments, geol ogy, paleontology and mechanical inven-tions. This common-sense which is exalted into an arbitrary despot is nothing more than consolidated ignorance--a habit of thought on any subject which has not been investigated, which necessarily embodies a certain amount of falsehood because knowledge is lacking-as "common-sense" believes the earth flat until enlightened by science. The doctrine of Carpenter teaches us to appeal from enlightened observation and scientific testimony—to what? to unen-lightened public opinion—a public opinion so forcibly defined by Douglass Jerrold" as the average stupidity of mankind."

Ignoramuses and bigots have in all ages acted on this principle—they are acting on it now all over the world, but it was not to be expected that any learned professor would have ever avowed such a principle, much less oulogized and defended it as the highest wisdom. We are therefore grateful to Dr. Carpenter for his bold confession of the fundamental principle that actuates the fundamental principle that actuates him and all others of his class in opposition to newly established science. He has con-fessed what we know to be the position of his clique, and saved us the trouble of prov-ing it. He has made it plain that there is no consistent alternative between the frank accentance of all that is proved by scientific acceptance of all that is proved by scientific evidence (the position of Wallace Crookes and all other cultivators of psychic science and the blind scurrulous hostility against discovery which runs away from evidence, misstates facts, treasures up malicions fab-rications and assails as falsifiers or impostors the thousands who give unprejudiced testimony or who act upon such testimony when given by others.

The average skeptic only muddles the question as he discusses it. He has not the self-complacent courage of Carpenter in charging falsehood upon everybody who stands in his way, and simply says he does not know what to make of it all. But the alternative cannot be evaded logically. The facts of spiritualism and mesmeriam must facts of spiritualism and mesmerism must be accepted upon their evidence, or there is no veracity in man or woman, and all history is not worth the paper on which it is written.

PERSISTENT WARFABE AGAINST SOIENO That Dr. Carpenter misstates facts and runs away from evidence, was so fully shown by Mr. Wallace (whose essay I had not seen when mine was written) as to need no further illustration. As to the fabrications and personal abuse set afloat by the

tendom as positively as Harvey's discoveries were demonstrated by him. If the rule should be sanctioned by high authority and put in practice by the mass of mankind, it would develop a merciless hostility against progress and reproduce the thousand years of stagnation which we call the dark ages, in which Dr. Carpenter's principle reigned supreme.

It is an easy matter to perpetuate barbar-ism and despotism by crushing the few who lead in enlightenment. Imprisonment or death inflicted on a few such leaders as Copernicus, Galileo, Kepler, Newtor, Luther. Wickliffe, etc., would have prolonged the dark ages to the present time. Strike out a hundred names from European history and all that was identified with them, and liberty and philosophy would be to-day un-known; our condition would be no better than that of China.

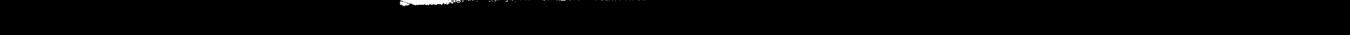
MEDICAL INTOLERANCE. The social ostracism and personal persecution implied by the doctrines of Dr. Carpenter, would be little less effective, if well administered, than the dungeon and the gib-bet. No doubt the professional hostility shown in the expulsion of Prof. Elliotson from his honorable positions at London, has effectively robbed the people of Great Britain, to a great extent, of the medical relief afforded by mesmerism, and the ben-efficient influence of its facts mon the proeficient influence of its facts upon the pro-gress of medical science and philosophy.

This Carpenterian style of opposition is not the legitimate opposition of scientists to supposed errors, which cease as soon as a crucial experiment has settled the question, but a blind hatred like that with which the Turk spurns the Giaour, or the Christian mob pursues the unfortunate Jew. The performance of successful experiments in clairvoyance, or even their authentication by the most eminent scientists (as in the by the most eminent scientists (as in the French Academy), has not overcome this stolid opposition, for clairvoyance is to-day neglected or sconted in medical colleges, with few exceptions. The successful per-formance of surgical operations on an un-conscious mesmerized patient, excited no gratitude for the demonstration, no desire to relieve other surgical natients in the to relieve other surgical patients in the same way, in the minds of the medical profession generally of England, but only a sterner determination to put down this heretical proceedure. The orthodoxy of med-icine and the orthodoxy of Rome are the same in spirit, alike, unrelenting, intolerant and uninfluenced by reason. The creed of intolerance which has been formulated by Dr. Carpenter is diligently inculcated by medical colleges. Skepticism, which is their psychic disease, is perpetuated in

their psychic disease, is perpetuated in medical schools, as small-pox is perpetuated in a pest-house, and few young men in such colleges escape its contamination. It was by prominent members of the med-ical profession, with the sympathy of its masses, that the attempt was made, in the case of Henry Slade, to make the cultivation of psychic science a penal offence and Juspsychic science a penaPoffense, and Justice Flowers-a Carpenter on the bench (minus the learning)-would have imprisoned Mr. Slade for permitting an invisible power to write upon a slate at his table. Under the Carpenterian regime legislation would arrest, by line and imprisonment, the cultivation of the most instructive, beauti-ful and beneficent forms of science which now occupy the attention of the profoundest thinkers of the age.

THE STRUGGLE OF GENIUS AND ORIGINAL-ITY AGAINST DULL MEDIOCRITY,

The cultivation of profound science, and the consequent rectification of ancient er-rors, is the moblest work of the student of nature, but is one about which men will differ, for there are two antagonistic classes contending for the lead in the republic of Concluded on Fourth Page



RELIGIO-PHILOSOPHICAL JOURNAL.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.* By Hudson Tuttle.

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The fragment was broken from the world of matter and individualized, and by evolution the gradual unfolding of inherent qualities, we can trace its growth through the successive geological ages. It is not possible, nor desirable here, to trace with completeness the progress from the microscopic cellular atomy to the highest form of manmals. The great Darwin has, with a flood of facts, bridged the vast distance, and established the doctring of creation by evolution, in a direct and continuous line, in a fixed and unvarying order.

ORIGIN OF MAN. The forces of change are operating to-day with the same swift but noiseless energy as in the past. The once prevalent notion of catastrophes has passed away. The genlogical ages are no longer divided by sharp lines, formed by ovorwhelming convulsions, but fade into each other. From the collular atomy to the mollusk; from mollusk to the fish and rontile; from the reptile to the warm-blooded animal, is one unbroken line of ascent. The animate beings of each ago are direct outgrowths of the preceding. Tho same course of reasoning applies to man. There is as little necessity to introduce miracle at his creation, as at the production of the atomy of the primeval slime. He did not spring from the brain of Jove, like Minerva, with all his God-like qualities complete. Even the brief records of history carry us back to barbarism, and in the unknown period heyond, man becomes a skin-clad savage, scarcely superior to the animal his strategy cludes or destroys. The first indication of his precence is a broken flint, so rude, it was at first referred to accident; his dwelling was the natural fissures of the rocks, which he disputed with varying fortune with his brother animals. From that remote epoch, to which the foundation of the pyramids are as yesterday, two shalls have come down to us, showing by their thick and massive structure, the brutal type of their possessors, who must have been lower than the lowest savages of the present. As the animal world advances, man is degraded, until the chasm said to exist between them vanishes, and the two inseparably blend. The old method of referring the intelligence exhibited by animals to instinct no longer finds supporters. It is admitted by those who have studied the subject most profoundly, that the mental powers of animals and of man are the same in kind, only differing in degree. Physically, man is upques tionably an animal, being the archetype of the dominant class of animals. Thus the arm and hand of man'is the type, on which the fore extremities of all animals are formed, and the same elements of ht ne and muscle appear in the post-like arm of the elephant; the paddle of the whale, the claw of the turtle, the fin of the fish, the wing of the bird, and by the loss of its typical elements, becomes finally reduced in the lowest vertebrate being to a simple rod-like extremity. Thus may his other organs be traced, until less in the lower species. His intellectual and moral faculties can be traced in a similar manner. The distance between the intellect of Newton and that of the dog is immeasurably great, but the difference between him and the Bosjesman, who is unable to count four, is greater than between the intelligence of the latter and the dog. The manifestation of intellect is determined by the brain, and the brain of the higher animals and man-are identical in structure. Whatever we may hereafter find the functions of brain to be, we know its size and form'indicate the thoughts which accompany it. Thus anatomy alone proves the inseparable union in organization between man and the animal. Even language has been employed both by Darwin and Wallace to strengthen this union, animals having signs and sounds to express their thoughts and emotions, and what are they but language? Physically and montally man is the culmination of the vast series of organic changes from the dawn of life. Organs faintly shadowed forth in them, or indifferently formed in him, are perfected, balanced and brought in harmony with the perfection of others. He thus is the type, after which the animal world is created, or is the perfection of their structure.

shadows forth the most exalted intellectual attainments possible. The savage offers slight resistence to the conditions which surround hlm. The Esquimaux build icehouses to protect themselves, but in the struggle for existence are overpowered by the climate, and as a race, are disappearing. The African is enervited and overpowered by the tropic heat; civilized man on the contrary, by his knowledge of architecture, clothing, fire and skill, overcomes elimate. He carries the tropics to the poles, and the polar ice to the tropics. Not only does he set aside the order of progress in himself, he dictates to the animal world. He introduces domestic animals in place of the denizons of the wild, which he extirpates. These domestic species are the product of his whim and caprice, in which his ideas are expressed, as he, by study of the methods of nature, has learned to substitute new methods of his own. These though few in kind, are innumerable in number, and will ultimately displace the wild species from all the vast territory peopled by civilized races.

By this rapid survey we have determined man's position' at the apex of the pyramid of life, the crowning work of creative energy. We have observed the method by which his physical body has been broken like a fragment from the world of matter. The development of mind can be traced by a parallel course, and to continue the figure of speech, indicates the method by which man's spirit is broken, a fragmont from the spiritual universe.

SPIRIT. We now come to the consideration of the immortal man. Thus far our course has been with the Materialist, who will be pleased with our conclusions. Shall we say with Carl Vost, "Mind is a secretion of the brain, as the bile is of the liver; and that as death restores the atoms of the body to the ocean of matter, mind ceases to be?" Does intelligence vanish, as the flame of the lamp when the oil is burned out? "You expect in valu," says the Materialist, "the tones of music when the instrument is destroyed, or the hum of the bee after the insect has passed on its busy wings."

The highest culture of all ages, and the instinctive yearnings of the soul contradict this conclusion." Ever it. exclaims with the great Goethe: "The destruction of such high powers is something which can never, under any circumstances, come in question," and we are prone to say with the shade of Anticles, " when a man is dead, the flesh, and the hones are left to be consumed by the flames; but the soul flies away like a dream."

More dceply are we impressed with that conclusion, when by a survey of the realm of life we find that the progressive labor of the ages is for his creation. He is the resultant of the vast series of evolution. The labor has been for his benefit, and whatever results have flowed to other beings, have been accidental to the main line of advancement. A plan is revealed, which, as previously stated, is inherent in the constitution of the word, and must he inevitably followed. To stop short of man would be to render creative energy as abortion. Nothing is gained except the series be completed, and it is completed when man is reached.

PROGRESS DIMLIMITED:

But we cannot limit this progress. Having reached its highest point in physical man, it ceeks a new channel through his spiritual nature. I said that in the human form we observed no imperfectly fashioned organs, or illy executed functions prophesying greater perfection heretofore, but in the mental realm we do find this state of things. Compared even with his ideal, the man of profoundest thought, is a child. The possibilities of a God are his, and yet he actualizes scarcely the alphabet! Nor is it possible for the individual man in the short space allotted to mortal life to do more. Shall the race accomplish what is denied the individual? The great stream of civilization shall onward, and each individual atom shall rise on the preceding? Then what is the benefit or aim of this progress? Is there anything gained by the mustodon taking the place of the saurian of the primeval slime, or man of the mastodon? If the production of mortal beings is the end, the process would be as perfect at one stage as another. We consider it perfect in proportion as the typical structure is attained, and that structure is one which most completely embodies the possibilities of the elements. Man physical ly considered, is the nearest approximation to this result He has in a measure become master of the forces which surround him, but who will say he has reached the limits of his capabilities in this direction? With the same ratio of progress for the next century, as in the past, he will have the most essential powers of nature under his control.

THE PHANTOM ENGINEER: OR

The Augel of the Railway Train.

BY EMMA F. JAY BULLENE.

Out into the midnight darkness, Like a thing of life it fled; And its precious freight of sleepers, Wake not by its iron tread. With monster heart of mettle. And pauting breath of flame. A demon of fury incarnate, Devouring distance, it came.

Away over hillside and valley. Away over hillside and valley, 'Neath pale stars looking down, Heaven's lamps that lighted the pathway, As it sped from city to town. The tempest grew wild, and nearer Flashed fires that gleamed afar, And melted away in grim shadows, Like the glare from the signal car.

But calm at the helm in the tempest. The pilot, noble and brave, Sat guiding the ship of the prairie, To death, or its inmates to save! He seemed in the glow of the headlight, A monarch with infinite eye, Piercing the treacherous distance, As the blasts went sobbing by.

The calmness that nerved his spirit, Was born of a purpose high;

And courage to work for merit, Though doomed at his post to die. No, no, Jack, he said, I don't taste it, As his comrade offered the flask;

The man who drinks rum while on driv, Can't be trusted to finish his task.

I'm thinking to night of Jim Alton, Poor fellow-sleeps under the sod, He went bravely down with his engine,

But saved his train, thank God!

You know, they said, Jim was sober, Else all must have perished with him, Down under the surging waters, At midnight dark and grim.

To-night as we slowed at his station, In the misty twilight dim; The lamp-light wreathed softly in halo

A sweet face, the image of him. I started, so like to her father,

That face of his "dear little sprite,"

Framed under the same golden ringlets Which shaded this visi n of light.

Jim's beautiful darling is with us, He called her his "angel bright;" Her prattle had saved him from ruin, Her love banished rum's dark blight.

He fancied her presence was holy;

For her, angels guarded his train; And I prayed as she passed to the sleeper, For her, they might guard us again.

The storm-fiends weird murmur of anguish. And fast falling tears of night, Had lulled the sad plaint of the train-king,

Who held life and death in his sight.

In silence he gazed on each object, That fled from the dazzling light; And musing, he questioned in wonder, If angels could guide us aright?

A moment the pulses of nature, Seemed hushed in dumb despair;

THE PURE IN HEART.

JANUARY 5

BY SARA A. UNDERWOOD.

Who are the pure in heart?-Not those alone Whose tender feet no'er trod through sin's d Whose ears ne'er heard temptation's siren to Whose souls, if gold, are unrefined by fire,

Not those alone who walk with dainty feet In whitest robes of ignorant innocence, By favored paths were blooming roses sweet, Give of their hidden thorns no evidence.

They are the pure in heart who walk unhurt O'er the hot ploughshares of all burning vic Whose shining garments hold no trace of dirt. Whose ways are kept intact from sin's devic

And those sweet loving souls who dare to brave In pity's name the homes and haunts of crime, With helpful words and hands outstretched to say Reclaiming souls from sin with love divine.

The pure in heart!—We meet them everywhere, Outlooking oft from eyes in pale sad faces, Soft eyes, which haunt us like a holy prayer, Baro eyes, though model with more than the Pure eyes, though marked with want's deep traces.

COMMUNICATION FROM JOHN PIERPONT.

DEAR FEIENDS OF THE JOURNAL; -- It is very pleasant for me to occasionally come back to earth and talk with friends who are enlisted in the one great cause iny soul loves, Spiritualism, to impart to you knowledge of this glorious life I am in; to demonstrate to you in my own person, and with my own individuality, the truth of the immortality of the soul. Yes, although a dweller in another sphere, I am the same John Pier-pont whom many of you knew in earth-life, and al-though the observation has been made by those who knew little or nothing of me then, that these commu-nications are not characteristic of me, yet, there are those, who will read these words, who knew me intithose, who will read these words, who knew me inti-mately in my earth-life, who can see no changes in me, except perhaps, that the years I have spent in spirit-life have made me more spiritual, more earnest, more charitable, more indulgent to the failings and errors of others than I was wont to be in earth-life; for, dear friends, I am working daily and hourly to gain the highest point of unfoldment my vision can pierce, in this realm of light and beauty, my glorious spirit home. home.

To the dwellers in these higher planes, the petty strifes and envious bickerings, which are sometimes seen upon earth, seem so utterly insignificant, that we forget that once we, too, were surrounded by just such influences, which then seemed to us very trying, but which, no doubt, were permitted and needed for our which, no doubt, were permitted and needed for our discipline, for there are always those among you who will endeavor to wipe out the dark spots in their own lives by trying to sully those of others. Such poor souls, dear friends, should not excite your anger, but rather your sympathy. Yes, dear ones, nothing af-fords me more pleasure than to return to earth and to do all I can to assist those in the material plane to a knowledge of things in our life; to lend a helping hand to those who are anxious to be lifted up; to return to the friends I knew and loved here, as a teacher of the "heavenly lore;" for, my friends, there are no drones in the spiritual hive, all are engaged in active duties as much here as they were in earth-life; and all are striving here to do all the good they can, not only to those in your life, but to spirits who have come to our life burdened. life purdened.

Dear friends, how beautiful are the processes of un-

RENTAL GROWTH.

This survey of the realm of living beings presents us with the perfection of the physical forms of animals as well as of man. The linh, for instance, is no more perfect than its ancestors of the tertiary epoch. The elephant is not in advance of the elephant of the same period. These high forms have attained their completeness and are subject to little variation. The physical man has also reached perfection. In ancient times he had done so, as is shown by the perfection of the marble-models of Greece. There is every reason to suppose that the human form was as exquisitely moulded three thousand years ago in Greece, as it is under the highest civilization at present.

