

# VOL. XX.

# OHIOAGO, JULY 15, 1876.

### Sunday at the Centennial Exhibition.

The exhibition at riniladelphis has many features of interest, one of the highest of which is that it stands out before the world in a moral and religious aspect as a tribute to the dignity, inspiration and sacredness of conscientious and successful labor. The warriors, politicians, orators, have their honors elsewhere; the Cen-tennial Exposition is an ovation to the 'cap-tains of industry." The multitudinous display is all due to the achievements of labor, to head-toilers and hand-toilers—the devotees and the heroes of science and art. Each product the heroes of science and art. Each product that is gathered in that great museum has had that is gathered in that great museum has had its history, which in most cases will show a long, laborious, painful struggle after perfec-tion, by faithful study of the laws of nature, manifested in the operations of forces and the properties of matter. Now, these laws of na-ture are the laws of God, or there are no laws of God. The divine will is disclosed in the immutable ordinances of bling, and the order of the world, or there is no such disclosure to man. And to seek to know the divine will as expressed in the laws by which things are gov-erned, and to conform action and conduct to erned, and to conform action and conduct to them, is the essence of religion, or there is no religion. The denial that this great gathering of the noblest fruits of the world's thought and of the noblest fruits of the world's thought and industry has in it a religious element, and is grounded upon a religious basis, answers to our notion of atheism and heathenism. Can-we indeed assert that those who have thrown light into the dark places of nature that the earth might be subdued, and humanity eleva-ted, and life beautified and enriched, have not been engaged in an eminently religious service? Shail we say that the Elernal Mind, in institut-ing the laws of material things-chemical, physical, biological-his claims upon our re-ligious reverence, while the/human mind in ligious reverence, while the/human mind in discovering and applying these laws to ends of beneficence is engaged in a non-religious work? If God framed the mysterious order around us and adapted the human mind to unfold itself by studying out these mysteries, can we render him any treer homage than is imstudies, and in carrying on the constructive and the creative works which the resulting knowledge makes possible? Not we heartily agree with Carlyle when he says, "Older than all preached gospels' is that ever-enduring evangel, work is worship." The trophics of productive knowledge and inventive genius are brought together in the vast exhibition, and what are they but witness. os that men have studied faithfully and labor ed well? The honesty and integrity of human effort are attested in the processes and results. The laws of nature hold true-there is never a break in the continuities of effect-and heat light, air, affinities, cohesions, attractions, and all the properties of elements, and the habitudes of energy, never falter for an instant and all goes on harmoniously and successfully. Who but the irreligious can fail to recognize the solemn implications of these wonderful results; and how otherwise can they be constru-ed by the reverent mind than as God's immediste maintenance and indorsement of the work? The exhibition has been planned and carried out for one purpose-to be seen and to become a source of instruction and elevation to the beholders. It is designed for all classes to come and examine its treasures, and learn its lessons. The public has been taxed to establish it for purposes of public use, to be attain-ed only by opening its gates to all comers. Its influence is undoubtedly salutary and elevating and to be every way promoted. Attendance is expensive, difficult to many, and impossible to many more. It has been enormously costly that it might be greatly valuable; and its managers are bound to leave nothing undone to carry out its design, which is to be open to the inspection of the largest possible number of people. Yet, strange to say, the commissioners who control it have decided that it shall be shut up fourteen per cent. of the available time! They have decided to destroy one seventh of its use fulness. They decree that one day in the week nobody shall see it. Though so extensive that much time is required for even a partial observation of it, the managers determine that the little time visitors have shall be curtailed. And, what is worse, they shut it up the very day of all others when it would be most avail able to thousands. Though designed to honor labor, it is closed at the only time when multitudes of laborers have an opportunity to attend it. And what is the reason of so apparently extraordinary and stultifying a course? After so much trouble to get it open, why do the com-missioners shut it up this considerable portion of the time? The answer is it is done in the name of religion! Religious people protest that its opening on Sunday would be a violation of the sacredness of that day, and a viola-tion of the laws that enforce its religious ob-servance. Influential religious bodies have assed resolutions and sent committees to Philadelphia to press this view upon the commissocionis to press this view upon the country sioners. Now, we strongly protect against the assumption that the opening of the exhibition any day of the week will be an irreligious act. The Jow may hold it wicked to visit the show on Saturday, and the Christian may hold it sinful to visit it on Sunday, and both may obey their consciences and stay away on the days they hold sacred; but to force their views upon people who think differently is not a dic-tate of religion but of persecuting bigotry. A century or two hence, in revising the "His-tory of the Coulict," it will be contemptuous ly denied that religion was responsible for shutting up the Industrial Exhibition of 1876, against the people, and sullifying its useful-ness one day in the week. It will be attrib-

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a thing could be done. The position of the Sunday question is sim-ply this: there are two Sundays which we are called upon to recognize in different ways, and on totally distinct grounds, namely, the Sun-day-of rest from labor for secular reasons, and the puritanical Sunday, devoted to plous ob-servances. The former is enforced by the state, on grounds of public and general utility; the latter is enforced by theological influences for reasons claiming tobe religious, and stands upon an ecclesiastical basis. The secular Sun-day-the Sunday of rest from labor-is an in-stitution aiming to promote the social welfare, appealing to the sanctions of reason, and is enforced with the discretions of common-sense, and under limits which recognize the admissiand under limits which recognize the admissi-bility of a certain amount of labor for the general benefit. These are the considerations to which all parties appeal in advocating a day of which all parties appear in advocating a day of rest, and they are sole considerations by which legislators have any right to be moved in legal-ly establishing it. Granting their right to or-dain a general suspension of labor one day in the week, for the general good, they have no warrant to go a step beyond this in the direc-tion of restraints upon the free action of individual citizens. They have no more authority vidual citizens. They have no more authority to establish a particular religious day than to establish a particular religion. When people desist from work on Sunday, they comply with all that the state can justly require of them, and are left free to occupy themselves in any way they please, subject to the usual reg-ulations of conduct which are in force at all times times.

But ecclesissical influence is constantly striving to turn the secular Sunday to theolog-ical account, and to invoke the interference of law with the freedom of citiz ms in religious matters. The history of the puritanical Son-day has been for centuries the history of med-dling with the liberties of conduct, of the co-ardon of conscience, and the antonement of ercion of conscience, and the enforcement of observances on alleged religious grounds. The most innocent actions have been held as profanation of the Lord's day. All amusements were forbidden as wicked, and it was held as sinful to kindle the fire, or dress meat, or visit the neighbors, or walk abroad in the fields. Acts intrinsically proper have been construed as crimes if done on Sunday. The absurdities of sabbatarian legislation illustrate the gross-est superstitions of the past. The following statement from Cox's "Sabbath Laws" represents the character and logic of the old prac-tices: "At Aberdeen, in the month of November, 1608, a great panic arose by reason of an earthquake which had visited the city, and as the cause of the earthquake was distinctly traceable to the custom of salmon-fishing on Sunday, the proprietors of the salmon fishings were summoned before the session and solemny rebuked." This may seem ridiculous, but do we not still hear of the judgments that follow Sabbath breaking? And it is important to note that, when viewed even theologically, the strictness of the Puritan Sunday is without authority. If the Old Testament is appealed to, the fourth com-mandment forbids work with emphatic detail on the seventh day of the week, but forbids nothing else. If the New Testament is appealed to, we find Christ nowhere establishing Sund-y, but entertaining such latitudinarian views on the subject as to incur the reproaches of the pletistic Pharisees for Sabbath-breaking: And in reply to their puritanical notions he curtly told them that "the Sabbath was made for man, and not man for the Sabbath." Hence it has been justly said that "Ohrist himself did nothing more by word or act than protest against the superatitious abuses, which in course of time had grown around the Sabbath." Paul exhorts the Colossians to independence of thought upon the subject, and to let no man judge them in respect of holidays, new moons, and Sabbath days. It is alleged that there is no evidence that the early Christians kept Sun-day, or the first day of the week, with Jewish day, or the first day of the week, with Jewish strictness, but that it was first enforced by law in  $\Lambda$  D. 386 by the Emperor Constantine, "who attached as much importance to his own birthday as to the day of the Lord." But the puritanical spirit grew space. "In proportion as the Church triumphed over paganism, so did the Christian days over those of the old world. The church naturally used every ef-fort to secure an increased respect for the days fort to secure an increased respect for the days of its own creation. And though it was not till the time of Leo the philosopher (889-910) that Bunday field work was forbidden by an imperial law, in reference to public games and amusements the ascetic tendencies of the church were earlier and more generally felt. The first innovation in this direction was the law of Theodosius the Elder, which included in its prohibition not only secular business but secular amusements. Abstinence, therefore, from toll and pleasure, having thus become the law of the Christian empire, the sub-sequent history of Sunday resolves itself simply into an extension of the principle." Coming down to the Reformation, we find its master epirits still struggling against the tendency to sabbatarian intolerance. "Cranmet speaks of Sunday and other days as mere 'appointments of the magistrates,' but consid-"appointments of the magistrates," but consid-ers that a sufficient reason for their observ-ance." Tyndale says: "As for the Sabbath, we be lerde of the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day a holy day, only as we see cause why: neither need we any holy day at all if the people might be taught without." Luther said: "If anywhere any one sets its its observance on a lawish

uted to superstition, to theological infinence and sectarian intolerance. It will be said it is a libel on religion to charge it with the nar-rowness and projudice of the times when such a thing could be done. The position of the Sunday question is sim-ply this: there are two Sundays which we are called upon to recognize in different ways, and on totally distinct grounds, namely, the Sun-day of rest from labor for secular reasons, and the puritanical Sunday, devoted to plous ob-servances. The former is enforced by the state, on grounds of public and general utility; the latter is enforced by theological influences for reasons claiming to be religious, and stands the millions of toil-worn operatives in factory, the millions of toil-worn operatives in factory, mine, and field, who earn their subsistence by the sweat of the brow, it is indeed a precious boon. To the multitudes doomed to a life of brutalized drudgery in barbarle times, it came as a blessed relief; and it is, perhaps, scarcely less necessary when the pressures of enterprise and competition would week mean out if no and competition would wear men out if no check was interposed. But the sour and gloomy Sunday of religious asceticism—the austere Sabbath of the sanctimonious Pharisees requires to be resisted now as much as it was resisted by the founder of Ohristianity him-self. In regard to the strict observance of self. In regard to the strict observance of Sunday, men have undoubtedly a right to do as they please under our guarantees of relig-ious liberty; but they have no right to force their views upon others by perverting the la-gal day of rest to assumed religious objects, and by making it a hinderance to enjoyment and improvement on the part of those who de-sire so to employ it, and who are not to be judged by others in their manner of doing it.

