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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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GREETING TO HENRY SLADE.

BY MRS. F. O. HYZER.

God's Truth is with thee, Brother, She will make thee free,
Though all earth's hosts of falsehood league against thy fame;
She guardeth all her servants with fidelity,
Dispersing every cloud that shadoweth their name.

On every battle field since God and She were one
By the eternal bond of self-existent life,
Her sword with Error's measured, has the victory won,
Her banner floateth longest on the plain of strife.

The war to-day, my Brother, is not waged with thee;
Thy sorrow as thy joy the foeman doth not weigh,
'Tis the redeeming Truth that sets the captive free,
Which self-love's chief-begotten, Bigotry would slay.

Christ walks the earth to-day as in the by-gone years;
Again the thorny crown is plaited for his brow;
The shouting, gibing rabble lift their staves and spears,
As then to do the bidding of their master's now.

The Scribes and Pharisees deny the law to-day,
By which immortal light descendeth upon earth,
Herod is seeking still the Savior-child to slay,
Though every new-born Truth be strangled at its birth.

Not hate ecclesiastic is the foe alone
Of Prescience Divine; for now, with "shallow draughts"
From the deep founts of Knowledge, mad and drunken grown,
Where stronger, broader mind to Wisdom calmly quaffs.

The fossil-burthened bigot, musty from the schools,
Pants up the lower steeps down which Truth's waters flow,
And spying his own image in their limpid pools,
Cries "CHARLATAN!" "IMPOSTOR!" to the fools below.

Yet even thine accursers, while our claims they spurn,
Were malice aforethought less active in the brain,
Might something glean of proof that spirits can return
To earth, by seeing Jeffrys on their bench again.

But did all power in earth of Church and State combine,
To strike the lamp of Truth, my Brother, from thy hand,
It never could extinguish one bright ray divine,
Or sever its relation to the angel band.

Too long that hand hath the viewless gates ajar
That open to the realms where our beloved ones dwell;
Too many yearning hearts have hailed it as a star
Of guidance from the depths of Superstition's hell.

Were all the feasts, and fasts, and faiths of Church combined,
With all the prayers of priests, and prelates merged in one,
They could not weigh thy service to the human mind,
More than the glow-worm's light could represent the sun.

I do not tremble for thee, though the rains descend,
The Rock of Ages lies unshaken at thy feet;
Vainly the storms of hate their rage on it may spend;
The fury of the billows it will calmly meet.

What are a few brief years e'en at their darkest phase,
Compared with the fair ages thou shalt live to see,
In which earth's generations yet high heaven shall praise,
For freedom from the chains secured them through thee

Thy marks will follow thee, Earth's fields will yet grow white
With harvest from the seedlings scattered by thy hand,
When thousands unto whom thou hast revealed the light
Shall with thee share the glories of the Summer-land.

Baltimore, Md.

☞"Spiritualism," says M. A. (Oxon), "under some form or other, will increase and flood with its advancing wave the whole line of modern thought. Prof. Lakester, flourishing a police-court summons to stay its course, is as ludicrous a spectacle as Mrs. Partington with her mop pushing back and fighting the Atlantic Ocean. The old lady should have confined her attention to puddles. Mr. Lankester might profitably do the same."

"TELL US WHAT YOU KNOW OF GOD."

Second Reply to the Buckeye State Correspondent.

BRO. JONES:—Will you favor me with space in your excellent columns for a few thoughts touching the subject of God. It will be remembered by the many readers of the JOURNAL, that a little over a year ago, there appeared in its columns an article from my pen entitled, "A Reply to the Buckeye State Investigator," said reply contained a brief account of the origin and authenticity of the Bible. The letter to which my article referred, contained about forty questions, among which are the words forming the caption of my present article. If my memory serves me correctly, I promised my correspondent a further notice of his seriocomic epistle at some suitable moment. My spirit guide tells me that that moment has come.

Well, my friend, you are wanting me to tell you what I know of God. Had you read carefully my article entitled, "An Atheistic Spirit," published in the JOURNAL Aug. 1st, 1874, as given through my pen by one of the ancient Grecian sages you probably would not have had occasion to ask me for further information on the present topic, as the old sage expressed my proclivities on this much perplexing subject. But since you have asked me, my answer must be this: "Just what *you* know—no more, no less." If you now ask me what I think *you* know of God, I then answer in all candor, "Nothing—emphatically nothing." But there are two sides to this mystical subject, and should you still persist in your interrogatories and ask me for a summary of my knowledge of the history of God, why, then I shall be under the necessity of asking you, which one of the Gods are you inquiring about; for, according to history, there are many Gods? I spake of several of them in my article entitled "An Atheistic Spirit," as above alluded to, and to which I now refer you; but there are others whose histories are equally prominent and no doubt of equal importance to the worshipers in the various countries wherein those Gods respectively officiate:

For there was Bacchus, of old Greece, and Cadmus, too, was one;
While Egypt had her Osirus, (1700 B. C.) her Bacus and Amon.
Phonecia has her "Blessed Gaunt,"—Ceylon her God Keidu;
In Scandinavia was "Odin Lord," and "Manco" in Peru.
Fohi was China's "Blessed One," "Barcale" of Yucatan,
"Somoniodum" of Siam, [and "Saka" (600 B. C.) in Hindostan.
"Quexelcatel," of Mexico, (687 B. C.) "Hiarsate," of Iroquoise—
"On" of Persia, also Lama were of those godly "Bhoys."
"Mythra" was a "mighty God," "Adonis" not less so;
But "Krishna was the first born Lord," thousands of years ago.
"Thammus" of Syria, too, comes in 800 years B. C.
And then 250 years after him, behold "God Witlaba,"
Then there was "Hesus" of the Celtic Druids B. C. 834,
And God "Iaon" of Nepaul, so reads our sacred lore.
"Quirinus" of Rome 406 B. C. was crucified,
And Aeschylus Prometheus 547 was Deified.
Seven hundred and twenty-five B. C. lived Thibet's God "Indra,"
And seventy-five years earlier was "Alya" of Parygia.
And just 500 years before was God "Crite" of Chaldea—
"Balin" of Orsea 725, and "Ixion" of Rome 400 B. C.
Then comes "Lord Jesus," we are told, to whose rule the Christian nods,
For his life in every instance was that of previous Gods.

Yes, all were ghostly begotten, Virgin conceived, miraculously sustained, were crucified, buried and rose on the third day, and *all* now sitting at the right hand of some other God, (Old Papa God) making intercession for their ignorant or thoughtless worshipers, respectively. But as all those fellows were better known under the title "Sons of God," (yet they were real Gods of the second class) it may be that you, my friendly correspondent, are wanting to know something of the history of the life and character of first class Papa Gods. If so, and as you have not defined which, I take it for granted that you will allow me the privilege of selecting, and as I am most familiar with the history of the papa of Jesus, the youngest of the family of born Gods, I will avail myself of the privilege extended; so Jehovah, of course becomes my present theme. As to the origin or parentage of "Jehovah God," much might be said, but, as few well authenticated facts are preferable to volumes of desultory history, I will quote only from two eminent authors, viz: Mathew, the first of the four evangelists, and Eusebius, one of the "Holy Fathers." Now, let it be borne in mind that in any one of the Gods, there are always three implied. And in "our God," he is known under the triune title of "Father, Son and Holy Ghost." Now as to the paternity of this family God, Mathew in speaking of him under the title of "the son," says, "He was begotten of the Holy Ghost," which is the same God in the third person. It would seem that consistency would naturally place the Holy Ghost in the first person, but then, consistency is not an element of Orthodoxy. So we set down Mathew's statement as count number one. Eusebius, the "Holy Father" and Bishop of Cesarea, 315 A. D., in speaking of the same God under the title "Holy Ghost" (the third person in the arranged order,) says he was begotten of the Son, or to use his words verbatim, "Jesus Christ begot the Holy Ghost," though he does not say any thing about there being a Virgin present. This we set down as count number two.

Now if the Ghost begot the "Son" as Mathew declares, and the Son begot the "Ghost" as protested by the "Holy Father" Eusebius, is it not good Orthodox logic to conclude, that it was upon this self same principle of begetting each other, that the Father received his being, either with or without a Virgin? Or in other words, the Ghost and the Son together may have begotten the "Father." This would make him both "Alpha and Omega," even more, for he would then include the middle also. This is certainly Trinitarian logic. As to his place of birth of the "Father," neither Mathew nor Eusebius says a word about it; but the prophet Habakkuk tells us that he (God) "came from Teman. We are informed by other writers, that he is everywhere at the same time, yet a personal being; so like the noble Presto, he is just as apt to be found where he isn't as where he is.

As to the dimensions of this Triune God when viewed from under the title of "Holy Ghost," or in the light of the third person, Eusebius informs us that he is just sixty-six miles high, twenty-four broad, and in depth wonderfully proportioned." This, though far from making him infinite, makes him at least a "bully" God. David the psalmist, however, sees proper to differ from the "Holy Eusebius," and informs us very pointedly that he (God) is about the same in size and stature as he is, *i.e.* the same size as David. Which of those two scholarly gentlemen is nearest correct in their delineations I leave for the Christian world to decide. As to the members constituting his organism, with their legitimate functions, I am, most assuredly quite conversant with their history, and can boldly declare without fear of successful contradiction, that he is purely human; he being minus not a single member of the human organism, from the hair of his head to the soles of his feet. And as proof that in point of function, he is the same, I am able to show from Bible authority (and this is good enough for any Christian) that he has filled practically, every known avocation, good, bad, and indifferent, pertaining to human life. Of this fact I am certain, for I have rewritten his Biblical biography, both in prose and verse, with a prayerful spirit.

As touching the moral character of Jehovah God, as set forth in the Bible—his main organ—there is not one book, save that of Esther, of that vast compilation, but what represents him as being possessed of one or more of the sin-blackened attributes characteristic of fiends or devils incarnate, and not a crime committed, or recorded as the error of man, that is not more than doubly eclipsed by those committed by the God in question. He is the author, either through ignorance or willful design of destroying, not only the innocent happiness of his first-and only created pair, Adam and Eve (according to the Bible), but through them, he curses the whole family of man with a curse no less than that of death. He stops not at this; but even inanimate nature, really sickens and dies under the deadly weight of his curse. Nor yet is this all, for even he himself is forced to throw off the robe of his Godship and be clothed in the corruptible tabernacle of his own cursing, in the body of Jesus, thus sharing the fate of his own life-damning counselings to pay the debt of his cruel designs. He is guilty of universal murder in sending a deluge on the earth to sweep like one vast besom of destruction into the vortex of ruin, a world of animated beings, simply because he did not understand their nature after he had created them. He is again guilty of sending devastation and ruin upon whole cities, using as weapons of death, fire and brimstone mingled with hail, and converting into salt banks those whom the elements of destruction refused to obliterate. He is guilty of destroying families, tribes and nations divers times for no other purpose or cause under heaven than that of exercising their own judgement or liberty of conscience in matters of religious worship. He is guilty of shedding blood by the sword, of burning men and women to death with fire, of killing by purposely using furious cyclones, of sending vermin as pests, and ferocious animals, such as lions, bears and leopards to tear into pieces the flesh of his fleeing victims, of sending venomous serpents to bite those who might seek refuge in the seas, and by driving nails by proxy through the temples of his sleeping fugitives. He is guilty of filling the land with drunkenness, of smiting the people with blindness, of causing the flesh to pine away while yet on their feet, of creating an unnatural appetite and destroying the power of satiation that the hungry might die with aching void, of glutting nostril deep with stench-meat after training his people in the gluttonous habits of feasting on broiled bull and sheep. He is guilty of trafficking in the bodies and souls of men, women and children—selling them into the hands of a cruel and barbarous people; and inaugurating for their rule of correction the brutal practice of boring their ears and lacerating their bodies, while at the same time, he deems the sale or price of a dog an abomination in his sight. He is guilty of jealousy, polygamy, adultery and incest, by taking from husbands their wives and giving them to their neighbors for defilement in their own eyes. He is guilty of robbery, fraud and theft on a large scale in several instances, and especially in commanding his favorite band to borrow under pretense of returning the monies, jewels, and other valuable property of the Egyptians, and then destroying their lives in the most brutal manner. He is guilty of dashing out the brains of little children, and by proxy ravishing their heart-stricken mothers; and in several instances committed the adulterous act in person; as in the case of Leah, one Jacob's wives, with Hannah the mother of Samuel the prophet, the wife of Manoah mother of Sampson, and Mary, Joseph's espoused. Indeed, it is in vain that we attempt to enumerate the crimes of damning character committed by this Bible monster. For he is chargeable with all manner of deeds of cruelty and barbarous murder, from that of universal and eternal death down the small and debasing act of fist fighting with boys at hotels and other places of public gathering. Our heart sickens within us and our brain reels with frenzy as we reflect on their soul-blighting nature; and our pen, could it but speak, would, no doubt, refuse to make further record of his numerous deeds of heinous character. With one other statement, then we close up this avenue of crime which is without a parallel. He is guilty of causing parents to eat the flesh of their own children, the children, that of their parents, and brothers and sisters the flesh of each other. What devil could do more? Were such a monster to enter the halls of pandamonium, the very fiends would weep and howl, and if no other alternative, would dash out their own brains to escape the presence of one too dark even for the damned to look upon. Such is the Bible picture of him who bears the title of Jehovah—the God whom Christians worship. Now, my Buckeye friend, if you have any other Gods in view whose delineation you desire, please give us their names.

J. H. MENDENHALL.

Cerro Gordo, Ind.

Extracts from the Sacred Books of Zoroaster.

BY HUDSON TUTTLE.

The eminent oriental scholar, M. Haug, places Zoroaster 2,800 B. C., thus antedating Moses. But far better authority are the ancient Greek writers. They agree in placing the era of Zoroaster more than 6,000 years B.C.

One of the first writers on the subject, Xanthus, of Lydia, who wrote about 450 B.C., makes Zoroaster to have lived 6,500 B. C. As Xanthus was contemporary with Darius, the Zoroaster, who is said to have lived at the time of Hystaspes, Darius' father could not have been the historic personage who composed the Avesta. Zoroaster was a common name among the Persians as Jesus was among the Jews, and hence the confession that has arisen.

Aristotle places Zoroaster 6,000 years before the death of Plato, or 6,350 B. C., and Eudoxus Harmodorus makes similar statements.

Hermippus, who made the books and religion of the Magi the study of his life-time, states according to Pliny, on the authority of Agonakes, his teacher, that Zoroaster lived about 5,000 years before the Trojan war or 6,180 B. C.

But it must be admitted as difficult, if not impossible, to fix these almost pre-historic dates. Until the Greeks came in contact with the Persians, Chaldeans, Assyrian and Babylonian history are but myths, until modern researches opened the vista into their almost measureless past. The Zend language in which the religious books were composed, essentially differed from that spoken by Darius. It had become a dead tongue.

To translate these ancient writings into modern speech, is among the most difficult tasks, and has not been, nor can it be sufficiently performed, for the forms of thought have radically changed.

Yet the moral maxims, early acknowledged had become concrete, and all the religions coming after, of necessity built on their broad base.

MARRIAGE PRAYER.

In the name and friendship of Ormuzd. Be ever shining.... Be victorious! Learn purity! Be worthy of good praise. May the mind think good thoughts, the words speak good, the works do good! May all wicked thoughts hasten away, all wicked words be diminished, all wicked works burnt up.... Win for thyself property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever, and well wishing. Be not cruel. Be not wrathful minded. Commit no sin through shame. Be not covetous. Torment not. Cherish not, wicked envy, be not haughty, treat no one despitefully, cherish no lust..... Be chaste. Actively engaged in good works..... Enter into no strife with a revengeful man. Be no companion to a covetous one. Go not on the same way with a cruel one.... Before an assembly speak only pure words.... May that come to you which is better than the good. May that not come to you which is worse than the evil. May that not come to me which is worse than the evil. So may it happen as I pray.

O fire, son of Ahura-Mazda, we draw near to thee with good mind, with good purity, with deeds and words of good wisdom draw we near to thee.

We praise thee, we acknowledge ourselves as thy debtors, Mazda-Ahura.

With all good thoughts, with all good works, with all good words, we draw nigh unto thee.

This, thy body, the fairest of all bodies—that which we call the sun we invite Mazda-Ahura, the greatest among the great lights.

May power and strength come to me according to thy will, that I may be able to maintain purity.

....To the man full of brightness may the brightness which is the best of all, be given! Manifest thyself, O loveliest, heavenly Mazda.... May every man attain the best; who teaches us to know the right paths for profit, for this corporeal world as well as for the spiritual..... Thus, thought I, as the strong, as well as the Holy, O Mazda! As thou with thine own hand protected the blessing, which thou hast created for the good as well as for the wicked.... Give thou to me perfect purity, since I desire it for myself, thou who art bound with wisdom.

That ask I thee, tell me the right, O Ahura! who was the father of the pure creatures at the beginning? Who has created the way of the Sun, of the Stars? Who causeth the Moon to wax and wane.... Who upholds the earth, and the starry firmament! (the unsupported) so they fall not,—who the waters and the trees? Who has united swiftness with the winds and the clouds?... Who working good, has made light as well as darkness? Who working good, sleep and waking? Who the morning dawns, the noons, the night?

FROM THE VENDEEED.

I desire the pure man, who especially thinks, speaks and does good.—iii.

The right-spoken words praise we. The victorious peaces praise we.—viii.

Of the pure men who perform good works, of the pure women who perform good works.—xii

Keep ready feet, hands and understanding—for the performance of good works, according to the law and the commandment, for avoidance of unlawful, forbidden, wicked words. Accomplish here good deeds. Afford help to the helpless.—xviii.