With the acquisition of intellect, progress changed its ob fect and direction. Previously acting on unresisting bodies it has now found a directing power in intelligence. Animals are even in their highest estate almost as resistless to the conditions which environ them as the elements. The same holds true of lowest man. He offers no resistance to change. When, however, he begins to understand the laws of the elements, he takes advantage of their power and dictates to them. In exact ratio of his knowledge is he the master, not the slave. A new element is introduced into the method of evolution. Perfection of physical forms are reached, and progress is directed through the channel of intelligence. A certain mental endowment is gained by animals, but their physical structure precludes any considerable attainment. The upright position, the dexterity, of the hand, and still more, the balance of faculties and powers which obtain in man, are essential to his Intellectual growth. Even were it possible for a tiger to become as intelligent as man, its organization would render such endowment-worthless. The hand of the inventor is as necessary as his intellectual faculties. An ox with the mind of La Place, in vain might seek to record its calculations; and though it should plan a Hoosac Tannel, its hard hoofs could not execute the work.

The question is asked, may not higher forms result from the plan of progress herein sketched? If animals in the past, by constantly availing themselves of every change for the better, have reached their present status, will not improvement still continue, and may not races superior to man be expected? In those regions, unmolested by man, the process of change will continue; but as he meets the requirements of his position, as in him is made perfect expression of type, there can be no physical advance beyond him. If we study the structure of any individual animal, we readily perceive wherein important changes might be made for its improvement. Not so with man. His physical organization is complete, and although we find traces of organs once useful to lower being, but now strophied, we find no partially developed organs, or indications of latent functions. Further-more, at this point where he gains physical perfection, his inteflect makes him master of conditions. It he have an imperfect organ it is his brain, which now receives the entire force of the elements of change, and "Converticut by Hudson Tuttle, 1877.

But this is for the race. What is for the individual? He cares not if manking a thousand years hence become as God's: he asks what is my destiny? The proposition I have to make is this: The great plan of animal life comes to fruition in physical man; he is the result of countless millenniums of evolutions. As this progress evolves man, the same laws extend into a higher domain and evolve his spirit.

Unless this he so, creation is a failure, and the interminable beings which form its cycle, represent no purpose, or object gained. Unless the order be extended, and as a result a portion become advanced to a new and higher plane, we have the spectacle of ceaseless activity without object or gain, which, even to our imperfect human understanding, is nowhere else met with in the bounds of nature.

Most rigidly do I adhere to my primary proposition, that no force or energy whatever can exist without matter, If man have a spiritual existence, it must be individualized, and if so, must be formed of some kind of matter. and be as amenable to the laws of its being, as the mortal man.

I here freely admit that the material is wanting to bridge the existing gulf between matter and spirit, but it must be borne in mind how brief has been the period since investigation has been intelligently directed to this subject, and also the great difficulties in the way. A boundless field of research is here opened across the threshold of which none have yet passed, except those who have studied it from the immortal side. For the present then, my main argument rests on the perfect and satisfactory manuer in which this theory accounts for all the diverse phenomena. I might bring the testimony of spiritual beings, but in this connection I prefer to deal with the question in a purely scientific manner.

As the mortal senses cannot recognize the matter or substance of which the spirit-organism is composed, and as all idea of matter is derived from them, we cannot form a just conception of its qualities. We can know little more than that it must be most subtle in character. Many Spir itualists teach that it is electricity and magnetism, forgetting that these are only forces, and of themselves have no eparate existence. The spirit must be formed of matter. most refined and sublimated, perhaps, but matter still.

OBJECTIONS.

We are here met with an objection, urged as conclusive. If spirits are material why can we not see them? We can not see the atmosphere, and if we trusted to the eye alone. should never know that it exists. Whether a body is visible or invisible depends on its relations to light. Prof. Grove most pertinently remarks: " The force emitted from the sun may take different characters at the surface of every different planet, and require different organisms or senses for its appreciation. Myriads of organized beings may exist, imperceptible to our visions, even if we were smong them, and we might be imperceptible to them." To be Continued

r life-blood flowed out in bright flashes, Mid thunders that rent the air;

A cry from white lips that grew whiter, And face that resembled the dead ;

A bound, and the hand nerved to duty, Bade the engine, shrick! Danger ahead]I.

The steed of the rail quickly halted, The heart of his master stood still; The lightning revealed the destruction

Of a bridge, beside the old mill. Have mercy! Jack, tell me I'm dreaming;

That memory is growing dim; In the glow of that flery demon, Shone the face of our comrade, Jim.

His eyes looked tenderly backward, Toward his darling's bed, His lips, though voiceless, repeated,— Back! Back! There's danger ahead!!

No matter, perhaps I was dreaming,"

Or an idle fancy of brain; But I know angels guard little children, Jim's darling has saved our train.

NEW YORK, Dec., 1877.

OUR GREETING.

BY BELLE BUSH.

Oh, friends I a greeting kind and frue, To all who toilsome paths pursue, Our Christinas gift, we give to you.

With joy we greet you far and near, And hope to give your hearts good cheer, And crown with mirth, the closing year.

Inspired by love's most winsome art, We'll drive dull care from every heart, And bid each cloud of grief depart.

Oh! well may we make merry here, While angel-bands are waiting near, To bless with peace our land most dear.

Oh! well may we from cares set free, Wake music and the songs of glee, Or gather round the "Christmas tree."

For dearer far than gems that shine In jewelled vaults, or distant mines Are gifts which glow on friendship's shrines.

And time glides fast o'er golden sands, Where love-links form our social bands, And homes are bright where friends clasp hands.

The pearls that deck the immortal mind, The wealth in love and truth enshrined, Are treasures we have sought to find.

We've learned that heeding love's command, With cheerful hearts and willing hand, Will make a happy household band.

We know that patience, hope and trust, A love for all that's pure and just, Are treasures that will never rust.

Such gifts as yours, oh! friends may be, For, though this wealth no eye may see, Each heart may have a "Christmas tree."

And pendant from each branch and spray The lamps of life with steady ray. May point to heaven and light the way.

Each gift by willing fingers wrought, Hangs on this flowering tree of thought, A blossom from love's Eden brought.

And humble though the offering be, "Twill live and glow eternally, On shores beyond death's silent sea.

Oh, let us hope that each may bear, Some flowers of truth and beauty rare, To sweeten life's dull round of care,-

For time glides fast o'er golden sands, Whose love-links form our social bands, And homes are bright where friends clasp hands. BRLVIDERE SEMINARY, Dec. 16, '77.

foldment and development here? Of course, done gradually, for it cannot be accomplished all at once, but to see as we can, one faculty after another becoming quickened and useful, and the dear angels are constantly opening new doors, and showing to the wondering eyes brighter and more beautiful views in the beyond. Oh! really, who would not die, to take in at a glance the grand picture, the enchanting view that spirit-life gives to us, to see this bright and glowing land of souls, as I to-day see it; that glorious home of harmony, where naught unpleasant is allowed to intrude. I can truly say to you that this Summer-land is to me all brightness, no darkness, no shadows; it is a home where all our longings are filled, where all our ambitions are gratified, and where communings with exalted spirits make each heart grow strong, as we journey along.

Ah! friends, how far in its use and beauty beyond the life of earth is this home of the angels? And, dear ones, if in my visits to earth or my occasional communications to earth's children, I can do anything to aid you to prepare for this blessed home, which all will sometime reach; if I can bring you from this bright sphere some little thought, some small seed; some fresh blossom glowing with beauty, and bathed in the pearly dews of this bright land, 1 shall feel that my mission to earth has been improved and has been productive of some good. Dear friends, if you would while on earth, fit yourselves for a life in that grand eternal city of the living, peopled by God's beautiful angels, you must educate yourselves in simplicity of heart; let its tendrils reach out not only to God, but to all humanity. Culture of mind, with corresponding adaptability of heart, will give you opportunities of advancement as soon as you enter here, which you would not otherwise possess. Gather knowledge daily from out the vast storehouse of nature. Live ever up to your highest inspirations and you may be sure that when your spirit is released from its tenement of clay there will be no darkness for you. Be sure, too, that if you neglect these things, even though you attend church four times of a Sabbath, and make long prayers each time you can not enter the courts of heaven. Call to your aid God's angels; if you do, they will reach out their hands to you, to strengthen and sustain you. Do not content yourselves merely by calling yourselves Spiritualists. You must live spiritual lives, and you must not be afraid of work in the spiritual field while you are in earth-life; sustain your speakers and mediums; do not let them want while they are giving their lives to the angel-world; we in spirit-life cannot use your material world to benefit them; we delegate this part to you, and your spiritual papers; see to it that the brave, true hearts who work so diligently, week after week, to set before you savory dishes of spiritual food, do not have to do it at their own expense, but hold up their hands and rejoice their bootte her component of their labors in a subhearts, by your appreciation of their labors in a substantial way. Remember it takes money to work for Spiritualism, and never be afraid to put your hands in your pockets, when by so doing, you can help on the grand cause of Spiritualism.

grand cause of Spiritualism. Christmas is coming! Who should welcome this glad time so joyously as Spiritualists, not so much from associations connected with the past, but rather with the glorious promise of the future. Christmas is coming; make your own hearts glad by making others so. Look about you, see if you cannot find some poor brother or sister, strugging to live, whom you can aid. You who have the means, see if you cannot find some poor medium or speaker whose Christmas day may be made happler by a gift from you; but first, my friends, see that your spiritual paper is paid for, for men should always "be just, before they are gener-ous."

Farewell, dear friends; may the sunshine of the beau-tiful angels warm and thrill your every heart, and may the coming Christmas time be one of gladness and unalloyed pleasure to you all, is the heart-felt prayer of your ascended friend, JOHN PIERPONT. Dec. 20, '77.

A lady in England has arranged and classified the clergy of the National Church under a variety of heads, such as "colors," "parties," "musical," "the_ table." etc. As a specimen of her work we may state that she finds 70 Whites to 4 Blacks and 2 Blacker, and also 2 Flints to 4 Steels.



RELIGIO-PHILOSOPHICAL JOURNAL.

Magazine Notices for January, 1878.

THE MAGAZINE OF AMERICAN HISTORY. (A. S. Barnes & Co., New York and Chicago.) Contents: Historical-Martial Law During the Revolution, by Asa Bird Gardner: Cu-ban Antiquities-the Caneys of the Dead, but Antonio Bachiller. Biographical—Mar-quis de Fleury, Lieutenaut Colonel in the Continental Army, by Elsie Willing Balch; Henry White and his Family, by John Austin Stevens; Keese-ana, by William L. Keese, Original Documents—Narrative by Captain Original Documents—Narrative by Captain John Stuart, of General Andrew Lewis' Ex-pedition against the Indians in the year 1774, and of the Battle of Point Pleasant, Virginia. Part II: R print—An Explana-tion of the Devices on the Continental Bills of Credit, with Conjectures on their mean-ing. Notes, Queries and Replies; Novem-ber Proceedings of the New York Histori-cal Society: Literary Natices cal Society; Literary Notices.

ST. NICHOLAS. (Scribner, Armstrong & Co., New York); Contents: Frontispicce; "Two Ways of Carrying the Mail;" The Ravens and the Angels; How the Pony was Taken; Merry Mike: An Agreeable Guest: New Year Card; How Kitty got Her New Hat; The Stork and the Crane; Winter Fire-Flies: The Arms of Great Britian; Under the Lilacs; Music on All-Fours; A Letter to American Boys; Annie and the Balls; A Modern William Tell; The King and the Three Travelers; Something in the Old Clothes Line; Tommy's Dream; The Tower Mountain ; The Japanese House that Jack Built; How to Make an Ice-Boat; There Once Was a Man With a Child; Deb-by's Christmas; The Coolest Man in Russia; Skating; For Very Little Folks; Jack-in-the-Pulpit; The Letter-Box; The Biddle-Box. Most of the Article's are illustrated.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., 549 and 551 Broadway, New York.) Contents: The Growth of the Steam-Engine, III, by Prof. R. H. Thurston (Illustrated); Health-Matters in Japan, by Prof. Edward S. Morse; Illustrations of the Logic of Science; How to Make Our Ideas Clear, by C. S. Peirce; The Archer Fishes, by E. Sauvage (Illustrated): Temperaments, by E. Sauvage (Illustrated): Temperaments, by Ely Van de Warkel, M. D.; The Ice Age, by L. P. Gratacap, Ph. B.; Teachings of a Day, by Louisa S. Bevington; History of the Dynamical Theory of Heat, II., by Porter Poinier (Illustrate 1); Style, by T. H. Wright; Our Six-Footed Rivals, II., Sketch of Professor Joseph Le Conte (With Portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents: Jarl Sigurd's Christmas Eve; Fox-hunting in New Eng-land; Dr. Sobliemann at Mycenæ; Roxy; Joe Hale's Red Stockings; A Glimpse of Youth; The Last Token; Birds and Birds; His In-heritance; Pidgin English; Unfulfilled; Snow-drops; Under the Cedarcroft Chestnut; The Song of the Milkmaid; Unveiled; A New Anvil Chorus; A Century of Civil Service; After Many Days; Sonnets; Growth of Cities in the United States; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Pro-gress; Bric a-Brac. This number is finely illustrated.

THE ATLANTIC MONTHLY. (Boston: H. O. Houghton; New York: Hurd & Hough-ton.) Contents: The Result in South Carolina; Some Rambling Notes of an Idle Exsion: Crude ents a sintat the Centennial Exhibition: The Leap of Roushan Beg; An Episode in the Life of an Artist; The Gentle Fire-Eater; The Adurondacks Verified; A-Little Tour in France Detmold; A Romance; The Seeking of the Waterfall; Open Letters from New York; Edward Gibbon; Mars as a Neighbor; My Aviary; The Contributor's Club; Recent Literature.

SOFT SOAP, in some shape, pleases all; and, generally speaking, the more lyc you put into it the better.

OLD TIMES. There's a beautiful song on the slumb'rous

air That drifts through the valley of dreams; It came from a clime where the roses were, And a hopeful heart, and bright brown hair That waved in the morning beams.

Soft eyes of azure and eyes of brown,

And snow-white forcheads are there: glimmering cross and a glittering crown. thorny bed and a couch of down, Lost hopes and leaflets of prayer.

A breath of spring in the breezy woods, Sweet wafts from the quivering pincs-Blue violet's eyes beneath green hoods, A bubble of brooklets, a scent of buds,

Bird-warbles and clambering vines. A rosy wreath and a dimpled hand,

A ring and a slighted yow— Three golden links of a broken band, A tiny track on the snow-white sand, A tear and a sinless brow.

There's a tincture of grief in the beautiful song

That sobs on slumb'rous air, And loneliness felt in the festive throng, Sinks down on the soul as it trembles along From a clime where the roses were.

We heard it at first at the dawn of day, And it mingled with matin chimes;

But years have distanced the beautiful lay And its melody floweth from far away, And we call it now "Old Times."

A COUNTRY minister of "limited capaci-ty," recently married for a limited capacirecently married for a second wife a widow of some property. Being an ardent servant of Mammon, a former neighbor asked him if he did not do well by the second marriage. "Oh, yes, indeed," he said with animation; and then, as an expression of reverent awe stole into his face, he added, "and what is very remarkable, the clothes of my wife's first husband just fit me."

SPIRITUALISM emphatically asserts that the only true religion is in the life and character-morality, virtue, integrity, purity of heart and soul; that no special virtue inheres in prayer and praise, devotional exercises, and idolatrous book and church-worship; that all things in nature are sacred all days holy, all good books divine; that the religious duties of man consist in the culture of his intellect through the avenues of science, philosophy and art, and the cultivation of the moral nature through the constant aspiration after, and persistent practice of, all the virtues of human character-charity, kindness, sympathy, truthfulness, manliness and woman liness, purity, chastity, temperance, with exact justice at all times to all persons, tempered with boundless love for all mankind and all this entirely independent of all churches, creeds, bibles, Christs, hymns, prayers, preachers, sacraments, or any of the other paraphernalia of religious worship; none of which are of any permanent value to pure religion or the best interests of the race, but rather clogs and hindrances, im-peding the speed of the way, the truth, the life. The ethics of Spiritualism may be summed up in this brief sentence: Morality, the only religious aspiration, the only pray-

When a child I was taught and most earnestly believed in the literal truth of this maxim. I had not the slight-est doubt but that when a good deed was done in pureness of heart and with earnest integrity of purpose, the 're-ward came instantly and unvaryingly in the new measure of heart hannings receivthe new measure of heart happiness received by the doer of the good action. But as I grew older there came revelations which, until a broader view came to me, chilled my enthusiastic faith in virtue as a means of happiness and checked my ardor for the good and true.

Virtue is its own Reward.