Judged by others in their manner of doing it. It is objected to the opening of the exhibi-tion on Sunday that it would involve the labor of many in attending to its operations, running trains, etc. But even the superstitions Jews had sense enough to interpret the fourth com-mandment as allowing works of necessity. A certain amount of Sunday labor is everywhere recognized as unavoidable, and as long as cooking, the running of Sunday cars and car-riages, police surveillance, and the distribution of the mails, are carried on in Philadelphis un-

tion of "success." We could wish them a lit-tle more elevation of view on this great national occasion; and in regard to their Sunday pol'cy a little more of the spirit of Christ and Paul, Tyndale and Luther; a little more, in-dead, of the genuine "spirit of Saventy-Biz." —Popular Science Monthly.

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#### EX ORIENTE LUX.

Or the Connection of Spiritualism and the "Bibles," " Faiths," and "Saviors" of the World.

By George Farmer, Author of "Spiritual. 1 m and Christianlty, Their Mu usl Relationships, Farallels, and Con-

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#### INTRODUCTION.

The inquiry into the relationship and sym-pathy existing between modern spirit manifes-tations and the Bibles, faiths and Saviors of the world, is yet in its infancy; indeed, as yet, hardly the threshold has been crossed. It is only within the last twenty years that the ori-ent has opened up to us the treasures of its an-clent thought, and though each year is adding to our knowledge of the religions of the world, and the absolute identity of their aims, sym-pathics, forms, weaknesses, and aspirations. pathies, forms, weaknesses, and aspirations. but little has been achieved in pointing out the harmony existing between the Spiritualism of other days in other lands than our own, and the phenomena occurring in our midst at the present time. Oriental research has been prospresent time. Oriental research has been pros-ecuted by men, who though ranking among the most advanced and liberal minds of the age, regard Spiritualism as a superstition and delusion, and who class its believers either as imposters or dupes. Thus in summing up and rendering co ordinate the vast materials result-ing from the systematic study of the Sanscrit, Zond, and Coptic languages—the main sources from which our knowledge of ancient life and thought are being drawn—no account has been taken of the particular branch of study to taken of the particular branch of study to

creeds an underlying unity of purpose, and smilarity of doctrine. It is establishing a new canon of criticism—the only one by which any system of Religion can be approached with any hope of understanding its place and influ-ence in human history. It is to come with a mind free from prejudice and preconceived ideas and with a determination to do justice ideas, and with a determination to do justica-to the good and bad alike. The work of the world's prophets and sages can never be un-derstood if we blind ourselves to the good and true in the systems which they taught. If we accept the sacred writings of one race of people as divine, we can not consistently and justly refuse credence to the "Bibles" of oth-er nations, especially if upon examination the evidence for the one appears as strong as that upon which the other claims its raison detre. upon which the other claims its raison a cire. We can not measure the greatness of diving love by human standards, and even the Ohris-tian Scriptures declare that God has never for-saken a single human soul, that as he was "yesterday so He is to day and forever"—a never failing and continual fount of living in-spiration. All faiths contain much of truth and their very existence proves that they have and their very existence proves that they have been necessary to the peoples amongst whom they have existed. Long generations of mor-tals have found comfort in them, passing from this world to the next stayed up by them as the one thing in which they, and the fathers who had gone before them, trusted. It is therefore a necessity that we should approach them with a loving and just sympathy, endeav-ouring to see them as their own believers have done.

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Max Muller has remarked that of Religion Max Muller has remarked that of Religion as well as of language it may be said that ev-erything new, is old; and everything old is new, and that there has been no entirely new Religion since the beginning of the world. He further points out that the elements and roots of all Religions were there as far back as we can trace the history of man, and the his-tory of Religion like the history of language. shows us throughout a succession of new com-binations of the same radical elements! An intuition of God, a sense of human weakness a oslici in the givine goveri ment of the world, a distinction between good. and syll, and a belief in the immortality of the soul-these are some of the radical elements of all Religions. Though sometimes hidden they rise again and again to the surface. Though frequently disturbed they tend again and again to the same perfect form. Thus, though Orthodox writers are in the habit of pretending that Jesus of Nazareth was the first and only incarnation of God in humanity for the purpose of teaching man-kind the truth, we find that many Messiahs had appeared in the far East ages before Ohrist. The parallel is not confined to this fact alone; we find that a close similarity exists between the teachings of Christ and the great Religions of the ancient world. Buddha as well as Christ preached salvation to all, and commanded his disciples to preach his doctrines in all places and to all men. The truth that God has made of one blood all nations of the earth-the idea in fact, of humanity-was first pronounced by Buddha, who did exactly as Jesus afterwards did, in bursting the bonds of creed, inviting all Gentiles to his embrace. But the points or resemblance are not confined to doctrine alone; we read of the pre-existence of Baddha in Heaven, his birth of a virgin, of salutation by angels, recognition by Asita (Simeon), presentation in the temple, baptism by fire and water, disputation with the doctors, temptation in the wilderness, a life passed in preaching and working miracles, transfiguration on the mount, descent into hell, and ascent into Heaven-all of which points of agreement with the Gospel narrative naturally arouse curlosity and require examination. Then again the religious system which owes its origin to Zoroaster is probably as ancient as Judaism, and certainly taught the immortality of the soul and a future state of rewards and punishments for centuries before these doctrines were prevalent among the Jews. For ages prior to Christianity II, inculcated the necessity of purity in thought as well as in word and deed; that sins must first be repented of and then stoned for; and its followers were forbidden to kill even animals wantonly. Knowing this, is it not pertinent to inquire whether such a pure and venerable Religion should not command the respect of the civilized world? The views entertained by Ohristian apologists-that is to say, the recognition of God in one form of faith but debarring his presence from all the rest-limiting inspiration to Palestine and excluding it from all the world beside-finding a supreme and unique expression of divinity in Jesus of Nazareth but denying it in every other human medium-do not these grounds seem narrow and even irreligious? They find no satisfactory place in the divine scheme of human affairs for the great Pagan world, and all history but one is branded as profane. The potent fact of the equally di-vine character of all Religions, and their abaolute necessity to the peoples amongst whom they exist, has not yet been fairly grasped. We have yet to learn that God has sent his teachers unto every age, to every clime and to every race of men; that revelation has not been committed to the care of a single people or period of time, but that it has been fitted to the growth of man, enfolding as much of knowledge, goodness and right as humanity has been able to perceive. With regard to the special purpose of these papers-the pointing out the relationship of Spiritualism to the Religions of the world-we Spiritualism to the transform of all creeds, the foundation and groundwork of their sacred writings, and the teaching of prophet, sage, and seer in all ages and amongst all peoples. [Concluded on page 144.]

der Pennsylvania laws, the objection to open-ing the exhibition because it would violate the law against Sunday labor is futile.

But we insist upon keeping the argument upon its highest grounds. We showed at the outset that the character and influence of such an exhibition are not only in the highest degree moral and salutary, but are also essentialy religious; its opening every day of the week is therefore defensible on strictly religious grounds. We have furthermore shown that the religious reasons offered, for shutting it up on Sunday, are baseless. The considerations urged for closing are hence exactly those which require it to be free of access to the public-in other words, religion requires the opening. If it be alleged that the people would not see these higher meanings of the objects displayed, that only shows the defects of their religious training; and that there is all the more need of insisting upon this higher cflice of the exhibition. And if they are thus insen-sible to the moral and religious significance of so grand a collection of the noblest and most perfect products of human thought and skill. what more proper than to point out to them the elevated lessons that they teach? And if, instead of demanding that the exhibition shall be suppressed one day in the week, as if it ware a public nuisance, the committees who have taken so deep an interest in the matter had asked the commissioners to arrange for religious services in one of the great halls, and to provide for discourses designed to bring out the higher instructiveness of the occasion and the demonstration, we think that they would have much better subserved the interests of true religion. The religious lesson that the commissioners have now lent themselves to inculcate is that people shut out from the Cantennial buildings shall go to other buildings to think upon God; and that, therefore, the Centennial collection is a mere godless, sordid, anti-religious affair. But the people do not go to the appointed places of religious assembly. They crowd around the grounds by thousands and occupy themselves in drinking at the saloons, and in cursing the bigotry of the man-sgement which forbids them to look upon the objects within, on the day that the States forbids them to work.

We fear, however, that any considerations of principle will be wasted upon the commis-sioners. The reasons they ayow for forbidding entrance to the grounds on Sunday are not of a very elevated kind. In the report of the majority, after referring to the legislation of the country to prevent "secular business operations" on the "Orristian Babbath." they say: "Any action of this commission which is in conflict with the, public sontiment ex-pressed in these laws and in their practical observance will, in the judgment of your com-mittee, so shock the moral sense of the country mittee, so shock the moral same of the country that it will jeopardize the success of the Cen-tennial Exhibition, and turn the most power-ful agencies throughout the land from active support to decided opposition. Your commit-tee, therefore, recommend that the commis-sion adhere to the policy which has heretofore governed its actions on this subject." It is not the "moral sense" of the community that would be shocked by opening the exhibition on Sunday. The "powerful agencies through-out the land" that would oppose it by deter-ring people from attendance on week days, be-cause those who wish it were admitted on Suncause those who wish it were admitted on Sunday, are not impelled by "moral sense," but by a narrow spirit of intolerance which is as immoral as the spirit of any other tyranny. The commissioners are of course bound to do any one sets up its observance on a Jawish foundation, then I order you to work on it, to ride on it, to do anything that all higher considerations from their concep-Religions are subject-we can trace in all

which the present series of papers are dovoted.