FROM THE KHORDAH AVESTA.

"In the name of God, the giver, and forgiver, rich in love....who always was, always is, and always will be....From whom alone is derived rule. Ormuzd is the greatest ruler, mighty, wise, creator, supporter, refuge, defender complete of good works, overseer, pure, good and just....

Praise the omniscience of God who hast sent through the holy Zoroaster, with pure Frohar, peace for all creatures, the wisdom of the law—the enlightening derived from the heavenly understanding....Wisdom and guidance for all beings who are, were, and will be, and the wisdom of wisdoms, the Marithra Opents, who effects freedom from hell for the soul and leads it over to the Paradise, the brilliant and fragrant of the pure.

All good do I accept at thy command, O God, and think, speak and do it. I believe in the pure law, by every good work, seek I forgiveness for all sins....

I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinval, may I attain Paradise with much perfume, and all enjoyments, and all brightness.

Ahura-Mazda, created the creations very good, very fair, very high, very furthering, very lofty.

That they might make the world progressive, not growing old, not dying, not becoming corrupt, but ever living, ever profiting,—a kingdom as one wishes it; that the dead may arise, and there may come immortality for the living, which furthers the world at will. Khordah Avesta.—xxxv.

Zarathustra asked Ahura-Mazda:

"When a pure man dies where does his soul dwell during the first night?"

And the Lord replied:

"Near his head it sits itself down in praying happiness for itself! 'Happiness be to the man who conduces to the happiness of each.' On this night the soul sees as much joyfulness as the whole living world possesses....

After the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfumes of plants. A wind blows to meet it from the midday regions, a sweet-scented one, more sweet-scented than thy other winds.

A beautiful maiden appears to him, saying: "I am, thy good thoughts, words and works, thy good law, the own law of thine own body. .....Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness and beauty as I appear to thee....To it speaks a pure one deceased before." Then speaks Ahura-Mazda: "Ask him not whom thou askest, for he is come on the fearful, terrible, trembling way, the separation of body and soul."

When a wicked man dies it is said in this first night the soul sees as much displeasing as the whole living world.

Those do not please me, who act after their own pleasure.

Whoso makes the mind better, and performs good works, he acts according to the law in word and deed.

All good thoughts, words and works, are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell.

He who cultivates the fruits of the field cultivates purity. Where there are crops there the Darvas hies. Where there are thick ears of corn there the Darvas fly.

FROM THE YACNA.

Here praise I now Ahura-Mazda, who has created the cattle, who has created purity, the water and the good trees.

Who created the splendor of light, the earth and all good.

To him belong the kingdom, the might, the power.

We praise Him first among the adorable beings....With our bodies and life praise we Him.

The Fravashis of the pure men and women, we praise.

The best purity we praise. What is fairest, what pure, what immortal, what brilliant, all that is good. The good spirit we honor, the good kingdom we honor, and the good law, and the good rule, and the good wisdom.

A WOMAN'S WORK.

A Sketch of the Life-Work of Mrs. Elizabeth Thompson; Mrs. Thompson's Labors for the Suffering and Needy; Pleasing and Interesting Incidents of Her Remarkable Career, Etc.

DEAR SIR:—I enclose a sketch of the work of one of our greatest philanthropists for publication in the RELIGIO PHILOSOPHICAL JOURNAL. She is a Spiritualist, receives a large income yearly, which she devotes to doing good rather than to pomp and display.

Respectably, E. E. Barnum.

NEW YORK, Nov. 17th, '76.

Obituaries are tantaliums. They merely serve to awaken us to an aggravating sense of our loss, to a knowledge of the removal of some person whose characteristics or mode of life might have served us with an unending fund of benefit, entertainment or worthy example had we but known of his or her existence. Contemporary notices of celebrities and marked individuals are of too rare occurrence in this country. The public of this our greatest city are totally ignorant of the odd and original characters which surround them upon every side, dwell within a block or two, nay, sometimes in the very street. One of the most retiring and difficult of approach of these elect of creation is the noble lady who forms the subject of this inadequate sketch. True American aristocracy is extremely limited, viewed from the standpoint of indigenous lineal descent, but in Mrs. Elizabeth Thompson we find the great grand-daughter of the brave Hannah Dustan, and a distinct relative, upon the maternal side, of that heroic Princess in American history, Pocahontas.

Samuel Rowell, the father of Mrs. Thompson, was a son of the seven children who fled with their father from the cottage in Haverhill (1697) when attacked by a band of marauding savages, leaving Mrs. Dustan, her infant and Mary Neff, the nurse, to the horrors of Indian torture. The subsequent heroism and marvelous escape of Hannah Dustan and Mary Neff, laden with the scalps of their ten persecutors, are a household tale and familiar to every American school-boy. Mrs. Thompson started in life with all the heroic qualities of Hannah Dustan and the extraordinary beauty of person which the admired Pocahontas is said to have possessed. And now, after the lapse of more than half a century, the free, independent soul and graceful person are even enhanced in attractiveness by the mellowness of the mature state. The childhood of this public benefactress was passed in the wilds of Vermont, and as far back as can be remembered the infant traits foreshadowed the coming woman. The suffering of an injured bird or animal called forth, not a mere display of sympathetic pity and grief, but a positive tempest of agony which was divided between the object and subject of misery. As the years went by this characteristic sympathy took a step higher and devoted itself to the thankless task of ministering to needy humanity.

As has been truly said, Mrs. Thompson resided in a haunted dwelling—not haunted in the usual acceptation of the term, by the ghosts and spirits of the departed, but by an unceasing horde of beggars; she did something for them all, and had she owned the whole world everybody in it would have had a home rent free, or would have had their board bills paid until she had provided one. As may be expected, the experience taught by such a course has been appalling, and would serve as a monument of the folly of indiscriminating philanthropy. It has been suggested that an appropriate appellation for Mrs. Thompson would be, a modern model of philanthropy; we should say rather a modern martyr, bleeding at nine times nine wounds delt by the hand of many a beloved Brutus, brokers, merchants and farmers, doctors, lawyers and divines, authors, artists and actors, dreamers, theologists and one-idea men have been raised into prominence, their families sustained, and they supported until such times as they were able to grasp the germ of life, or sank again by their own worthless weight into oblivion. Students have been educated for posts of truth and prominence, schools have been founded, colleges endowed, the weak and diseased removed to places of comfort, the culprit ejected from prison sent to the West, and an honest mask furnished him, while desperate and shameless women have been reclaimed and held by main force to the line of right and honor. And what was the motto which prompted such self-abnegation? "The best possible good to all, with the least possible harm!" What were the conditions upon which these benefits were dispensed with such a bounteous hand? That the name of the donor should never be dragged into publicity. And what is the result of it all? Even those who have eaten of her bread and drank of her wine to save themselves from starvation have turned away and said: "That woman is insane." "And I cannot blame them for their impression!" says the lady herself, with a good-humored laugh.

In all great projects for the good of humanity which required pecuniary support Mrs. Thompson has been the power behind the throne, or, as she modestly expressed it, "the wheel in the pit." Heretofore the only query in answer to a petition of the sort has been: Is there some good in it to relieve the misery I see about me? Then if chairmen and secretaries have appropriated the thousands to their personal needs, which has been the case in several memorable humanitarian projects in this city, the lady has said, "Well, the bread has been cast upon the waters." Each one must build upon some foundation, even though it be not legitimate; and a heartfelt "God help them" has closed the record of that misplaced confidence and generosity. By consulting the books of the manufacturers it has been discovered that during our late war thirty sewing machines at least were presented by Mrs. Thompson to the widows of soldiers who found themselves suddenly called upon to maintain their families; not to mention the houses and suits of rooms which have been rented and comfortably furnished for the same purpose.

At the time of the great Boston fire, in which city the mass of this lady's estate is situated, her friends begged her to telegraph to her Trustee and ascertain the extent of her losses. Instead of which the following message flashed over the wires:—

"Are my tenants suffering? If so, provide for them!"

"There is only one woman in the world who could so far forget herself at such a time," exclaimed a well-known Judge upon the receipt of the telegram, "and that woman is Mrs. Elizabeth Thompson!"

It is a fact that the lady would not only forget her own well-doing, but she seemed to have not the slightest desire that her beneficiaries should recollect it.

"I have given bounteously as Heaven has given me," she says, "and with Heaven abides the result."

At this day there are those who roll in their carriages with liveried servants upon their box, who but for the timely assistance of Mrs. Thompson might be now in the almshouse, perhaps in a pauper's grave, while she rides in a cab or a horse car, to save that she may have the more to give. And these riders in carriages and denizens of palatial homes would blush to be obliged to acknowledge their obligation. It was some satisfaction the other evening to hear one of New York's most prominent speakers say before a large audience, pointing to a corner of the hall where sat a lady dressed in black. "But for the assistance of that woman I should not be standing upon this honorable platform!" It is not our purpose, nor would it be delicate, to enter into an enumeration of the myriad offices which the subject of this sketch has performed for humanity; we merely desire that the intercated of this city should know whom they have among them while she is here. Suffice it to say that hundreds, nay, thousands, have known what it is to bless the name of Mrs. Elizabeth Thompson, or at least to have the incentive for so doing, since for the last forty years this lady has almost monthly performed some work in the interest of her fellow-men, one of which, if presented before the public, would be sufficient to render her remarkable.

Little as Mrs. Thompson is known in the city of her residence, her fame has reached the other side of the Atlantic, and it was not long since that her munificence in connection with the Association for the Advancement of Science was much commented upon in the London journals. The lady has also been the recipient of most gracious letters from the officers of the International Woman's League in all parts of the world; a Society which in great part took its rise from the bounty of Mrs. Thompson, and which has now extended its worthy influence throughout England, France, Germany, Switzerland, Russia, Servia and India. Such Institutions as the Thompson Free Medical College of New York for Women; the Poor Women's Sewing Club; the New York Liberal Club; the Peabody Academy of Science; the American Social Science Association; and an infinity of others are able to testify to her unquestioning generosity. That such abstruse and weighty subjects should attract and hold the interest of a woman upon whom every form of flattery has been lavished has excited one of the leading scientists of the day to remark a phenomenon which is of rare occurrence, namely, that the deprivation of educational opportunities in early life instead of hindering the growth of mind has simply given to it an interior and subjective character, and, as it were, a type peculiar to itself. It is further remarked that the lady in question has come into that unaided ripeness of mental development in which she seems to know the essential truth of every subject while yet often ignorant of its details. This peculiar mental quality, this profound insight unsustained by objective knowledge has proved a very adequate guide to her in apportioning the benefactions which her wealth has enabled her to make in behalf of science. Instead of tending to lavish aid upon those subjects which were already established in public appreciation, she has sought out and aided those original investigations which in this country so far find so little appreciation and patronage.

Mrs. Thompson is not an enthusiast in any direction, not even in behalf of the liberality which she constantly manifests. She preserves the balance of her own mind in the midst of constant solicitations and enticements to aid unworthy objects, and there can be no higher test of that judiciousness which is eminently characteristic of her. It is fairly beyond the province of such a sketch as this to make mention of the very peculiar traits of character and conduct of life which render Mrs. Thompson, as she says herself, an oddity. We may be allowed, however, to second the words of an elderly and prominent editor, who said, after an intimate acquaintance for years, that our heroine was "a lady of marked personal attractions, cheerful temper, and winning manners, an especial favorite among all her associates. Her devotion to her immediate family and relatives was a prominent characteristic, and manifested a remarkable negation of self in anxious solicitude for others. Her husband was a gentleman of liberal education and cultivated taste, and in his wife he found an appreciative and devoted companion. My acquaintance with both was always gratifying, and has left upon my memory sentiments of high respect and warm esteem." We trust that we have not too far infringed upon the propriety and upon the desire of the lady to remain in seclusion, but we deem it desirable that these few facts—and they are facts—should come before the public eyes. Should this sketch chance to fall into the hands of its subject we trust she will pardon our liberty. Still, many will read our words and rejoice, for the light of this woman's life has penetrated many a dark, forgotten corner. A lawyer of distinction has penned the following lines in compliment to this notable lady:—

We read of stars whose orbits turn
So distant from our earthly sphere,
That when their rays have wandered here
The stars themselves have ceased to burn.

So when thy light of life hath fled,
The thought of thy good words and deeds
Shall lighten many a heart that bleeds,
And thine be blessed, thou being dead.

NEW YORK IN THE OLDEN TIME.

A Series of Interesting Reminiscences.

BY J. BARNITZ BACON.

THE ARCH IN THE CLOUDS.

About the year 1807, an association existed in New York and its vicinity, styled "The Knights of the Black Veil," or "The Noble Architects;" organized in "workshops," and having "overseers and foremen" as their principal officers. Ostensibly, their object was to search the deep mysteries of Nature and Art, and to draw aside the dark veil which hid them from men. They were, first, mathematicians, artists and men of learning; and secondly, mechanics, artisans, and practical men of every kind. The association was merely a natural outgrowth of the peaceful industries which succeeded the Revolution, obeying the voice of the Republic bidding its sons develop and adorn their heritage.

Old directories of the city afford the following traces of the order at the beginning of the century:

"VITRIVIAN WORKSHOP, NO. 1.

"Herman Vosburgh, Overseer; James Newton, Foreman; Abrahaur Austin, Secretary; Oliver Goodwin, Treasurer; Noel Blanche, Smith Outler, Master of Ceremonies; Joseph Dellinger, Isaac Hodge, Stewards; J. J. Helmer, Warden.

"CORINTHIAN WORKSHOP, NO. 2.

"Samuel Schofield, Overseer; Abraham Judah, Foreman; Joseph V. Garnier, Secretary; Jacob S. Arden, Master of Ceremonies."

As the order grew in numbers in this and the adjoining States, its influence was concentrated in a representative body called the "Grand Conclave;" a centre of authority whose patronage was much sought by scientific aspirants, and also a powerful lever in soliciting governmental aid for useful projects.

Among the earlier members of the association was a man of rare natural genius, not sufficiently understood and appreciated then, and almost forgotten now. His name was Thomas Pope, an Englishman by birth, an architect, and sometimes a landscape gardner, having an office at 80 Wall street, and dwelling in the rural district at that time, at 413 Greenwich street. One of his patrons was Mr. Francis C. Hall, then of the *Commercial Advertiser*, who resided in a semi-rural villa in Maiden Lane, running through to John street, and who employed Pope to lay out his grounds.

While supplying his daily wants in such employments, his ardent spirit aspired to higher paths. In his own words, "the walks of science were his chief delight, particularly those sublime ones which relate to practical as well as theoretical architecture." Withal, he was prone to dally with the muse, and possibly the allurements of fancy sometimes led him to forget the sober array of fact. Hence came that splendid but fleeting vision which he once dreamed on our shores. To him belongs the credit of the first project of bridging the East and North rivers with a single arch.

As to the former river, the proposed, first, a long arched arm of stiffly-braced timber, stretching out for nine hundred feet from the New York shore, where it was to be immovably fastened by the weight of the abutment. Then the half-arch thus formed was to be met by a similar arm, or half-arch, imbedded in like manner on the Brooklyn shore. In this way the whole bridge or arch was to span the river, supported only at its extremities, with a versed sine or altitude of two hundred and twenty five feet.

It was a magnificent conception for that early day. A rainbow arch springing from each shore, and curving its lofty and slender periphery up among the clouds. Appended to an old engraving of the proposed bridge is the following aspiration of the architect:

"Let the broad arc the spacious Hudson stride,
And span Columbia's rivers far more wide,
Convince the world America begins
To foster Arts, the ancient work of kings.
Stupendous plan! which none before e'er found,
That half an arc should stand upon the ground
Without support while building or a rest;
Causing the theorist's rage and sceptic's jest,
Like half a rainbow rising on our shore,
While its twin partner spans the semi o'er,
And makes a perfect whole, that need not part,
Till time has furnished us a nobler art."

In order to put in execution the great work he had planned, the architect had endeavored to enlist the aid of influential men in the city and state, as well as the co-operation of the principal ship-wrights and builders. About this time, too, he desired to obtain a public recognition of its merits from his brethren, the Knights of the Black Veil. Their Grand Conclave was holding an assemblage in the city, and they had appointed a certain day to accompany him up the East river, to hear his explanations in full view of the stream he desired to span.

Robert Fulton had, just before, completed his second steamboat, the Car of Neptune. He was favorable to the project of Pope, and it was upon his boat that the company were assembled for their excursion. Steaming round the Battery, the boat entered the East river, and the architect thus began:

"Observe, gentlemen, how nature has provided for the erection of this bridge. Mark that eternal abutment rising on the Brooklyn shore. See how sure and staple a weight and prop it will prove for the great steel-yard or crane which is to stretch out from it over the stream. On the New York side, however, where the shores are low, we must bring art to our aid, and furnish an abutment and a weight with great blocks of stones; which will also serve as ascents."

"Worthy brother!" said one of the knights, who happened to be a leading cartman from King-Pin Hall—"will not the ascents be very long? They must rise very gradually from the lower streets, and I fear your abutment will be so long as to cut the city in two and hinder traffic."

"No! no!" said the architect decidedly. "A hundred feet in length will suffice for the mere abutment, and the streets parallel to the river will furnish the approaches. Then, again, steam will soon render sails and masts unnecessary, and we can lower the arch."

"Well, Brother Pope!" said another caviller, "it will be hard to persuade me that you can get together in your abutment iron, stone and timber enough to resist the stress of so long an arm, say nine hundred feet."

"That's just the trouble," said a boss-builder; "you must build your half-arch without any centre or other supports beneath it, and besides its own weight, there will be divers men and much machinery on it, increasing the leverage as the arm stretches further out."