When I found the generous heart, instead of being lightened by its self-denying efforts at amelioration of poverty, pain, and woe, denied by the apparent limitation of its power to perceptibly lessen the great whole of corrow in the world; when I saw the liberal hand stayed by the recollection of misplaced generosity, which had done more evil than good; when I came to know that the purer the life and the higher the aims the more pain thrilled the sensitive soul from its contact with the grossness and groveling of the masses; when I discovered that

The heart that is soonest awake to the

flowers, Is always the first to be touched by the thorns,

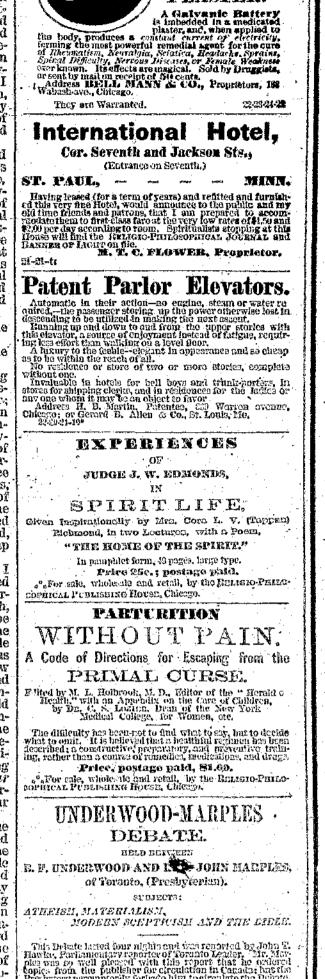
and that the most exalted and ennobling love or friendship is oftener a source of disquietude than of happiness to its possessor; when I saw all these things, and that men and women of less tender heart and conscience seemed to live care-free and sorrowdefying lives, bearing only the burden of their own selfish sorrows instead of the sorrows of the many, careless from whence came the good that brightened their lives; nor how many helpless souls were robbed of all joy to make their sum of pleasure the greater; then I grew sad and heavy-hearted and said virtue was not its own reward. that only vice and selfishness seemed to reap any reward or happiness.

As my experience and thought widened, I saw presently, however, that I had judged too hastily; looked at this matter too superficially. I perceived that if all were selfish, if all did evil how soon society would be dissolved and anarchy would prevail in the affairs of men, and happiness be impossible for any; and I saw too that as the generous loving virtues gained ground by the slow process of the "survival of the fittest" and ecame more and more part of the ingrained nature of man that happiness would come to be more easily attained and retained, and that those who shall live in the "good time coming" will reap the sure reward of the moral virtues of their immediate ancestors, even as we to-day are reaping the reward of the physical virtues of our ancestors- and more, that they will understand better than we do the truth of our maxim that "virtue is its own reward."

So, let those who have lost faith in virtue as a means of happiness, take courage and be content to leave the world with the sweet satisfaction of having made it a little better and brighter for their presence and works, however sad and hard that life may have been to them personally, remembering that be it over so little it has been a help in the right direction, and all changes in mature are the result of slow evolution toward then also remember the words of one of the grandest creations of George Eliot's fine heart and brain, "Romola"--where she says: "It is only a poor sort of happiness that could ever come by earing very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling. tionality is in its youth; our civilization is for the rest of the world as well as ourselves; and this sort of happiness brings so much pain with it, that we can only tell it from pain by its being what we would choose before everthing because our sonls see it is good. And remember if you were to choose something lower and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and may well make a man say, 'It would have been better for me if I had never been born. SARA A. UNDERWOOD.

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MODEL



R. P. HALL'S GALVANO-ELECTRIC

PLASTER.



Resited Impromptu at a Wedding Party in London, 1875, by Quina. When the frosts of winter melt

Beneath the sun's bright ray; And all the blades of grass Leap up to greet the day; They do not come alone Into the bright spring weather; But over side by side They reach the light together.

JANUARY 5, 1878.

I saw two little violets, Upon a mossy bank: Blooming sweetly side by side 'Mid odors ever dank. And yet their faces grew Moro like the starry other, Because the sunlight through The leaves, lured them together.

I caw two butterfiles A waltzing in the air, One butterfly would lonely be Perched on a flow'rei fair. Eat if they kiss and woo In bower and on heather, They gather honey dow, And live and love together.

I saw two little birds Building a tiny nest, And all their thoughts and words In love notes were expressed? And as they passed along They both lifted a feather, I whispered, stupid little things One bird could lift a feather, They authored at me with their wings, "We choose to work together."

And so adown life's slope, When sunset splondors near us, How happy is the heart, With loving mate to cheer us; The light of setting day, Deepens on grass and heather, "Tis here for human souls. If thus they live together.

MRS. C. L. V. RICHEIOND.

Early Impressions.

DEAR JOURNAL.-I send a couple of facts on "Early Impressions." If you find them suitable for "Ouina's Basket," you are welcome to publish them. Sometimes in arranging flowers for a basket, or otherwise, we can work in blozsoms less showy and fragrant than others, thereby showing to greater advantage the more bright and beautiful ones; perhaps mine may give pleasure to some that love the quaint original sayings of children.

We wish success to this new department, for none feel more keenly than we do the lack of spiritualistic literature for the young. We regretted very much the suspension of the Little Bouquet. MARY C. ROEBINS. Plymouth, Mass.

EARLY IMPRESSIONS.

A little girl "bright as a button" use to come into our lyceum regularly, from a sectarian Sunday school, with catechism and library book in her hand, and always quite ready to impart to others the little stock of knowledge she had on hand. The Sunday before Christmas, the leader who has the happy faculty of drawing children out, as well as drawing children to her, said, "Well Lulie, dear, What did you learn at the --Sunday school to-day?" "I learned," said the little rose-bud mouth, "that God was born in a barn. Some men saw a big star shining in the sky, and they followed and followed till they came to a barn, where they found God in the hay, just like a little kitten with its mother." "My dear child," exclaimed the teacher, between amusement and astonishment, "And you have come to the Lyceum, have you, to have me contradict it?" and then she told the child in her pleasant way, the story of the Nativity, but explaining meanwhile that Christ was not God, but a man that was born, lived and died like other men.

But she fears the little four-year old Tot liked and retains the story of the "little kitten in the hay," better than her dry reasoning.

Now, is there not one in our ranks that can tell the story of the birth of modern Spiritualism to children in as artful and pleasing a manner as this story was told to M. C. R. Lulie.

The Guardian Angel.

(Brom the French.)

In waking hours keep watch above my head.

O, gracious angel, as the Lord hath said, And when the night's repose from care would wean,

Above my little couch in kindness lean. Pity the weakness that I fail to hide; Ohlever walk my feeble steps beside. Nor fail to speak to me along the way; And whilst I hear what thou to medost say For fear I fall ere at the goal I stand, O, gracious angel, tender me thy hand.

BENJAMIN R. BULKLEY.

Spiritual instrumentalities being misun-derstood, are invariably persecuted by the world when struggling, and are as generally applieded by it when success has crowned

THE ECLECTIC. (E R. Pelton, New York.) Contents: The Science of Electricity as Applied in Peace and War; Russians, Turks and Bulgarians at the Theatre of War; The Murder of Thomas Becket; La Grande Dame De L'Ancien Regime; The Last Redoubt; Science and Man; Charles Dickens' Manuscripts; A Mighty Sea-Waye; Lyrics from Heine; Books and Critics; Young Musgrave; A Study of Thoreau; A Word on Rich Folks; Two Sonnets; Rev. Joseph Cook; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel engraving of Rev. Joseph Cook.

THE PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York City.) Contents: Oliver P. Morton, Portrait; Moulds, Their Growth and Nature (Illus.); Henry Meiggs, Portrait; About Minding Your Own Business; Individual Progress; Light in Dark Places; A. Queen; How Joe Lost a Bad Reputation; Brain and Mind; Ground work of Political Health; Croup-Its Nature and Symptoms (Illus.); Convalescence; Citron Fruits-Oranges; Poetry; Editorial and Current Items,

THE GALAXY. (Sheldon & Co., New York.) Contents: Paris Revisited; The Defeat of Justice; A Foreign Affair: The Bishop's Flagons at Monte Flascone; Hook, Thackery, and Dickens; The French Enchantress; Queen Esther; Anent Swearing; Ariadne; A Legend of the White Horse Duplication in Literature; Salome's Mistake; Americanisms; Charlotte Cushman: Negro Labor in Virginia; Poetry of India; Drift-Wood; Scientific Miscellany; Current Literature; Nebulæ.

THE NURSERY, (J. L. Shorey, Boston.) Contents: The Christmas Tree; The New Sled; A Wonderland; My Three Boys; The Snowflakes; Georgie's Pet Mouse: Bess and the Kitten; Sitting for His Picture; How to Draw a Rooster; Bed Lime; A True Story About Our Dog Rino; Old Sluggard; A Wise Bird; Mr. Tottle's Dream; Pounding Rice; Jamie's Yacht-Club; A Day on the Ice; Edith and Fido; Bye-Lo-Land. This magazine is devoted to Youngest Readers, and very prettily Illustrated.

THE NEW CHURCH INDEPENDENT. (Weller & Metcalf, Chicago.) Contents: The Secrecy of Self-Sacrifice; Thoughts on Sex and Marriage; Christianity the Salt of the World; An Arrow Tipped by Love; Har-monies in the City of God; The Marriage of Good and Truth; The Signs of the Birth and Second Coming of Christ; "The Ideal Life;" Sunday Record; Notes and Comments: Summary.

THE HERALD OF HEALTH. (Wood & Holbrook, New York.) Contents: New Mexico as a Health Resort; Half Sick; Lady Medical Students in Germany; The Bible Christians; A. Fable; Our Dessert Table; Topics of the Month; Editor's Studies in Hygiene.

REVUE SPIRITE JOURNAL D'ETUDES PSY-CHOLOGIQUES. (Paris, Rue De Lille, 7.) This number is filled with interesting articles,

LA ILUSTRACION ESPIRITA. (Refugio I. Gonzalez, Mexico.) The December number of this magazine is, as usual, filled with articles of interest.

-Coleman.

A CRIME OF CIVILIZATION.-Feeticide is the crime of both sexes, and medical men are often accomplices. Thus millions are swept away, all unnoticed, save by him who heeds the sparrows when they fail. These are blasted fruits from the tree of life, and who shall number them? Our proud nanot yet ripe, and who shall witness its maturity? Alast it is rotten when such gight tic ovils flourish in spite of the laws and under the shadow of the Church. Such are the wrongs that make of our decent seemings a deceptive falsehood. Thus we label: our religious institutions and stamp our lives as gilded trifles and hollow shams. By such base conduct, and this low conception of the sacredness of life and its responsibilities, we

"Make the stately temple of the soul A dungeon of impure depravities."

The integrity of woman is the last hope of mankind. Men may be rough; men may be cruel; men may be criminal, and not utterly blast the prospects of the race. But who is not shocked to know that gentle nature's can be so depraved? Ministers of mercy veil their faces and weep in view of such self-abasement. Womanhood is desecrated; humanity is outraged, and mortal pangs smite the deepest springs of being. Listen-all who are subject to this indictment-and remember it is by your ordination that grim death is made warden at life's portal. Fair hands hold and guide the fatal shaft. The facts stagger belief; we doubt before the witnesses; if it were possible, we would dispute the demonstration. If this is not insanity, where shall we look for it, and who will show us an example? Oh, why should beings radiant as the morning bar the doors of life against Why madly the waiting generations? Why madly quench the life that you impart? Alas! for these white shrines of the Holy Spirit; they are shattered and defiled. What are they all-what but whited sepulchres for the forms of life and the germs of immortality. –Brittan. 🚬

THE body of a sensualist is the coffin of a dead soul.—Bovee. .

PRIVATE opinion is weak, but public opinion is almost omnipotent.-Beecher.

THE first newspaper in the world was printed at Venice about the year 1563. It was called the Gazette de Venice.

THE new Niagara bridge, below the basin of the falls, is 1264 feet span, 190 feet high. It was crected in 1869.

THE first reaping machine on record is described by Pliny in the year A. D. 69. It consisted of a cart pushed by an ox.

Would the diamond seem such a peerless gem If it measured one foot round?

Would the roseleaf yield such a sweet perfume

If it covered yards of ground? Would the dewdrops seem so clear and pure

If dew like rain should fall? Tis the hand as soft as the nestling bird

That grips with the grip of steel? Tis the voice as sweet as the summer wind

That rules without appeal, And the warrior, scholar, the saint and sage, May fight and plan and pray;

The world will wag to the end of time In the little woman's way.

TALENTS are best nurtured in solitude;

character is best formed in the stormy billows of the world.-Goethe.

GLORY follows in the train of great men. and increases after their death, for envy does not long survive them; nay, it sometimes dies before them.-Platarch.



Predytery percuptorily forbade him to circulate Cloth, 60 ets. Paper, 35 ets.

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Makes hair grow six feet.	Is death to all wigs.	

RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page,

letters. Men of mera memory, of but little sagacity or philosophic thought, who originate nothing new, are incapable of either making discoveries themselves or judging of the value of discoveries introduced by others. The multitude, who know but little of the difference between parrot-learning and originality, often mistake the man of mere learning for a veritable oracle. On the other hand, men of sagacity, originality, genius and wisdom, who comprehend the narrowness and deficiency of the prevalent opinions and the grandeur of nature in comparison with man's meagre conceptions, are ever enlarging the boundaries of thought--the area of knowledge.

The former class, who are governed en-tirely by the established opinions which Dr. Carpenter calls "common sense," adhere to authority, and oppose any change in fun-a-mental doctrines as (zealously as a Jesuit protects the faith of Rome. Of this class, who tolerate small and gradual contributions to our stock of knowledge, but nothing that is revolutionary. Dr. Carpenter is an eminent representative, even deeming himself a philosopher, and probably accepted as such by those who do not distinguish botween the original genius of a Dr. Young and the learning of a Dr. Carpenter, the model conservative who conserves and defends with equal zeal the ancient ignorance and the fashionable knowledge.

Learning without sagacity is of no value in pronouncing an opinion upon matters essentially new. Dr. Carpenter himself has stated his own case very correctly while erroneously criticising an opponent: " And thus it happens that men who achieve high distinction in particular lines of scientific inquiry may not only have no special competence for the pursuit of an inquiry of a totally different kind, but may be totally disqualified by preformed tendencies for its thorough and impartial prosecution." Never was there a better example of total disqualification in a man of learning, who cher-ishes a profound contempt for the most accurate and well attested experiments

RECKLESS REASONING.

Dr. C. insists that if we accept modern marvels, we are bound to accept all the superstitions narratives of past ages; but how vast the difference between science and superstition, which he ignores. The miracles of the Catholic legends are matters beyond our reach, and their testimony cannot be investigated or weighed; but the marvels of the chemical laboratory are within our reach-the witnesses are numerous and reliable, and the experiments can be repeated as often as we desire to witness themhence they are unquestionable. Just so with Spiritualism and Mesmerism-the witnesses are innumerable, and many of the highest grade of scientific competence and reliability. It is impossible to produce better testimony to chemical facts than the testimony for Mesmeric and Spiritual facts and the number of witnesses in either case is practically unlimited.

Dr. C. has but one explanation of belief in Mesmorism and Spiritualism—"the subjection of the mind to a dominant idea. and predisposition to believe something marvelous. How baseless this assumption Spiritual and Mesmeric facts have never in modern times been received with any such favor: Generally, wherever they are first presented, ninety-nine in a hundred are found in a state of positive disbelief-often essively hostile, like Dr. C. rue ex hibitor of such facts is fortunate if he finds a small minority ready to admit candidly whatever his experiments demonstrate. The majority are not convinced at once, bowever perfect the experiments, and nearly all Mesmerists and Spiritualists have been converted from a state of very positive disbelief by the force of experiments that were generally made by themselves, or brought to their notice by other disinterested students of nature, whose high moral qualities were shown in the pursuit of unpopular truths.

of those who bring messages of love and | over the land of obscene pictures, that are Beligio-Philosophical Journal wisdom from the other shore.

INO. C. BUNDY, Editor. J. R. FRANCIS, - - - Associate Editor. TERMS OF SUBSCRIPTION:

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OHICAGO, ILL., JANUARY 5, 1878.

"Twilight Spiritualists."

This 13 the name Mrs. Richmond's control gives to those who, from a desire for popularity or from timidity, are attendents upon the churches which the Spirit-world are, in concert with their media, putting forth every effort to lead away humanity from the traditional errors of dogmatic ignorance and inhumanizing bigotry.

These "Twilight Spiritualists" occasionally take a feeble interest in the cause and sometimes manifest a slight spasmodic awakening, but, if they do anything in aid of Spiritualism, they desire to have it kept strictly private,-not print their name in connection with the subject, lest the Paul Pry's of the Y. M. C. A., shall from their "ink-horn write upon their foreheads the mark of the beast" and seal it thereon with the "seven seals" of their condemnation. They are afraid to trust in, and stand by, their own knowledge-to confide in the counsels, and abide in the communion of loving friends who have passed to the realms of immortal day in the higher spheres of spirit-life, where they can gather

the superior truths of knowledge, which

Those who have had this partial illumination and yet have cringed beneath the bigot's frown, and fawned for favors at the hands of the inquisitor, will yet have to answer for the groans of martyred mediums, for the world's retarded progress, for the onslaughts which error has made upon individual freedom of opinions and the rights of man. Theirs will be a fearful awakening; and much better would it have been for them had they become, while earnestly defending the right, the victims of the inquisition, rather than be the cause, by their refusal to live up to the light they had, of others being victimized. It has been said: "The mills of the gods grind slowly, but they grind exceeding fine;" and in that coming time when equal and exact justice shall be met-ed out to every soul by itself-when that hour of retribution arrives in an awakened conscience, what mightier doom can reach

the soul than its own condemnation of

such moral cowardice in the face of these

self-evident truths. The hour for action has arrived. The time has come when dominant errors. would reign over truth, and right, and freedom, by whatever means-by stealth, by education, by assumed authority engrafted craftily upon our statutes, by terrorism and the dungeon, by the dagger, pistol and poison, or by war. Insidiously have the creedists been making inroads upon our liberties. Secretly have they been plotting and laving their snares in the enactment of laws, and maturing their hellish plans to make this a christian (?) government, and thereby disfranchise all who would not bow to the image which this christian Nebuchadnezzar would erect for their worship. Gradually, and while in the eyes of the world they have been apparently fighting among themselves, have they been conspiring to surround their victims with chains wherewith to enslave them, and forging fetters of bigotry to bind them fast.