Pioneers have, however, broken the ground and pointed out the way for others who may follow in their footsteps. The labors of Wil-liam Howitt, Mrs. Child, Hudson Tuttle and a few others can not be valued too highly, but the subject is too wide and the field too vast for much to have been achieved by so few. The schievement which lies before us is of such a magnitude that it behooves all who have time and opportunity to contribute the result of their research, Le it little or much, to the general store. No apology is therefore needed for the appearance of these articles, which, however, for the reasons before stated. do not profess to give more than mere glimpses of the Spiritualism demonstrated in and by the "Bible," "Faiths," and "Saviora" of the world, and anything like an exhaustive use, even of the materials accumulated, will not be attempted. The object is simply to present a bird's eve view of the subject, and to leave detailed and elaborated expositions to abler pens than that of the writer. Let me here, however, acknowledge my indebtedness to those highly glited men whose researches in the realm of religion and language have opened up the treasures of the orient to the people of the West. Their names are too numerous for me to mention all, but among those, the result of whose labor I have freely used, may be mentioned Max Muller, Edouard Bournouf, Adolphe Pictet, James Freeman Clarke, Samuel Johnson, and A. Langlois.

It has hitherto been the almost universal custom to speak in terms of disparagement of all religions save our own, and to assume that of all the world's faiths Christianity alone is the true one; that while it discover the glory of God, all others reproach him; is it alone can bring man to knowledge and civilization; all the rest keep him in darkness and ignorance. The limitation of the divine government of the world to the Jewish and Christian nations, has been emphatically insisted on, and even the very name of Religion has been grudged to the ancient creeds which have been regarded, with a feeling of suspicion and hor-ror as the invention of priestoraft, the doc-trines of which could tend to a degrading and corrupt superstition. The time, has however, happily passed when the great "Pagan" creeds could be so shelved. The systematic study of the science of Religion has thrown landmarks of history, and peopled is of time, thought obscure and barback

the . the same manner as travelors have ren inet with teeming agricultural and pastoral tribes in the wilds and recesses of Africa, hitherto accounted an almost desolate and unproductive country, so have nations believed to be lost in the ages, and without an history, and almost without language, emerged all at once into the light of day, claiming a fabulous antiquity, with innumerable legends, magnifiantiquity, with infiniteration regences, magnifi-cent literature, and miraculous efforts in the development of intelligence and civilization. History has changed its aspect, and with it our ideas are being enlarged, and our concep-tions of ancient life and thought broadened. The fact is being recognized that, ages prior to Ohristianity and probably to the advent of Judaism, Religions existed, the purity and lofty conceptions of which can not fall to command respect and reverence.

It is further teaching us that all have equal rights and require justice at our hands; that the object 'of all Religions is the same; that they are the pathways which different races of men are treading in their search after the supreme. That though disguised by corrupt de-

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# RELIGIO-PHILOSOPHICAL JOURNAL.

#### ASTONISHING MANIFESTA-TIONS.

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#### Dr. Brainerd's Detailed Account of a "Spiritual" Interview.

EDITCH JOURNAL -- Dear Sir:-Attached to this you will find an interesting statement tak-en from Forney's Sunday *Obsonicle* of last Sunday, which fully explains itself, and I can vouch for its correctness in every particu-lar. Prof. Brainerd is President of the First Bociety of Spiritualists in this city, a man of unquestioned integrity and an earnest seeker after truth. I desire to further, add that the manifestations in Mrs. Hollis' circles since her arrival in the Capital City have given great satisfaction. Skiwauki, familiarly called "Ski," one of Mrs. Hollis' Indian controls, has given a great number of undoubted tests which are very pleasing to those who are examining this Philosophy for the sake of truth. There is a probability that Mrs. Hollis will locate next month for a season in our neighboring city Baltimore. This will be convenient for her friends in this city to visit her, and at the same time she can help those of that city who desire to gain light, knowledge and wisdom. Fraternally Thine,

J. W. PABISH.

#### Washington City, D. C.

On Saturday, by special arrangement, I at-tended a seance conducted by Mrs. Hollis, at-the residence of Dr. Sonnenschmidt, No. 616. East St., between Sixth and Seventh. The room, an upper parlor, contained no furniture except a wardrobe and chairs. By invitation Mr. Parish, with whom both Mrs. Hollis and myself were acquainted, was seated with me. Mrs. Hollis was seated about ten feet from myself and friend, some six feet from the outheast corner of the room. That portion of the room where Mrs. Hollis sat was entirely empty, and the floor was not carpeted. A speaking trumpet of ordinary construction tood upon the fibor near Mrs. Hollis' chair. I asked her why she had the instrument; she replied that one of the spirits that was in the habit of visiting her used it in speaking. In answer to my inquiry, she stated that during a scance she did not touch the instrument.

After a few minutes' general conversation, Mrs. Hollis asked me to sing. I did to in the following beautiful lines:

" Jeans, lover of my soul.

Let me to Thy bosom fly, While the near waters roll

- While the tempest still is nigh.
- <sup>46</sup> Hide me, Ot my Savior, hide,
- "Till the storm of life is past,
- Safe into thy haven guide,
- Of receive my soul at last."

An interval of profound silence ensued, con tinuing perhaps for a minute, when a clear and distinct masculine voice, apparently near Mrs. Hollis said, "Good afternoon, Mr. Parish; I

am glad to meet you to day." Mr. Nolan, I Mr. Parish replied: "Well, Mr. Nolan, I am glad to meet you, and I desire to introduce my friend Prof. Brainerd.

(Note.-Mr. James Nolań was a young man from Indiana, who enlisted in Gen. Sherman's army, and died at Nashville, Tenn., in Sher. man's memorable march.)

Voice: Prof. Brainerd, I am very happy to mest you, and form your acquaintance.

I remarked that I had come here to day to galn come tangible evidence that I could use tending to the establishment of what is commonly known as Spiritualism, or the modern spiritual philosophy.

Voice. I shall be very glad to give you any

Question. What de you know about God and Heaven, as taught in our leading schools of theology, and generally presched in our churches? V. ice. I have never seen a personal God.

nor have I ever met a spirit who has seen one We understand by Deity, a universal spirit of goodness and truth, that pervades all things, the spirit that is in us, and by which we live. the spirit that is in us, and by which we live. You and I are, therefore, a part of that uni-versal whole, and there is no place where this spirit is not. As to Heaven, I have no knowl-edge of any beyond the limits of the earth's at-mosphere. Your philosophy teaches you that the earth's atmosphere extends forty five miles from the earth. We, in Spirit life, know that it extends much farther—indeed, we have evi-dence that the entire intertellar snace is filled dence that the entire interstellar space is filled with matter; that there is no void in the uni-Verse.

Question. Have you ever visited any of the planets? And what do you know of other apheres?

V\_ice. I have never been beyond the earth's atmosphere, and I know nothing of other spheres, except from the ordinary means we possess here for gaining knowledge. Sometimes spirits much advanced in knowledge do visit other planets, but they must first have passed through the spheres that surround our earth. It is only those who are most advanc-ed that can visit other worlds; and those who go may never return. They reach a higher sphere. There are seven spheres belonging to this earth, and these are gained in regular suc-cession by reason of fitness cession by reason of fitness.

Q testion. What do you understand in re-lation to man's nature? Is he a dual being— that is, does he possess in his natural or earthlife a spiritual as well as a natural body?

Voice. Most certainly he does. There is a natural body and there is a spiritual body. The spiritual body lives in and controls the natural body during the life of the physical body.

Question. Is the spiritual hody composed of elementary matter in the same sense that we apply this term to our natural bodies?

Voice. The spiritual body is, indeed, composed of matter, but the matter that 'enters into its formation is more refined, or etheresl, than that known to earth-life.

Question. Am I to understand, then, that there are elements in nature, of which we have no knowledge, that enter into the structure of the spirit isl to y?

Vice. There are elements in nature so cthereal that they wholly escape your observa-tion in any attempt at analysis by your crude apparatus. Of such are our spiritual bodies composed.

Q cetton. Do spiritual bodies fall into disuse and decay like our natural bodies? V.ice. They do not. On the contrary, they

are preserved in perpetual vigor. Q testion. Is what we call electricity a force

or an element?

Volce. There are two kinds of electricity; both are elements. With us they are a source of power, which we can control and use.

Question. Has the nervous system in man any connection with his spiritual kodý? Voice. In physical life the nervous system

holds about the same relation to the spiritual body that the boney skeleton does to the mus-cles and other soft tissues of the body. At the death of the natural body the spiritual body escapes from its mortal tenement

Question. Does the spiritual body retain the features of the natural bcd, ?

Voice. The likeness is preserved, but de formities which have resulted from errors in life gradually disappear, and the countenance

beams with oclostici light. Question. Do spiritual bodies possess gravi-

are under the influence of that law?

and more perfect state, but like the mathemat-ical problem, of two lines forever approximat-ing yet never meeting, so we forever move on-ward toward the Infinite. I must go, now, so

I bid you farewell. Is conclusion, I wish to state that there now followed a number of communica-tions in clear and andible whisper, purporting to be from dear and departed relatives, coup-led with evidences of identity of a most con-vincing and satisfactory character, but as their recital would not interest the general reader, and would afford syldance only to those familand would afford evidence only to those familiar with the family history. I withhold their publication. To me the evidence of genuineness is overwhelming.

J. BRAINERD.

#### STURGIS ANNUAL CONVENTION.

A Great Success of the 18th Anniversary Meeting - Wonderful Demonstrations - A Clergy-

man Entranced.

Lady in the Andience Instantaneously Cared by Spirit Oll Farnished by the Invisibles.