Brother Blunt, a shipwright from Maine, now interrupted, "See here, Brother Architect, how are you going to build a beam so long as that with stiffness enough? Seems to me the end will drop off before you are done."

"Waal, now," put in Brother *Pye*, from Boston; "that ain't any trouble. I can see that you can grow a beam out, inch by inch, just like a tree grows. But then you've got to make it mighty thick at the butt, and when you have it all done, it'll pull up Brooklyn by the roots and take the roof off New York, and down it comes—smash!"

The architect was almost in despair at these adverse criticisms, but subduing his impatience, he unrolled his drawings and proceeded to combat the objections. In his records, though, he has left this memorandum relative to them:

"Methinks the sons of Art would be too blest
Were there not men like these to prove their pest."

It was a warm afternoon in July when the party were thus steaming slowly up the river, and while they were engaged in debate a thunderstorm gathered, and poured its torrents over city and river. Its course, however, was brief, and meanwhile the boat had laid to at a slip. The falling floods soon dwindled away into a gentle summer shower, and by the time the inventor had finished his explanations, the rays of the afternoon sun were just re-appearing through the drifting clouds.

As the boat steamed into the river again, the Grand Master of the Conclave said—"It would be a great pleasure to our noble Order to boast that one of our brothers was the first to span the East river with a bridge, but that can never be. I cannot believe that it is given to man ever to effect so great a work."

"Nor I," said the Grand Scribe, "for such a bridge must be an arch in the clouds. Fancy may trace it, but only the eye that beholds it can realize it."

"Fancy can trace it, and faith will build it," replied Pope. Then pointing to a steam engine, he added, "Behold the fulfillment of a faith!"

The sun now blazed out in the west, and a glowing arch appeared in the eastern heavens, springing from the shores of New York and gradually deepening its colors up to the zenith. Presently, from the Heights of Brooklyn another quadrant shot up to meet its supplement aloft.

"Behold again! The Great Architect spans the stream with the arc of promise! So shall we yet see that sublime curve flinging its archivolts over these waters!"

So sudden and singular a sequence to the expressed faith of the inventor moved even the sceptical beholders around, and it greatly aided his further efforts. He now urged his project with renewed energy. First he prepared an elaborate work, with full drawings of his bridge; then he constructed two models, one on a small scale, and the other a grand structure, one hundred feet in length, and presented them for the test of scientific men. Finally, in the papers of the time, he published the favorable testimony of the shipwrights of the city, based on an examination of his grand model.

The predictions of Mr. Pope have since been realized. He was the father of T. P. A. Pope, the spiritual lecturer, who though somewhat eccentric, is regarded as a "chip from the old block."

SPIRITUAL COMMUNICATION.

Communication of Sir Henry Vane,* through the Mediumship of Helen M. Dodge.

Empires have passed away, and Republics have been established since my form was seen upon the earth. Kings have been dethroned, and cities destroyed since the days of my ambition to behold a free people; and though the ax deprived me of the work I would like to have done, the ax to-day can not deprive me of speaking back to earth, and proclaiming that the cause for which I suffered death was right, was just, and God has sent me here at this moment, that I may say what is in my heart: that a coward's and a tyrant's hand was the cause of my untimely dissolution. What an age of ignorance I lived in on earth, none can tell save those who felt its degrading influences as I did; and how this broad Republic has risen to fame and power since I beheld it in the form a century since. I was a martyr for the cause of freedom, and my spirit is filled with a feeling of mingled wrath and pity, when I look back on these scenes that belong only to the savage, and not to civilized man. The world has much to answer for in regard to this subject; for never until capital punishment is abolished can it become a place of happiness for mortal man; nor can the immortal spirit be as happy as he would be, if there were more justice done him while in the form. If he had suffered on the block or the scaffold, he comes here (especially if he was innocent) with a thought of revenge in his his heart; this is not always the state of his feeling, however, for if he is naturally forgiving in his nature, he may overlook the horrible deed; but if, as I said, it arouses the lion in heart, he will endeavor to wreak out his vengeance in some way; for when he lost his head he did not lose his human nature—it all comes here with us, for good or for bad as the case may be, and so I say let the world stop this taking of human life; it does not matter if it was for murder that the prisoner is arraigned, let him *not* suffer death, but imprison him while he shall live, and harm him not, and then shall the world grow in righteousness, and become as little children.

Man, with his noble spirit that God has given him, was not made to be cut down like a blade of grass, because his opinions do not happen to coincide with those even superior to him; nor even if he has violated the law by committing crime, it does not follow that the putting out of the light extinguishes the power in him of doing the like again—in the form, yes—but in another world he will have the use of all his faculties just the same, and straightway commence a series of deeds that would frighten half the world; while they think he is *dead*, he is right among them playing the "devil" generally. What we want is for the whole earth to understand this point in Spiritualism; let them realize that it is sinning against God to take any man's life, and that it injures his morals, instead of improving them in the world he must go to, and when they once learn this there will be a reform for the better, but until then spirits will come back, many of them, for the express purpose of making those suffer who injured them. People, in general, have no idea how spirits work sometimes to accomplish the destruction of those who have done them harm, while in the form. They devise means, and carry it out with just as much precision as ever a general did in storming a city, and it is not rare to see a small army under their control, also, that work by orders, like a body of troops getting ready for battle. Knowing these things, then, and they can know them if they will investigate a little; knowing that human nature is the same after it leaves the form, they must become aware that all spirits are not over-righteous, and that the more are such persons to be dreaded—that they will sacrifice *reason* for *revenge*, and no earthly power can prevent, unless they begin at the beginning, and cease to use the ax and the halter. Do you suppose that any Christian, if he should be so unfortunate as to be hung innocently, would, on coming to consciousness, get up and say,—"I forgive these unjust people for putting the rope around my neck?" No! his Christianity would soon become one of the things that were, and he would return the compliment nine cases out of ten, by following those who were the cause of his demise; and not only follow them, but torment them likewise in one way or another—human nature again over and over.

Much of the trouble that is on the earth is caused in this way, and especially among the ignorant portion of society; and as this class will be in the majority for a long time to come, it is very essential that people should be educated, and all the good in their nature be brought to light by kind hands who know how to lead the erring into paths of honor and uprightness.

Spiritualism should be taught in our Public Schools, that its holy influence might be seen among all nations of the earth. Let the child be taught that the spirit of its father or its mother is with him guarding him from evil, and guiding his feet in the ways he should go, and see how soon his every act would tell of the noble influence thus thrown around him.

As I said before we must commence at the beginning—make the child what you want the man to become, and all will be well.

It has been said that people have become insane over this phenomena—have been carried away from plain common-sense by its revelations. Now let me assure you that all persons who have shown any symptoms of insanity from the knowledge that Spiritualism brought it to them, were tinged with the disease before they ever heard of spirit-communion; and I doubt if they ever would have been noted for their sound judgment, for I am yet to see one single individual of firm purpose and clear understanding that was not benefitted by their communion with spirits of a higher order. The sound mind is not shaken at the sight of heavenly things, or at the knowledge thereof; and it is nonsense to suppose that Spiritualism is a doctrine that will craze people with its wonders, for it is a falsehood, and no sensible person will deny it. I have seen those who did act like an escaped lunatic over this phenomena, but they were not sound on any subject, and allowed this one to take up all their time, which no person should do, as the human mind needs food that is not stimulating at all times, and therefore, after it has been engaged in the investigation, or in communion with the invisible world for a few hours even, it should rest by the perusal of light literature, or some pleasant conversation on subjects not so deep as the one we are now engaged in. I am of the firm opinion that the study of spirit power would lead all Bible-christians to a knowledge of their own shortsightedness, and make them see that to be saved they need not cry to Jesus so much, but to spirits more, and learn of them who have taken this leap in the dark, what they saw when they opened their eyes for the first time on the other side of the river. They in nearly every instance would be made happy by the experiences told them, and would close the volume that they now seek consolation in, and look to this source for the real truth. In conclusion, let me say that this is only a preface to what I am going to write hereafter through your organism, and as many wait to communicate, I reluctantly give place to abler pens.

SIR HENRY VANE.

*Sir Henry Vane was one of the early governors of Massachusetts, and on his return to England he advocated a Republican form of government, on which account he was falsely accused of treason, and beheaded July 21st, 1662.

Michigan State Association of Spiritualists.

ELEVENTH ANNUAL MEETING.

The Eleventh Annual Meeting of the Michigan State Association of Spiritualists will convene in the village of Sturgis, Friday afternoon, December 15th, 1876, and continue through Saturday and Sunday, the 16th and 17th.

This call is made after consultation with representative Spiritualists in different parts of the State; and in accordance with the expressed wish of those who have been consulted, it is hoped that there may be a large attendance of Spiritualists and Liberalists, and that the State Association may enter upon a new career of influence and usefulness. There are two motives that ought to inspire us to seek the advancement of the truth, namely, the good of the world at large, and our personal good. Notwithstanding the many drawbacks that Spiritualism has suffered through the shameless pretentions of unworthy persons, and the reproaches and denunciations of bigotry, it is making certain and sure progress, and was never before so strong in the hearts and convictions of those to whom it has come as an unfailing well-spring of life in the arid desert of spiritual doubt and unbelief consequent upon the decay of faith in the old systems. Logically, that which is worthy the acceptance of individuals, is worthy to be cherished by the same individuals collectively, and it is hoped that, forgetting all differences and past errors, our friends may come forward and unite in declaring their belief in, and attachment to the fundamental truths of the Spiritual Philosophy and its fully attested facts. More than this: In the changes of parties, in legislation, in the acts of government, the rights of man are always involved. The party of Liberalism in the country, of which the Spiritualists constitute a large percentage, is the best representative of the rights of man, because taking broader views of those rights than those who adhere to the old systems. But the party of Liberalism is without organization, and consequently without power. In this light, aside from the strength that Spiritualism as such may derive from the organic actions of those who are believers in it, united and harmonious action is especially desirable; and in this light also, the co-operation of all Liberalists is invited.

The programme of exercises will be under the control of the Association when convened, but will most likely follow generally the order heretofore adopted, and for the information of those unfamiliar with the meetings, the following probable order is suggested:

FRIDAY AFTERNOON.—Opening address by the President; reading minutes; appointment of committees; resolutions, motions, etc.

SATURDAY FORENOON.—General business, of which unfinished business will have precedence. Afternoon—Election of officers. Evening—Lecture.

SUNDAY.—Regular exercises by lectures at 10:30 A. M., and 2 and 7:30 P. M.

A conference meeting of an hour usually precedes the regular business of each morning session.

The best speakers that can be procured will be in attendance.

It is hoped that societies will send their best singers, that good music may be added to the pleasure of the occasion.

The Spiritualists of Sturgis will entertain visitors as far as they can, and reduced rates will be given at the hotels.

A. B. French, of Clyde, Ohio, and Capt. H. H. Brown, of Rockford, Ill., are the engaged speakers. There will be present, also, Bro. Stewart, of Kendallville, Ind., who, as a speaker, is not excelled in our ranks. Mrs. Whiting Anthony, and Mrs. Morse, of Joliet, Wis., are expected.

Let each local society appoint five delegates, such as are sure to attend, and where there is not an organized society, we hope as many places as possible will be represented.

Capt. Brown and Mrs. Morse have been for the past two years state lecturers of Iowa; they are strangers in Michigan, and we hope for them a hearty welcome; that friends from different localities will come duly authorized to engage their services for the coming year.

Come prepared to subscribe for the Spiritual papers.

A. B. SPINNEY, President.
MRS. L. E. BAILEY, Secretary.

Contents of the Little Bouquet for December, 1876.

Practice vs. Preaching; Day Dreams; A Remarkable Boy; The Reaper and the Flowers; Death and Funerals; Science for the Young; The Three Little Chairs; "Jimmie's Sister;" The Tower of Babel, (Illust.); Nettie was Truly Angelic in Spirit; A Mother's Advice to her Children; Have Animals Spirits? Angelic Childhood; A Vision; Instructive Items; Who Are the Angels? The Witch Wife; Why Pussy Ate the Canary; Listening; Cathedral at Milan, (Illust.); Of Such is the Kingdom of Heaven; The Golden-crested Wren, (Illust.); Of Such is the Summer-land; Animals Illustrate Spiritual Changes; The Recording Mirror; God Works Through General Law, Juanita; Varieties; The Philosophy of Life; Pet Prairie Dogs; Mrs. Richmond.

Every family of Spiritualists should subscribe for the LITTLE BOUQUET. Only $1.00 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Of Life. Mind and Matter.

To account for their beginning is an admitted impossibility; hence unreliable results must be the end of all efforts, and yet are we immortal or not, has arrested minds of the deepest thought in every age, and does to-day. This question has not received a solution satisfactory and tranquillizing to the reason and common sense views of humanity in general. Is such attainable? If not, let a few ideas be adduced to show humanity does not die like brutes and lose all consciousness forever. To have clear perceptions the mind must be free of bigotry, and the bias of sectarian creeds, and not stultified with narrow views, in order to look squarely at mystery and all phenomena, so as to be free and able to glean all facts attainable that can be made available to benefit all who will use reason and good common sense. The universe exists, and how made without life to produce it is inconceivable, and equally so how life was produced; or it and the universe from nothing; therefore let it be assumed that life, mind and matter have always existed, and a basis is formed for humanity to be guided by. With this theory, the life, mind, intelligence, sight, hearing, thinking, reasoning, as also joy, sorrow, hope, fear, etc., of humanity has its source from what has the above and all attributes. It seems impossible to conceive how they all could come into existence without a more sufficient cause than what can be gleaned from the earth, air or any other source; and yet some contend that "by a combination of the atoms and parts of matter life, motion and organization is the result." Think and reason a moment, for if there was no life in the "atoms and parts of matter" before combination, such could not change their essence; hence it is apparent, for a reasonable conclusion, they existed before any combination as parts of universal life, mind, matter, etc.—organization simply giving individual life—for, if matter always existed as matter, and mind as mind, or their essence previous to organization, then by it a new being is formed, which ever after has an individualized existence, with life and consciousness of its own, furnishing a good reason why "like is forever producing its like" in all nature.

It is generally admitted as a fact that "what exists can not ever be annihilated;" hence the separate life existence, essence, or spirit of humanity, can never be destroyed, through the body burned with fire; neither could such consciousness lapse into the life of its source, because it was a part of such source previous to having consciousness, and remains such.

As music is not dependent on a piano, wind upon a ship, nor electricity upon a wire, we may reasonably conclude life and mind are not dependent on the combination and organization of the human body for its origin, so long as life is so abundantly manifested in all animate and inanimate creation, the air itself being full, etc.

As things come from nature, it must of course contain the entire mental and physical qualities we find manifested everywhere; therefore our thoughts, passions, humors, moods, and all ideas of art, beauty, deformity, perfection, or monstrosity, are derived from nature; aye, evil as well as good—humanity as spiritual beings included. That humanity, or the real man or women, are truly spiritual in the essence a little reflection on existing facts will show, viz: There never was anything produced by the hand of a human being that was not spiritual in its origin, being thought out; yes, first thought out in the human brain, and whoever saw and handled the human mind? That such is impossible is good evidence that mind and matter are distinct entities, and separate in their essence, and the evidence is not yet controverted, although some ignore the idea of "anything spiritual, or unseen, as not only unknown, but actually unknowable;" and yet many ideas of every day use are wholly spiritual, and never present to outward sense at all, as for instance numbers 1 to 10, they being signs only, representing ideas with fixed and exact relations to each other; the same with time, space, art, measure, weight, and the whole circle of science, being visible signs in their relation to outward things, the mind being limited to outward things is compelled to adopt the unseen and invisible to aid in the every day efforts of life.

No one can handle the idea of numbers, time, space, art, etc, as they do matter, hence ideas of invisible and insensible things are conceived and known of only through their relations to the visable and sensible, by and through the spiritual part of humanity, as connected with its wants and desires. It must be admitted as a stubborn fact that not an invention or art was every produced that was not first thought out—was spiritual in origin. Can we reasonably suppose such thought is no more enduring than the things it produces, and is as liable to decay, and to be blotted out of existence equally with the things produced, which all know wear out by use, or go to decay by action of the elements?

Ideas that are spiritual in their source, are they not imperishable, eternal, and coeval with matter as also superior to matter. It is possible for the living mind, from which all art and invention emanate, to be any less indestructible and eternal than matter? Reflect deeply, and ask your reason if the mind that studies, invents, comprehends, analyzes, and brings the signs and ideas into use for the welfare of humanity—making them reliable—can be only parallel with perishable matter, and perish like a brute?

Is it not a reasonable idea that all ideas that go to make up real and true science, and gives humanity facts to judge by in place of conjecture, imperishable and eternal, their origin being from an infinite intelligence, which is diffused everywhere in all things, a more consistent idea than for them to be the accident of matter, which by combination produced life, motion etc." all "ideas of design, being foolish." "In God we live, move, and have our being," is an idea rejected only by those who say "there is no first cause," therefore all phenomena must be their own cause, which is an absurd idea. We live with nature around us everywhere, hence inside of God, and we can no more get outside of such God, essence, or spirit to view and study than the liver of man can to study the body, of which it is a part; hence the part to be exercised in the study of nature, or God, is the spiritual—the invisible within; and to contemplate God as a personable being, or spirit, existing in a heaven in the sky for its home and throne is a waste of brain thought and foolish when such is supposed to exist everywhere. Much of mystery is solved by assuming this earth and all on it to be only an infinitesimal part of the universe, animated by a life and mind which acts with such unerring precision that its laws and all science are based upon the absolute certainty of the movements of nature; therefore Spiritualism looks for a cause in what governs and directs, feeling assured that law governs matter, and all inventions or arts owe their form to the mind, that is governed by law also.