This is no time for Peter to deny Jesus, unless he is willing, in the end, to expire upon a cross, like the one, to which his imbecile cowardice has nailed the victim. There is no middle-ground,-"He that is not for us is against us!" There are out two classes-the Spiritualists and the non-Spiritualists; and if those who profess to be liberalists, or who have received knowledge of immortality through communion with the loved in spirit-life, will not be true to themselves and to the highest revelations of truth and knowledge, they will thereby relegate themselves to that cimerian darkness with which ignorance, superstition and hate would enshroud the whole human race.

calculated to sow poison among the rising generation. He has caused the destruction of tons of poisonous literature each year, and there is not a father or mother in the land who will not thank him for so doing. But he transcends his duty when he tries to suppress free thought, or prevent the publication of sentiments that are calculated to illumine the world. The trouble lies in the fact that the law, whose subservient and cunning interpreter Constock is, is wrong in principle, subversive of the rights of citizenship and unconstitutional. Mr. Bennett, the ditor of of the Truth Seeker, is one of the ablest writers in the liberal ranks, and the subjects on which he treats are of vital in. terest to everybody, and when Comstock so far forgets himself as to try and shut out the light which the Truth Seeker is weekly. shedding, he will meet with an opposition that will finally clip some of his operations, and thrust him into his proper position. Indeed, Comstock is excessively prudish, so much so that he would have Nature arrested (if he could), tried, convicted and sent to the penitontiary, for having the little angels of the household born without clothing!

So far as Mr. Bennett is concorned, he has nothing to fear. He has done his duty, and done it well. Modern inquisitors can't long survive. Every day at Rome in 1568 a heretic passed to spirit-life through tortures. In 1877, only one heretic, Dr. Russel, has been brutally whipped by so-called Christians. Six eardinals controlled the Roman inquisition that Loyola formed in 1542, and from them infamous decrees went forth, In 1877, Comstock acts to a certain extent in the same capacity that the famous six did, only he has not one-tenth of their authority. Verily, the world moves; freedom of thought and speech prevails to a greater extent than ever before, and the instruments of torture in time past, used by conservators of the church, only exist as relics in museums of curiosities.

Spiritualism in Cape Town, South Africa.

From a file of South African papers recently received, we see that Dr. J. M. Peebles is there lecturing upon the India famine ethnological subjects, and Spiritualism, Henry M. Stanley, the man that found the long lost Dr. Livingston, is there also. Mr. Stanley while lecturing before the Philosophical Society of Cape Town, upon his African explorations, compared "superstitions," and "witch-dectors" of Africa to "Spiritualism" and "American Mediums." This called out a sharp and seathing reproof from the pen of Dr. Peebles. The Episcopalian Dean of Cape Town-not liking the severe handling that Mr. Stanley got at the hands of Bro. Peebles-came to Stanley's aid in the Cape Town Daily Times. Though a high official in the English church, he wrote very angrily, calling Bro. Peebles a "peripatetic pleader for Spiritualism"-and accuses him of using "blasphemous words." He further bestowed the most fulsome flattery upon H. M. Stanley calling him a "merciful," a "humane," a "God fearing man," a "erusader for Christ" and an "Episcopalian christian!" This Dean also punned on Bro. Peebles' name-asking, "Who and what is Peebles?" The doctor informed the Dean who he was, in the following letter, which we take from the South African Cape Town Times: PEEBLE'S APOLOGY TO THE DEAN AND THE CITIZENS OF CAPE TOWN. To the Editor of the Cape Times : Permit me through your valuable columns to apologize to the clergy and people of Cape Town. generally-not for the letter appearing rom my pen in your issue of November 6th. but for having, unintentionally on my part, caused the Dean to fly into such a violent passion. Je-sus, so gentle and tender, would not break the "bruised reed," nor guench the "smoking flax;" "bruised reed," nor quench the "smoking hax;" while Paul speaks of a "charity which endureth all things," But I had forgotten for the moment, that the devil, upon the authority of the Dean, can "quote Scripture"—a statement implying considerable acquaintance with, and knowledge of, his majesty. I prefer, with Paul, to "know Je-sus, and him crucilled"—Christ the Light of the world! The dignity of my position are well as the world! The dignity of my position as well as the deep religious convictions of my soul, forbid my imitating the style, or even noticing the more vul-gar of the Dean's allusions. The Dean asks, "Who and what is Peebles?" Such a desire for information is praiseworthy. It is not necessary, how ever, for me to ask, "Who and what is the Dean of Cape Town?" His letter is a revelation and an interpretation of himself. I promise to honor him by giving it a conspicuous place in my sec-ond volume of "Travels around the World." The important information that Peebles is the "Scotch for pebbles," will remind the reader that it was David's smooth pebble-stone that proved such an unpleasant visitor in the face of the boastful Gollath. No man has a greater admiration for the energy and executive ability of Mr. Stanley than myself. But I utterly disapprove of his method as an explorer—a method involving, by his own confession, the enmity, the hate, and the killing of natives Who can write of H. M. Stanley as the English roviewer, Oliphant, writes of Dr. Livingstoned These are his words, "The unvarying benevolence and gentleness of Dr. Livingstone have left him a reputation among the savage tribes of Af-rica, as romarkable as that which he has achieved among his own countrymen for indomitable courage and a most untiring perseverance." No one thoroughly knowing will deny Mr. Stanley is a flashing worldling; a correspondent for the sensa-tional New Tork Herold; a shedder of blood an imbleer of beer, champagne, and spirituous liquors To this end he said in his lecture before the Philo To this end no said in his lecture before the Philo-sophical Society, "Rum was demanded, but of course we had none. I only wished we had, for my people were worn out and famished, and a lit-tle rum would have cheered us up, and made us feel we were approaching civilization (laughter)." And when Ouladi was seen returning from Boma with rice, bread, biscuit, bottles of beer, claret, champeng site that was creat anthusias in champagne, etc., there was great enthusiasm in the camp. Mr. Stanley continues:---'I had my lit-tle treat to myself in my tent. I did not wait for the treat to myself in my tent. I did not wait for a tumbler or a cork-screw, but just knocked the neck off a bottle, and tasted a little of the con-tents out of a tin pannikin. When once I had got a taste of it. I of course wanted some more. Then I knocked the neck off another bottle, and I had a bottle in each hand. I was happy (laughter). I then looked anxiously at the uhampagne. I looked at the cork-how it was made tight, you know (laughter), and I thought I would open the bottle just to smell what it was like, to see if I will recognize it (laughter). I must taste that lust to recognize it (laughter) I must taste that just to see if I have forgotten what it is like. It tasted uncommonly nice, and I emptied the bottle, and then-oblivion, sweet oblivion-sleep." The above dience with a few selections."

15.0.25

extracts from Mr. Stanley's speech do not bring to my car the ring of the "humane," "God fearing," Christian! Therefore, while pressing upon the Dean's notice the previous (unsnewered) inquirycan a "humane," "God-fearing, "Crusader for Christ," that is a true and practical follower of Jesus Christ-*Aght*, in the sense of shooting down auman beinge, as did Stanley in Central Africa. I further ask, wherein the fashionable, worldly, liquor-drinking, blood-shedding Christian of the Church, differs- from the ordinary sinner of the world? J. M. PEEBLES,

Strange Phenomenon.

The following manifestation, as set forth in the London Spiritualist, occurred in the presence of Dr. Monck, of England:

And now, an experiment, very unique in its outcome, was suggested, namely, that the form should drink a glass of water, and though Samuel, on behalf of Dr. Monck, objected to the experiment as not a nice one, in its expected conclusion, yet Mr. Colley, for good reasons, persisted; and the result was that, as the figure drank the water visibly and audibly before as, the water so consumed was, in quantity corresponding to what the materialized spirit swallowed, instantly ejected from the medium's mouth, demonstrating by another proof, added to former proofs, that there is, at times, if not always, great community of taste and feel ing between the psychic forms and the mediums from whom they take birth.

Thus, after many experiments, and a stay with us of nearly an hour, the medium all the time, and throughout the whole scance, never once out of our sight, the embodied mystery began to lose power, till at last Dr. Monck, drawing near, received the form back into himself, the figure sliding, as it appeared, gradually into his left side, leaving only a patch of white, misty, lumi-nous vapor on his black coat. This, too, disappeared, but the lappel of his coat, by chance being moved aside, we all saw beneath, on the waistcoat, about the place of the watch-pocket, the same flickering patch of misty light, which Mr. Adshead tried to arrest, placing one hand at the back, while with the other he explored the inner vest, feeling all round in vain for its cause, which *ignis fatuus*, presently died out, or was drawn within; and with a spasm Dr. Monck awoke and sat down with us, apparently unconscious of the mighty wonders we had witnessed, and feel powerless to describe. On Wednesday night, Dec. 5, in full gaslight, we sat with Dr. Monek, and each in turn tied two new slates together, with a crumb of pencil placed between, having previously, in secret, written a question or message on the inner surface of one of them, the joined slates being placed by us, in turn, at our feet under the table. This was, by each of us, done twice; so that ten slates were written on, the invisible seribe correctly answering, on each slate, its particular question.

The following from the True American, Trenton, New Jersey, gives expression to a sad truth:

In an attic, cold and dreary, Lay a mother and her child,

JANUARY, 5 1878.

CARPENTER'S PREDICAMENT.

What a contrast between these honest students of nature and Dr. C. We can scarcely fancy the painful embarrassment Which he would feel in seeing a lath lifted to the ceiling without human agency, or writing occurring on a pair of slates held in his own hands alone while in the presence of Mr. Watkins!

But how utterly useless would it be to show such facts to Dr. Carpenter! True, he could not object to his own testimony-he would not accuse the pre-eminently qualified and wise Dr. Carpenter, whose qualifications excel those of all other men for such investigations (in his own candidly express ed opinion) of being deluded by credulity and prepossession-not at all-but the result would be just the same! After wit nessing every fact attested by Spiritualists and knowing them to be facts, his opinions would be unchanged; he would simply say that it was some sort of mysterious jugglery which he could not explain-for with Dr. Carpenter jugglery is omnipotent-he has as much confidence in the powers of conjuring as the most ignorant West India negro. He can believe, and does not hesitate to avow his belief, in Fraser's Magazine, that a naked man can walk out upon an unprepared grass plat where the earth is perfectly solid, with a light empty basket, and cause a mango tree to grow up from nothing, six feet high in a few minutes, which is certainly more marvelous than the writing upon the interior of a double slate. This he thinks possible without any spiritual or occult agency whatever-of course all marvelous facts by which the Spirit-world has been showing to us its ex istence, are also jugglery, and it is utterly useless for one whose mind is controlled by such oredulity as this, to make any investi gations at all, as they can lead to no result Thus does dogmatism reduce a man of learning to the imbeeility of the most ignorant and the credulity of the most superstitious.

In my younger days President Pars, the most enlightened teacher of his time, ex-hibited before the Kentucky Legislature a class of small boys far advanced under his care, one of whom, hardly three feet high, gave a lecture on Chemistry with illustralive experiments, which was greatly admired except by a gentleman from the mountain counties, who preferred "solid larnin" to such nonsense, and considered the chemical experiments "a mere slight of hand performance." Thus to the ignorant and the bigeted the highest displays of science which they do not comprehend, have the appearance of jugglery, and they will continue to appear as jugglery with Dr. Carpenter until after he has dropped his earthly form and opened his eyes in a clearer light than that of earth.

Until genius and labor formed a partnership, there was no such thing as prosperity mong men.-Ingersoll.

Every man is dishonest who lives upon the unpaid labor of others, no matter whether he occupies a throne or lives in a peor-house.-Ingersoll.

heightened affection selects, and impart them through media to their friends of earth, as one here gathers the choicest fruits upon the richest laden tree. bush, or vine, and presents them to the dearest object of their love; yet they will not partake unless they can do so in secret -they are unwilling that others should know of the good things which they have to enjoy. "Such ones truly get "twilight" glimpses of the bright elysian day, but their fear of what others say and do, their dread of facing the bar of public opinion dictated by the bigoted insolence of self-righteousness, which is the corrupt outgrowth of the moss covered errors of ignorance away down the dim ages of the musty past/which, but for the eringing of such minds as these in their servility to the assumed authority of those ancient forms of error. would ere this, have been so completely outgrown, and left so far behind in the progress of the race, as to have become entirely forgotten and unknown. These are the ones who in all ages have been the dead weights to the cause of progress: whose quasi support has strengthened the hands of the enemies of Truth, and enabled the bigots to build the fires and perpetrate, in the name of religion, the horrors of the inquisition. Had these men, who in all ages have had these twilight illumithe contest would not have been near so bloody as it has already been, and truth would have sooner triumphed over error. There is no excuse for shrinking from duty which one is able to perform, and no apology should be accepted from one unwilling to defend what he knows to be truth, and a truth which will benefit and elevate humanity, because it is unpopular

Peters who deny Jesus while the Jews are condemning him; they are the Judases who quietly deliver him into the hands of the enemy and tremblingly stand back while Truth is crucified between the two thieves of bigot's hate and craven's fear.

If we have had one well attested fact, one incontrovertible manifestation from the realm of spirit in the great hereafter of the soul, a single indubitable demonstration of spirit return and spirit presence, no matter with how much rubbish of ignorance and falsehood by those around us it has been covered, it should nerve us with a courage that knows no lear, with a resolution to brave all and everything for the truth, which needs no renewing, a dignity of manhood which demands what of right belongs to it, with a firmness that commands respect and the granting of those rights; and

then we shall have less persecutions, fewer fraudulent mediums, and a more general recognition of our rights to receive, welcome and commune with our angel friends, and to live in harmony with the teachings

Blasphemy and Obscenity.

As previously mentioned in the Jour-NAL, D. M. Bennett, editor and publisher of the Truth Seeker, New York, has been arrested for blasphemy and obscenity. Now, what is blasphemy? According to the Bible (Mark): "He that shall blaspheme against the Holy Spirit shall not be forgiven." Again it is said: "This man blasphemeth; who can forgive sins but God?" According to the general meaning, a blasphemer is one who utters impious or reproachful words concerning God. D. M. Bennett, it appears, from charges made by Anthony Comstock, is not only guilty of blasphemy, but obscenity also. Everybody knows that the Bible-contains obscene passages; passages that are equally as unfit to be read in the family circle, as a decaying potato is adapted to become an article of diet; and as the perusal of the former would introduce a pestilential, moral disease, so would eating the latter, cause an epidemic of physical maladies.

You take a box of apples; some are brilliant with healthy colors; others are shriveled and present an uninviting appearance; others are decayed in spots, while not a few nations, stood firm, and earnestly sought for are rotten to the core. It is the same with more light, had they braved the bigot's the Bible. There are brilliant thoughts fury, and defied his frown or his torture, therein, scintillating with divine lustre, the perusal of which are eminently well caloulated to illuminate the mind; then, again, there are stale platitudes, that fall upon the mind like a wet blanket upon the person, while there are not a few passages putrescent to the core, a blot upon its pages, and unfit to be read separately, or in connection with other passages.

You can send the Bible through the mails among bigots, dogmatic creedists and the in its entirety; but tear it into fragments, worshipers of ignorance. These are the and collect its infamous obscenity, and attempt to make Uncle Sam carry the same, and you at once become a criminal. Some declare that the truth should not be spoken at all times; verily that applies to the Bible; even if its obscene passages be true, who would wish to pollute their lips by giving utterance to the same? We would not,

Now, in the articles which Mr. Bennett published, though we may not deem his "Open Letter to Jesus" in good taste, we fail to find anything that that is really objectionable, or that should subject its editor to be harrassed by the Christian inquisitor, Anthony Comstock. Whom the gods would destroy they first make mad, and, judging from circumstances, Comstock is in their hands, and they wish to teach him a lesson, and show him his proper sphere of action.

We here distinctly wish to say, however, that we have no desire to reprimand Mr. Comstock for any laudable undertaking in suppressing obscenity. He has done a noble work in preventing the publication of obscene books, and the scattering broadcast Helpless, hopeless, weak and weary, And with eraving hunger wild. Husband, father, toil-enduring, Working hard for pittance pay, In a week, enough procuring For his family for a day. Neighbors learn their sad condition; Gather in to render aid; Husband goes for a physician-Cannot come unless he's paid. Tries another and another, Until one consents to come, But too late to save the mother, She in Death's cold arms is numb. Millions spent in church-adorning, Millions wasted making laws; Millions of the people mourning, While the demon hunger gnaws, Oh, yo paid and trusted leaders! Listen, while ye hold your breath: In this land of Bible readers,

Wives and mothers starve to death!

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. E. W. Stevens, of Janesville, Wis., made us a fraternal call last week. He is making an extensive lecturing tour through Illinois and Michigan.

We have received the advance sheets of Carpenterian Criticism," by our esteemed correspondent, "M. A. (Oxon:)" which we shall publish in our next number.

Francis Connelly, of Millville, Shasta county, Cal., is desirons to have Dr. G. C. Castleman visit that State, and wants societies who would like to engage his services as a lecturer, to correspond with him on the subject.

Dr. J. M. Peebles has been lecturing in Cape Town, South Africa, to large audiences. The sectarians are wrought up to a fearful pitch of excitement over the lecthres. He will continue a month or so onger and then sail for London, Eng., by way of St. Helena

Capt. H. H. Brown and Mr. Vandercook have had full and enthusiastic audiences at Vermont and Bushnell, Ill., in which places the Captain gave twelve lectures. They will be at Kirksville, Mo., Jan., 4th, 5th and 6th; at Memphis, Tenn., Jan. 11th, 12th and 18th. They can be engaged for the 7th, 8th, 9th and 10th, on the route between these two points. They will be at Austin, Texas, Feb. 5th. Address as above.