"The Farmer Box," a converted methodiet "GETS THE POWER" ANID GREAT LAUGHTER AND CRIES OF AMEN. HALLELUJAH-A FUE-LIC CHICLE IN PRESENCE OF THE MULTITUDE, WHERE THE SORPTIC WAS CONFOUNDED

A larger or more enthusiastic meeting has A larger or more entitualistic mosting has probably never before been held in Sturgis, than that which has just closed. Row. Mr. Stewart, of Kendaliville, publicly stated to-ward the close, that to his own knowledge over thirty (80) different localities were repre-sented, some of them considerable distances spart: And Mr. Peebles assured the meeting that he never attended a convention where that he never attended a convention where there was so much good feeling or more en-thusiasm. The meeting had been advertised for Saturday and Sunday, but all day on Friday the people began to crowd into the village in consequence of which the church was thrown open, and a lecture delivered by Rev. Stewart that evening; we all felt "the good time com-

ing." On Saturday morning, the convention was formally organized, the Hon. J. G. Walt, pre-siding; Mr. Thos. Harding, secretary, and Mr. Sam'l Woodroff, leader of the choir. The regular speakers were Hon. J. M. Peebles, Mrs. Anthony Whiting, lately returned from Oalifornia, Rev. Wm. Stewart, of K ndall-ville, Ind., and Mr. Walker, a young English-man, of eighteen (18), who becomes entranced by aucient sages and philosophers. Who by ancient sages and philosophers, who, through him, handle ancient lore with a famil-

through him, handle ancient lore with a famil-iarity perfectly astounding. As Mr. Peebles expressed it, "this young man, comparatively uneducated, is a prodigy." The lectures we shall not attempt to report; to give the whole we can not, and to give a synopsis of each would do an injustice; suffice it they were all of that superior character that to be comprehended or appreciated, should be heard. heard.

The success of the convention is largely at tributable to the generous liberty accorded by the president to all; he particularly exhorted mediums not to resist their influences, and called on all in his opening remarks to feel quite at home, and epjoy the liberty of the Storgis' spiritual platform. In the conference of an hour which followed the president's opening remarks Mr. Fox, of Sturgis, said, "that many years sgo before he knew anything of that platform, and came from Orland, Ind., to Siurgis, for that purpose and seeing 'Sojourn-er Truth,' in the crowd, he offered her 50 cis. to go up on the stand and make a speech, and finding that the platform could stand it, he concluded it was a free platform, a thing un-known to him before." The forenoon of Saturday was consumed by short speeches, singing, and the recitation of improvised poetry. Among the speakers were Judge Coffinbury, Mr. Brown, of Ocland, Ind ; Mr. N. B. Starr, the spirit artist; Mr. Gardner, of Sturgis. 2ND SECTION-A conference which occupied the first hour, Mr. Peebles remarked that Spiritualists did not sufficiently value their privileges; while he was in South America, a Spiritualist and a medium, was cruelly beaten by some Catholics, who declared they would kill him if he did not acknowledge the blossed virgin and the true church. The poor man was cruelly beaten; he appealed to the magis-trates, and some of those men were arrested and put in prison. Before their trial came on, however, the Spiritualist had a vision. He saw many angels; one in particular holding an olive branch in his hand, said: "Peace, peace, peace." He ran from his sick-bed, went to the proseculing lawyer, told him to stop further proceedings. He then went to the cells of those men and spoke kindly to them, preached the doctrine of Spiritualiam and forgiveness. They asked his pardon and embracing, they all wept together. . 3BD SEEBION-N. B. Slarr's beautiful picture of "Appolonius" was hung on the wall, and a sketch of the history and character of that great reformer was given by Mr. Peebles. There were also on exhibition some remarkable pencil drawings, by B-S. Gifford, of Roscommon Co., Mich., a spirit artist, who works at those pencilings while in a semi-conscious condition, In public and in private. Mr. Peebles lectured, after which Mr. Walker, a lad of 18 years of age, took the stand and after a sublime invocation commenced his lecture. He was in the trance state. His subject was: "Truth." He made some fine points. "In the latter days . . . the stars of heaven shall fall to carth, the sun shall be darkered, and the moon be turned to blood." "The stars," said the speaker, "are the spirits and they fall to earth bringing truth with them. The sun represents the church which was our spiritual guide, but she is being darkened now. The moon represents the pale light of belief, but she shall be turned to blood, which the Boripture declares to be the life, yes, the pale light of belief shall be turned to the knowledge which is life," "Again," he said, "Truth is a rock, the church is a ship damaged and worn; she is tossed to and fro by the apery waves. She is without helm or compass. The waves dash her towards the rock of truth. The ship crew labors hard to keep her cfl, but in vain. She strikest she is shivered to pieces and she sinks to rise zo more; but what of the crew? Ah! they climb the rock in safety." 4rn Session-Mr. Starr gave his experience, how he was brought out by the spirits. He was but 16 years old when he first saw those spirit pictures on the walls, on the floor, all over; at length felt an irresistible desire to paint them over; the first he did, was a lady and child, kept it a long time, at length bappened to show it to a lady who called on him, She, to his surprise, burst into tests and de-clared it to be the picture of her sister and child. Then Mis. Whiting delivered a fine scientific lecture.

Size Sizesion - After conference, Rov. Mr. Sizewari was real called on by the chair, when, to the surprise of every one, he seemed half alleep, and same forward like one scarce-ly shie to walk. His back and fimbs were bent up in a strange fashion, and he dropped into a chair, like a man very glad to have a chair to drop into. He said he was John T. Johnson, a so-called Compbellite minister formerly of the South. He hoped they would excuse him for meaking to them in a setting excuse him for speaking to them in a setting posture, as he felt the infirmities of sickness and old age again as he used to. He spoke for and one sign some as no used to. The spore to ac-about one hour, extorting the audience to ac-knowledge Christianity in their Spiritualism, and lead Christian lives. When he had got through, a gentleman in the audience stood up and said. "My name is Vance. I remember having heard many years ago, Riv. John T. Johnson preach down South, and I recognizes the style, accent, etc., and believe this spirit to be the same."

Mrs. Whiting lectured again. "Is it true," she said. "that every word we utter, whether of praise or blame, goes echoing on forever, and that every sot of ours leaves an indelible record on surrounding objects?" "He who outside of mathematics proncunces the word impose ble, is not wise." Man is a harp of five strings, his senses." "Self-assertion is as important as self-denial when it is just." She re-ferred to the fathers of the revolution as just solf-assertionists. Mr. Peebles, after the above lecture, referred to the wonders he witness-ed in this convention. He said that Dr. Wated in this convention. He said inst Dr. Wal-son in the South was laboring in behalf of Ohristian Spiritualism, and he (Mr. P.) saw at this meeting, a clergyman of 30 years, stand-ing entranced by another clergyman in Spirit-life, for the purpose of advancing the same ides

6TH SESSION-The secretary of the conven 67H Existon—The secretary of the conven-tion was called on by the president, to make some remarks. He, the secretary, informed the meeting that in connection with this socie-ty, there was a debating club in Sturgis, where resolutions were discussed in a spirit of candor. This club had recently been given one column of the Sturgis Journal-Times, in which to pub-lish reports of its proceedings, each week, and he, the speaker, thought it but fair to intro-duce that paper to the meeting; an editor liber-al enough to make us this offer, deserves pat-eronage at our hands. ronage at our hands.

In the course of this session, a lady in the audience, a Mrs. Whitney, rose and manifesting great emotion with tears running down her cheeks, declared that "though a Spiritualist of twenty years' experience, she never saw or felt anything to equal what she experienced at this convention. She had been a sufferer from sore eyes a long time, and never had found relief till now. A medium in the hall being influenced, held out her open hand and soon her palm was filled with oil from an invisible source, which on being applied to her eyes, she was instantly healed. With a loud voice this lady praised God and thanked all in the church, as she felt assured that the magnetism of every one in that wast assembly had something to do with it. The meeting was electrified. When at the conclusion of her re-marks, Mr. Peebles rose on the platform, and with a loud and solemn voice uttered the words: "And there signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall speak with new tongues; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "There," said Mr. Peebles, pointing to the lady, "is the evidence that we are the discipleated by the surface in the surface in the surface in the set of the surface in the set.

of Jesue." Here a brother in the audience who announced himself as "the Farmer Boy," shouted in true methodistical style, ." Glory to Godi Ameni Hallelnjahi Shout, shout, brethJULY 15, 1876.

ings of Thomas Paine. As these views were developed, and the reasonableness of many of the propositions could not be denied, the orthodox theologians were put on a defense of their creeds for which they were ill-prepared, and this new of weakness only tended to in-crease this spread of rationalistic thought. Vague desunciation sourced the place of rea-sonable defense. The more conscientious and thoughtful among the theologians, despising mere denunciation, were driven, be it silently, into more liberal opinions, and thus a liberal-ism grew up which yet the more favored the progress of rationalistic thought. The plain, practical method of Thomas Paine needs no comment. It was all powerful on the intel-lect, and the Church, for its safety, was com-pelled to put forth its efforts. And of what nature were they? Side by side there grew up a flerce spirit of dogmatic theology and intol-erance, which, by its very cruelty and oppres-sion, rather called forth or encouraged the counter movement. Thus everything, even ecclesisatical despotism itself, tended to free the soul from superstitions bondage, though the expressed purpose of the theologian was to keep all men safe within the pale of his go-called truth. And the world moved on.

ODE TO WOMAN.

BY ABENATH W. W. COURDAN.