A. B. CHURCH.

WHICH IS FIRST?

Ecclesiastical or Civil Law?

THE QUESTION IN CANADA.

The Pope of Rome has raised an issue with the whole world. It affects all peoples and all governments alike. Either they or the Pope must submit and consent to play the second fiddle to the other. Which shall it be?

The Pope says, "I am all the same as God on earth. I am infallible, God could be no more. I am the supreme ruler, dictator, and judge of all spiritual matters."

"But the spiritual is above and before the temporal. A man obeys his God before his king. Therefore am I superior to all civil power.

"I consent to all civil government, to civil allegiance. Good Catholics may believe in me, and still be faithful to their civil allegiance.

"But that civil power must be subordinate to me. On all points on which we differ, I must decide, and my decision must prevail. No nation may make a law which countermands any order of mine."

But the nations have not accepted this assumption. They do not actively declare against it, because they deem it unnecessary, as the Pope has no power to enforce his commands. But they do go on making their laws, regardless of the Pope's consent, and executing them against his will. They disregard the remonstrances of his priests. They will have their own way, and not the Pope's.

There is no nation in Christendom, but has this issue to settle. In Roman Catholic countries, it is a pressing demand. It comes with force, and has to be resisted by force. In Protestant and free countries, it is more cautious and unpretending. But it is there. In our country, it is so thin and visionary that we scarcely see it. But it is here also, and must be met.

In Italy, the king and the Pope are at sword's points. The papists would whip the king if they thought they could.

In Germany they are making a monstrous commotion, but the church is fast going to the wall. In England, and all her colonies, the theory of Gladstone prevails, and the church is made to yield to the civil law.

In Canada a number of trials have just been had which would be very useful for our people to read, and be acquainted with. The lower courts seemed inclined to favor the priests and the church; but the Court of Queen's Bench, when appealed to, reversed all such ruling, and declared emphatically that the Civil Law must be respected as the supreme law, and that no priest could be permitted for a moment to ignore it, or set it aside.

One of the judges was very explicit in his declaration that the dogma of the Pope could not be listened to there. He said the priests had to do with spiritual things only, and when they stepped out of that, into civil affairs, the law must teach them better.

Two of the cases were of a lawyer, and a blacksmith, who had left the church, and refused to obey the priests. The priest spoke of them in the pulpit. He said they were contumacious heretics; they were excommunicated. He went further, and warned the faithful not to deal with them.

The judge said this was going into business matters. It was calculated to injure the business of these parties, and the priests must pay damages. And they did.

It is time we settled some points of the same character. A man and a woman go before one of our civil magistrates, and are married according to the laws of California. Now, the Catholic priests, and some other foolish people, regard such marriages as nothing at all. They will insist upon it that the parties are living in adultery.

That is all right. We can take no notice of opinions. The priest may excommunicate them. He may refuse to receive them into the communion. He may refuse to baptize their children. These are all spiritual matters, under his control.

But when he steps beyond that,—when he charges them with living in adultery, when he denounces their children as bastards, he interferes with their Civil Rights, and may be punished by the courts.

No American citizen should at any time permit any priest to step out of his proper spiritual sphere, and presume to defy Civil Law. We owe it to ourselves and our country to strangle this papal assumption in its birth, and teach the priests of Rome that the people, in America, are, and will be the supreme rulers of their own country.—*Thistleton's Illustrated Jolly Giant.*

Death of Col. George May.

BROTHER JONES:—Mr. Chandler has just returned from Nebraska and Dakota Territories. While at Yankton, the subject of the enclosed clipping which I send you, passed to spirit life, and, on examining the contents of his trunk, it was ascertained that he was a Spiritualist and a lecturer. I write and send this to you hoping you may know something of him or his family relations, that they may know of his sudden demise. During his sickness he was constantly talking with spirits, and they called him deranged. From his writings we judge Mrs. Tappan was a great favorite. She may know him.

Yours, &c., M. M. CHANDLER,
Dubuque, Nov. 26th, '76.

COLONEL GEORGE MAY.

The funeral of Col. George May, who died at the Merchant's hotel night before last, occurred from Christ church yesterday afternoon at 2 o'clock, Rev. G. Higgs, rector, officiating. The funeral was under charge of Hon. John Lawrence and the bar of Yankton county. As was stated yesterday, Col. May was a stranger in our midst. The most that was known about him is gleaned from conversations he had with S. W. Packard, of our city, from time to time. It appears that he has been a prominent man in his time. He read law with Abraham Lincoln at Springfield, and afterwards moved into Iowa while that state was a territory. There he was successful in business and accumulated some $60,000 worth of property. About 1861 his wife died, and from that time Col. May seems to have been a wanderer. He was devotedly attached to his wife, and after her death he left the scene of his early prosperity and located temporarily in various western and northern towns. In 1872 he went to New Orleans, where he had a sister who is prominently connected and is very wealthy. Col. May mentioned as an incident in her career, that she gave a reception to Gen. Grant which cost her $20,000. The colonel was for years a leading man in politics, and held positions of profit and trust in New Orleans. It is thought from what he said, that his title of colonel was gained by service in the army during the war, and Mr. Packard thinks, from conversations which have occurred between them, that Col. May was at one time a member of congress—probably from Iowa. After he left New Orleans he went to Montana, and from there drifted into the Black Hills. Being employed by Madame Lake as counsel for the prosecution of the murderer of Wild Bill, he came to Yankton to attend the trial. After his arrival here his employe failed to make payment of promised fees, and he was left a stranger among strangers, without money to pay his ordinary expenses. He was taken with his fatal illness while at the Merchant's hotel, and there received every attention which could be given a suffering mortal. Sufficient means were finally raised to defray his expenses. He was well cared for and decently buried, and this is the end of Col. George May.—*Press and Dakotian*, Yankton, Dakota.

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CHICAGO, SATURDAY, DECEMBER 1, 1876.

KNOWLEDGE IS THE TRUE SAVIOR.

Benefits Resulting from Organization.

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!
FREE THOUGHT WILL GIVE US TRUTH!"

Our friend Luther Colby, Editor of BANNER OF LIGHT, expresses his opinion to the effect that the "New Movement" at Philadelphia, last July, for the organising of Spiritualists, is already dead. If so it has died very young. We are inclined to think Brother Colby is mistaken. The young child has most excellent nurses, and they have shown their attention to the bantling by their efforts in Tennessee and New Hampshire. Very few Spiritualists it is true, were in attendance at the birth of these two State Associations. But they were nevertheless duly ushered in and Christened as legitimate offsprings of the "New Movement." The President and Secretary are zealous workers, and by no means believe that the object of their well matured scheme, has ceased to exist.

Indeed, we think that Brother Colby will find that his announcement of a belief in its death is a summary mode of disposing of the question—not altogether efficacious, when discussion of merits is so much demanded.

Mankind have so long tacitly yielded assent to the proposition that "man is by nature a religious being," that many honest Spiritualists at first thought are ready to yield assent to the further proposition that "Jesus of Nazareth is the spiritual leader of men," and further, that a religious organization with some such confession of faith is necessary.

Many people who have always held fellowship with some sectarian organization are now embracing the truth of spirit communion, but have not thought of the Philosophy of Life, hence without agitation of the subject from a rational standpoint, would be very likely to submit to a new spiritual yoke just as irrational, and one that would soon prove to be as unwelcome as the one shaken off.

Hence we have shown the fallacy of the "New Movement"—the dangers that await Spiritualism by its adoption, in a manner entirely unanswerable. We have felt it to be our bounden duty to do so. The "movement" was *not* of that character to be abhorent to the casual observer. It commended itself in this one particular to the Spiritualists—it was in the line of an organic effort. In this light it was commendable. Hence the greater the necessity for an exposure of the dangerous fallacies that were concealed beneath the silken veil.

Men and women are by nature *social beings*, and if the authors of the "New Movement" had predicated a necessity for organic efforts upon that truism, instead of declaring that "there is a deep religious nature in man," they would not have met with opposition upon that declaration.

Again, we felt in duty bound to meet the absurd declaration (and yet a declaration which the mass of people from early education, are liable to tacitly adopt without giving *due* thought to the subject) that "Jesus of Nazareth is a spiritual leader of men." And yet it would seem strange that even one Spiritualist could be found adhering to the same fallacy in substance, as the declaration so strenuously put forth by the advocates who, (in common parlance,) wish to "put God in the Constitution" of the United States.

In view of the fact (as we believe) that the "New Movement" is *not* already dead, as Bro. Colby thinks, we feel in duty bound to agitate thought upon the subject of benefits growing out of organic efforts, so liberal in sentiment that no man can find any reason to complain that it in the least degree, restricts the utmost freedom of thought and expression thereof—indeed upon a basis that recognises the motto

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!
FREE THOUGHT WILL GIVE US TRUTH!!"

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

Such an organization would by no means debar from, nor bring reproach upon a member for holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from church or Odd Fellow fellowship.

A basis of organization so liberal would call together all who have a desire to know of, and hold communion with their friends in spirit-life. There are millions of people in the United States who now stand aloof from, and know but little about Spiritualism, because we are not making any united efforts by regular meeting, for mental and moral culture, who would upon a basis that would not debar them of freedom of thought and other social relationship, fraternize with Spiritualists in every good and laudable undertaking.

The formation of local societies, if the nucleus consists of but five members in a town, would speedily expand into a society that would command the respect of the people, and allay the prejudice now so common. Strength would aggregate capital for the purpose of securing frequent lectures for the enlightenment of the people who would be glad indeed to listen.

The opposition to Spiritualism arises from unwarranted prejudice in the minds of those who would become firm advocates and supporters of the Philosophy of Life, if their minds were once disabused upon the subject.

When the scattered receivers of the truth of spirit communion unite on a basis that will admit a skeptic (in the general sense) upon all religious subjects, and a devoted church-member as freely as they would one who is an outspoken Spiritualist, and give a full opportunity for a free expression of thought, (in the spirit of kindness,) they will soon love the cause of open spirit communion, which they now so strenuously deny.

No person can possibly assign a reason for wishing it otherwise than true. The opposers can rationally do no more than deny its truth. To say it is evil spirits only, who hold communion with earth friends, is giving evil spirits a privilege and power over the good in spirit-life not credit to Infinite wisdom, nor does such an argument meet the better judgment of the people of ordinary intelligence.

The aggregating of good men and women into liberal associations in each town for the investigation of truth, will afford a mental satisfaction that is now no where enjoyed. Religious meeting, do not furnish mental food for thoughtful people. The doctrine everywhere obtains among orthodox people that "carnal reason is dangerous—great is the mystery of Godliness." But thinking people fear no such danger, and the great mass of men and women are now beginning to think—hence they will hail with joy an association of respectable, intelligent people, with whom they can affiliate in search of truth.

As instances in point showing the benefits of liberal organizations of modern times, for the advancement of general intelligence upon scientific and philosophical subjects (and Spiritualism is in fact only to be found in that category), we have only to look at the *lecturing bureaus.* These are organizations for the promulgation of truth, and they call out the very best thinkers in the cities and towns where such lectures are given. All classes of people sectarian and non sectarian, there assemble to obtain knowledge. No one thinks of religious dogmas, while listening to lectures in which science and philosophy is the theme. Hence we repeat, let no religious dogma from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life.

By a proper organic effort, influence and capital will be aggregated which will be potent in diffusing general intelligence; and intelligence will make itself felt in all of the primary departments of life. In those primary departments power is generated for the shaping of legislation, which is but the voice of the people expressed, and is always intended for the best interests of mankind.

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. *Spiritualism*, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to aid the invisible benefactors of mankind in inaugurating the necessary means to accomplish the most good, without the least hope of self-aggrandisement.

We hope to be inspired very soon to publish a plan for local organization, so simple in form and requirements, that no one can complain of complications that will mar its utility.

MRS. RICHMOND will deliver an inspirational poem, Sunday evening, Dec. 10th (after her lecture,) on "The Christ of the Future." As the world has already had sixteen crucified Saviors, we would really like to know whether the one of the future has got to pass through the same ordeal.

Buddha—Mrs. Richmond's Lectures.

The lectures of Mrs. Cora L. V. Richmond, at Grow's Opera Hall, 517 West Madison St., continue to attract large audiences, who are enthusiastic in their admiration of her inspired utterances. At a late lecture she was controlled by a pupil of Buddha. The simple announcement that she was to lecture under the control of an eminent personage who lived several hundred years before the birth of Christ, was sufficient to crowd the hall with eager listeners. Had this pupil given the life incidents connected with the history of his inspired teacher, traced minutely the various reforms that he inaugurated, and made plain the many obscure events of the past, in connection with early religious development, he would have presented more valuable information than he did, and settled many points now in doubt.

It is, indeed, gratifying to know that these ancient spirits congregate at Grow's hall, and present their own thoughts and experiences to those present. The history of Buddha, the teacher of this pupil who inspired Mrs. Richmond on the occasion referred to, is not altogether clear. It appears, however, from the best authority that Buddha passed to Spirit-life about 543 B. C., having during his eventful career on earth done much to alleviate the misery of mankind, instilling into their mind the noblest of precepts, and setting them an example worthy of being imitated. The Buddhists of Asia, ever enthusiastic in their religious views, consider Buddha a savior superior in every respect to Jesus—more humble in his aspirations and habits, at times the companion of beggars that he might thereby destroy caste, which had constructed an almost impassable barrier between certain classes of people.

Buddhists will tell you that Christ was ambitious; that though a simple carpenter he had in view (Jewish authority) the project of enthroning himself as king, whereas Buddha, the son of a king, born in purple, surrounded with all the magnificence of an oriental court, and the recipient of all the pleasures money could purchase, boldly stepped forth among the common people, became as one of them, resigning not only the pomp, splendor and luxuries of kingly life, but also his beautiful and accomplished wife, and his only son to whom he was greatly attached, that he might be free to assist in banishing castes, and to promulgate a high-toned morality and philosophy, which to-day has devotees in southern portions of Siberia, in China, Corea, Japanese Islands, Cambodia, Birmah, and the North-western and Central portion of Hindostan, and other countries, numbering nearly one-third of the human race. Although the followers of Buddha are so numerous, China, Ceylon, Siam and Birmah, alone containing millions, yet they are so actuated with the divine spirit—so overshadowed with grand teachings of their master, they never resort to petty persecutions like Catholics and Protestants, in order to make adherents to their faith.

The teachers of the religion of Buddha, temperate in all their habits and animated with a desire to ameliorate the condition of humanity, ever seek through humility, fasting and prayer to subjugate the animal passions and instincts, that the higher attributes of the soul may scintillate with greater brightness, and attract from the darkness around them those who were degraded. Jesus drank wine; Jesus had his fine suppers; Jesus was somewhat ambitious, and hence could never have become a disciple of Buddha. Jesus was born in a manger; poverty greeted him, and he became a carpenter. Buddha, however, was kingly born; yet a divine mission was stamped upon his soul, as plainly as the beautiful tints upon the pendant flower. The name given to him signified "brave and beautiful." Each soul is stamped, as it were, while in the embryotic condition; Columbus with the scenery of a new country; Mozart with the melody of music Fulton with the potency of steam; Demosthenes with emotions that bubbled up in eloquent strains of thought, and Buddha had his plastic nature, while in the queenly fairy castle of his embryotic home, impressed with those feelings of tenderness for humanity, love of philosophy and hatred of caste that ever distinguished his life.

The philosopher has well said that the greatest study of mankind "Is man." Buddha not only studied himself, but he peered into the mysterious workings of nature, and skillfully opened the avenues to natural science in which to a certain extent the scientists of to-day are compelled to travel in. In that respect he was superior to Jesus, who never gave utterance to an original idea worthy of being recorded on the pages of philosophy. Buddha wisely said, "Reflection alone is the path of immortality. He who does not reflect and think, is already dead. Reflection alone makes man a kin to God." Buddha was a scientist as well as a moral reformer. Jesus was a moral reformer, a great and good man, but too effeminate in nature to cope successfully with great emergencies, and too narrow in thought to comprehend the majesty of philosophy. Buddha was the successor of superior men and women, an offshoot from a tree whose branches extended back into the untold past, and which bloomed with the merits alone of past times, culminating in Buddha, who first asserted the supremacy of the soul over the passions. Buddha had his visions, he saw the grandeur of the spirit realms, and he was wiser than he knew. Living alone at one time, after a few days of constant meditation and prayer, he had a beatific vision of such importance that the locality where he was stopping became one of the most sacred places in India. "Liberality, observance of the precepts of the laws, withdrawal into lonely places, wisdom, diligence, benevolence, patience, veracity, fortitude and indifference," are the ten great duties of the Buddhistic faith. Buddha did not live for self, but the grand idea of modern Spiritualism, that one can best elevate himself by elevating others, was ever uppermost in his mind; it was the predominant trait of his character, the monitor that governed his movements, and made him the reformer of his age. Of course Buddha owes much to pre-natal influences and surroundings. His mother's name signified Love; and her soul seemed imbued with that element, and she transmitted the same to her child, hence Buddha, when he arrived at maturity, loved all mankind.

It appears from the statements of Mrs. Leonowens, who lived several years in India, that the Buddhists entertain peculiar notions in reference to the early life of Buddha. His mother had a vision before his birth. She proclaimed herself glorious and blessed beyond women, and said she was about to become the mother of the Savior of the world. She set out on a journey to visit her mother, accompanied with a large retinue, for she was the wife of a king. Her child was born under a tree by the roadside, and it is claimed, immediately performed miracles. When seven days old, he was sprinkled, a custom almost identical with that of Catholic baptism. The legend says that his mother's body, she having died when he was three days old, was brought into the chamber during the ceremony, and was reanimated, a lovely smile illuminating her countenance.