J. Frank Baxter is to lecture in Bristol Ct., January 13th. The Gazette, in making the announcement, says: "Our contemporaries speak highly of him as a lecturer, rating him as one of the best speakers on the spiritualistic platform. His public tests are in many cases simply wonderful? Any of our readers attending his lecture will doubtless have an opportunity of witnessing his mediumistic powers. He is also a fine vocalist and organist, and will probably favor the au-

RELIGIO-PHILOSOPHICAL JOURNAL. **JANUARY 5, 1878.** THE INDEPENDENT VOICE. Medallion of Washington. Vital Magnetized Paper crailenter disease when medicine fins. Price, Sec. or St. 50 (optional), A. S. Hayward 5 Darles et., Rosep. Business Notices. Anything connected with "The Father of Answers to Questions. Dn. PRICE's Floral Riches Cologne, is gratefully His Country" is calculated to awakon pleas-SIXTY-SIX Reported expressly for the RELEGIO-PHILOCOPHICAL July. . 1 2 3 4 5 6 7 6 9 16 11 19 12 ant memories and inspire thoughts of rerefreshing; his Alista Bouquet, charming. 500 JOUBNAL. spect for that venerable hero and patriot. 11115 10 1018 19 39 2122 23 21 35 30 31 25 29 30 31 18 14 15 16 17 18 19 20 21 22 23 24 25 26 Charming Pletures.—To introduce their goods, J. L. Patten & Co., 163 William St., N. T., will send a package of Decalcomaple Pictures. SPECIMEN COPIES OF OUR BEAU. By the Spirit of James Nolan through his own material-One of the world's living poets, who is, or TIFUL OIL CHROMOS. ized organs of epcech in the presence of his medium should be, well known to all our readers, Fob. Mrs. Hollis Billing at her residence, 24 Ogden avenue. with illustrated catalogue, to every readers of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are through "The Voices," Warren Sumner Bar-We will send cixty-six copies of our oll chromos to Obicago. low. has made us a present of one of these responsible agents. They are in 14 to 16 different oil highly colored, beautiful, and are easily transfer-red to any object so as to imitate the most beauticolors, bringing forth in bold relief all the lights and fine medallions in solid white bronze which shades in nature with pleasing effect. 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Tribune of Sept. 28th: "Mr. Charles Calver-21.23tf Blees Our Home," "Praise the Lord," "The Lord is My ly; whose bust of Horace Greeley for the For favoring ice cream, jellies, custards, pastry, Shepherd," "Blessing Attend Thee," "Joy be With ate., use Dr. Price's True Flavoring Extracts: they Thee," "Peace be With You," "Be Just and Fear Not," QUESTION :-- Some people after being devoted to monument in Greenwood, has made his "Landscape Scenes," "Phith, Hope and Charity," praying for years, give it up as useless, claiming that they can have the same aspirations and desires without expressing them in prayer; what is your name favorably known as a Sculptor, has will give perfect eatisfaction. Country Scenes, &c., &c. Enclose 25 cents to pay just finished for Mr. W. S. Barlow, No. 206 charges. DEc. 1 2 3 4 5 6 7 6 4 001112 1314 15 16 17 18 19 20 31 22 23 24 5 26 7 75 J. V. MANSFIELD, TEST, MEDIUM-onswers Broadway, a copy in bas-relief of the Houdealed letters, at No. 61. West 42d Street, corner STRIGELMAN & CO., ANSWER :--- My idea is that we can pray 9 10 11 12 13 14 15 16 17 18 19 20 21 23 don bust of Washington, which, reproduced Sixth ave., New York. Terms \$3 and four S cent by a desire of the heart, as well as to ex-104 W. 8th St., Cincinnati, O. in white bronze, is now offered to the pub-23 24 25 26 27 28 29 80 stamps.' REGISTER-YOUR LETTIRS. v21n4t52 22.18.21 30 89 81 press the wish audibly. I do not consider lic. It is a careful and skillful rendering of PIANOS AND ORGANS. BEST FOR Cash or Installments. Sond for Hinstrated Cothogues. AGGENTS WANTED. Saponifier see advertisement on another page any external performance necessary. the original, which was made at Mount PIANOS Retall. price \$750 n 19 8 255 ORCANS \$560, \$173. Organs, 16 stopps ORCANS \$129, 13 \$66; 19 \$65; 9 \$65; 9 6 days test trial. Other 'argoins, 24 pp. Hintrated Newsyn-ner all about Plano Organ war, free. DANIEL', BEATTY Washington, N. J. 24:17-22-10 QUESTION:--As there is animal life invisible to the natural vision (unaided by microscope) may there not be individualized existences in spirit-life 23 16 25 15 Vernon in 1785, when Washington was in his fifty-fourth year. It is stamped by un-THERE is a greater certainty, uniformity and usual taste and artistic merit." Mr. Earlow of which you and your band of spirits know nothsatisfaction in the use of Dr. Price's Gream Baking Powder, than with any other kind. inei has made arrangements to furnish the me-ANSWER:-I think not. sir. dallion for S25.60, and as this is almost as PRICES REDUCED. QUESTION:--If man's --physical organism con-trols or holds in subjection to a certain extent. Mrs. P.P. Hand, Eclectic and Magnetic Physician, will visit the sick at their homes if desired. Can ac-comodate a few patients at her residence, No. 239 W. Madison street, 3rd floor, Chicago. 3000 FREE SAMPLES to be given to men and women in search of humorable and producible work. P. MultRIS, Chicago, 231426 fine metal as silver, and more durable than the splritual faculties, is he responsible for the imparfect manifestation, and undeveloped condi-tions of his spiritual faculties ? marble, an opportunity is now offered to **MASON & HAMLIN** every American to secure this life-like and 25 Fushianable Cards, no 2 alike, with name loz. postpaid. GEO. I. REED & Co., Nassan N. T. Clairvovant Examinations from Lock of durable-likeness of one whose name will ANSWER:--I don't think he is. Placed in ever be cherished by all lovers of freedom. Hair. a position where he cannot help himself, I ORCAN CO. everywhere. Dr. Butterfield will write you a clear, pointed do not think he is responsible. A DAY are offer entherical het. on small investment, than any other house of in the country Send Sor, for 51 samples, or stamp for papers, C. D. RAY & Co., Chicago and correct diagnosis of your disease, its causes, have the pleasure of announcing that recent decrease in cost QUESTION: Is not what we term evil and crimi-The RELIGIO-PHILOSOPHICAL JOUENAL of Chicago, publishes a lengthy lecture by Judge Edmonds' shade, on the spirit-world; gal conduct the effect or outgrowth of imperfect organizations physically? of material and labor, and increase in manufacturing facilities, progress, and the prospect of a radical cure. Exhave enabled them to make a reduction in their Catalogue amines the mind as well as the body. Enclose One prices of from \$10 to \$50 on each Organ. (SEE PRICE LIST Dollar, with name and age. Address E. F Butter-Answer:-It is decidedly so? It would DATED NOVEMBER, 1877.) its moral status, religion, government, etc. Any one wishing information of the unbe impossible for a perfect organization to field, M. D., Syracuse, N. Y. Organs of their monufacture are neknowleged to stand at the head of instruments of this class; having merited and re ceived Mighest Honorent all World's Exhibitions SOUL READING. CURES EVERY CASE OF PILES. 23.10.25.9 be a criminal. known land beyond the Styx, will do well to Mind holds within her temple all the secrets of her life. Mrs. S. L. Metracken gives reachings of character points in life-ine and symbolic vision, by lock of nair, with age, agg, mar-ried or single, in appleant's own writing. Full define then for 30 cents appect. Bistaces questions, inswored at rife of fen-questions, 50. M. Address Mrs. S. L. Meeracken, Weat Deg Moines, lowa. 2016-18 shown land beyond the Styx, will do well to send for a copy of the paper containing it. Of course we cannot vouch for the accuracy of the description, but it is certainly read-able. The "Ethics of Spiritualism," by Hud-QUESTION:-Is the term perconality ever pro-perly applied to God? for ten years. MODEL PUBLIC SENTIMENT. NEW STYLES, NOW READY, ANSWER -- It is not. Eric Conductors. surpuss previous productions in musical excellence and bead-QUESTION:-Are there not spirits who know absolutely the origin of man?. son Tuttle, is the title of a series of articles The man who said he had heard of civil enginty of cases. Sold for cash, or installments; or rented until. just commenced, which will contain matter rent pays. Illustrated Cátaloguês and Reduced Price Lists ANSWER :- Well, I can say yes to that of much interest to liberal minds.-Pequa-November, 1817), sent free, For Sale or to Rent. aucstion. MASON & HAMLIN ORGAN CO.

QUESTON:-If so what did he originate from? ANSWER -The same old story, "God made him!" If Lanswered that question, I would be compelled to answer others on the came subject.

QUESTION :--- What is the condition of Coolbaugh, the banker, who lately committed suicide in this eity?

ANSWER:-He is decidedly in a very unhappy condition.

QUINSTION:-Can you give the immediate cause of his committing suicide?

ANSWER:-I could, sir, but that better

not be published. QUESTION:--Why did he celect^{*} the tomb of Doughas for a place to destroy his life? ANSWED:-While on earth he loved

Douglas very much; was particularly devoted to him, and he thought he might assist him in passing over.

QUESTION .-- Has Douglas been with him since his advent into spirit life?

buck Valley Gazette.

Eassed to Snirit-Life.

Passed to spirit-life, from his residence, at Mt. Morris Mich., Gideon A. Bump, aged 50 years. Disease, typhoid fever.

Phota tever. He leaves a wife and one child, who deeply regret parting with a loving husband and kind father, but they have a full knowledge of the power he possesses to re-turn and make bright the dark places of earth Bro. Bump was a clear-headed Spiritualist, candid and honest.

DIRECTORY.

This will be published one or more innes during each month, This will be published one or more times during each month, and one line of space, given free, to overy petron conding the name, phase, and address. If more space be desired, it can be had hit ins Medium's Advertising Column, at nominal range. It should be understood that the Joriman in the publication of this directory assumes thereby nothing on the part of lines named below as to ability, integrity or development, but any information in our passesion will be cheerfoly communicated on application, personally or by forter. The name of any person found negligont, in advis-ing na of corrections which should be made, will be sammarily dropped; all are invited to make use of this column, who sp-preduce its value. Lecturers.

Lectarers.

eers, but never of civil conductors, was not a pa-tron of the Eric Rallway. It is a rule on all frait-roads, we believe, that train employes shall maintain a respectful and courteous bearing toward passengers at all times, but men are not made gentlemen by rule. If a conductor is a boor, if he is surly and snapish by nature, no company rules can transform him into a courteous gentleman. He may not violate the letters of the rules made to govern him, and yet his bearing toward the people in his charge may be such as to repel and make them uncomfortable. We do not know it to be the case, but it seems to us that whoever has the filling of the responsible position of conductor with the men who occupy it on the Erie Ballway, must realize this fact in making his appointments for, ride on what train he may on this road—on the great divisions of the main line or the smallest and most unimportant branches-the traveler will meet with the same patient, kindly, attentive conductors in charge. 23-18

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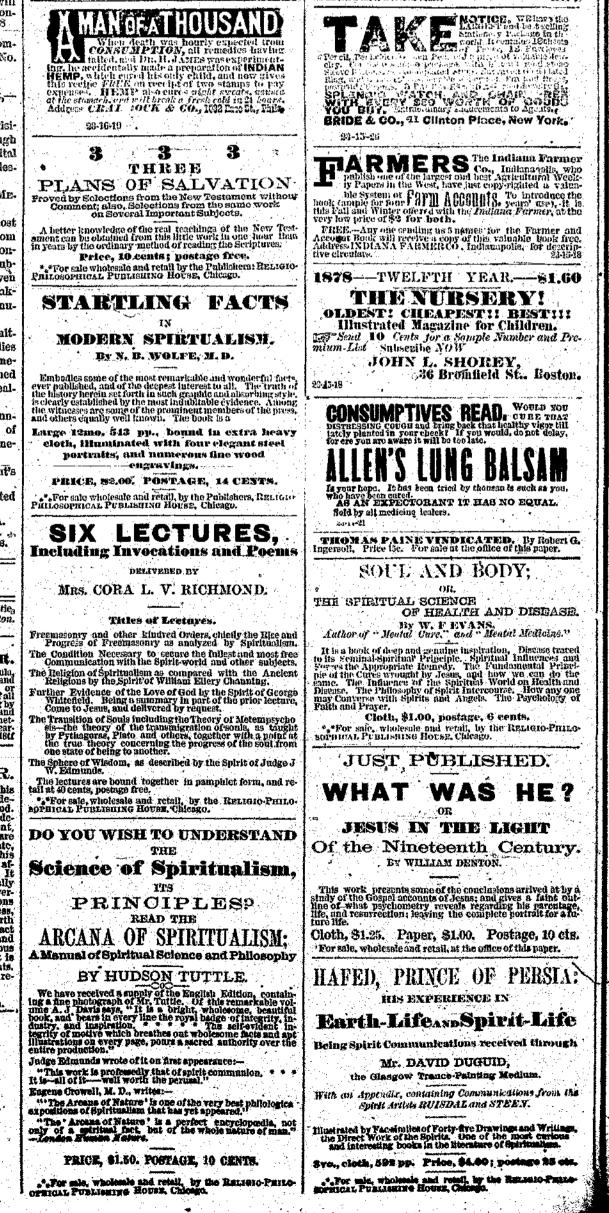
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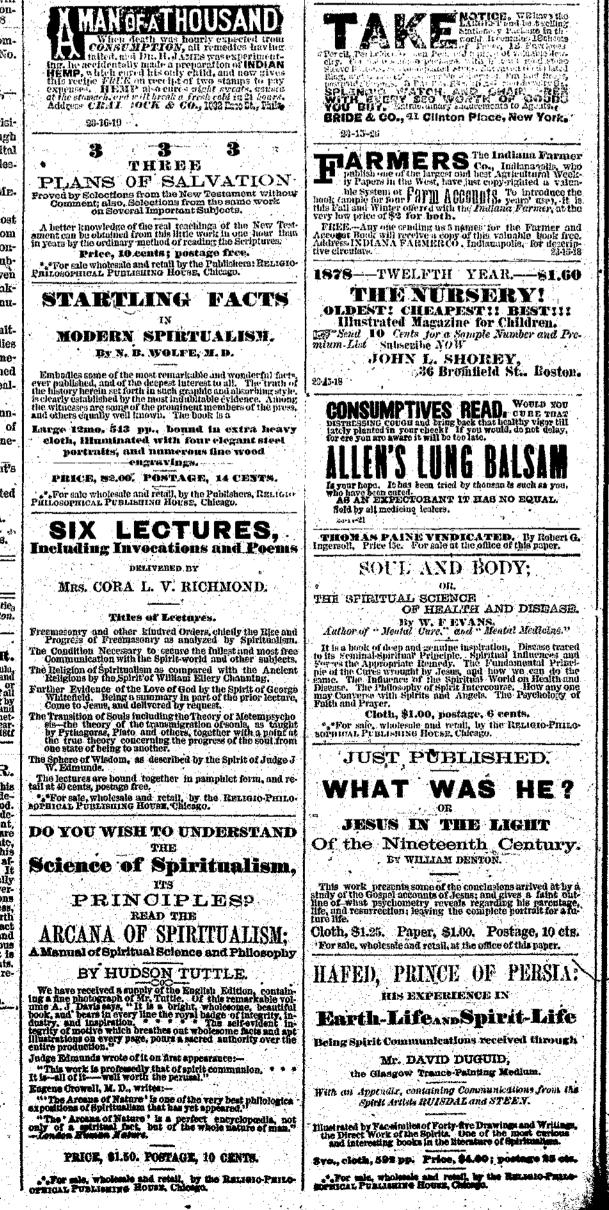
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SAPONIFICE. See advertisement on another page.



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PROF. JNO. FAIRBANKS, Astrologer & Psychometrist, has unparallelied success as a biviner with these Sciences, and in predicting as to bind-ness pursuits, dr. Advice given as to mental and physical adaptation. Terms: for two years of astrological writing, with principal future events, connected with Business, Lasses, speculation, Marriage, etc., etc., SI: Full life more extended remarks, anole advice, SI: Six questions answered, connect-ed with present or future, Six: Psychometric reading of char-cet r from lock of hair. So: Psychometric reading of char-cet r from lock of hair. So: Requirements-Inclose fee, with correct age or time of birth, if Answin whether horn blight or day; if single, and sex. Address Prof. Jao. Fairbants, No. 7 Suifold Place, Boston, Mass. 2011-20



ANSWER:-Yes, every hour in the day and night, holding him up, as it were, as you would an infant.

QUESTION:-Is his spirit in a dark; condition? ANSWER:-Not in a darker condition than many who come to the Spirit-world. It is cowardly in any man to leave the material side of life by committing suicide. Under no circumstances do we justify committing the deed.

QUESTION:-Do you meet with Dr. P. B. Ran-dolph, who committed suicide?

ANSWER:--I have seen him and know him well. QUESTION :- Does he still feel the effects of his

rash act? ANSWER:-The effects thereof still fol-

10

low him. He was a fire-worshiper and learned many of the black arts among the lower classes of negroes and magicians. A miserable class of spirits, in consequence, flocked around him, and he was glad to do anything to get away from their influence. He was a man of wonderful capacity of mind, and through his occult *powers, he tried to control those with whom the came in contact. He was a man of unbounded ambition. He speaks of the conditions that surrounded him in earth-life freely now.