Though thine's the woman's form, Yet thine's the priceless wealth of mind, Though linked it be to mostal mould, Yet rising-unconfined To earth-on vigorous wings. It seeks, explores new fields of thought, And gathers thence all rarest things By wise inspection sought; And thus the soul's museum crowdo With learning's richest gem-The jewels that bespeak thy worth-Thy royal diadem. O, womant vindicate thy cause, Assert thy woman's right; With truth's unyielding, tireless stop Thou'lt climb the topmost height -Of wisdom's sun-bathed mountain FADE3; From thence survey this mighty world, Of ever ceaseless change. Woman 'tis thine to grasp and hold With gentle hand the scepter Of a nobler, purer realms; To guide by truth's unerring light, With ever steady helm, Man's moral barque amid the rocko Of passion's stormy les; Till life's Cape Horn is reached and passed, With suffers, stormless sea; Beyond, neath cloudless skies and fair. With gentle breeze and swelling sail, We'll make the port, and anchor there Where thou shalt rest from work well dong, And taste the bliss thy toll hath won.

Chicago, Ill.

SHORT SERMONS.

The Literary Pillars of Spiritualism.

#### BE THOMAS COCK.

Under this caption, we propose from time to time, to offer for the accomodation of the publisher of the RELIGIO-PHILCEOPHICAL JOUR-NAL, and the edification of the reader, our best inspired thoughts, in the most condensed Firstly from the fact that the publish-

information I am able to upon this or any kindred subject, Question. What is the nature and character

of Spirit-life? Voice. It is real and substantial. It is a life of progress. We study Nature's works and laws, and partake of social and intellectual pleasures.

Question. By what means do spirits correspond with each other? Do they converse in the same manner that we do?

Voice. No; we spirits have other means of intercourse than speech—a power very nearly allied to what you term clairvovance. We are able to see as we are seen, and know as we are known.

Question. Have spirits a faculty or power that might be termed a sixth sense, in addition to the five senses possessed by mortals?

Voice, . Yes, they have, and this sixth sense is being developed in earth-life, and the time is not far distant when the great majority of mankind will be in possession of this sixth serre, or inward sight.

Question. What are the means of locomotion in Spirit-life?

Voice. We sometimes use our limbs in walking just as you do in earth-life, but in addition to this there are currents of magnetism that carry us from place to place with great rapidity. We generally evail ourselves of this force as a means of travel.

Q restion. Do spirits grow old in the same manner that our physical bodies grow old in this life?

Voice. By no means. Age and infirmity are unknown conditions in Spirit-life. Advancement in knowledge is characterized by a clow upon the countenance—a kind of halo beams in every face—and by this is truly marked the progress of the individual. Thus every spirit constantly shows his relative standing in advancement and intellectual worth.

Q iestion. Do spirits need to cat and drink as we do here?

Voice. We have spiritual food and drink suited to our condition, and of which we par take when we need it.

Question. If spiritual bodies suffer no decay do not grow old and infirm, of what need is there of partsking of nourishment?

Voice. We live lives of activity, involving the expenditure of force, and this force we derive from our spiritual food.

Q testion. What is the character of the fond of which the Spirit-world partskes? Voice. It consists of celestial fruit, and our

drink is water from the river of life.

Question. Do spirits ever become faligued, so as to need rest and repose?

Voice. Yet; we become weary with our la bor, and take reat, even in alcep. But we suffer no pain. Our weariness and rest are alike pleasurable.

Question. Have your associations, societies, conventions, or any kind of organisations for intellectual improvement?

Vuice. Most certainly we have. And we have the ablest teachers, too.

Q testion. How can you study the science of astronomy, for example, without instruments?

Voice. Of we need no such instruments as you do. Objects at a great distance are just as distinct and as well defined as those near at hand. Your best optical instruments and philosophical spparatus bave, been the result of

auggeations from the Spirit-world. Question. In the prosecution of your studits what means have you, if any, for preserving a record of your discoveries?

Volce. We have a record inscribed by the power of magnetism, which serves us the same purpose that books furalsh you in earthlife.

Voice. Spiritual bodies, as I have already stated, are composed of matter, and all matter is subject to the law of gravitation; but then

you must understand that there are elements beyond the reach of your means of analysis that are so ethereal that the idea of pondera-bility becomes a term merely of comparison. Question. What is the nature of materialization, and by what means are you able to speak to me in your natural voice?

Voice. The organs of speech which I now use are just as natural and real as those you use. They are substantially physical organs for the time being. We possess the power of gathering from surrounding space the material we need in improvising our materialized bodies, but it is difficult for me to explain the phenomenon to those who are ignorant of the laws by which we operate. Question. Why is a medium necessary in

materialization? V.ice. We constantly draw strength and

support from our mediums, and without their presence we could not form nor maintain our improvised bodics.

Q lestion. Why do you require a dark room or dark cabinet for the purpose of materialization?

Voice. Because the light disnerses, or diseipates, the elements we use. Under very favorable circumstances we can maintain our visible forms for a short time in moderate light. Q estion. By what means do you improvise dravery in which you appear in the light?

Voice. By the same means that we form

ovr bodies. Q restion. What becomes of this organized material at the close of the seance?

Voice. It returns to its original, invisible state.

Q lestion. Can fabrics or othermaterialized substance be preserved for future inspection? Voice. Most certainly.

Question. On the evening of April 4th, at a seance of Mr. Wilson, in this city— Volce: You saw cut from the materialized form of Prof. Morse a lock of his heard, which you now have, and it is real beard, as much so

as that upon your own face. Q estion. Why did not that disappear in the same manner that other parts of his form. disappeared ?

Voice. It was preserved for your future inspection.

Q estion. What effect has materialization upon the mediums?

V.ice. We constantly receive strength from them with a corresponding exhaustion on their part.

Question. Uan you come close to me and epeak, that I may know that it is not the medium that is speaking?

Voice. I will try, but I can not remain long

st a distance. Voice (close to my esr). Are you a Mason? I answered, I sm. (Here several Masonic test words passed between us, which, to me, af-forded the most positive 'evidence that this voice was not the result of ventrile quism; and further then this, at some points in the con-versation, Mr. Parish and Mrs. Hollis were conversing at the same time the voice was adconversing at the same time the voice was adireesing me.)

Voice. I have talked a long time with you now, and I must go, for there are others here, your own friends, who wish to speak to you. As for yourself, you must labor in the cause of truth and progress, remembering that what you learn of truth here will correspondingly elevate you hereafter. Our whole life is a school, and the juinre possesses advantages for superior to what you can have in this life. Our course is continually onward to a higher and fit her for healing and clairveyance.

Mis. Dr. Sales, of Grand Rapids, was invited. to the stand. She told of the many strange and mysterious things which tended to educate

" he oried,'" let the long lectures and ren, speeches go, and all of you shout! Amen! Hal-lelujab!" At this juncture many rose and with tears and faltering voices confessed that great power was present at the meeting.

Mr. Stewart then delivered a short address, in the normal state, on "the Advance of Spir-liualism, its Evidences and Advantages." He was followed by Mr. Walker (entranced) He likened Spiritualism to a life-boat, which takes in all who are in danger without asking questions, the bond and free, the rich and poor, the picus and the sinner, the black and the white, we seek to says you all; "in parting," said this influence, "allow me to say one thing in particular. Spiritualists don't suppose you know everything, but rather that you have everything to learn."

Mrs. Wood, of Middlebury, Ind., being un-der control, delivered an improvised posm in her own inimical style. She could not have given less then ten or twelve of these poems, and each was so appropriate to the time and the particular exercise of the moment that they were the astonishment of all who heard; many was the laugh they elicited by their dry wit and penetrating power. She was loudly applauded.

Mr. Woodworth declared from the stand that though between 80 and 90 years old, this was the first real feast he ever had. Now "the Farmer Boy" rose again and the shingles rattled. and the people laughed and ap-"Don't cheer me," said the farmer plauded. boy: "I don't want your cheers: I don't want you to laugh either," he said. "for," said he in a prophetic tone. "you will cry before I get through:" but they only laughed the more and cried, "Amen I Hallelujah!"

The president acknowledged the receipt of a letter from Giles B. Stebbins. Mr. Stebbins was sorry that circumstances prevented him from being present. He wished the meeting success. Enclosed in the letter of Mr. Steb-bins was a "testimonial," from friends of A. J. Davis, requesting the president's attention to the anbject of the fund now being raised for the purpose of testifying the love and res-spect entertained for Bro. A. J. Davis.

Before the convention was dismissed, a pub-lic circle was appounced for the following morning, at 8 o'clock. The president, in dis missing the meeting, expressed his regret at the parting, hoped that we would all meet again one year hence, and thanked visitors for their presence on this occasion. Then with a benediction from Bro. Peebles this convention in all respects most pleasing, profitable and sat-

is/actory, reluctantly broke up. Monday morning, a circle was held in the church, at which many lesis were given, and so great was the interest manifest all through the villege and surrounding country, that the free church was egain filled to repletion. The writer never saw to deep an interest menifest-ed in the subject of Spiritualism, so great a triumph of the cause, or so general a search after further knowledge; toth smorg church membera and materialists, the very air stemed to yield barmony, and fraternal effection and forgetfulness of self, beamed in the smiling faces of all.

#### THES. BABDING, SEC'Y.

# T. Rationalism-Thomas Paine.

"The following on Rationalism is an extract from J. J. Morre's discourse:

8 Going bachward some sixty, eighty, or a huncred years, the movement called Rationalism began to unfold litelf. Possibly in all ages there has been a mixima of this in the thought of the timer, but at the time referred. to a great soltation wasset on foot by the writ-

ers are almost confused by the amount of manuscript that is pressed upon them for publication; and secondly, that the reader, who may desire to hear more elaborate explanations of these short sermons, may be able to judge of the character and spirit of our lectures. We have preferred to first speak of the two great exponents of Spiritualism in America, the BANNEE OF LIGHT and the RELIGIO FHILO-SOPHICAL JOURNAL, OUR space not admitting of allusion to other and less widely known spiritual periodicals.