Why shouldn't we admire Buddha. He was not only a moral reformer, but a philosopher. "Master thyself, so mayest thou teach others, and easily *tame* them after having tamed thyself," was one among his many precepts; hence he studied his own nature, and rendered the animal passions subservient to the higher powers of the soul.

In view of the fact that Buddha was such a remarkable man, it is not at all strange that eminent devotees of the Buddhistic faith should entertain the project of sending missionaries to various parts of the Christian world. With a savior superior to Jesus; with a system of moral precepts that cannot be excelled, and with lives that bring down to actual parallel precept and example, they have a good basis on which to found missionary societies in the United States. They can parallel all the good in Christianity, but they have nothing to place besides the latter's fiendish persecutions. They never burned a Servetus; never hung a Mary Dyer; never burnt a Francis Kitt, who held "divers detestable opinions against our Savior;" never had a Bartholomew massacre; never sacrificed the life of an Edward Wightman, who was burnt for denying the divinity of Christ, in 1611, at Litchfield; never banished a Quaker sect, or any other; never cut out the tongue of a human being on account of any religious opinion he might entertain; never had the various appliances for punishing heretics; and their record is in every respect *cleaner* than those presented by the Christian world. "Let us live happily, free from greed among the greedy—happily, though we call nothing our own," said the great Buddha. We would welcome his devoted followers to this country; their missionary services would no doubt raise the standard of morality among the churches, and once tinctured with the Buddhistic influence, there would not be so many ministers seducing the wives and daughters of others. It is a fact that the Brahmins, of Indis, and the Buddhists, of China, at one time contemplated sending missionaries through various parts of the "Christian" globe. The *Weekly Queensland Advertiser*, of Australia, says:

"At a numerous and influential meeting of the Chinese residents in Melbourne, it was resolved, in view of the deplorable paganism which prevails, to establish a mission in Melbourne, Victoria, to bring its benighted inhabitants to a knowledge of Confucius and of the pure morality which he taught. Careful inquiries and prolonged observations have convinced the promoters of this movement that the population of this Colony is sunk in the grossest idolatry, and that they worship medals of gold and silver, stamped with the portrait of the reigning monarch. Certain temples, called banks, are erected as the shrines of these pocket deities; and so abject is the condition of thousands of idolators, that they not only adore gods of gold and silver, but they also worship those human beings who possess the largest collection of them. Desirous of reciprocating the zealous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send English-speaking and highly educated Mandarins into the Metropolis and country towns of Australia with a view of weaning their inhabitants, if possible, from the degrading worship of that god who bears the name of mammon. Our sacred book tells us, 'Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolators and pagans calling themselves Christians there is much covetousness and no contentment. Therefore, we desire as fellow-beings, created by the same Divine Power, to bring our Victorian and Australian brethren to a knowledge of the truth, and convert them from the error of their ways"

We would welcome the followers of Buddha to this country. A few of their self-sacrificing priests, would afford a noble example for the Christians to imitate; and if they did imitate them, they would become much better men. Buddha said: "The life-blood in the veins takes its meaning from the soul, and the soul from those who scale the heights to bring down justice to the world." Mrs. Leonwens, in her lecture in this city, said: "Followed by his beloved disciple, he met a woman at a well and asked her for a drink. (Another scriptural reminder.) She was an outcast, a pariah, and could not believe her ears. She expressed her astonishment, but Buddha said: 'Sister, we did not ask thy caste, we only asked for a drink.' She gave them water, and wondered what kind of priests they might be, and followed them. He welcomed her as a 'sister,' and assured her that, all men being born of woman, there was no reason why one should be called noble and the other vile; that only by good conduct is the soul made noble; that there was but one path for all, the path of virtue. Buddhist books were full of such incidents; full, also, of such teaching as these: 'Look closely and you shall discover no difference between the body of a Prince and of a slave.' 'My friends, as the mother watches over a child, so let universal tenderness prevail over the whole world.' Buddha was a thoroughly human man. He never professed to receive divine communications. He stood alone from God, but that truth which is taught to-day as the highest and best filtered into this man's heart. Three hundred and sixty six millions of souls to-day believe the principles he taught—virtue, equality, fraternity. 'Are we alone favored, and they outcasts?' was the lecturer's query."

Buddha passed serenely to spirit-life with a clear conscience, with a life unspotted before all the world; and a career scintillating with magnanimous deeds; the very heavens would open to receive his mortal soul; and with songs of joy and love, welcome him to the realms of paradise. Hundreds of people crowded around him in his last moments to hear those words, which would become immortal as soon as uttered. With a countenance illuminated with a supreme light, good advice fell from his lips, insisting that they should practice four things: "Train the mind to pure thoughts and deeds; do good to all alike; keep the mind pure and tranquil; be steady, just and wise." The change called death then took place, and his devoted followers to-day will tell you that the "smile which overspread his countenance irradiates the world to-day." Amidst the lamentation of his followers, his body was burned, and a great strife at once arose for the fragments that remained unconsumed.

Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that *must be promptly paid.*

We are determined to make a *clean sweep.*

We know we are not doing justice to ourself, nor are those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the last day of December of the present year, 1876, together with six months in advance, *will receive credit the same as if the advance payment had been made.* Those who do not pay before Dec. 1st, *will be required to meet their bills at full rates of* $3.65 *a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.*

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the JOURNAL *on credit*,—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the JOURNAL for several years, others who are not very well off, *can pay*, but fail to do so from year to year, through unwarrantable negligence. To all such we say in the *spirit of kindness*, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the JOURNAL; and every one who receives the paper *is expected to pay for it*, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, *unless* the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F, *be at once undeceived;* and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the *continued publication* of any newspaper, the RELIGIO-PHILOSOPHICAL JOURNAL not excepted.

All the libel suits that the *germane advocates of nastiness* can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers. tf

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ANOTHER MONTH.—The response from many of those who were largely in arrears for the JOURNAL has been so promptly made and others having given assurance that they would certainly remit past dues and prepay for the year to come, we have concluded to give another month's time before making costs to any one, who manifests a disposition to treat us honorably. We hope to hear from every subscriber who is indebted to us before *New Years.*

Miss Lottie Fowler.

Miss Fowler is daily giving evidence to her patrons that the high reputation she earned among distinguished gentlemen and ladies while in England and on the continent of Europe, was well deserved. No better test medium is to be found, and her equals are scarce.

She can be found from 1 to 8 P. M., at Room 10, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 394 Dearborn St., just South of Harrison Street.

Bro. A. J. Fishback.

Bro. Fishback has closed his missionary labors in Minnesota, and returned to his home near St. Louis. He gave us a fraternal call while *en route.* Bro. Fishback will accept calls for lecturing in the vicinity of St. Louis during the Winter, and receive money for subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL Address, Webster's Grove, Mo.

Philadelphia Department

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

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

Centennial Notes.

NUMBER VI.

One of the great objects of the Centennial Exposition, and that which will mark its greatest success, is the intercourse of the people of many nations. It is to be regretted that the rude and uncivil habits of some of our people compelled most of the foreigners to abandon their native costumes, and dress after the fashions of this country; crowds of rude boys and children of older growth followed after these and made it unpleasant to them, and they resorted to this means of avoiding such manifestations of uncivility, which are not known in European countries, and have thus deprived us of an interesting feature of this great event. These people are here and may be seen on the Exposition grounds among their wonderful works, which "praise them" and speak in unmistakable language of their characters and abilities.

The Chinese are fast becoming a part of our population, so that almost all are familiar with them. Their exhibits gave evidence of the most wonderful skill, patience and ingenuity. The beautiful specimens of China, their country having given the name to this very common and useful ware, now known almost all over the world, have attracted much attention and been highly admired; their skill in carving in wood, ivory and the metals is probably unsurpassed by any other people; their mode of labor seems very awkward to us, and is certainly very slow, but by patient and continued efforts, which are their characteristics, they have accomplished grand results, and as a people, they will be much more richly esteemed from the knowledge we have gained by their contributions to the great Exposition.

Their neighbors, the Japanese, were equally successful in their curious works, and wonderful exhibits which have attracted great attention for their merit; other Oriental nations have given very fine exhibits. Among the European Nations, Russia certainly deserves a very high rank, her exhibits of the malachites and other precious stones, manufactured into tables and various kinds of furniture, as well as ornamental and useful articles, were among the most attractive and beautiful things in the main building; the silks and furs in the same department were highly admired. Germany, France and all the European countries vied with each other, and added much to the interest and usefulness of the Exposition.

To our English friends we are indebted for many of the most valuable contributions. The Exhibition of Daniel and Co., of London, contained the most exquisitely beautiful specimens of china and porcelain ware. The *pate sur pate* vases and ornaments made by Solon, in their exhibits were certainly the finest specimens of the kind in the Exhibition. From the colonies of Great Britain there were very useful and important exhibits, perhaps no other department of the Exhibition fulfilled its design so fully, namely to show the progress of the century, in New Zealand, for instance, there are pictures of the original natives, some of them most revolting to look upon, placed side by side with recent pictures of the same race, at present members of Parliment in that colony. There is a fine group of photographs of native children taken from some of the schools, presenting some very excellent faces and heads, illustrating the influence of proper treatment of these aborigines by the settlers. But a few years since the continent, or group called Oceanica was inhabited only by the most rude and barbarous savages; now they present evidences of high civilization and culture, and their productions bear a favorable comparison with those of other nations.

Convention.

Bro. Jones, and friends of Spiritualism, our Harmonial Free Church of Sturgis, Michigan, has most cordially, as a separate, Independent Society, invited the State Convention of Michigan Spiritualists to meet with them December 15th, 16th and 17th; and furthermore sends an invitation to all Liberalists and Free Thinkers of Ohio, Indiana and Illinois, to come to this Convention.

Times are hard and money scarce, and we can promise no pay to workers in our moral vineyard at this time, except to lay plans for a future visiting. Friends or delegates from other religious bodies will be made entirely welcome to work with us. Shall we revive and live, or shall we cease to work and die?

Bro. Editor, for your sake, and my sake, and every public worker, let us meet and counsel together just now, in a united assembly.

The two divisions of Liberalists, known as Spiritualists and Material Scientists, must come to an understanding, and agree not to persecute or speak to the injury of each other as investigators after truth and facts, either given in phenomena from invisible agents, or from scientific demonstrations.

Bitter complaints and denunciations have been made by Spiritualists against the metaphysics of science, as dry, stale, and infidel; while on the other hand most cruelly, some so-called scientists, calumniate the facts of phenominal Spiritualism. The time has come for a centralized union of these conflicting elements; also for a cessation of war against every thing called Religion; showing the same spirit of bigotry that religionists have done for ages past against philosophy and science. We plead for unbounded charity for all mankind and systems; for more liberality and less of the spirit of dogmatism among us. The good time will come when charity and forbearance will be extended to all.

Kendallville, Ind. T. H. Stewart.

State Missionary.

Bro. Jones:—I am happy to inform all your numerous subscribers, and especially the Spiritualists of Minnesota, that after a period of nearly three months vacation, the services of Brother Thomas Cook have been secured as State Agent for the "State Association of Spiritualists" of Minnesota. His labor will begin at Winona, Minn., Jan. 1st, '77, and he will lecture at the different points between there and Hastings, thence West to Farmington, where he will meet the members of the Executive Board, who will give him further information, and in a measure lay out his work for the Winter campaign, which will lie mostly south of the Minnesota River, with the exception of Carver, McLeod and Renville Counties.

As the Spiritualists in the Northern part of the State have been favored with the eloquent lecturer, Bro. A. J. Fishback, for the past Summer, the Spiritualists of Southern Minnesota are entitled to the services of Bro. Cook the Winter campaign. I hope the Spiritualists and liberal-minded will lend the cause a helping hand by encouraging Bro. Cook in the arduous labor for the cause of truth and right.

The friends who are desirous of Bro. Cook's labor, will address S. Jenkins, at Farmington, Minn., until Jan. 10th, 1877.

I hope the Spiritualists of the State will find in Bro. Cook all they desire, for I believe him an earnest worker in the cause of progress.

S Jenkins, President of the State Association of Spiritualists of Minnesota.
Farmington, Minn.

Quarterly Meeting.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in the City of Ripon, commencing Friday, December 15th, 1876, continuing its sessions Saturday and Sunday. Susie M. Johnson and Dr. Severance as speakers, guarantee a success. Other speakers are expected. The kind friends of Ripon hope to see a large attendance.

Dr. J. H. Severance, President.
Dr. J. C. Phillips, Secretary Northern Wisconsin Spiritual Conference.

Charlotte Thompson sends $7 75 to this office, but fails to give her Post Office.

A. Kinney sends $5.00 to this office, but fails to give his Post Office address.

W. S Hand sends $5 00 to this office, but does not give Post Office address.

The New Town Hall at Ayer.—This elegant structure is now complete. In beauty of design it surpasses anything of its kind in the State. Constructed of brick and dark marble it is as permanent as it is charming. The English architects have adorned it in subdued colors, which please without tiring the eye. Dr. J. C. Ayer built and gave it to the town in acknowledgment of the distinction they conferred upon him in taking his name. Although it is a generous gift, still the hearty good wishes of a whole people are of a greater value, and the generous donor has doubtless secured them.—*Groton (Mass.) Journal.*

Business.

Those Perplexing Awards.

It is quite amusing to note the claims put forth by the several organ manufacturers as to the relative degrees of merit conceded to their organs by the judges of the Centennial Exhibition, and, to a purchaser who desires, in making a selection, to avail himself of the results of the investigations at Philadelphia, it must be perplexing in the extreme; for it certainly requires an exceedingly delicate perception to discover from the report of the jury of awards which organ, if any, was considered the best. While we having nothing to say in disparagement of the organs there exhibited, but, on the contrary, could say much in praise of a few of them, yet the fact remains that at least three of the best organs manufactured in the United States were not in competition at Philadelphia, and one of these, the Palace Organ, manufactured by the Loring & Blake Organ Company, at Worcester, Mass., and Toledo, O., we have good reason to believe to be entirely reliable from the fact that it has won a National reputation for excellence that is a far better guarantee of worth than any report from a "jury" could be. Any of our readers desiring to purchase an organ, can not do better than to correspond with the manufacturers of the Palace Organ, at Toledo, Ohio.

California Sea Moss.

We are indebted to B. Shrafl, 18 Prospect Place, San Francisco, for some beautiful specimens of Sea Moss, carefully prepared and mounted on card-board. They are ornamental and furnish a study to every observer and will make beautiful holiday presents; they go safely in the mails. We presume Mr. Shrafl will gladly give prices and further information on application with stamp enclosed.

Columbus discovered America, but it has been found that the only economical Shoes for children are the celebrated SILVER TIPPED. Never wear out at the toe, and are worth two pairs without tips.

Also try Wire Quilted Soles.

A Valuable Gift.—By an arrangement which J. L. Patten & Co., of 163 William St., New York, have made with us, they announce that they will send to every one of our readers, who will send them a 3-cent stamp for postage, a sample package of Decalcomanie Pictures free! They are highly-colored, beautiful, and easily transferred to any object so as to imitate the most beautiful painting. Most of our readers, we think, will avail themselves of this opportunity to obtain some handsome pictures free. v21n14 8eow

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash ave., Chicago. n9t8

Dr. T. Ormsbee is now traveling; his appointments will appear in this paper, and he may be addressed in care of Religio-Philosophical Publishing House, Chicago. tf

Mrs. Andrews, the well known medium of Cascade, New York, has an advertisement in another column, which will, no doubt, interest many.

There is nothing like leather Shoes with a SILVER TIP for children. They never wear through at the toes.

Also try Wire Quilted Soles.

Asthma and Catarrh.—See Dr. Langell's advertisment. 23eow18

Doubt and Faith.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost exclaim with the sick king "are not Abana and Pharphar rivers of Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who had they followed the usual course, would be to-day in their grave. These are the finest baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of females have no equal. n18 3

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N. Y.
Cures every Case of Piles. [21n6(52)

J. V. MANSFIELD, Test Medium—answers sealed letters, at 361 Sixth ave., New York. Terms $3 and four 3 cent stamps. Register your letters. v21n4 52

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

—Thousands acknowledge Mrs. Morrison's unparalled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Inclose Lock of Patient's Hair and $1.00. Give Age and Sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Specifics for Epilepsy and Neuralgia.
Address Mrs. C. M. Morrison,
P. O. Box 2519. Boston, Mass.
Residence No. 4 Euclid street.
Take Grove Hall and Dorchester street cars. v20n16t13

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS. BLAIR THE SPIRIT-ARTIST WAS THE SUBJECT TREATED.

Dear Mrs. Robinson, 894 Dearborn Street, Chicago, Ill.—I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Ohio—Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairavoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, he took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her screams had brought me to my feet, did the spirit drop the bedding; but she kept waving her hand for her (Ellen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and using medicine for two years, to no effect. I have used magnetized papers from five different physicians, but never saw a materialized spirit before.

I had beome skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far better, may God's best angels ever attend you is my grateful prayer.

Affectionately Yours,
Lutie M. Blair.

Rock Bottom, Mass., Oct. 16th, '76.

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

Ellen M. Smith,
of Bellevue, Ohio.

Diagnosing and Curing Diseases.

Oakland, Cal., Sept. 14, '76.

Mrs. A. H. Robinson, Chicago, Ill.

My Dear Madam:—By accident I am in receipt of the Religio-Philosophical Journal, containing your advertisement, in which you propose to diagnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you diagnose his case and tell me his trouble? If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not. I am out only a stamp.

I remain most truly yours,
John Curtis.

Mrs. Robinson diagnosed the case, and here is the reply:—

Oakland, Alameda Co., Cal. Sept. 29, '76.