QUESTION:-Are the great sciences as we call them, such as geometry, etc., recognized and prac-tically used by spirits in their investigations in the matters of the spheres?

Answer:-They are, sir; geometry is the greatest science known in the Spirit-world; I may say, Spirit-worlds.

QUESTION .---- What light does the phonomena of dreaming throw upon the nature of the human spirit?

ANSWER:-In some instances it is education; in others, memory, and in others warning.

QUESTION :---- Does the spirit during sleep ever become a conscious visitant to the Spirit-world? ANSWER:--In many instances.

QUESTION:-How can we arrive at a knowledge of the absolute being, and of the nature and destiny of the soul?

Answer:--Well, we do not think that any finite mind can comprehend that question. There is, however, no personal God, nor have I ever seen a spirit who claimed that there was, though I have seen some that were very high. You can arrive at conclusions in regard to the other world from communications given by spirits.

QUESTION:-What is moral law, and by what regulations is it controlled?

ANSWER:-The moral law is the highest type of truth. Honesty, integrity and purity, control it.

QUESTION:-Why is a German spirit, when con-troling an English speaking medium, obliged to use the broken language of one just learning to speak English?

A Naw ER :-- I can not see that it is necessary, but it is very often the case.

QUERTION: One spirit has said through his me-dium, there were but two principles involved in spirit control, Mesmerism and Psychology, and when these were understood the way was made easy for communications?

O ANSWER:-When the laws of magnetism and electricity are understood the way will be made easy for spirits and mortals to com-

municate with each other.

thropped: all are invited to make use of this column, who espectate its value.
Lecturers.
Mre. C. Fannie Allyn, Inspirational, Stonchura, Mass, Wm. Alcott Inspirational, Buckland, Franklin Co., Mars. Wm. Alcott, Inspirational, Buckland, Franklin Co., Mars. Mrs. M. C. Allbe, Inspirational, Berdy Ldue, Vt. J. M. Andrews, M. D. Lewy Falls, La. care of E. Higgins. Mrs. M. C. Allbe, Inspirational, Ancora, N. J.
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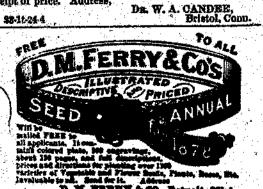
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RELIGIO-P'HILOSOPHICAL JOURNAL.

JANUARY 5, 1878.

Voices from the Feople.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Fate's Blessings.

DY. DO. D. AMEROSCI DAVIS. Safely, O, my feilow mortals, Glide we over the titles of life.

Onward to the heavenly portolo, Notwithstinding all the strife.

All life's tokens as we need them Meet car gaze at every turn, And precisely as we heed them Do we all life's lessons learn.

Yea, the strife itself is blacelag If but rightly understood, Something surely worth possessing For our everlasting good.

For within Jehovah's college In its primal closs we stand, To acquire the needed linewledge For the glorious Summer-land.

And no fears we need to borrow For our destined end or way, If we only let to Etorrow Find us better than to day,

For we may know there is no stread In all creation's realm. Where we may not in safety land Since God is at the helm.

The clouds upon their windy track Are never cast away, But always bring some blessings back Upon another day.

The flowers that bloom upon the plain May fade and pass from view, But springtime brings them back again

With all their charms abov. Sorve upon this mundancesphere

May fade and pass from sight, Eat sure as heaven we reappear Beyond the shades of night!

What Are Breams?

Are dreams a portion of our active life? Are they the living movements of the soul, Which grows more wekeful while the body sleeps; Which grows more welteful while the body sleep And, unrepressed by drear reality, Its playful vigil keeps, or weaves its web Of self-entangling corrow-pletaring, In deeper shades or wilder centraies, The joys of troubles of our walking hours, Or, are we merely passive in our sleep? Do "spiritual creatures" visit us, And hold more ready converse with the mind-Uncheckled, whiles, by life corporeal-Forewarning it by emblematic signs, Of coming grief or pleasure?-

We but know As yet. in past: but, when eternity

MAGNETISM & REALITY. An Rem That Dr. Fahnestock Should

Consider.

Says S. E. De Morgan, in London Spiritualist; About twenty-five years ago, after I had found from many experiences that I possessed the healing power in a considerable degree, many persons shed me to help them. Among others, for whom I experimented, was the mother of a baby ten weeks old. This young woman, Susan Childs, was the sister of our cook, who told me, when she brought news of the baby's birth, that it had no power to hold up its feet; That the doctor did not know what to do with it; and that unless it should gain strength, it would never be able to walk From time to time I heard from the cock that Su-can's child was no better, and when it was ten weeks old the doctor sent her with it to the Ortheoredie Hospital. On roturning there she brought the baby to my house, bringing also colling and bandages, which had been given her as the only means of restoration. She asked no to about her have to and there on and while the chow her how to put these on; and while I was thinking how that could be best done, for the baby ves very small for its age, it occurred to me to meanerize the little legs. The child was sound colean the whole time in its mother's arms.

Cheege the whole time in its mother's arms. After I had made two or three passes, Mrs. Childe said that she saw beams of light from my ingers resting on the baby's legs. She said it mode her feelf leepy to look at them, and was turning her head away, when she observed that the little feet were moving up into their proper position at right angles with the legs. This move-iment began at about the sixth pass, and went on quicily till the feet were in their right place. The time the process really occupied was not more time the process really occupied was not more than three minutes, but I went on a few minutes longer to give strength. The bandages and other coverings were taken to the hospital, and the cure was used as a state of the hospital, and the energy was permanent, as the calld ran alone at ten months. One other ease I may mention. A strong, healthy fisherman had been struck by lightning while dradging for systems. One hand was usedees, and the ingers looked perfectly white. As I passed my hand down his arm, the rolor was seen comprising the hold and fingers color was seen coming into the hand and fingers. On the second occasion he was able to use his hand and arm, and after a third time the strength was anite restored.

Will Dr. Fahnestock briefly explain what the beams of light emanating from the fagers, consisted of? Mr. Fabrestock claims that there is no such thing as animal magnetism.

Unjust Contemplated Legislation.

The Sentinel, of Occola, Iowa, contains the following: We learn that petitions are now being circulated throughout the State to get signatures, to be presented to the next General Assembly, praving that body to enact a law to protect grad. uates of medical schools, in the practice of medicine; or, in other words a law punishing, by fine. and imprisonment, any person who attempts to prescribe for the siels, who is not an "M. D.," or who has not a certificate of graduation from some medical institution. As this movement scems to be quite general, and as it is a matter of considerable importance, we deem it proper to present our readers some of the reasons why we consider the contemplated legislation unwise and unjust. First: it would be "class legislation"-the enactment of a law for the benefit of the few, hence unconstitutional and wrong. As well might the legislature enact a law that no mer-chant shall omploy a clerk, unless he is a graduate of come conmercial school, or a farmer em-ploy help on his farm nuless he had graduated at the State Agricultural College and Farm. As well might the legislature require every justice of the peace to be a graduate of a new behool, or an editor before he publishes a paper, to be graduate of a literary institution, as to pass a lew that any doctor who is not a graduate, shall be fined and imprisoned if he attempts to heal the sick. We are informed that this legislation ested for next winter, is like the iniquitous law forced through the legislature of Illinois last winter-the same that was proposed to, and defeated by the lowa legislature four years ago-the same that has been defeated over and over again by many States of the Union. Many of the bills proposed, ent out from practice, the homeopathist, the electic, the botanic, the magnetic—all and ev-ery school of practice except the allopathic. We repeat that this is class legislation. It is legislation for the few to the detriment of the many. As consistently might yon say, by law, that there shall be but one church, or one form of religious worship in Iowa, and that any man who attempts to preach or teach other than the one established system, or who has not a diploma from a certain ecclesiastical school, shall be fined and imprisoned, as to pass the bill under consideration. This legislation is all wrong, is arbitrary and despotic.

cise an important influence upon the functions of animals. Indeed!-these learned (?) M. Da. are wonderfully and fearfully put together mentally; for, while refusing to accept as true, or to even investigate human magnetism as an alterative investigate numeri magnetism as an anerative force, they squander days and years with frogs, toads, worms et il omnes genes, using toy magnets, and inally concluding that "magnetism must exercise an important influence on animals." Man himself is entirely left out of their conclu-sions: They lack application of their own induc-tions tions.

Mrs. L. E. Bailey, of Grand Rapids, Mich., writes: I desire to inform you and the numer-ous readers of your worthy paper, the Religio-Phi-losophical Society at Rockford, Kent Co., Mich., and its outgrowth, the Children's Progressive Lyand its outgrowth, the Children's Progressive Ly-ceum, are both in a most flourishing condition; indeed, we consider it the banner society and ly-ceum of our State. They have just closed their quarterly meeting, held Dec. 7th and Stil, which was a remarkable session of pleasure and spiritu-al food. The speakers present: Dr. A. B. Spin-ney, Mrs. Graves and Mrs. L. E. Bailey. The ly-ceum held their regular session at two o'clock on Sunday afterboon, which traly deserves much gredit and mention in your columns, as it should be an examine to larger towns, where no effort of be an example to larger towns, where no effort of the kind is made. Its success is due to the effi-cient management of three ladies, its controlling influence, Mrs. M. E. French, Conductor; Mrs. Hopkins, Guardian, and Mrs. Dockary, Musical Director. This lyceum numbers seventy-five pu-Director. This lyceum numbers seventy-five pu-pils, which, considering the town has but one thousand inhabitants, and boasts of three church-es, speaks well for its interest and power, to at-tract the youth. The leaders all seem capable, and we never saw a gathering of children give more evidence of better training. We especially noticed Master Dott and Dorr Chapin, aged re-spectively six and four years of age; and who rendered their declamations with all the self-poz-session, full voice and effective gestures of a stud-ied elocationist. With the hope that greater suc-cess shall attend our lyceums elsewhere in the future. I remain yours, elc. future, I remain yours, etc.

E. A. Chapman, of Lowell, Mich., writes: Capt. H. H. Brown, the well known inspirational speaker, from Battle Creek, has been speaking to crowded houses here (Lowell, Mich.) giving two lectures on finance, three on temperance, and eight on liberal and scientific subjects. His loc-tures on finance were highly spoken of by our best business men, and those on temperance many have pronounced the best ever delivered in this-place. He seems equally at home of all subjects. There are indications here of the good time coming, for we have just organized under the head of the Progressive Liberal Society of Lowell, and there is much interest manifested among all classes. At the close of the last lecture the foilowing preamble and resolution was offered and ananimously carried:

WHEREAS, having been highly entertained and benefited by a course of lectures just completed by Capt. H. H Brown, of Battle Creek, we, as a slight token of our high appreciation, offer the

following: *Resolucit.*, That we do hereby tender to him our sincere thanks for his able efforts in behalf of pro-gressive thought, and that we bespeak for him a cordial welcome in whatever field he may be called to labor.

J. Edwin-Churchill, of Jasper, Florida, writes: In consequence of sickness I have been silent for some time, but now I am happy to say to the many readers of the JOURNAL that I am again able and ready to take up my line of duty to the spirits, of proclaiming a better and more glorious gospei than the believers in dead forms and use-less ceremonies have been hearing. I have spoken in this community for the last two months, and will take in the towns on the R. R. from this place to Savannah, Ga., where my address will be, in care of Dr. Knorr; from thence I will proceed to Mobile, New Orleans and Texas. I desire to locate in some of the Southern cities with a cociety of liberalists who can assist me to spread the doctrine of our beautiful philosophy, to enlighten all with spiritual food so they may not hunger To the friends who wrote me in regard to home in Florida, I would refer them to Thos. N. Bell, Jasper, Hamilton county, Florida, who has lands which he will sell to Spiritualists, as he desires to get liberals to come and settle with him; from live to ten dollars per acre in lots to suit purchas-ers. He is located two miles from R. R. depot. The land is good, water pure, and a healthy location, and this region is free from those fearful cy-clones so terrible in some parts of the South. Say and grist mills, and plenty of timber can be had for building purposes. This community is com-posed of liberals and hope to form a society. Wm. H. Green, of New Albany, Ind. writes: I allea lod a Spiritual materializing sc-ance at the house of Dr. J. G. Wells, on the 6th inst., in this city. I took waxed cord and tled the medium's hands securely, but just as soon as I stepped out of the cabinet and closed the curtains, afteen or twenty materialized, well presented faces, began to appear at the aperture and over the top of the cabinet, and in about ten or fifteen minutes, five full formed spirits walked out and stood in a line together. They took up bells and rang them ranidly. One of them was the spirit of an Indian chief They all remained ontside of the cabinet about thirty seconds, and during that time the Indian spirit pulled the curtain aside and showed us the two mediums sitting in the cabinet. One of the materialized forms was the spirit of a lady; the other three spirits were children.

Notes and Extracts

Low spirits, in passing from a lower to a high-er state, are inscusible for a short period.

The flindoos are endeavoring to introduce their religion into Australia, and Hindoo missionaries have been for a year laboring in that country.

"Man at death" ascends to his proper abode according to his affinities, and he gradually progresses from the lower to the higher.

As to the idiot, our spirit friends assure us that under the tutelage of good and wise spirits his mental faculties are slowly but surely developed. In the attributes of the human spirits the inex. orable King of Terrors effects no change what ever.

The new silver quarters have the device, "In God we trast," but not half dollars No confidence in Him for any sum greater than twentyfive cents, evidently.

It will not do to speak the plain truth. If a man were to set out by calling everything by its right name, he would be knocked down before he got to the first corner.

Not one of the elergymen who helped Mr. Hawkine, who was lately hanged, in his triamph-ant passage to a heavenly home, would ever give him the chance of a night's lodging.

The lower spirits, whose affinities and natures the them to the earth, remain and live upon the earth after the dissolution of the physical body.

Spiritual instrumentalities being misunder-stood, are invariably persocuted by the world when struggling, and are as generally applauded by it when success has crowned their efforts.

Jerome says: "There are as many different Bibles as copies of the Bible; for every man has added to or subtracted from, according to his own caprice, as he saw fit."

It is a question whether it be possible by means of astrology to predict the future of man, and if so, what is the relationship of such facts with prayer and Divine mercy?

The faculty of the seer is as old as man himself. and traces of it are found among all the nations of antiquity, among many mediums of our time, and in all the strata of human spelety.

At a colored funeral at Mt. Carmel, Tenn., late ly, the officiating clergyman remarked fervent-ly: "O, Lord, wabe dy bloedy garments ober dis misfortunate sistah, and sabe her soul!

As the death of the gorm is necessary to the birth, or development of the flower, so is the death of man's physical body an indispensable precedent and indication of his spiritual birth or resurrection.

Subjects who are dull, stupid, deficient in then perceptive and semi-perceptive faculties in their normal condition, never diaplay any remarkable powers in the state of trance, whether that trance be mesmeric, mediumistic, or self-induced.

Material substance exists under countless modifications to wit, in infinite degrees of solidi-fication and attenuation, from the almost impene-trable minerals-diamond and platinum-to the infinitesimal atom.

Many spirits possessing very strong earthly af-fections, cannot, on their arrival in the spiritual world, believe that they have quitted the earth; they often remain a long time in this uncer-tainty

Perhaps there is not a better or more beautitiful conception of what death brings about than the allegory in the Pagan mythology represent-ing that universally-dreaded event as a butterescaped from its chryselis.

Our Summer-land! what tongue shall tell its unbounded pleasures, its Eigelan bliss? What vision shall conceive of its golden-lands, its crys-tal waters, its bright corulean sky, its warm redient san, its magnificent palaces?

In the higher spheres everything is cell he-

PHENOMENAL. Communication from J. F. Snipes.

DEAR JOURNAL: -I called on Mr. C. E. Watkins, the slate-writing medium, at his elegant rooms, No. 9 West Twenty-ninth St., near Fifth avenue. I had no intention of having a sitting, but before leaving he required in the state of the stat requested me to write four names of spirit friends, on slips of paper, without the rela-tionship. I did so, and folded and twisted the papers securely, and kept them before Without handling the papers he seme. lected one, and described a spirit friend, whose name was written upon the particular one, at the same time mentioning therewith some confidential circumstances totally unknown to the medium, but which he said, were reported by his "familiar spirit." Then he described another spirit, and as in the first case, selected the right paper, gave the name and profession correctly (I had written only the name) and with a spasmodic grifting of his teeth and slight mus-cular struggle, he exclaimed: "Not a city man, but a good old country parson, so says my guide." Correct, He then said my father was in spirit-life and present, first repeating his initials, then his full name correction and so if heaving

his full name correctly, and as if hearing clairaudiently, he hoarsely whispered: "My son, it is me. I am your father, Wm. P. Snipes; the dusky spirit, Wiona, is with me," adding two other particulars, perhaps, teo personal to reproduce, but expressing a great deal as matter of identification, and in establishing the wonderful accuracy of

the medium. I asked him whether the slate-writings were usually done between or through the slates. He said that while the double slates are spread upon the table, in full view, or held in the hand of the sitter, the spirit hand, though invisible, penetrates the wooden cover, but materializes sufficient of the finger-tips in the darkness between the two frames, (about half an inch) to master the speck of pencil, and the hand thus writes through, as well as between the slates, the materialized finger-tips within all the while connected with and following the hand, the apparent solidity of matter not affecting the penetrability of spirit; and as if to demonstrate the truth of the theory he handed me two clean, slates which I examined and closed, and holding them close to my ear I heard the enclosed bit of pencil take up itself and walk. Opening the slates I saw written plainly the name of a departed fri nd. Arranging for a future sitting I then left, feeling perhaps like "the woman at the well," who exclaim-ed: "Come, see a man, which told me all things that ever I did.'