The brave old BANNER OF LIGHT is too well and widely known in every household of Spiritualists, as the oldest and firmest pillar of Spiritualism, in not only America, but in the world, to require more than a mere mention. And while it is the oldest and second to no periodical of its character in Spiritualism or out of it, in point of mechanical neatness and editorial ability, the RELIGIO PHILOSOPHICAL JOUBNAL, lacking none of the characteristics of the BANNEB, except it be in age, bears away the paim from all competition in its wide-spread diffusion. P-rhaps no publishers of any periodical of the present century have so tenaciously and persistently made such continued sacrifices to spread abroad their peculiar thoughts as the publisher of the RELIGIO PHILOSOPHICAL JOURNAL. The huge piles of paper beside the press to be printed to supply the demands of the trial subscribers as well as the yearly, would astonish many a reader of the JOURNAL. By offering it at such extreme-ly low rates to trial aubscribers, thousands upon thousands have had their thoughts turned to an investigation of Spiritualism that would not otherwise have done so. For this reason, if there was no others, the RELIGIO PHILOSOPHI-CAL JOUBNAL and its publishers take precedence of all supports to the facts and philosophy of Modern Spiritualism. We make this statement because due to truth, and having been connected with the Journal, are enabled to speak from knowing; and, secondly, that whilst we find few who read the JCUBNAL but are ready to acknowledge the fact that it grows better and better, yet we occasionally find one who feels envicus towards the publisher (and it would be strange had he no enemies) and by such we are asked how we can represent such a paper as the RELIGIO PHILOSOFHICAL JOUR. NALT Our reply is always based upon the foregoing facts, the sum of which is that BRO. Jongs is doing more for the cause of Spiritualism than any other man living. It does not follow that we must endorse the JODENAL en-tirely, or that we would publish just such a paper as Bro. Jones; a fact well known to him, since he well knows that were we pecu-niarily able we would continue our little monthly journal appel named, the Kingdom Diarity able we would continue our little monthly journal, angel named, the Kingdom of Heaven, devoted to the spread of the Christ principles on carth. We will, while traveling willingly take subscriptions for any of the spiritualist or reform periodicals. We desire to live down all invidious distinctions—to give no encouragement to caste, either in or out of Spiritualism. We revere the motto: "Chari-ty for all-malice toward none." In this spirit we shall continue to write and preach, ever being ontepoken for the truth. We claim no especial enlogizing or preference for the Jour-nal, except for the reasons offered, and shall therefore ever be pleased to represent it be cause of its publisher's disinterested devotion to the cause of Spiritualiem; knowing, too, that it rossesses a pecuniary basis that precludes the entire possibility of a collepse or failure, as has been the case with so many spiritualist publications. In our next sermen we shall speak of the greatest man that ever lived, who is still living, and who is also the last great man that abail ever live on this planet." No. 828 W. Lake St., Chicago.

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## JULY 15, 1876.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### Book Notices,

THE TYPES OF GENESIS briefly considered as revealing the development of Human-Nature, By Andrew Jukes. Third edition, 12mo, 431 pp. London: Lorgmans, Green & Co.

THE SECOND DEATH and the Restitution of all Things, with some preliminary remarks on the nature and inspiration of Holv Scripture. A let-ter to a friend. By Andrew Jukes. Fifth edi-tion. London: Longmans, Green & Co. 12mo, pp 194.

We have in these two volumes an earnest attempt to show the spiritual character of the Bible, while retaining the most orthodox views Bible, while retaining the most orthodox views of its inspiration and authority. As a writer, Mr. Jukes is inclined to the mystical school, and seemingly stands upon the Swedenborgian platform, (we say seemingly, because there is no reference in the books to any church in particular, save that of Ohrist), and sees in the development of Genesis the development of a human sonl in all acces human soul in all ages. We see that he treats the book as mythical

in its entire character-designed to express in the entry character—needed to explose iruths of human nature and its possibilities rather than as actual history—though we pre-sume the author would be shocked at the thought of rejecting any portion of the Bible, as not strictly authentic.

This is about all that can be said of these volumes by way of criticism. They would not interest the general public, and especially that part of it that have the good taste to read the JOURNAL, but nevertheless they bring forcibly to our mind the prevailing ignorance in respect to the actual character of the composition of the various Bibles of the race the various Bibles of the race.

Lie various bibles of the race. Looked upon as records of history, we stum-ble at once; and taken as infallible guides of dogmatic faith, we are compelled to stultify our reason in order to believe, and yet the world holds on to the books. What is it that thus makes its impression upon the mind, and forces the conclusion that

upon the mind, and forces the conclusion that their work is not yet done; their full word not yet expressed? We answer, these Bibles of the race are the records preserved of spiritual communications; actual, and off times verbal, inspirations. The visions of clairvoyance, and the lessons which such visions conveyed to the mind of the mystic, prophet, pythoness or priest, are therein told in the best way of the different writers, many of these scribes of the inspirational hour, as ignorant of the actual fact of the prophetic states as these commentators like Jukes, and so we have the attempt of blind men to arrange in a consistent way the entrancement, and the history, and the tradition that attempts history; and the tradi-bion that attempts history; and the curlous patchwork is preserved, because the soul of man is a spirit, and consequently has its own spiritual experiences, and flads in the old records the best words to tell its own story of the life within. In such a case, we must expect such books as these upon our table, and every-where the vision is made to tell its own truth in a different way, suited to the cxperience of the man:

But we must not forget that nothing but the intelligent consideration of our own spiritual experience, can build up the personal faith of man upon such basis as will endure, for no other being can do for us the work of our own soul. We may study the past for its mistakes, that we may avoid them, and the visions of prophets and mystics may explain our own psychological experiences, but the past is gone, and we are "the word of God," to day; and no "Bible" can stand in our place, interpret and ro-interpret it, as we may.

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GEOLOGICAL Survey of Illinois. A. H. Worth-en Director. Volume VI. Geology and Pa'm-ontology. Geology by A. H. Worthen and as-eletants. G. C. Breadhead and E. T. Cox. Pal-

I Am a Christian Spiritualist; The Spirit Body; Facts and Evidences; Spirit Communi-cation; Extracts; Religion; A Great Medium Coming; J. M. Peebles in Chattanooga; Spir-itual Communication; "Food for the Million;" Watchman What of the Night? Spiritualism in Chattanooga; Materializations in Santa Bar-bara, Cal.; Mrs. Stewart; Matter-What is It. No "Indorsement;" Spirit Photography; The Cause in Texas. Cause in Texas.

Terms \$2.00 per year in advance, single copy by mull 25 cents. For sale at the office of this paper.

#### Mediums and Test Conditions.

Should mediums be put under - absolute test conditions? The discussion of this question has been forced upon all honest, earnest, and intelligent Spiritualists by many recent, sad and humiliating events. When the heat of the dis-cussion has subsided, and when its personali-ties have been forgotten, and the disputants have become negative enough to survey the field in a calm and receptive mood, I think that they, as well as the mediums themselves, will quietly settle down into the following conclusions:

1st. There are certain absolute test conditions to which all mediums can be subjected without in the least interfering with the re-quirements of their mediumship, and without giving them any more pain, physical discom-fort, or mental disquietude, than do those conditions to which they generally submit with alacrity, but which leave such unlimited opportunity for fraud and deception, and hence give rise to so much suspicion and dissatisfaction.

2nd. Under such absolute test conditions as are above referred to, all genuine and hon-est mediums can obtain as good, and perhaps better manifestations than those which they obtain under less satisfactory conditions.

3rd. Under such absolute test conditions, one of the greatest disturbing elements of all circles would be, to a great extent, removed, namely, the unsatisfied, suspicious, accusing, and watchful state of the mind into which practical and sensible people are generally thrown, when asked or expected to believe the

most lavorable state for the occurrence of the manifestations—a state of passivity, because under such conditions they are not liable to the humiliating and disturbing thought that they are already condemned as deceivers, or strongly suspected of fraud by the majority, if not all of those who sit with them if not all of those who sit with them.

5th. One honest medium who always sits under absolute test conditions, and none others, is of more permanent value to the world, than ten thousand who always sit under condi-tions which leave room for the practice or suspicion of fraud. The one and his manifestapicton of fraud. The one and his manifesta-tions will stand forever, and their influence will enlarge forever. The ten thousand and their manifestations will, with absolute cer-tainty, be ultimately rejected, leaving those who once accepted them more doubting than ever, and in many cases irreconcilaby hos-tile, and opposed to any further investigation of the subject

of the subject. 6th. In justice to themselves, in justice to their sitters, and in justice to the great fact which they represent and which is ever crying aloud for a firm establishment upon a solid rock that nothing can shake, all honest mediums should submit to absolute test conditions, not merely with a condescension and a grudge: but they should take the lead in the matter, and be earnest and zealous in their endeavors to st possible form of geare fue ein consistent with their peculiar mediumship, and adequate to the removal of every doubt and suspicion from the minds of investigators. PAYTON EPENCE.

#### Contents of the Little Bouquet for July, 1876.

Spirits and Genius; Family Circles for Spiritual Communications; Do You Know Any Angels?; Under Inspiration; Bessie's Dream; Life's Changes; The Baby; Have Animals Spirits ;; A. Family Journal; Happy Maiden, (Illustrated); The Revenge of the Dead; A Child's Address; The Great Spirit; A History of Martyrz-No. 2; "Gertie"; Raling the Spirit; Lazy Lily's Vision; "My Mother's Form"; For Farmers' Boys; The Concert of Flowers; The Oae Who Fell Among Thieves, (Illust ); Leaves from the Life of Lily Bell; Frogs at School; About Dogs, (Illust.); Itema of Interest; Varieties; The Apparition that Appeared to Me; The Farmer Boy's Elistaixe; Over the Ses; The Philosophy of Life.