Mrs. Robinson, Chicago, Ill.

My Dear Madam:—Yours of 22d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had no faith in your pretended powers, I herewith inclose your fee and desire the proper prescription. Seeing with me is believing. I will act as you prescribe. Respectfully yours,
John Curtis.

TESTIMONIALS.

Cases which had been given up as incurable by regular physicians.

Sylvester Stebbins, Knoxville, Ills., writes September 13th, 1876:—Mrs. A. H. Robinson, 894 S. Dearborn Street, Chicago, Ills. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of ailments."

James Nicholas, writing from Gomer, Allen County, Ohio, October 7th, 1876, says:—"Mrs. Robinson—Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has received much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes). Mrs. R., "Dear Madam:—"Mrs. Sarah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. A. H. ROBINSON,
Healing Psychometric & Business Medium.
Religio-Philosophical Publishing House Building, Chicago.

—:o:—

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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

Terms:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $2.00. Answering business letters, $2.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N.B.—Mrs. Robinson will *hereafter* give no *private sittings to any one.* If privacy is required, it must be *by* letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars* who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

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Voices from the People.

FREE NATAL CONDITIONS, AND FREE AGENCY.—Here the law of cause and effect steps in, and explains how this difference in the two children is brought about. To illustrate, we will relate a case bearing on this point with which we were personally acquainted. A young lady possessing all the Christian virtues, is united in wedlock at the age of seventeen years with one who fully appreciates her superior qualities of mind and loving disposition, and as far as in his power contributed to enhance them still more. Under these harmonious, happy conditions the first son was born, inheriting all the loving characteristics of the happy, contented mother. A year or so subsequent to the foregoing event, a change came over the spirit of their dreams of connubial bliss. Financial reverses overtook them; and as no other avenue opened up to obtain a living, the husband purchased a small tract of land in a dense wilderness, cleared off a few acres, erected a log cabin, and transferred his sensitive confiding young mate into this humble abode. Here, in this forest home, several miles away from the nearest neighbor, a second child commenced its incipient life. To procure needed subsistence for his delicate, trusting wife and dependent family, the husband was obliged to be absent from home much of the time. The mother, fearing she should come to want, observed the strictest economy. Every crust of bread was saved, and treasured up with the greatest care. Fear that she should come to want, kept her mind constantly on a strain. This terrible fear of starvation, excepting at short intervals, never left her while carrying the second child. After his birth (it proved to be another boy), as he grew toward manhood he manifested the same fears of coming to want that his mother did while he was passing through the gestational process. When a child he was never satisfied with what play things he had and always afraid of losing them. He never entered into any of the merry sports of childhood, seldom if ever was known to laugh or enjoy anything; in fact, he exhibited a sad, sober, uneasy, morbid disposition, just as one would who was apprehensive of some fearful calamity. The older he grew, the more did this demon of fear haunt him; and although comparatively wealthy, yet he was always fearful of coming to poverty. Now who will say that this second son did not inherit his grasping, penurious disposition from the circumstances surrounding his mother before he was born? And is he any more to blame for having a grasping, stingy disposition, or was he any more culpable for having it, than his more favored brother, who differed so widely from him? He knew that he was stingy and selfish, conscious that he was looked upon as such, with no power to change, than which, nothing could have given him greater pleasure. If he was really free to do different, as our orthodox friends assert, he certainly would have availed himself of the privilege. But as he could not, as we said before, we fail to see where the free agency theory comes in. Hence, as the laws of life can not be set aside to accommodate such a theory, the oft-repeated phrase, "We are all free agents," and can do either good or bad acts, just as we may elect, falls to the ground.—*L. Judd Pardee, Spirit in Voice of Angels.*

We recognize the fact that the mind of the mother has a potent influence over the embryotic child. The mother of Blind Tom had a nature flowing over with the charms of music—she was constantly humming a tune, or singing some plantation melody. The effects thereof were transmitted to the embryotic child, and the result was that she gave birth to a prodigy. But Mr. Pardee is wrong when he claims that man is a mere machine. He is either a machine or a free agent; if the former, he should not suffer for his bad acts, or receive any praise or encouragement for his good ones. We know, however, that such is not the case. True, man acts from impulses, but the very fact that he can control those impulses, shows that he is not a machine.

CLARENDON, ARK.—W. J. L. Jones writes.—I commenced reading the JOURNAL more from curiosity than anything else. I was then an orthodox in good standing, and probably had as much confidence in the orthodox interpretation of the Bible as any man that ever read the same. To-day the matter stands very differently. By my sectarian enemies (once friends) I am now regarded as a dangerous man, and am spoken of as an infidel.

INQUIRY.—Is there any truth in the statement that a man can sell himself to the Devil?—*E. J., St. Louis, Mo.*

A man can *sell* himself to evil influences; that is he can pursue a course of conduct that will attract around him diabolical spirits. You know the experiences of Jesus; he was tempted by an evil spirit. Among the curious legends of the middle ages is that of shadowless men,—men who even in bright sunshine opposed no obstacle to the sun's rays. The story told of these men is that, in the pursuit of wealth, power, or knowledge, they sold themselves to the Devil, and that when the day of payment came, and they were hard pressed by his Satanic Majesty, they escaped by carrying off the substance, and leaving but the shadow in his hands.

THE UNIVERSE.—If this earth, which ranks among the smaller globes of our system, contains such an immense number of living bodies (30,000,000,000,000), what must be the number of sentient and intellectual existences in all the worlds to which we have alluded! We are assured, on certain data, that 2,019,100,000,000 worlds may exist within the bounds of the visible universe; and, although no more beings should exist in each world, at an average, than on our globe, there would be the following number of living inhabitants in these worlds, 60,573,000,000,000,000,000,000,000; that is, sixty quadrillions, five hundred and seventy-three thousand trillions, a number which transcends human conception.—*Andrew Jackson Davis.*

All this immense number of human beings are anxiously inquiring about God. Each one has his own definition of him, making, of course, 60,573,000,000,000,000,000,000,000, in all. They would, if published, make a book about as large as this earth, and to read it would seemingly require an "eternity" of years. Would it not be well to stop defining God, when not one of the above immense number is absolutely correct?

MUSIC.—"Music hath charms," it is said, "to calm the savage breast." Who has not felt its power over despondency and even disease? Its love-notes are an all-cure to the soul. And if that music be of the spirits come to sooth us, who can resist its divinity? There is a legend that in an ancient city, when the bell of the temple rung, the "offending genii" took flight. There is a morality in music most potent in reforms, as the effect of popular songs upon society plainly indicates. Jamblichus, understanding this moral ratio, says in substance, that the melodies of the gods "insinuate themselves inspirationally into our spirits, and wholly work in us by their musical power."—*Gadarene.*

Music is grand in its effects upon the system, often curing diseases, and proving more efficacious than prayer. When music first sent forth its harmonious notes on this earth, history has failed to record. Some attribute it to that celebrated mythological being known as Pan, others to the fair Cecilia. It must have commenced when this earth was first sent pulsating through space, hence has a divine origin. Could we assist the ear, as we assist the eye with the microscope, we would no doubt hear sounds that do not now touch the ear, and which would surpass in sweetness the fairy strains of the Eolian harp. Fish even have been known to sing.

OSCEOLA, IOWA.—Lemuel Perkins, and seven other persons writes.—This celebrated traveler and able advocate of the Harmonial Philosophy, J. M. Peebles, has just closed at this place a course of twelve lectures, eight on travels in foreign lands, and four on Spiritualism. We on behalf of the lecture committee consisting of eighty-five members, deem it not inappropriate in this public manner to add our testimony to that of hundreds of others in all parts of the land that Pref. Peebles is fully competent to instruct the people from the rostrum on all topics upon which he essays to speak. Rev. Hammond, the Orthodox revivalist, Warren Chase the noted logician, Schuyler Colfax the statesman, and many other able and popular speakers have publicly addressed us, but none of them have been greeted by such outpouring of the people as Peebles. Our spacious public hall has each time been packed to its utmost capacity. The English boy trance speaker, Thomas Walker, followed Peebles with three public and several private lectures, to the great edification and of joy to all believers in the Harmonial Philosophy. He is a puzzle to the Materialists and unbelievers while in the trance state. About December 15th he will, with Prof. Peebles, sail from San Francisco on a tour around the world. May good angels be with and bless them, and may they return in safety to their native shores.

THE SLADE TRIAL.—I heard the raps and felt the touches which have been described, but the most remarkable thing was that the flat table, when my hands and those of Dr. Slade were clasped together, rose up, and almost instantaneously turned completely over on the top of my head and slid down my back.—*Testimony of Alfred Russel Wallace in Slade Trial.*

Mr. Wallace, an eminent English scientist, is President of the Biological Section of the British Association for the Advancement of Science, and has been a close investigator of Spiritualism for many years. His testimony would have great weight in any impartial Court of Justice. In connection with the arrest of Slade, the London *Telegraph* says,—"Whatever may be the result of the appeal, it is impossible to avoid the conclusion that the vagrant acts needs revision. There is a clear difference between a professional medium on the one hand and an old gipsy fortune teller on the other, and if Slade really be the rogue which the decision of Mr. Flower proclaims him, there ought to be some more efficacious and summary mode of dealing with him than by dragging out of the moldy armory of the statute books an obsolete act intended to suppress the petty pilferings and depredations of the 'Rommany-Rye.'"

ORGANIZE! ORGANIZE!! ORGANIZE!!!—Moody and Sankey are to hold a revival in this city, commencing in January. They have suggested, and many are agitating, the project of holding an anti-Spiritual convention for the purpose of generating an excitement against Spiritualism. Spiritualists know the laws of influence, and they ought to see the dangerous possibilities of a vast mind battery being turned against Spiritual mediums. Without an opposing force, what would be its result? And what resources have Spiritualists in Boston. Where is the society, where are the active, practical men, where is the money to sustain the counter-movement?—*Spiritual Scientist.*

Don't be alarmed; these religious bushwackers are as much a necessity in the world as those infinitesimal animalcules that reside in, and live off of the physical organism. Sometimes, however, these animalcules generate disease, and then they must be subdued—reduced to their normal condition. It is the same with Moody and Sankey; when they become too bolsterous, and induce extravagant actions on the part of their audiences, in some instances insanity, then it is well to prepare a counter-irritant, and apply it where it will do the most good.

F. HARRIS writes.—Try your best and don't let our heaven-born Philosophy fall into the hands of any religious sect.

THE SPIRIT WORLD.—I have seen this land of rest, and can speak from positive knowledge; and I feel that it is my duty to say, that it is a reality, as much as was my earth existence. The naturalness of the spirit existence, when relieved of the mortal, is a surprise to many. They have not investigated the laws and forces that exist between the father and child, or in other words, between the finite and infinite. That there is a land of rest, a positive inheritance, is a fixed fact; not in some far-off world where but few can ever reach it, but near by, where, from the smallest to the greatest, each can enter and behold its beauteous landscapes. In fact, it lies all around you, and its inhabitants, with silent tread, are ever near you to minister to your spiritual wants and necessities.—*T. Starr King, a Spirit in Olive Branch.*

Of course the Spirit-world lies all around us. When Henry J. Raymond laid aside his mortal frame (see Strange Visitors) he said:—"My chief desire was to get out of the house, like a boy who must fly his kite, out I would go. I feared I might be caught and taken back if I did not hasten, and moved toward the door. The seams of that door which I had always thought well joined, seemed now to stand twelve inches or more apart. Every atom of that wood which had appeared so solid to me was now more porous than any sponge or honey comb. On we went through the crevice. A party of men were standing upon the door steps. One put forth his hand to grasp mine. The atmosphere hung in heavy masses around the house like the morning mists about the base of a mountain." Of course when he started from the house he was in the Spirit-world, showing conclusively that the same is all around us, and not located millions of miles away, as some mediums would have us believe. Of course some parts of the Spirit-world may be an immense distance from the earth, but when once on the spirit side of life, you realize the laws and conditions of the Spirit-world at once.

INFLUENCE ON BIRDS.—Mr. Charles O. Groom Napier said he had had 25 years' experience of spiritualistic phenomena. He kept a large number of tame birds, and having read in an old German work that if a person passes his hand over birds from right to left these birds would fall off their perches, he tried the experiment, and the birds did fall, and as soon as his hands were taken off, the birds went up to their perches as before. He had adopted the same system in taming horses and dogs. It was not necessary for him to touch them; it was done by merely passing his hands over them, and he believed that to be a spiritualistic law.—*Medium and Daybreak.*

Really, we can not agree with you that these experiments were accompanied with a spiritual influence. It is a well known fact to bird fanciers that one can rob gold-finches, canary birds, etc., of the powers of their nervous system, so that they remain motionless for a short time, by simply holding them firmly for a moment and then letting them go. This process is simply called hypnotism, or producing sleep or temporary insensibility in animals. Prof. Joseph Czemak, a German author, says—"Also in a setting position, with the head held a little to the back, the birds fall into this sleeping condition, in spite of their open eyes; indeed, I have often noticed that the birds under these circumstances close their eyes for a few minutes, and even a quarter of an hour and are more or less fast asleep." The fact of it is, enthusiastic Spiritualists are apt to attribute every little thing to spirits. They would be equally as sensible to attribute the "rumbling" of the gas in the stomach to their influence.

BROOKLYN, N. Y.—Dr. Thomas J. Lewis, 485 Waverly Avenue writes.—As I have looked upon stairs, sewing machines and cook stoves as woman-killers, I tried the experiment of living upon food that that did not require cooking, such as fruits and nuts, for three years, which improved my health. Killing, cooking, and eating dead carcases is not very spiritual business, and I am glad that the following has been published: "The English Anti-Tobacco Society adopted a resolution earnestly calling on the Christian philanthropists to discountenance three great evils which weigh upon the civilized world: The use of tobacco for smoking, the use of alchohol for drinking, and the eating of dead animals."

DOCTRINES OF SWEDENBORG.—A Swedenborgian writer, attempting apparently to reply to Spiritualists on the eternal progression and ultimate salvation of all souls, asks us "if we ever heard of darkness developing into light," or "evil into goodness." Now Spiritualists have never taught that "evil develops into goodness," but hold that the condition out of which evil or misdirection arises can be changed, and this effected by the growth of the moral and spiritual faculties of the mind. Mental philosophy teaches the same thing, and the history of the race proves gradual advancement in mental and moral power. Surely in the next world a spirit whose mental faculties, owing to hereditary organization or other circumstances are undeveloped, will not be prevented from growing to the "stature of a perfect man" because he has been unable to swallow certain technical doctrines? The very best men cannot complete the circle of their development in this life; and if spiritual growth is the law all will grow. The Universal Mind must be perfectly impartial—perfect in wisdom and love; and as this dogma of "growing in evil forever" is contrary to our highest conceptions of the Divine Mind, it is false. Swedenborg himself taught that the highest angels visited the lowest hells. What for? Not for curiosity, and to harp afterward on their "falsities," but undoutedly to aid their spiritual advancement.—*London Spiritualist.*

Swedenborg had peculiar views in regard to spirit-life. Speaking of evil spirits he said—"In general their faces are direful, and void of life like corpses; in some they are black, in some fiery like little torches; in some disfigured with pimples, warts, and ulcers; in some no faces appear, but in its stead some hairs or bones, and in some teeth are only exhibited. Their bodies are also monstrous, and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil; in a word they are all images of their own hell." The teachings of Swedenborg conflict with those of Modern Spiritualism. Perhaps in his day the world was not prepared for the whole truth.

REPORTS OF MEETINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly. tf.

A STRANGE VISION.—A curious story is told by Mrs. Frances Wordsworth, one of the survivors of the wreck of the ship Strathmore. She was sitting by a fire on the island upon which they were cast, when she saw a woman's face and head appear. It was a beautiful face—pale complexion and dark eyes, with a kerchief tied over her head and under her chin. It smiled kindly on her, and slowly faded away. She spoke of it to her son, and he mentioned it to some of their companions; but the striking part of the story is that the gentle young wife of the American captain who took them from the island and saved them—who was on her husband's ship—had the face of the vision, even to the kerchief tied under the chin.—*Ed.*

Of course she was somewhat mediumistic, and her spirit friends and those of others on the island, impressed this vision upon her mind. They might have materialized a form, rendering it temporarily visible to her, or the apparition may have been altogether subjective, a mere mind picture, but would have been equally as real to her. Spirit-guardians are always on the alert to serve humanity, and whenever possible, their presence will be felt. We have often had persons in the form presented to us, indicating something in connection with them.

MRS. BELLA H. FELL, of Savanna, Ill., speaks in high terms of the mediumship of Mrs. Cynthia O. Seaman. She recommends her as being a most excellent test medium.

LOTTERIES.—The lottery laws are explicit, but the Roman Catholic Church here and abroad encourages this species of gambling, just as it does the swindling practices by which money is obtained on the false pretenses of visions, miracles, relics, and other impostures.—*N. Y. Observer.*

Well, we do not know that the Catholic church is much worse than other churches in this respect. What swindles are being perpetrated each year through the fictitious claims of the blood of Christ to wash away the sins of the world! The idea, too, that God himself overshadowed the Virgin Mary, and she conceived and brought forth the child Jesus, is one of the most absurd pretenses that was ever brought to light. True, the Catholics claim to have some of the milk of the mother of Jesus still preserved, but that is no more false than the declaration that Jesus died that all might be saved.

SAN JUAN, CAL.—W. N. Shepherd writes.—My wish is that the good old JOURNAL may greet its readers for many years to come, in its manly and outspoken way, and assist in killing those monsters, superstition and devil.