Tuesday evening (election day), I called again, bringing-two slates I had purchased in Broadway. I placed these two together upon the table, after they had been washed and marked. The medium also had two pairs-of slates of a different size, which were likewise perfectly clean, and placed before us: The gas was burning freely from all the burners of the chandelier and the wall-brackets. Placing my hands upon my two slates and two of his, in a moment I heard a scratching going on between the frames under my left hand. The writing continued slowly, every movement distinetiy heard in the formation of the letters and the underscoring. During the writing the medium said he saw a lady's hand moving across the slate widthwise. Gentle raps indicating a conclusion, I opened the slates, and found, written in a lady's hand, widthwise, a communication covering the entire surface, containing exactly one hundred and fourteen words, signed with the name of a deceased friend. This message, with its identifying language, I now retain, as a memento of spirit demonstration obtained under the most satisfactory conditions, in the absence of all visible physical cause. Then I held off my two slates in my left hand, at ar os-length, Mr. Watkins not near it, when I heard similar movements, and opening the slates, found written in the same hand a brief but characteristic message, signed by the same friend. Then another clean slate in like manner received a "commandment," upon the "table of stone." Again, another communication was obtained in the same manner, on my own slate, as follows: "My dear friend, we are with you.

isi down—when the stronge noose is loosed Which fies the soul to matter-we shall know As we are known. The freed inhabitant Of this our mortal tenement, shall then is own mysterious secrets learn; and, skilled Its past experience to trace, 'twill live In thought, its life terrestrial o'er again. Yea, then, shall spiritual essences Be our companions indelestial blies, Or. sharers with us of sin's penalties.

And, if to speak of past acquaintanceship Be ours with spirits percerse, how terrible That converse! But, if angels blest shall your Their sweet communications in our ear. And tell of pleasing whispers to the soul In far departed hours of earthly sleep-How rapturous, to hall eternally In heaven, that brotherhood of spirits pure, Our secret visitants of love on earth! -From the Poetical Works of Thomas Cooper.

A Nut for Materialists and Atheists.

We present the following nut for Atheistic Materialistic scholars to crack, and controvort the theory that there is no attenuated substance possessing intelligence, and outliving the outward fleshly body. In the year that the late President Grant was re-elected, when the news of the result of the North Carolina fall election finally came into, a little, lively, Republican city, a jollification was held, and a salute fired from an old brass cannon, which was breech-burnt, and as a consequence a premature explosion took place, blowing a couple of men almost into atoms. The insensible bodies were picked up and carried to a place where their arms were amputated, and everything done to promote their recovery. One of the men was a terrible sight; his breast, neck, face and what there was left of one arm, and the other arm was arendfully powder-burnt. Now comes the point. His,arm was amputated, and he was ignorant of it; he lay blind and motionless on account of the burns on his neek and face. His brother, as well as himself, were war veterans. The brother took care of this man from the time of the accident, and assisted the surgeon in amputating the arm. After amputation he took the arm and lacerated hand and put it in a small wooden hox in which he afterwards buried it. He had heard that limbs that were amputated needed straightening out, or the patient would complain, so he attempted to straighten out this hand which was cramped up, as if grasping the ram-rod of the gun, yet he left the hand in its unnatural position in the box, and carried it away everal rols from the house and buried it. The petient had not yet been made aware of its being amputated, and, was not informed of it for sometime after the incident we are about to narrate.

The arm and hand had been buried twenty-four hours and the patient kept complaining of the hand in question; that it was "all cramped up" and wanted the attendants to straighten it, not knowing at the time that his cold and mangled hand and arm lay a quarter of a mile away, and had been buried the day before. His brother told some one he would go and take up the hand and straighten it, recalling to mind the fact of his unsuccessful attempt when the hand was warm just previous to its burial, and wished this person to mark any change that took place and the time that such change should take place. So taking bis watch along, having carefully set it by the clock, he proceeded to the spot where he had bur. ied the hand, dug it up and straightened it out, noting carefully the moment he did so. Just at that moment the patient exclaimed that his hand was all right now, thus proving an actual connec-How between that amputated hand which was a wit distance off, and laid over night under d, and the strong, while the patient was as mapprised of its being amputated.

The Soul in Dream-Land.

Vistor asserts on "Dreams," that we have the Bible authority to attest that certain dreams are of divine origin-heaven-sent messages to, warn us of danger or foretell the fate of the individual, nation, or people. From Genesis to Revelation the Bible is full of similar records. Likewise the Bible of all religions. In Genesis we find Joseph interpreting Pharaoh's dream, and giving him counsel until Pharaoh "sets him over the land of Egypt" as its ruler. Job exclaims, "In a dream, in a vision of the night when deep sleep falleth up. on men in slumberings upon the bed, then He (God) openeth the cars of men and sealeth their instruction." The Prophets of the chosen people received much of their instruction through this source, and, finally, Joel prophesies that in some future time "old men should dream dreams and young men shall see visions." One of the most remarkable, related by Schele Devere, although there are thousands similar, was that of "two men traveling together from Arcadia to Megara; when they reached the city, one of the two remained at an inu, while the other went to stay with a friend. Both, wearied by the journey, retired to rest; but the traveler who was at the private house dreamt. in the night that his friend urged him to come to his assistance, as the inu-keeper was about to mur-der him. Terrified by the vivid dream, he jumped up; but, upon reflection, he concluded that the whole was but an idle fancy, and lay down again. Thereupon the dream was repeated; but this time his friend added that it was too late to come to his aid now, as he had been murdered and his body would in the morning be carried out of the city, concealed under a load of manure. This second dream made such an impression upon the Areadian that he went at an early hour to the city gate, and to his an azement soon saw a wagon loaded with manure approaching the place where he stood. He stopped the driver and asked him what he had hidden in his wagon? The man fled, trembling; the body of the murdered friend was found, and the treacherous inn-aceper paid with his life for his crime." My mother has often told me of a prophetic dream in her eavly life, in which she dreamt that two angels of death came and gat on the root of the house, the one in advance of the other, amouncing the death of two of our family in the order thus visioned. Within a year, although then well, my father and sister died, about six months intervening between the two deaths. Are not dreams then often realities, and not always such stuff as fools do feed upon?

Dr.Hofman, of Chicago, writes: Dr John Van Sant, of New Orleans, gives an account of a series of experiments relative to the action of the magnetic current on insects. One of these experiments was conducted upon sapider with 'a mere toy magnet. Placing the instrument, armature removed, in such a position that the insect was between the poles, it stopped almost instantly and in a few seconds became perfectly motionless. but two or three minutes afterwards, commenced to move its legs and to lift and depress its head in a very singular manner. In about five minutes it ceased its movements altogether and was apparent. ly dead. The doctor has killed worms and insects in this way frequently, and concludes from his ex-periments that terrestrial magnetism must exer-

Certainly, this exceeds anything of the kind that we ever heard of-five materialized spirits standing side by side. We desire to hear more from this medium.

Brief Mentions.-John Rosenmund, of Hillsboro, N. C., writes: "I can't get along with-out the JOURNAL-I must have it." N. R. Dana, of Natick, Mass., writes: "Your paper is invalua-ble to me." James W. Hazzard, of Lapeer, Mich., writes: "I will say the JOURNAL is fully up to the standard, as I view if, that it occupied when Bro. Jones edited it." John Ames, Baltimore, Md. writes: "I like the dear old JOURNAL and consid er it the best spiritual paper in the land. I have taken it constantly for about ten years." M. H. Fletcher, Westford, Mass., writes: "It is the duty of Spiritualiets more than anybody else to expose frauds and drive them out of business and not leave it for skeptics; there is enough that is genu-ine in Spiritualism, and that's all honest Spiritual. ists should want, Continue to send the JOUBNAL as I expect to be a subscriber to every Spiritualisi paper in the country, and must say the JOURNAL is by far the best of any of them." H. Butterifeld, of Salem, Kan., writes: "There is a goodly num-ber of Free thinkers and Spiritualists in this section of the country, and they have got the hall in motion and I think that much good will come of it." E. D. Warren, of Nunda, N. Y., writes: "I take great pleasure in testifying to the increasing liberality and improved condition of the Jour-NAL." W. B. Chambers, of Marshalltown, Pa, "Arrangements are about completed to writes: have two lectures here, by Ella Gibson, at present of Philadelphia." C. H. Kies, of Green Bay, Mich. writes: "There have been no spiritual lecturers here, but am in hopes that we will be strong "There have been no spiritual lecturers enough soon to send for a medium."

Warren, Illinois .- In this vicinity are many Spiritualists, and not a few good mediums, who have become developed in family seances. There would seem to be a good field hereabouts for lecturers, and there surely is one for a canvass. er for publications devoted to the spiritual philosophy. There is now much excitement upon the temperance question, a series of lectures being given by Major Matt Cooper, formerly of Grand Rapids, Mich., an excellent speaker, earnest worker and advocate of free thought, according to every other the same right of opinion and belief claim-ed for himself. He is laboring for the elevation of the unfortunate of all ages, color, or size, in which effort all good Spiritualists will, not only sustain him by their prayers and words, but per-sonal co-operation, the object of this mention besonal co-operation, are oupped on the mention op-ing chiefly to inform your readers that the princi-ples expoused and methods purmed by the work-ors of the Red Ribbon movement, will meet their approval on investigation, and thus secure their attention to a movement, which, as in my own case, might otherwise he pre-judged as familical or sectarian in its nature.

mnous and each characteristic of his individuality. "He

That kills himself t'avoid misery, fears it; And at the best shows a bastard valor,"

A spirit cays: "The objects from which we learn are the higher monifestations of the laws whereby the universe is governed, exhibited in ever changing forms of symmetry and beauty; and as we contemplate the harmony which is thus displayed, we seem to drink in new life."

It is claimed by Swedenborg that the first sphere is not on earth, but a little distance from it, though so little, in fact, that many of the inhabitants of this sphere are constantly attracted to it, and schudly live under the delusion that they are not dead; so real is spirit-existence.

When Jesus of Nazareth said His disciples possessed that which the world could neither give nor take away, he but adverted to the principles which underlie the faith of the Spiritualist of today-a faith, or rather demonstration, which renders a man certain of his attainments, and conscious of his possessions.

A presentiment of the fate of the Huron made Lieut. Arthur H. Fletcher, her executive officer, Lieut. Arthur H. Fletcher, her executive onder, desert her last March, while she was in the harbor of Port Royal, S. C. For this he was court-martialed last August, at the Washington Navy-Yard, and the fact of the presentiment is now on record as his defense at the time.

Nearly all the evidence we have of the divinity or credibility of the Bible is drawn from the Cath olie Church, a church which the Protestant scots look upon with great suspicion, and whose leaders generally in old times, and largely in the present, consider it lawful and commendable to lie and deceive for the sake of their religion.

The Bible is an excellent book in its way, containing much that is good, and still more that is worthless; but to get at the former it is necessary to exercise re son and common sense as we should in the perusal of any other volume. There are however, hundreds of better books than the Bible.

The recent hanging of Roseberry Hawkins, in Maryland, was a very characteristic illus-tration of that ill-advised religionism which insists on the canonization of culprits before hanging them, and on insulting the Christianity of a decent life by flauning the vast superiority of that Christianity which has its origin only in murder or rape.

If these gallows conversions are not genuine and eincere, if the enthusiasts who guarantee their true religious character merely look on them as a plous farce, it is a mockery so grotesque that true religion demands its suppression. If the gallows conversions are sincere, then the logical conclusion is that the people we hang are saints whom we ought to revere and cherish.

For some time past it has been a matter of remark that while men of ordinary intelligence and of blameless lives usually shrank from the ordeat of death, and showed a certain weakness before the prospect of rendering an account of what they had done, the most depraved and rascally of mur-derers and ravishers are enabled, under the influence of certain religious teachings, not only to assure themselves of salvation beyond doubt or duestion, but to secure ante-mortem canonization among the saints of God.

'The better judgment of the truly religious' minds has long since arrived at the conclusions, and will come to our assistance in demanding that executions shall be conducted without heightening the contrast of their horror with an equally horrible assumption of blood stained saintliness. If the criminals are really repentant of their crimes, if their conversion is real, genu-ine and thorough, they will surely not court the publicity and valu bossting which now form a part of the regular programme, and, as they generally die as they have lived, society is not called on to consult their feelings in the matter of coremonial one way or the other, and neither justice, religion nor humanity would suffer if gallows conversions were less frequent and less conspicuous.

Milton Bathbun, ofNew York City, writes: Enclosed please and remitiance for one years sub-scription for the Journal. The lecture which you were so kind to print of Judge Edmonds, by Mrs. Richmond, is certainly worth many. year's subscription to your valuable paper.

WIONA, REV. FREEMAN, [Signed]

The first an Indian, daughter of Warsaw. who is often present with me as a ministering spirit medically; the second, the good parson above referred to; the third, name illegible; the fourth, "Uncle Horace,' with his own signature, the whole of the writing in fact being worthy of his best penmanship; the fifth, my father; the sixth, James Madison. While questioning, if the last name were really Madison, and whether these statesmen had been attracted by the excitements of the election, another and final message was independently written, saving:

"Mr. Madison is with me. [Signed]

"HORACE GREELEY."

The question is, if it is not spirit-individuality, what better evidence have we that it is anything else? And how is it that communications of a private and recognizing character are similarly obtained by others, no matter who they are or whence they come. Mr. Watkins has nothing in his manner or conversation indicative of a consciousness of pious superiority. Apparently very positive, he is really very sensitive to influences mortal and immortal. He is doing a good work with the public-skeptics preferred. He has been devoting one day of the week to the poor, without charge, bringing evidence and comfort to many a; sorrowing soul. No. 87 Leonard st., N. Y. J. F. SNIPES.

The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and mever seeing noble game. The cynic puts all human actions into two classes-openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings. is to chill and sear them; to send you away sour and morose. His criticisms and hints fall indiscriminately upon every lovely thing, like frost upon the flowers,-Bescher.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him. -Koran.



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PREFACE.

Under a series of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It parports to be THE TRUE HISTORY OF JESUS OF NAZABETU; being the first and only work in which is por-trayed the true character and works of that much estcemed and beloved individual. In it, ha is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthininess and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous ingidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair audient communications and mental visions through the Medium and Author. The grouping of these characters, compilling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to a" classes of readers. Some persons, not being invored with the new light of the ago, will probably discreditits Spiritual authority. If so, that will not detract from the merits of the work; for all these who shall feel interest to perase if, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public May it be productive of its great design, in dispersing from the minus of mankind the dark clouds of superstitious errors

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-such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR.

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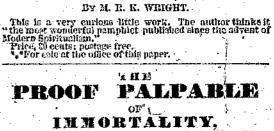
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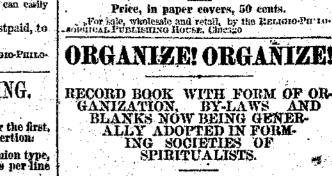
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RELIGIO-PHILOSOPHICAL JOURNAL.

JANUARY 5, 1878.

THE SPHERES. Discourse by Mrs. Cora L. V.

Richmond, under the Control of MARTIN LUTHER, At Grow's Opera Hall, Chleago, Ills."

Reported expressly for the BELIGIO-PULLOSOPHICAL JOUDSTAL.

When fear alone possessed mo, when the silent Messonger, Death, summoned my spirit, my fear was that I had not been found worthy in the sight of Him whom I served for the greatest been of eternal salvation. One moment this swept across my spirit, and then with the forvor of prayer which always uplifted. I commended my soul to the Infinite. Was it to awaken in heavon? Was it to drowit in infinite terrors? I knew not; but when the change was past, I was more surprised than you can imagine. I was not in heaven: I was not in hell, but in a hall of disputation on earth, where I had carnestly worked and among my fellow-compeers still struggling for reformation, still struggling there as though my body was alive and my brain an active principle. John Knox had carried the fire into Scotland, and kingly power made warfare spring from the flame.) I turned from it then; it was no cause of mine when human blood must take the place of the human voice, and when disputation by the sword must take the place of that of thought, and I could not longer share it; that which even my voice may have enkindled, but which was no part of my spirit or ministration to kindle. •

And where was I? No heaven with walls of brass and gates of pearl constrained my spirit; no throne of alabaster whiteness dazzled my eyes, held the Supreme Splendor, on either side of which was Christ and. the Holy Spirit, whom I worshiped. No angels with golden harps arrayed in whiteness to enfold me; no songs of praise to greet me; no streets, paved with precious gems, and flowing with milk and honey, or celestial king was visible; no "Tree of Life" waving on either side of the streets in the midst of the celestial city, greeted my vision; no palm singing or tuning of harps; no perpetual Sabbath of rest! I was in the midst of working, thinking, toiling minds, seething and surging around me as with the throcs of the new birth pang.