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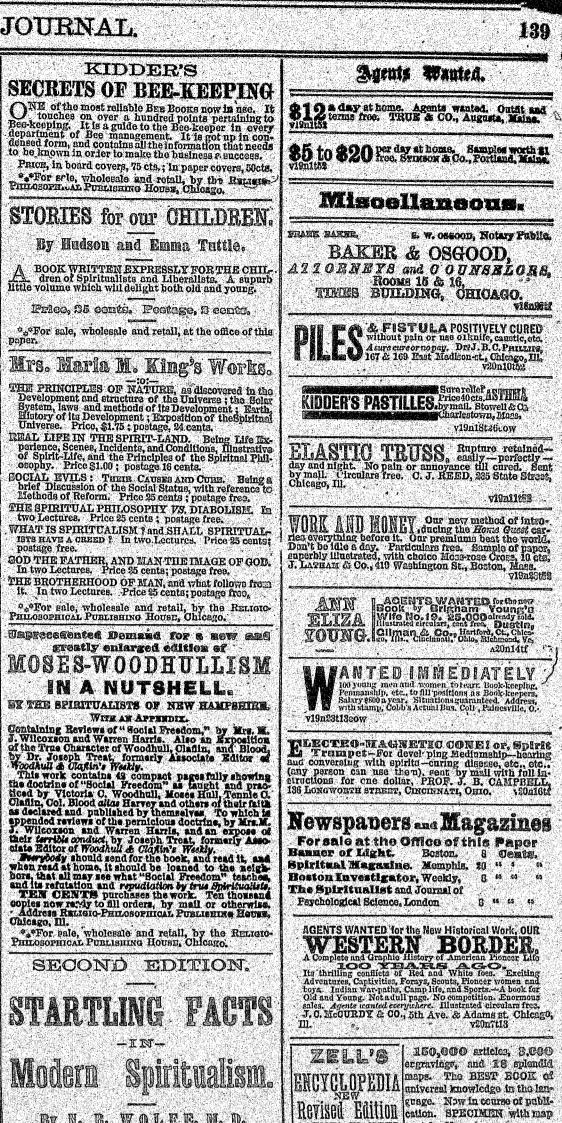
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montology by Orestes St. John, A. H. Worthen and F. B. Meek. Published by suthority of the Legislature of Illinois. Large 8vo. 536 pp. and 83 plates.

This sixth and last yolu ... e for sometime to come, gives additional evidence of the great ability and constant assiduity of Prof. Worthability and constant assignity of Prof. Worth-en and his staff. Prof. Worthen has devoted eighteen of the very best" years of his life to the labor involved in the preparation of these volumes, and he has the satisfaction of know-ing that although he has been illy remunerat-ed personally, cramped in his work by inst fil-cient appropriations, with the scientific results of his labors not fully appreciated by our own of his labors not fully appreciated by our own people, the Illinois Geological Reports are es-teemed a valuable acquisition to all scientific libraries, both public and private. The next Legislature should be made to realize the vast importance to the State of this survey and its reports, and brought to see that the saving to the people of the paltry sum requisite to carry on the work is an injury to the State for which there can be no <xcuse. If the Legislature of the great, wealthy state of Illinois, the garden of the world, standing almost without a peer among her sister states think their state can net afford the paltry sum of three cents per head per annum, where with to prosecute the scientific study and development of her re-sources, then indeed are we to be pitied and our wise (?) ecomonical (?) legislators relegated to their original occupations for which they are better fitted.

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The purpose of this association shall be the the purpose of this association shall be the propagation of the spiritual and progressive philosophy. and its teachings, and thereto may sustain public worship, establish local so-cieties throughout the State, ordain ministers and appoint missionaries and lecturers. The place of business of this association shall be the air of function. The state of the state of the city of Houston, Texas. The directors of this association shall be the president, vice-president and secretary of this association, and x trustees. The names and residences of those appointed for the first year are:

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What's states a set the states with

en a contra de la transmissión de la contra de Strate and the

with every kind of filth and excrement. There

are likewise thick forests, in which the infer-

nal spirits wander like wild beasts, and where

likewise there are aubterraneous dens, into

which those flee who are pursued by others.

There are likewise deserts, where is noth-

ing but what is barren and sandy, and in

some places ragged rocks, in which are

caverns; in some places are also huts.

Into these deserts are cast out from the

hells such as have suffered every extremity, es-

pecially they who in the world had been more

cunning than others in attempting and contriv-

ing art and deceit; their last end is such a

If Swedenborg had referred to those regions,

as the very lowest planes of Spirit-life, instead

of speaking of them as "hells," his narrative

would have sounded less harshly to our ears.

Accustomed to hear the churches constantly

talking about hell, Spiritualists are apt to turn

from those who allude to it, in disgust. As

darkness is the antipode of light, so the home

of the wase old sage, is the antipode of those

dark regions where spirits dwell, whose hands

on earth were steeped in all manner of crime!

It is time that Spiritualists thoroughly under-

stood this, that there are rewards and punch.

ments in the Spirit-world for each one, and

that our life here determines our status there;

and we say this, and defy successful contra.

diction, that no one can progress in Spirit life,

without first forgiving those who have ir jured

him, and making proper amends for those he

has wronged in word or deed. You must not

only forgive those who have seriously injured

you, but you must make proper reparation in

some way to those you have wronged. We

are well acquainted with some Spiritualists,

who are now reveling in wealth fraudulently

obtained, and who in vision we see in Spirit-

life, seeking out those they have wronged, and

imploring forgiveness. Their task, however,

is difficult, their pathway covered with thorns,

and their efforts in some cases attended with

poor success, for those they have injured are

slow to forgive them. As the magnet pre-

vents iron filings and needles from leaving it,

so do those whom you have injured prevent

you from leaving the sphere of their influence.

You must, old sinner, make amends for all

your wrong deeds before you can progress in

To those who claim there are no evil spirits

we would say that they might as well assert

that there are no arid deserts in contradistinc-

tion to vales of beauty and scenes of loveli-

ness. The pugnacious bull-dog, flerce and trou-

blesome, has his distinguishing qualities, en-

tirely different from the poodle dog that makes

friends of all. Thus it is with the Spirit-world.

The dark devilleh spirit can be found there, as

well as the grand old sage whose features are

Epirit-life.

life."

RELIGIO-PHILOSOPHICAL JOURNAL.

### JULY 15, 1876.

# Keligio-Philosophical Journal

140

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REWARD. \$760 Is the Devil Dead?

NUMBER XXXVII-(WHOLD NUMBER LII.

Hvil—Ina Deplorable Condition of Hvil Spirits-The Views of Buschenborg.

Light is not darkness, black is not white, red is not blue, health is not cickness, happinges is not misory, love is not hate, cellishness is not mercaity, vice is not virtue, the dirty, filthy

to the extent of even extinguishing the light of nal spirits, engaged in continued quarrels, enthe soul, which would but for such blindness, mities, blows, and fightings; in the streets and embrace every opportunity for intercommunlanes robberies and depredations are commition with the loved ones "gone before." ted. In some of the hells there are mere broth-These stumbling blocks are the offsprings of els, which are disgusting to the sight, filled ignorance and must be removed by the light

of divine truth. Cold selfishness looks only at the material side of life. It hoards up the representatives of wealth, but seldom imparts it for the real treasures.

All of material life is but for the development of the soul. Soul culture is the legitimate object to be attained by all of our earthly exertions.

Selfishness to the end of soul culture is laudable, but when so perverted as to blind our eyes to the wants of others, we become fossils, to be broken up and pulverized by those who come after us.

Millions reach the spiritual plane of life before they realize the great truth that they were virtually dead and fossilized years before they gave up their physical forms.

Then it is that they keenly feel that they omitted to do a great and good work, which would have blessed multitudes, who in turn would have blessed them for their good deeds. Buch men and women often pass to Spiritlife but to witness and grieve over the scattering in dissipation, in a few years, the money they were a lifetime hearding up, without a single philanthropic thought about its proper use ever warming their cold calculating bosoms.

The sorrows which are endured in Spiritlife by those who ...oard up money without a single thought above the selfish plane, of the proper use to which they should devote it, is well illustrated in Brother Singer's measage and warning to the world. He said in a communication written with his own spirit hand: DEAR FRIENDS :--- Can you understand how a rich man can be unhappy in the Spirit world? If you would like to know, live the life I did. I would give all my fortune if I could come back and reform—but now I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls and teach them what this life is.

Bro. Singer was a Spiritualist. We sat in circles with him more than twenty years ego, and we never met a man who was more deeply interested in spirit communion than he was. But selfishness was the predominant trait in

his character. He was seeking for improvements in his then newly invented sewing mechine. He knew well that it was an old mechanic who had been and then was inspiring him to bring out and perfect his machine.

The result was favorable, and Bro. Singer became a millionaire, and he became oblivious to the higher requirements of life but to regret it when he reached the immortal shore.

- How many Spiritualists are in like manner being inspired with financial ability, and where is the evidence that they feel that their responsibility to work for the enlightenment of the world runs parallel with the blessings they are receiving? What have Spiritualists done as humantarians? What have they done to aid spirits who are devoting their whole time to bestow blessings upon mortals? We have already seen that the selfish man and woman manifests surprise that spirits will devote their time to healing the sick-to aiding little children and other spirits to materfalize that they may be seen by their mothers and others, that mourn them as dead. This selfishness holds a firm grasp upon the all potent dollar, until the hand that grasps it becomes fossilized and powerand then long years of grief only, will awaken the spirit to that sense of duty and compel a performance through mortals, of that which was neglected when the best opportunity offered. When we look for the good fruit which Modern Spiritualism has born, and when we look for the humanitarian duties which Spiritualists have performed, we find little more than we do where the sturdy husbandman has spent half a lifetime in grubbing out roots and stones from a naturally sterile soil, in hopes some day to raise a crop, while within a day's journey he might have found the rich prairie, which he could have broken up and raised a crop on the first year, to say nothing of the rich harvests every successive year thereafter. We find Spiritualists digging away at the roots and stones in the old sterile theological soil, and badgering with the old fossils, long since buried deep in the hardpan of theologi" cal dogmas, or running after all manner of quirks, crotchets and isms, while the beautiful field of the Harmonial Philosophy-the real Philosophy of Life, is overlooked. Spiritualism at present may be likened unto the wild prairies when roamed over by the uniutored savage, which blooms and blossoms with the native and uncultured loveliness only. While the devotees of the various schools of old theology shrug their shoulders and wag their heads in derision at our new-found philesophy and the truth of spirit communion, they keep on grubbing away at the roots and stones in the old hardpan. They raise millions of dollars sunnally to support a pricathood in i fluence, to build churches, to scatter books, papers, tracts, and Bibles like snowflakes among the people, and send missionaries to foreign lands and new home territories, to proselyte the children and youth, and make them in turn diggers and grubbers in the old sterile fields of an effete but venerated religion. They are estimet workers-they believe that their cause is just, and when they go to Spirit. life they will have no regrets as they did not bury their talent in a napkis. No man regrets doing that which he believed to be his duty. Those who have regrets on passing to Spir-

their own consciences, saving, "I knew my duty but did it not."

alence and the second as

The spiritual philosopher feels from the depths of his soul that ignorance is the bane of life, and lies at the basis of all sorrow and suffering, and that knowledge is the the Savior of mankind.