THE DISPOSAL OF CHURCH PROPERTY IN ITALY.—The Italian official journal publishes a statement of the amount of sales of ecclesiastical property since the year 1867, or from the time that the law was passed turning such property to public uses. For the whole period up to the end of 1875, the amount of income derived from the sales was 505,358,000 francs, and the number of lots or parcels of property was 114'693. The sum at which the whole was estimated by the Government was 392 653 000 francs, and the difference represents the higher ratio received in bids at public sales. Up to the end of September, the present year, the whole number of lots sold was 188,589, and the gross sum received 514 118,000 francs, on a government est mate of 399,642,000 francs. The regular monthly sales continue, ranging from 500 to 1,000 lots, bringing in from 800,000 to a 1 000,000 of francs. There is a good deal more to be disposed of, and these houses and lots are proving to be a mine of no inconsiderable wealth. There is the added advantage in the improvements that are immediately made, as the property passes into private hands, with an increase in the general wealth. The government has reserved many buildings for its own uses, and every commune and considerable city has shared in the division of such structures as would be turned to account. There are many convents still occupied by the monks as a temporary privilege, or till it can be seen to what use they can be put. Thirty-two or more of such monastic buildings, in and about Naples, have been handed over to the public, within a short time, and a demand is made for more of such concessions in Rome.

Oh, how the mighty are fallen! The "Mother Church, the only true church," the one that controls the gates of heaven, and sells indulgences to sin, and considers lying for God's sake as commendable, has at last fallen. The very heart of Popedom is placed, as it were, under the auction hammer. While Catholicism is withering in Italy, it flourishes in this country, and will eventually cause as much trouble here as there. It will meet with vigorous opposition whenever it attacks the citadel of liberty in this country, and will be overwhelmed and compelled to submit.

DAMON Y. KILGORE of Philadelphia, in a brief communication to the Mayor of the city formally presented to the city the marble bust of the author-hero, Thomas Paine, executed by S. H. Morse. The communication was, however, upon motion of Mr. Jones, laid upon the table. Christian bigotry has not yet given way sufficiently to allow suitable honor to be extended to the memory of that great man, to whom this country is so greatly indebted.—*Truth Seeker.*

If, however, Damon Y. Kilgore had presented to the City of Philadelphia a marble bust of old Abraham, who seduced his maid servant Hagar, and who instructed his wife to tell an egregious lie, viz.: that she was his sister, thereby inducing the king to fall in ove with her, and take her to his own bed,—we repeat had Mr. Kilgore presented his bust to the City of Philadelphia, it would have been accepted at once.

NEW DURHAM, ONT.—J. S. Weaver writes.—We heartily approve of your determination to collect unpaid bills. Long may the JOURNAL and its Editor live.

So will every honest man approve of the course we are pursuing. We have furnished spiritual food for thousands, at great expense, and justice demands that those who are owing us, should settle at once.

THANKSGIVING.—President Grant has again violated the proprieties of his office by issuing a proclamation appointing Nov. 30 as a National Thanksgiving. President Jefferson's noble refusal to do this, and his dignified rebuke of a practice which goes far towards uniting Church and State ought to be remembered as a lesson for all time—an ideal of conscious fidelity to the principles of secular government which is more and more despised by orthodoxy in office. By degrees the cunning encroachments of the Church on the State have demoralized public opinion, and now nobody but a few "impracticables" protest against one of the most dangerous tendencies of the times.—*Common Sense.*

So long as that national bird, the turkey, is associated with Thanksgiving, we do not think any thing very serious will occur to deprive the people of their liberties. The day would have ceased long ago to be noticed, were it not for the savory meats and delicious viands connected with the turkey. Give us Thanksgiving day until the turkey ceases to exist as a species. It will not do to be too serious over small things. Let Thanksgiving die a natural death, which it will sometime, as you know the "fittest survive."

A STRANGE MUSIC HEARD IN THE AIR IN WESTERN NEW YORK.—The Rochester Express says that the people of North Chili, Monroe County, N. Y., are speculating, and some of them are getting superstitious, over an unaccountable noise, which is thus described: "It is not a vagary nor an illusion. The evidence of the existence and recurrence of the curious phenomena is unimpeachable. It has been observed and commended upon by a large number of reliable people. About 7 o'clock every morning there can be heard a soft, soughing sound in the air, like the music of an Eolian harp, but of great volume. This weird music seems to pervade the air for miles. Families living wide apart have heard it at the same hour. At first was noted with simple curiosity, but its recurrence with such regularity, when the air is not disturbed by violent storms, has given it a romantic interest. Various theories have been presented, such as the vibration of the telegraph-wires, or the sound of a far-distant locomotive whistle, toned down and mellowed by distance, or some peculiar condition of the atmosphere or formation of the ground. But these do not satisfactorily account for it. It is unlike the sound of wires, and too akin to music to be caused by an engine. It is heard miles away from the wires—on each side of the railroad—where the sound of vibration would be carried away by the wind. It seems to float high in the air, now clear, now faint, then swelling again to distinctness. Some people have averred that the sounds proceed from a certain spot of ground about a mile from the station at North Chili. They describe that the earth vibrates and that the sound seems to rise and float away skyward."

Some have ascribed this music to spiritual origin; and as it is impossible to determine what mundane action causes it, the question, of course, remains unsettled. That person who is clairaudient can hear spiritual music, can hear angelic choirs, and the voices of loved ones, but spiritual music has never yet been of that character we believe, that a whole township could hear it. We have no doubt the time will arrive when spiritual forces will be so controlled as to act upon matter producing music that can be heard for miles. James Burns of London, says, "My friend, Mrs. Morse, of Hammersmith, has informed me of a phenomena, in connection with the death of her brother-in-law, the late Bishop Morris, of the Roman Catholic hierarchy. She writes: 'On the morning of the 18th inst., between four and five o'clock, while lying awake from pain, not having taken any of my morphia for two days, I heard music as of a choir singing a jubilate. It was glorious. I heard it as distinctly as I ever heard any music in my life. The words 'Hallelujah! Hallelujah! Hallelujah! Hallelujah!' were sung chorally and magnificently. The air was glorious indeed. I noted it down that I might not forget it, having writing materials at my bed-side. When my nurse came to me at her usual hour, I said to her, 'The poor Bishop has, I am sure, gone to his rest, for I heard the angelic band that awaited him between the hours of four and five this morning.' Two hours later a mounted messenger from Roehampton, his residence, brought the intelligence to me that Bishop Morris had passed away at the time I heard the music."

GRAND RAPIDS, MICH.—A. W. Sayles, President of S. S. Society writes.—I take great pleasure in announcing to you our determination to take one more step in the advancement of the cause. Our little handful has increased to a large and energetic working society.

We are glad to know that Spiritualism is prospering at Grand Rapids. The Spiritualists there are energetic, and go to work with a resolution that brings success speedily.

MESMERISM.—As a medical man I think it would be unfortunate if this discussion led to experiments, especially upon girls. As to the result of spiritual performances, I know in my own experience very serious results have come from it. A medical friend of my own at a evening party proposed to make some passes, and one young lady became insensible and remained so for three days. Her family and the gentleman concerned were, of course, very anxious during that time, and such results, more or less marked, will occur if the experiments are indifferently practiced upon a promiscuous assembly.—*Dr. Heaton.*

Had the gentleman any knowledge of mesmerism, he could easily have restored the young lady to her normal condition. We remember a case of of this kind that occurred before the advent of Modern Spiritualism. A burly negro, a manumitted slave from America, was in London, and one evening in a select circle of the aristocracy, where, for some cause, this colored man was quite a hero, one of the ladies remarked that she was very warm, whereupon he, having very large hands, turned around and commenced fanning her with them, and strange to say, she fell at once into a mesmeric sleep, and much trouble was experienced in restoring her to her normal condition. This negro was one of the most powerful magnetizers the world has ever produced. We have seen him stand before an audience of two hundred, and without the least difficulty succeed in putting several of the number into a sound sleep. He would afterward experiment with them in various ways.

PRAIRIE DU SAC, WIS.—Eli King writes.—I can not get along without the dear old JOURNAL for it is food and rest for my weary spirit; it seems to bring me near the Spirit-world, and the glorious cause I love so well.

POLICE REGULATIONS.—It seems that in the Summer-land the police regulations are based upon the principle of securing the enjoyment of the utmost personal freedom, including privileges and opportunities not conflicting with the exercise of the utmost personal freedom on the part of every other; so that, even the intellectually gifted and witty and tricky Diakka, with their known deficiencies in the higher moral principles of character, are not restrained in their visits to earth, because personal education through experince, is a part of the scheme of developing personal responsibility.—*The Diakka, by A. J. Davis.*

The ever-present Diakka plays an important part in the warfare against religious dogmas, and at the same time, they practice deception—mislead those they can and educate them on the principle that a burnt child dreads the fire. It is far better to have a swarm of bees tingling about your ears, and stinging you occasionally than to have a circle of these witty and tricky Diakka directing you after buried treasures, fortunes abroad, etc. Indeed, Spiritualism on this basis becomes a *matter of fact business*, and one has to look sharp when in Notsob, so as to determine whether he has actually seen his materalized spirit friend, or whether some Diakka has been playing tricks upon him. This Diakka pamphlet by Davis, is well calculated to cause each one in their investigations, to stop and consider, to weigh each communication from spirits carefully, and to accept nothing that does not comport with reason and sound sense. The Diakka only fools those who ought to be fooled, and that is the only class his foolish whims can influence, and when once fooled they feel foolish indeed. From the above we infer that the Diakka have a divine mission to earth—and that the sending forth of lying spirits to deceive the people in Bible times, was no fiction. If lies can educate; if deceiving spirits are working under the direction of God; and if witty and tricky Diakka are not restrained in their fantastic bushwacking, we advise each one, to accept nothing that purports to come from a spirit without giving it a thorough scrutiny. Indeed, give Mr. Diakka to understand that he has no divine right to bother you, and that if he deceives you he must get up early in the morning.

CINCINNATI, O.—J. B. Campbell, V. D. writes:—I wish you would say in the JOURNAL that a good materialising medium is needed here. Such can come right to my house, Vitapathic Institute, 136 Longworth street, Cincinnati, Ohio. We have good cabinet and seance rooms, and accommodations for mediums and others.

TRANSFIGURATION.—We pass to the second phenomenon, that of *transfiguration*. It consists in a change of aspect of a living body. In this connection is a fact whose perfect authenticity we can guarantee, and which happened in the years 1858 and 1859. In the suburbs of St. Etienne, a young girl of fifteen years of age enjoyed the singular faculty of being transfigured, that is to say, of taking at given moments all the appearances of certain persons dead; the illusion was so complete, that people would suppose the person before them, so like were the features, the expression, the sound of the voice, and even the speech. This phenomenon was renewed hundreds of times, the will of the young girl counting for nothing. Several times she took the appearance of her brother, dead some years before; she had not only his face, but the height and size of his body.

This is the character of Mrs. Markee's mediumship. She is transfigured, or in other words, certain molecular changes take place in her organization, causing her to resemble some deceased person. Col. Olcott tested her, by putting thread through the perforations in her ears and sealing the ends to the back of her chair with sealing wax. When a spirit appeared, he found that the chair, on examination, was unoccupied. When a light was struck, she was found in exactly the same position, as when left, thread precisely as first secured. She is undoubtedly one of the most wonderful mediums living, and the various manifestations given through her mediumship, should receive the attention of scientists. Are not the exploits of the wonderful magicians of the East equaled by Mrs. Markee? Col. Olcott says that "they will walk self levitated, in mid-air; climb poles that rest upon nothing until they positively go out of sight, and dismember themselves even to decapitation, without injury."

WAYNESVILLE, OHIO.—Thos. Peacock writes:—I have taken the JOURNAL so long that I can hardly keep house without it.

THAT OPEN POLAR SEA.—Dr. Hayes pronounces the late English expedition toward the North-pole a farce. The Doctor affirms his belief in an Open Polar Sea, and thinks if the Englishmen had any of the vaunted British pluck, they would not have returned until they had solved the mystery of the Arctic regions. The vessels were provided with provisions enough to last two years longer.—*Ed.*

E. F. Brewster, of New York, who is a firm believer of the "Hollow Globe" theory, in answer to this question,—"According to what known laws of physics, do you consider that your hollow open ended globe was formed?" replied, "It is the result of balance between the centripetal and centrifugal forces. The matter constituting the globe must have been condensed from a belt in accordance with the nebular hypothesis of Laplace, but could not reach the center, because the centrifugal forces was more active there than the centripetal; hence the hollow globe." The report of the English expedition does not yet settle the matter in reference to the North-pole. There must be some way to settle the question.

ADAMS BASIN, N. Y.—S. Hayford writes: I wish to say a few words in regard of the noted medium Mrs. (Compton) Markee. I went to Havana, and had several seances with her. My wife came several times; gave both of her names, and said, "Tell Selim (our son) to come here I want to talk to him." She came out in full form with her beautiful light blue eyes and bordered cap, plain and natural as life. Mrs. Markee has a keen black eye; my mother came and said, "Solomon, I am glad you came here. I am delighted to see you."

NATURAL LAWS.—There are natural laws governing all manifestations of infinite power. No excitement is seen in any of nature's manifestations. True, there is an occasional volcanic eruption which resembles a religious revival, as they are called, more than any other form of manifestation in nature. In her economy, when the accumulation of gas and foul matter has become a burden, it is vomited forth amid flame and smoke with thunder tones, that the interior of the planet may be at rest. The sulphurous fumes arising are deleterious to human life, and so are the elements thrown upon the masses of mankind in times of revivals, producing more or less an unbalanced state of the nervous system often resulting in insanity! Nothing of Godliness can be found in this, as evidenced by results from the "backsliding" which invariably commences soon after the excitement subsides, which is sufficient to convince any reasonable mind, that all such revivals are the outgrowth of human effort and design!—*T. Starr King, a spirit in Olive Branch.*

And there is something in nature besides volcanic eruptions, and she is far from being quiet in her manifestations. What has he to say of that cyclone in India that murdered 100,000 men, women and children! "No excitement there!" What has he to say of that terrible devastation, when Peshtigo, Wis., was burned to ashes and human lives sacrificed to the fire demon? Then there was the cyclone that took place in Georgia some time ago. It appears that the most remarkable occurrence took place upon the farm of Mr. John L. Gilbert, in Bibb county, fourteen miles from Macon. The first intimation Mr. Gilbert had of the approach of a storm was from a negro boy, who ran in and told him that the woods were on fire. On looking out, he discovered that what the boy had mistaken for smoke was clouds, some distance off, which seemed to be assembling for the onset. These clouds, in two bodies, reached to the ground, while the open space between them seemed to be roofed over with still another cloud. Finally all appeared to blend into one, and then its terrible march commenced. Emitting a sort of roaring or bellowing sound, which increased the terror inspired by its movements, it rolled and swirled along in its course, crunching and crashing through the trees, flinging them about as if Titans were engaged in a furious warfare. It was an awful spectacle, but one which the spectators had but little time for contemplating.

Hundreds of lives were lost through the instrumentality of that murderous cyclone. Would it not be well for this spirit to be more guarded in his assertions? Not a day passes that natural laws do not manifest violence resulting in destruction of property and human life; not a day passes that human beings are not sacrificed on the Altar of Nature.

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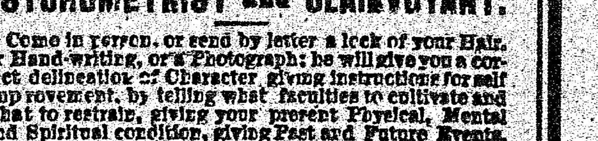
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MRS. MARKEE.

A little Child walks out of the Cabinet.

Bro. Jones:—Mr. and Mrs. Markee have been our guests for the last two weeks, and during that time Mrs. Markee has held seven materialising seances at our house. Duty to her, and also to the cause of truth and justice, prompts me to write an account of some of the manifestations that transpired during those seances. To give the readers of the JOURNAL a history of all the manifestations that occurred during those seances, would require too much space in your valuable paper. I will only select a few from the many. Fifty-four spirits materialised, and walked out of the cabinet. They conversed freely with their friends, and were recognised by them. The materialized forms varied in size from a child not over thirty inches in hight to a large Indian of six feet.

Seneca, a large and powerful looking Indian, one of the medium's controlling band, walked out dressed in Indian costume, with moccasins upon his feet, and two feathers upon his head. Katie Brink, the spirit that was caught by the Rochester roughs, came out of the cabinet on several occasions. She conversed freely with us all; she sat upon my lap, placed one arm upon my shoulder, and wiped my face with her handkerchief. She was not more than one-fourth as heavy as a person of her size. Katie is a bright and beautiful spirit; unlike the medium in size, in shape and features. At one time she materialized a white shawl, apparently from the wall of the room; she spread it over her shoulders, walked around, in order to let those in the circle see it, and returned to the cabinet. She soon made her appearance again, but without the shawl. She said she had dematerialized it, and must have another. She was standing in front of me, and not more than three feet distant, and I could see every motion very plainly. She stooped down, rapped the ends of her fingers two or three times upon the carpet, and the shawl commenced to appear. At first it was not larger than two or three inches square, and in less than three minutes she had a red shawl, I should think, four feet square. She placed it over her shoulders, and walked around, letting those in the circle examine it.

At one time when Katie was returning to the cabinet, she had diminished nearly one-half in size when she reached the door.

Our daughter, who had been in spirit life nearly twelve years, came out and conversed with us as familiar as she did in earth life. She caressed and kissed her mother, and the latter was permitted to return a kiss. She sat upon my lap, put her arm around my neck, kissed me twice, and I kissed her. I could see her face very distinctly. It was her form, her features, her manner of expression, and her voice.