I was in a sphere light ecouch, but full of activity and labor, as in the populous cities of earth. There seemed no external occupation; there seemed no going and coming for wealth; there seemed no building up of xternal fabrics: but, ob! I could feel their hearts beat, and hear their thoughts as they stroye to comprehend the Infinite. I asked one of them if this was heaven? Was Christ the savior among the redeemed; but yet I could gather no gleam of intelligence: no solution of this problem, on any countenance about me. It seemed as much a question in their minds as mine, and yet we suffered no inexplicable torture, and were not witnesses of any. Our conversations were as to the nature of our state, and we remembered the purgatory of that same Catholic church, that we had tried and condemned; were we in purgatory after all? Out of this inquiry sprang the solution; just so soon as doubt crept in the mind, there came enlightenment, and I found there were other spheres of celestial beings above us-intelligent, happy-looking beings, who knew, who had no doubt depicted on their features as those surrounding me had. Reverently and with earnest prayer, J sought to know what the state was into which I had entered. And there came a voice from above me, 'In my father's house are many mansions," and this was one of the mansions. I saw the fruition of intellectual dogmas that had possessed me; that these all existed here; this state was the legitimate result and iruition of evangelical thought, of intellectual discussion, and I could not suddenly and distinctly be bereft of the external thought that had possessed me, should answer the place of salvation in my heart. I know I was right within my soul, and had sought for truth, but true it was, measurably unenlightened thought, wall of intellectualism, a kind of sombistry which sprung from our mental natures, none the less imprisoning to the soul and mind, because the spirit had been string to its exercise by the maddening corruptions and blind fatalism of the Romish church! I had succeeded in arousing the minds of earth; the reformation was aflame! I was in the state beyond death, and I found myself face to face with the problem I had evoked from my religious intellect, and from the freedom with which I had possessed a single object, namely, the protection of our temporal form of worship. I feared the building up of another. If the latter part had been left out of my life; had I been content with seeking truth simply; if there had been no attempt to reconcile or in any degree upbuild the new from the old, then 1 might not have been even in this suspense. Then I suspected, very strongly also, as I analyzed my spirit at that time, that personal fear had somewhat entered into the composition of my religious nature in pursuit of a future state, and that personal fear had led to some conclusions which had not heen wholly outgrown in seeking for a positive anchorage of salvation. However, I need not say that I cast it from me as a serpent whose sting allured me for some

existence, in one state or kingdom set apart for spirits, I commenced to inquire concerning the condition of those about me, to hold converse with them, and I noticed that their principal difficulty, was in determining whether they were saved or not. There came, as it were, a flash of light in my brain, that same kind of light that illumined me when I stood within the walls of Peter, on the very shrine where evidence of its corruption first pierced my soul. The light was what makes the change.

Just so soon as I saw that I was in spirit

Must heaven be made for me, and must I not struggle up through all suffering souls, and through the world of matter and mind, to make my peace with heaven? I will see what to do here. I soon found myself in carnest conversation with minds, who had been my compeers, as to the nature and meaning of certain passages of Scripture read upon earth, on hell. Now said I, let us from this present stand-point of spirits, who have become disrobed of mortality by passing through death, endeavor to ascertain the faculty belonging to this state, and not being with us in the world of souls, the same imperfect methods possessed by us on earth. Let it remain a doubtful passage. Let everything doubtful within the sacred scriptures remain until we are illumined; let us see what we can do.

To every spirit in doubt I gave some word of simple encouragement; to those not at peace with their own souls, I pointed out that there might be something for them to do, which would mitigate the thoughts of their own unrest. We ministered unto each other. I found those in the torture of abject fear, who dreaded some fearful day of reckoning, only put off for the time being, and who only expected to be plunged into everlasting shame. From the allurements of this dreaded fatality, and from the consciousness of such fear, inspiring to some useful thought, I passed constantly from one state to another, visiting those who seemed to be in such bondage. The martyr, I found him; it was not important to him whether he was saved or not. I was in suspense, but the faculties were in me, were still mine, and the intelligence that possessed me, and I found ample labor for mind and heart; but the thought would rize in me, that ever-recurring yearning, would I, could I, at some time, behold the Master, the fruition of my joys? but it was only a momentary lingering, and then tollbegan with mind and spirit to "unloose the chains from those about me; and may I not tell you here the great mystery I found pervading the spirits of those departed from earth, and may I. not describe to you the mortal labyrinths of thoughts, of error, of suffering from the imagination, of passions, of outward feelings and appetite which had formed prisons for the souls of men, and may I not describe to you that of all prisons and of all thralldoms, which most seemed to weigh down the spirit, that terror of the future life seemed to be greatest. The passion of fear for what the future would bring, seemed to incase the soul more in darkness than almost any crime could do. There is nothing that drags the soul further from heavenly life than the passion of fear-the fear of death, and the future beyond death; so,as soon as I become reconciled to the change which I finally discovered was within me, I set myself to work; I beheld in no state of spirit existence the flame of Gehenna, the hell, but only fire burning within the soul, consuming it with terror, and remorse, and hatred. I need not say that, I did not lose sight one moment of the separate truth that possessed me, that Christ and his mission to earth were for the salvation of men; but I came to feel that in some inexplicable way we had mistaken the meaning of that sal vation; that in some singular manner I had lost on earth the true key, by the mysticism of the senses, not then wearied of the schools of thought about me; that in a strange way I had at every step missed the true secret of the messenger to earth, and certainly my soul prayed for enlightenment. When my period of probation here was ended, for I had found it was my mission to unlock the door that I had something to do in closing, for I had been responsible for some of these conditions into which souls were plunged, and that the love of God and Jesus had not been presented adequately to humanity, and terror and fear had been dwelt upon too much. When I found that this period of probation was ended, I discovered a new meaning to the name of Christ; he had been my Salvation and Redeemer through one grace of atonement. That one grace I believed to be adequate, sufficient finally, for a full acceptance by him. Upon this the whole scheme of evangelical Christianity must turn, and in another light, the scheme, so far as the evangelical meaning, was concerned, must fail. When I awoke into the enlightenment that grew out of my probation, I discovered that Christ's spirit was not in the sacrificial law; that the atonement did not mean the shedding of blood, and that Christ was not the redeemer in the sense taught along the warfare of subtile controversy, of interpretation and interpolation of scriptures, in the intellectual conflict of earthly life, which rushed back upon the spirit; I begged to know by what light I could be guided, and to what source I might lookfor this would I pray. Again, my soul became illuminated; again the spirit possessed.me as before; again the answer came from above, "The Spirit of Truth is the essential savior; Christ's teaching and extime, and which every human being must ample have expressed that truth." Then mand against in any state whatsoever. ' all the wonderful words of the sermon on ' sents it, and you have the nature of spirit-

the mount came before me, as in golden letters; then all the wonderful teachings of Christ and his searching of the spirit came before me with new meaning. The resurrection was within me; as upon earth I had been born again into faith in Christ through grace, now I was born again into faith in Christ through a knowledge of the truth. The spirit of truth which Christ expressed and represented was the new birth; was the new vivilication from within-not through shedding of blood, but by ministration of the Spirit of Truth through Christ, in which grew nations, and as I afterwards learned through the Truth Teller given to every nation, and clime in the many ages of the world.

It was shown to me that the Spirit of Truth in only one of its manifold manifestations, was witnessed in the life of Christ; was only a point of that light whose flame represented the Infinite glory, and that wherever the radius of that light extended, its glory was driven to the hearts and souls of men, renewing them and enkindling the fire of truth. I wish to tell you what I mean by this: I don't wish you to mistake my meaning. I do want you to know that the redomption of the soul of man from any past condition of sin, of ignorance, of bondage, is the result of the Spirit of Truth: the spirit expressing itself in manifold ways, expressing itself in the epitome of past time, in Christ, and in lesser ways in the ministration of all the evangels of the world; and from the point where I then viewed the earth, I did look not only with compassion, but with regret and pain upon the paltry bickerings of schools of thought, in which I was reared, and upon contests over the meaning of a single word; when truth is all man should search for, I could but wait.

The councils at Rome and at Augsburg seemed but paltry baubles and playthings compared to the light of that truth which beamed upon me more and more. As though out of the vital coinage of man's brain the words interpreted to mean a single sentence, could blot truth from the pages of the spirit; as though a life reared up to a state of shining example could be blotted out of existence by the terrors of the inquisition or by the scoffs and sneers of school-men, or the terrors of the Protestant followers; as though the shining love resplendent upon every page, read spiritually, could be in any way perverted or diverted from its course, or misinterpreted by the interpolation of man. And I could but wish that those who are playing with bubbles and grasp swords with the Church on sacerdotal rites, could see one of these spheres into which I had just entered, and the ministrations because of them. Then I

life. The pure affection of the parent, the pure sentiment of the mind and heart, the exact quality of thought, the precise nature and class of feelings which possibly youno sophism, no external seeming, no mistake, no outward palliation, but the spirit and realizations better than you imagined; better because you see the best side of it here: realizations better because the feelings are past resulting from mistakes of the outward body, and being better the realizations are capable, therefore, of reaching creater spiritual heights. We can remind you that the state of the spirit after death, whether it be of the inebriate or saint, whether it be of the criminal or the rightcous man, or whether it be the average human being swayed and led by his fellow being, is a condition into which the external life is only reflected, and spiritual life becomes supreme and uppermost; for in. stance, man's habitation and surroundings -his books, his pictures, statues, all that he possesses on earth, form the man in the affections of those who love him and clothe him with the kind of opinion which his friends entertain. In spirit-life, statues, pictures, books, external surroundings are not mistaken for him. He understands the deficiency of those external possessions to conceal whatever' is within himself; that no mistake could cover his infirmities there." and if there be a moral flaw there is nothing to conceal a blot on an otherwise resplendant nature

Human beings are better than they seem; the worst side is turned earthward, because earth is lower than heaven, and you see the shadowy side of that which to every spirit vision is more comprehensive and bright; and I could turn to the worst state in earth or spirit existence, to every prison of fear and passion and external pride, and find more of hope than I hoped to find in my journey through the spheres, for, to the credit of man, let it be said, I find the angel in every human heart, and find the vital spark in every human spirit, however inured in external pride and passion, and however blinded by spiritual degradation. Oh! but one thought only rises here; when the spirit stands face to face with principle and truth, no longer sceing dimly through the prison of outward life, no longer gazing through external glasses of time and sense, of mockery of what men call intellect; when seeing the light, that from sphere to sphere pulsates, bearing richly freighted truth, and see its descent upon earth, lost in shadows, yet slumbering out time, bringing forth flame and brightness on earth, you would not pause, as now, to trifling questions, to human intellect or, human folly, but would straightway take the shrine of that truth where I worship, seeking spirit light and mkindling fervor that banishes souls from

Judgment of the Public

During the past five years the public have carefully observ-ed the wonderful cures accomplished from the use of VKGF. TINE. From its use many as afflicted sufferer has been re-wored to perfect health, after having expended a small for-tune in procuring medical solvice and obtaining poisonous mineral medicines.

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Valuable Evidence.

The following amounted testimonial from Rev. O.T. Walk-er, D. D., formerly panon of Bowdoln Square Church, Boston, and at present solided in Providence, R. I., must be deemed as reliable evidence. No one should fail to observe that this testimonial is the result of two pears' experience with the use of VEGETINE in the Nev. Mr. Welker's family, who now pro-nounces it invaluable:

PROVIDENCE, R. I., 164 TRANSIT STREET. Mr. H. R. STEVENS, Esq.:

I feel bound to express with my signature the high value X place upon your VEGETINE. My family have need it for the last two years. In nervous debility it is invaluable, and I rec-onimend it to all who may need an introvating, renorating tonic. G. T. WALMER,

Formerly Paster of Bewdein Square Charch, Boston

A Walking Miracle.

MR. H. R. STEVENS:

Dear Sir-Though & stranger, want to inform you what VEGETINE has done for me.

Last Christmas Scrotula made its appearance in my system - Jarge running uicers appearing on me, as follows: One on each of my arms, one on my thigh, which extended to the seat, one on my head, which extint the skull bone, one on my left leg, which became so had that two physicians came to amputate the limb, though upon consultation concluded not to do so, as my whole body was so full of Scrotula; they deemed it advisable to cut the sore, which was painful beyond descrip-tios, and there was a quero in the run this one sore. The physicians all gave me up to die, and said they could da no more for me. Both of my legs were drawn up to my seat, and it was thought if I dig set up again I would be a cripple for life. When in this condition Y any WHOLETHINE atwards and

for life. When in this condition I saw VEGETINE advertised, and commonced taking it in March, and followed on with it antii I had used sixteen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round waiking and working. In conclusion I will add, when I was enduring such great suffering, from that dreadind disease. Scrofola, i prayed to the Lord above to take me out of this world, but as VEGETINE has restored to me the bleasings of health. I dealre more than over to live, that I may be of some service to my fellow-mea, and I know of no better way to all suffering humanity, than or unched you this statement of my case, with an carneat hope that you will publish if, and it will afford me pleasure to repiy to any communication which I may receive therefrom. I am, sir, very respectfully. WILLIAM PAYN. Avery, Berrien Co., Migh., July 10, 1552.

Avery, Berrien Co., Mich., July 10, 1873.

Reliable Evidence.

ME. H. R. STEVENS:

medicines that over

The heric Stevens: Dear Sir-I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think enough can besaid in its prakes, for I was troubled over 90 years with that dreadful discase, Catarrin, and had such bad coughing spells that it would seem as though I could nover breather any more, and VEGETINE has ered me; and I do feet to thank God all the time that there is so good a medicine as VEGE-TINE, and I also think it one of the best medicine for cought and weak, sinking feelings at the stomach, and dathe every-boly to take the VEGETINE har I can assure them it is one of the best medicines that over was.

seemed a witness of that truth which came upon my spirit because of the spirit of Christ.

I am aware of the ministrations and statements to-day in your midst, and that enlightenment may not be so much needed: but were my voice able to reach unto all the churches of the land, I would say, beware of the thralldom of fear and slavery of the senses. The intellect is blind and builds up structures for the confusion of the spirit of man, while the soul of truth is so clear and so white that a child may read and a babe may understand, a voice speaking to the school-men of every age, who, loving controversy more than truth, and who battle for an opinion because it is an opinion. Do not blind yourselves with too much reasoning; reasoning is but the hand-maiden of the soul; make her serve, but do not be her servant. The soul of man is superior to the intellect; the spirit of man is beyond any methods of the outward mind. The clearness of the lens of truth depend upon the transparency of the mind.

Here, by the way, all that spiritualizes the terrestrial spirit lends to the light beyond. I will state to you that you must begin spirit-life precisely where you left off on earth. Many there are, in first entering spirit-life, who are really not aware as to whether they are saved, when the individual thought of salvation eclipses the light of the true spirit; it is true that through sweet ministrations the amenities of life are not forgotten in that state; you enter the Spiritworld with the companionship, associations of friends, and those who are not bound and tethered by theological dogmas; you enter the state of spirit-life with greater freedom and much less terror, and therefore better fitted naturally to that world which they inhabit; but no less fatal, also, all materialism of the senses, for then the state you enter resembles too much the earthly state. '

Remember that you take with you mental faculties, but you do not take the physical body. Your spirit bodies are the prototype of the physical in form, but with spiritual attributes that, if starved on earth, make dwarfs or malformations in spirit; but if encouraged on earth, though the body is weak and poorly formed, make your spirits perfect in formation. Remember that the spiritual state really differs as much as the sentiment of parental love differs from something that gratifies the physical appetite. Take away pride, which sometimes passes for parental love; take away outward passion, which sometimes passes for sentiment in the human world; take away external appetite for esthetics, which sometimes assumes the form of poetic, taste; take away technical knowledge, which the musician employs and mistakes for genius; take away that which robs the spirit or fetters it on earth, enthralls it or misrepreprison walls, and makes the spirit free!freed by truth which it inculcates; freed by the light of that Reedemer which is born in the soul; freed by the glory of that sphere which illumines and makes perfect the barrenness of time; freed by the interpretation of every question that can be mysterious, in the one light which is a solvent of the universal flame. Be done with strife, and bickering, and controversy!

He who bends merely from one tenet to another, is no explorer of the spiritual kingdom. The red, yellow and blue rays of light do not express the whole truth; the white beam of eternity alone does that; the pure truth is final and ultimate; seek always, but do not be too certain you have found it. And that brightness still beckons me, and that glory that still lies before me, is as nothing, if I claim to have it all now. I say the brightest light of earth changes to darkness in the glory of that sphere where I now dwell. With the conception of Christ, the redeemer, chained to bloody terror, compared to the conception of Christ, the Truth Teller, he appeals to all the world. I warn you against the dungeons of human thought, against the craving of human passions, against the fear of death, which is the primal terror. I say to you, that of all the kingdoms of light and darkness that I have visited in any state of spirit-life, I have found no worse hell than that of earth. Take this to your souls, and remember that you are in a prison now that is the darkest. The spiritual eye is turned towards the light, and may the light of that resplendant truth that beams before us now, illumine every darkened chamber of the human soul.

IMPROVISED POEM BY OUINA-THE SONG OF THE ANGELS.

Across the ether sea of space, Along the corridors of light,

illumined by a heavenly grace, The angels bend in love to night, And pausing there on thought's bright wing-This is the song the angels sing:-

Praises for all the worlds and stars, Unfolding like a rose of light, Flashing their leaves like golden bars, Upon the verdure of the night; . Praise that like flowers within God's hand Souls may at last in love expand. Praise that unto some darkened carth, Begirt with shadows and with pain The fruitage of that higher birth, Transplanted may arise again. And from each deep, dim cave of time Spirits may rise with song sublime! Praise that unto the earth below. Mankind by seed that's sown in love.

At last the brightest lights may know, And climb the starry yault above, While with bent forms and sweetest peace, They wait until the souls release.

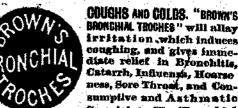
Praises unto the perfect good,

The all-pervading loving soul, Whose purposes all understood,

Form our blessed light and blessed control. O God, unto eternity, We praise and worship only thee!







onchial troches " will allay irritation , which induces coughing, and gives imme-diate relief in Bronohitis, Catarrh, Influenza, Hoarse ness, Sore Throat, and Consumplive and Asthmatic Complaints, The 'Brouchisl

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