My father came out at several seances. He conversed freely with us, and was recognized by all present that knew him in earth life. At the sixth seance he led out one of our children, a little girl that passed to spirit life when an infant. Her name is Nettie. She said her grand-pa had learned her to talk. We conversed several minutes with them, and when father started to return to the cabinet, the child cried, and said she wanted to stay longer with pa and ma. Father quieted her by telling her she should come out with him again.

The next seance, my mother, who had come out on several previous occasions, again walked out leading by the hand our little Nettie. The child was so pleased

SHE DANCED FOR JOY.

We conversed freely with them, and when mother returned to the cabinet, Nettie went with her, but cried as she did before. We could hear father speaking to her in the cabinet while she was crying. Soon she stopped crying, and commenced to laugh, and said: "Grand pa says Nettie may come out with him." In a few moments Nettie again walked out followed by father. They remained fifteen minutes, and conversed with us all the time. Father said that Nettie, in spirit life, is a young woman, a bright spirit; and as far advanced in spiritual knowledge as those of her age; but in coming back to us it was necessary for her to take the form and conditions of childhood. Fathers and mothers in spirit life spoke words of cheer and comfort to their children and friends in earth life; children in spirit life greeted their parents and friends in earth-life with love and affection warm; and some of them sent messages to their friends that reside at a distance from here.

At the close of each seance, Mrs. Markee would be found sitting in the cabinet to all appearance lifeless or dead. She did not breathe; the pulse did not move; her flesh was cold, and felt like that of a corpse. Mr. Markee placed his hands upon her head, and in about five minutes the pulse commenced to tremble, then to beat lightly; she commences to breathe, and again returns to consciousness; but it was a half hour or more before she could leave the cabinet, and then she was so exhausted that she could not walk without help.

If the circle is broken by the

UNCLASPING OF HANDS,

(as it accidently was at one of our seances,) the medium receives an injury, and leaves the circle-room with dark spots around her eyes, which gradually disappear during the next day.

It appears to me that no reasonable person could witness the manifestations that occurred in those seances, and suppose for one moment that it was all the work of the medium. There were none of that class who attended *all* of those circles; but all with one accord said we *know* we have seen and talked with our spirit-friends. I would risk *my* small fortune, my life, and my sacred honor, upon the genuineness of Mrs. Markee's medium powers.

I cannot close this article without appealing to the Spiritualists, to the friends of truth and justice, to come forward, and by their voice and means help sustain Mr. and Mrs. Markee in the trials through which they are now passing. It is not alone the medium Mrs. Markee that is on trial; it is the cause of religious liberty personified in the persons of Mr. and Mrs. Markee. It looks to me like a bold stroke by religious bigots and despots, to crush one of our best mediums; ah! more: To crush the most glorious truth that has ever been revealed to the human race. Truth and knowledge always causes political despots, and religious bigots to tremble; and in their blindness they make desperate efforts to crush out the dawning light that is making inroads within the dark castle of ignorance and bigotry.

Through the mediumship of Mrs. Markee, spirits in higher life are bringing light and knowledge to the human race, that robs death of its sting and the grave of its victory; causing the *spiritually* blind to see, the deaf to hear, and all that behold the light; to rejoice in the knowledge of a future life, and eternal progression. But that light that elevates the human race, also robs the despot and bigot of their power to enslave the people; hence, the desperate effort that is being made by religious bigots to crucify Spiritualism, a knowledge of immortal life; the infant savior of the race.

In the city of Rochester, N. Y., Mr. Markee has been arrested and fined, for holding seances without a juggler's license. He has two law-suits now pending. He has not the necessary means to defray the expenses of those suits. Mrs. Amy Post, a worthy lady residing at No. 36 Sophia street, Rochester, N. Y., has been appointed to receive donations to defray the expenses of their suits.

According to the latest information that I have received, there has not been more than one-fourth enough donated to defray the necessary expenses. Friends of truth and justice, it will take but little from each one to raise the necessary means to conduct the defense.

Let not the historian be compelled to record it as a fact, that the Spiritualists of America suffered the Markees to fight the battle of religious liberty in Rochester, unaided and alone.

Ellicottville, N. Y. B. E. LITCHFIELD.

REMARKS.

This is a general time for persecuting genuine mediums. We have every reason to believe that Mrs. Markee is one of the very best, and would be very glad to have her come West, where she would find plenty of patronage and friends to defend her rights. We most urgently implore our brethren, who are able, to promptly respond to the call for assistance. It is not Mrs. Markee alone that is on trial; it is one of the best mediums—as a medium—it is the cause of spirit communion. It is the heaven-born truth of open communion with our loved ones gone before that is on trial; and the bigotry of Christendom is prompting it.

To fine and imprison is the order of the day. Mediums and editors are being prosecuted on every hand. We have no less than three prosecutions for libel now hanging over us; two by the great egotist, and one by the Woodhull's. But we ask no favors. We can meet them all, single-handed and alone, and show them up in a light that will convince the world that characterless people better not go to law to obtain that which they never possessed. But our poor persecuted mediums need your kind sympathy and generous contributions—Mrs. Markee especially.—EDITOR JOURNAL.

Watkins' the Exposed Trickster.

A few days ago a man and woman came to this Publishing House—the man giving his name as C. H. Watkins, and said he was a materializing cabinet medium, and that the people required that he should have an endorsement by the editor of the RELIGIO PHILOSOPHICAL JOURNAL, and that he had come to submit to test conditions.

We confined him, by simply tying a white linen handkerchief around his neck, and then sewed the knots with a strong linen thread and sealed the ends of the thread with hot sealing wax. In that condition we gave him a seat in the cabinet and sewed the ends of the handkerchief (and sealed the threads) to a staple driven into the wall back of his neck. In a short time he began to talk in a disguised voice and then pulled off his shoes and threw them out of the window, and then commenced climbing around the cabinet, ringing bells and showing himself indistinctly at the cabinet window, in a very dim light. On opening the cabinet we found that he had torn the sewing of the handkerchief loose, even to tearing a piece out of it. He is one of the most shallow, and yet impudent tricksters we have met with.

We have since learned that while at Aurora, Ill., just before coming here, he went to Rev. Samuel Paine, Methodist pastor of Galena St., M. E. Church of that city, and tendered his services as an *exposer of Spiritualism*. The minister did not see fit to accept of the fellow's services so he went back to the Spiritualists for quarters. They demanded that he should submit to test conditions,—the result is briefly given above.

If he has any mediumistic powers he is not worthy of patronage. It is these tricksters who are running over the country, that bring more disrepute upon genuine mediumship and Spiritualism, than all other things combined.

If this fellow should attempt to travel under any other name, he will be known by the following description. He is slim, of medium height, with a light colored mustache.—His wife is slim, above medium height, has dark complexion, and coal black eyes. They are probably about 25 years of age.

Let our readers test all cabinet mediums in the manner described, being careful to tie and sew both knots with strong thread and seal with hot sealing wax.

The medium that refuses *such* test conditions may safely be counted as liable to play tricks on honest investigators. In dark circles sew their clothing so fast together and seal with sealing wax that they can not raise a hand nor move a foot to play tricks in the name of departed spirits. The flower test is no test at all, so long as both hands can be got together. The trickster will change the flower all into one hand and lick off what remains from the emptied hand, and then use that hand to make spirit lights by gently rubbing friction matches. He will with that hand pat and grasp the hands of investigators, and then take a part of the flower back again into that hand when the light is to be raised.

When you test a pretended medium give him no slack in the handkerchief or sewing. It is such careless test conditions that tricksters continually take advantage of, and no honest medium will refuse to submit to good test conditions.

While you are careful not to torture or make a medium uncomfortable, be careful that you make test conditions perfect.

MRS. O. A. BISHOP 314 West Randolph Street, is an excellent test and business medium. Her charges are but one dollar. None of her patrons go away dissatisfied.

The Chafing of Corns Don't Atone for Sins Committed.

"He would make a splendid Universalist. If not one already, he should join that sect. The Universalist believes that each one is punished for his sins on the earth; hence a man who wears tight boots, and thereby chafe his corns, rendering them sore and painful, is paying the penalty for having swindled his neighbor out of a thousand dollars, or for the commission of some other offense."

Now Bro. Jones, I thought that you were too well posted to make such a flimsy statement. Universalists believe that the man who wears tight boots, and hurts and chafes his corns, suffers pain for the sin he has committed in violating a physical law; so do you Brother.

This swindling his neighbor out of a thousand dollars is an entirely different thing. A man who can commit such a sin as the latter, is grovelling in grossness and darkness, that can only be changed by his spiritualizing himself, by his rising to a higher sphere of thought and action. No pain such a transgressor could inflict upon himself could remove the effect of his sin from his soul. Nothing but making amends to his neighbor, so far as possible, for the wrong he did him, and the expanding of his spiritual powers until he has reached such an elevated plane as to loathe in his soul, such a sin as wronging a neighbor out of a thousand dollars or anything else, can save him. A man who can do such an evil deed, as purposely injuring a neighbor, is so far from being spiritually minded that he has no idea of the happiness there is in deeds of love; he has no knowledge of the peace and joy there is in well-doing.

We don't believe as a sect, that a man doing a good thing only because he is afraid the devil will get him if he does not do so, is in the enjoyment of "everlasting life," but we believe that a man must ever be performing good deeds, as free will offerings, in order to have the kingdom of heaven within him.

Sin never pays. Righteousness always pays. The sin of wearing tight boots has its penalty, so have all others.

Fraternally Thine,
J. R. BAKER.

Olarinda, Iowa.

REMARKS.

Bro. Baker is right in his estimation of our judgment in the premises. We were born of, brought up by Universalist parents, and for many years was an active member of the Universalist denomination. The item quoted is a perversion of Universalism.

We never knew one, however bigoted and prejudiced against Spiritualism, who held to any such sentiments. Many of them hold that a man suffers for his sins in his earth-life only, while others take a more philosophical view, and believe that sin dwarfs the soul not only in earth-life, but the dwarf enters Spirit-life as he left the body, and only grows out of that condition as he develops in goodness.

In analyzing their faith, the "blood of Christ" is not found to be an essential element to salvation. We choose to deal fairly with all classes of religionists, but never hesitate to expose glaring fallacies when occasion demands.—ED. JOURNAL.

Thomas Cook.

Bro. Thomas Cook informs us that he has accepted the office of State Missionary of Minnesota, and will enter upon his duties on the 1st of January. He is now in Kansas. The *Junction City Tribune* says of him:

"Prof. Cook's lecture came off quite successfully last evening at Centennial Hall. His text was "Carbon." He changed sugar into carbon, and showed that carbon is ubiquitous in all organic nature. He said that the most beautiful ladies and the sweetest of babies are carbon, or charcoal. This astounding doctrine created some sensation.

"An audience of some fifty or sixty was present, composed of some of the sharpest thinkers in the city and a good many juveniles. The learned gentleman's hobby is Chemistry; from this he explains everything, except, perhaps, grasshoppers which we do not remember that he mentioned.

"This evening the subject is to be "Hydrogen Gas." We hope he will have a full house. Tickets for sale at the book store.

Bro. Cook will receive subscriptions and make collections for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.—ED. JOURNAL

Mr. Coe's Lectures.

The Upper Des Moines, a paper published at Algona, Iowa, says:—

"The lectures on Spiritualism last Saturday and Sunday evenings were well attended, notwithstanding a large and excited political gathering was on the street on the first mentioned evening. Mr. Coe made a masterly effort, showing that the Bible was founded on Spiritualism that is identical with the Spiritualism of the present day, and that the Angel of the Lord, so often mentioned in Scripture, was merely a disembodied mortal. He brought plenty of proof from the Bible to sustain his assertion. He hopes to return after the holidays and bring a good materialising medium with him, if funds can be raised to defray the necessary expenses. Let every liberal minded person stand by him in his efforts for free thought and free speech."

A New Dress.

Having been favored with another libel suit, (only $20,000 damages claimed this time) we have concluded to give the RELIGIO-PHILOSOPHICAL JOURNAL a *new dress*, as a *New Year's* present to our readers. It is barely possible that in getting off the old and on the new, the JOURNAL may be a little behind usual advance time, but we think that it will reach, and greet the subscribers on *New Year's day*, if not, very soon thereafter.

J. B. JUNING, of Howard City, Elk County, Kan., desires to receive calls to lecture in that part of the State, and will receive such compensation as the people feel able to make. His only desire is to keep the wolf away from the door of his small family, and do all the good he can for the cause he so sincerely loves. Give him a hearing, friends. You will be of mutual benefit to each other.

Letter of Fellowship.

On the 2nd day of Dec. 1876, the RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of Fellowship and Ordination to Bro. John S. Thomas of Carr's Station, Georgia, authorizing him to solemnize marriages in due form of law.

A LESSON IN MEDIUMSHIP.

"Ye cannot serve God and Mammon!"

BY CAPT. H. H. BROWN.

Among the many truths contained in that much abused book—the Bible—there is none other, so much as the above, that we, mediums and Spiritualists, should let sink so deeply into our souls as to be the constant monitor of our lives. "Ye cannot serve two masters." We must be obedient to either angels or to mortals; be submissive either to the spiritual or the material; or, as He of old has it, "God or mammon."

Positive to mortals; negative to the spirit world, is the fundamental law of mediumship; and it is simply a modern paraphrase of that law of Jesus. Negatives to God, the spirit; and positive to mammon, the world.

I am convinced that the major portion of the trouble that accompany mediumship, arises from want of obedience to this law. As soon as any outside influence comes in to sway the medium in opposition to the desire of his or her spirit band, there arises antagonism, inharmony, and consequently very imperfect and unreliable manifestations. Their outside disturbing influences are of the earth, earthy; as, for example, public opinion desires to please friends, or the need of means, etc. But when the choice comes, duty and principle must be first, though all the world swing in the opposite balance. "What shall it profit a man if he gain the whole world and lose his own soul." "Be thyself! trust thyself!" is not only the first principle of manhood and womanhood, but also of mediumship. Let your own intelligence, your moral principle, and above all, your common-sense, be your guide; not alone in testing the current opinions of the world, but also those purporting to come from the spirit-world.

Be not hampered by authority. Too long has that ogre in shape of public opinion, Bible, creed, church, priest or law, enslaved mankind. The angels come to emancipate us and give us freedom to obey our own convictions of right and wrong.

Remember that desire, aspiration and fidelity to your intuition, will draw to you that intelligence of the higher spheres which you need, just as fast as you can incorporate it into your consciousness, which is only as fast as the plant does sunlight, i. e., as fast as it grows.

Intelligence that reaches only the brain, that moves not the heart, and prompts it not to deeds of benevolence and justice, that does not compel recognition of the claims and duties we owe to each other in the great brotherhood of man, is of little use here, and of still less in that spiritual realms to which mediumship is the portal. He lives best and truest, who feels most, and deepest and truest. Such a life is the best preparation for conscious mediumship.

To the individual himself there is mediumship ever more valuable than to any one else. What the world sees should be but the overflowing of the well, while daily, momentarily, should the medium grow by this communion into grander and nobler conceptions of life, and climb higher in his aspirations and desires.

Oh! then use this gift, ye who have it, with this holy purpose, and tarnish it not by reckoning it by the baser measures of the mammon of this world. Keep it pure and unspotted by keeping your aspirations above all grossness. Seeking the light in the cavern of materiality, you will find it by looking upward and sunward, and not by drooping your eyes to your feet. The clarion note of the Alpine climber, "Excelsior"—"higher and purer"—should be the cry of your soul; for in all the great round of eternal things, desire is the magnet that draws.

"Desire can draw the angels near!
Doubt bids them stand afar!"

Like the old martyrs, renounce this world, and for the spirit suffer crucifixion of the flesh if need be; for in that angel world your reward will be great. "Learn to adorn every day with sacrifices."

By thus aspiring and obeying only those teachings that harmonize with your moral intuitions, is your individuality developed, and you learn to stand alone; trusting not God not your spirit-band, but your own truth and honesty, and the infinite necessity of love to supply all the needs of your soul.

"For the earth is pledged in payment
Unto man for *all he needs*."

Turn in confidence then to this universal love, that cares for plant and star, answering every demand that they make for life and growth: "Shall it not much more care for you, O, ye of little faith?" Trust the laws of compensation and progression, in obedience to which seeds sprout, rocks crumble, animals live, men are born, and angels developed; trust the power of truth and integrity in yourself to draw around you that spirit-band that shall minister to you, bringing from the founts above what you need; trust that justice that ever keeps her balance true; trust the great hereafter to make you wiser and better, and to reveal to you all that is now hidden; thus shall you grow into harmony with the great heart of the universe. Universal love, and the soul-germ within, develop fast into that manhood here; that is a prophecy of the perfect man to be, when "death is swallowed up in victory," and mediumship finds its fruition in the higher spheres to which your earthly fidelity to God, —the spirit—shall give you entrance.

Rockford, Ill.

The Herald of Health.

(Wood & Holbrook Publishers, N. Y.) Contents for December: Autobiography of a Vegetarian; Ready for Sickness; Hygiene and Baths at the Oneida Community; A New-fashioned Love Song (a poem); Chills and Fever—the Turkish Bath as a Remedy; Food as a Moral Influence; Living Rooms and Back Stairs; George B. Windship, M. D.—his Relations to Physical Culture; A Woman's Poem; Hygiene for Brain and Nerves; Our Dessert Table; Topics of the Year.

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MRS. MARY ANDREWS,
The Materializing Medium.
DR. BAXTER, one of the Band having the control of this medium desires to announce that on and after Dec. 1st next, he will be prepared to diagnose and cure diseases, by spirit manipulations in the dark circles, and also by magnetic treatment through the medium when entranced.
The usual circles will be continued by George Jackson, the control for miscellaneous manifestations. v2in13t12

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