Thus far, in looking over the great field of Spiritualism, we find no carnest efforts (two or three instances excepted, which we will speak of with words of marked approbation before we get through this series of articles,) on the part of believers in spirit communion to contribute necessary means for the general promulgation of Spiritualism. No general well digested plans have been adopted to support public teachers and mediums; few respectable public halls have been erected; no academies and colleges have been endowed for the promulgation of spiritual knowledge; no missionaries, or at most very few, are sent out among the people to teach the Gospel of eternal progression, and that knowledge is the only true Savior.

No Publishing Houses have been endowed for the purpose of scattering spiritual literature among the masses, nor has any institution of any kind become the recipients of donations during the life time of generous Bpiritualists: and few bequests by wills to go into effect at the decease of testators.

The whole spiritual field is open and uncultivated as were the Illinois prairies when we established our home upon them thirty-nine years ago.

As our own handwork has left its traces upon the then wild but now blooming prairies, so we hope (ere we pass from this sphere of life, too, with the aid of millions of other Spiritualists, spirit mediums and spirits.) to make an impression for good to mankind, and future soul satisfaction to ourselves, upon the now great uncultured field of Spiritualism. We trust we shall not in vain ask our readers to follow up this train of thought, (which we at best, shall but hint at in these articles, and elaborate them in your own minds, and give us your thoughts upon the all-important subject.

We deeply feel the importance of a united offort in promulgating the great truths which the angel-world is devoting its time and energy to inbue us with. As the soil, sunshine and showers do not produce the desired harvest without human culture, so to insure the rich harvest of spiritual knowledge-the Philosophy of Life-the most positive energies we are capable of bestowing upon the subject, will be required as a guarantee of success.

#### Materialization of Distinguished Personages.

Mrs. Lucie E. Lowis of Cincinnati, an intolligent lady in afflient circumstances, and the wife of a gentleman who Idolizas her for her rare mediumistic powers as well as for her personal charms, has from childhood been a elsirvoyant and elsiraudient medium.

Mrs. Lewis and affectionately caressed her. and without a word being uttered by her. Mr. Taylor, the clairvoyant, recognized them from their portraits, and announced to the circle that General and Ludy Washington were by the side of and caressing Mrs. Lowis.

In the light seance, which follows immediately after the dark circle, and is called the cabinet seance, Lady Washington fully materialized and walked out of the cabinet in plain view of all who were present-more than twenty persons.

On Monday evening, the next day, June 26:h, we were present at the scance of Bastian and Taylor, and there baheld's scene never to be forgotten.

Here General Wasnington, a majestic spirit, fully attired in a costume corresponding with the most beautiful that we have ever seen him represented in, presented himself time and time sgain, at the open door of the cabinet.

He then most gracefully raised his three cornered hat, showing his hair as white as the driven snow, saluting the intelligent audience of gentlemen and ladies present, and waving a beautifully materialized American flag, he distinctly said, "God bless our Country."

He then retired to the cabinet and after ordering the light to be made brilliant, he threw his flig out through the cabinet window into the full light, that all might see its dazzling beauty.

General Washington as a spirit, is of majestic proportions, and the light was sufficiently brilliant that we could see his clothing, even to the burnished silver slipper and kneebuckles and long close fitting stockings as if they were really material fabric; as we suppose they were for the time, fully materialized.

We think all persons present were fully satissied that it was not only a spirit, but that it was none other than the Father of our Country-the idolized Gen. George Washington; "the first in war, first in peace, and first in the hearts of his fellow countrymen."

Through the mediumship of Dr. Witheford in cur presence, General Washington told Mrs. Lewis, by independent slate writing, to have no more anxiety about a medium for him to materialize through at Philadelphia, on the 4th of July, as he had selected Nelson Holmes, through whom, if she (Mrs. Lewis) would be present, he would successfully materialize himself, so as be distinctly recognized by all who would be present on that occasion.

Mrs. Lewis accordingly left for Philadelphia on the evening train of June 26.h.

We shall expect to have an interesting report of the 4th of July seance, to present to our readers in due time.

#### Only Three Responded to the Call.

Mn. Jones Dear Sir:-I wrote you come weeks since respecting the letter in you Jour-NAL, about our school. etc., trying to beg books. I wish to say, Mr. Jones, that never a man lived who had more faith in anything, past, present or future, than I had, that your society would help us more than any other class al, and holding the advanced views they do about poor human nature. Since the insertion of my letter in your paper, 1 have heard from three of its readers, one of whom, Mrs. Emma Lively, of Washington, Iowa, has sent me a box of books, for use in the Cell rooms. I wish to thank her for myself and comrades through the JOURNAL for her kindness, and assure her that we will remember it. I told you some time ago that I was not a Spiritualist; I can now tell you something which surprised me. I have had the most positive proof from Mrs. Lively that there is some foundation for your belief. I tell you, sir, I am astonished; this lady wrote me a letter, and in it she made use of some remarks as an argument tending in favor of her philosophy. I did not answer im-mediately, but wrote to her, and distroyed the letter myself, on account of something I had said that I did not like. In a short time she wrote to me again, telling me of having sent the box of books, and she gave me a test from her controling spirit, called "Red Wing." and she actually told me the remarks that I had made in the letter, which I had distroyed. Now, Mr. Jones, tell me please, how this is. One of my comrades knows of the words, and is surprised as well as myself; I want to know the truth. God knows, now I am in doubt. How did this lady know this? I should like to hear from you, Mr. Jones, on this matter.

Yours Truly, Isaac M. Singer.

person is not clean, an arid desart is not a beautiful fertile plain, a clouded sky is not a clear one, a tornado is not à calm, peace is not war, ignorance is not wisdom, sweet is not sour, gentle words are not harsh and bolsterous, kindness is not malignance, the red hot spark is not a snow-flake, and evil is not good ! One is simply the opposite of the other, and therein the distinction lies. The good man ascends to regions of incliable bliss, where he can survey the beauty and grandeur of creation, hold communion with the wise sages of every clime, and sense those unutterable thrills of ecstatic loy wisely adapted to his nature. Inspired by lofty emotions, and ever anxious to extend his knowledge, he has access to libraries that enrich his mind with ancient lore, giving him correct views in regard to the history of mankind on each of our planets. "The best part of beauty," said Lord Bacon, "is that which a picture can not express," and we may add that the greatest pleasures of the truly good spirit, are those to which he can give no utterance. Ever ascending in the scale of knowledge, life to him is ever more than an ecatatic dream, even superior to the pictures of a most vivid imagination. There is, however, his antipode-his opposite-struggling beneath him-in darkness and filth he lies, knowing absolutely nothing of the magnificent world beyond him. Euch are the spirits of Digger Indians, Congo negroes, cannibals, etc., and their life is more wretched than pen can plcture.

Swedenborg truly pictures ovil spirits' condition. He says, "It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above, may penetrate by sight into the depths btneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to lock into them. Some hells appeared to the view like caverns and dens in epistolary communion with friends, and to rocks tending inwards, and hence likewise into the deep, obliquely or diametrically. Some hells appeared to the view like caves and dens. such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves toward the lower parts. Most of the hells are triplicate, the superior ones withis appearing in thick darkness, because inhabited by these who are in the falses of evil, but the inferior once appearing fiery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the falses of evil; Sand fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of svil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which mins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within the houses are infer-

illuminated with gems of wisdom culled from the mines of truth, and whose whole time is devoted to redeeming the world from the effects of error and its teachings.

#### THERE IS WORK TO BE DONE.

What Have Spiritualists Done to Aid spirits in the Great Work of Intercommunion of Mortals With Immortals?

In our last week's issue, in commenting up on a letter from Bro. A. B. Church, in regard to publishing of books, we directed the attention of the readers of the JOURNAL to the importance of endowing a Publishing House, to the end of making public, in chesp book and pamphlet forms, thousands of volumes that are less for good. Death alone breaks the spell. being given by intelligent spirits, through mediums, for the enlightenment of the world, and which are laid away in manuscript, because no means as yet have been provided for their publication.

Ricklessness of restraint, and a sort of dont carativeness for anything or anybody, should not be manifested by Spiritualists. They of all other people, should deeply feel a debt of gratitude for the kindness that good spirits are showing, in their great painstaking to manifest themselves through mediums.

Admitting spirit communion to be possible, the cold hearted, selfish, person, who never thinks of the blessedness of doing unto others as he would have others do unto him, would query, why do spirits spend their time in controlling mediums to commune with mortals? Why do the old masters control Bro. Wm. Anderson, Bro. N. B. Starr, Bro. H. A. Streight, Sister Luta M. Blair, Sister Andrus, and many other mediums to execute fine works of art? Why do spirits spend their time aiding other spirits to materialize and show themselves at scances-to aid others in give absolute tests of the presence of loved ones, who have passed the portals of death? Why do distinguished physicians and thousands of others in Spirit-life, band themselves together to control mediums for curing millions of sick people, going daily from place to place, to watch over the sick and smooth the pathway to death, and open wide the gates and intromit the agonized soul into the presence of loved ones in Spirit-life before the final closing of the earth-life, thus dispelling the natural horrors of death?

These things and many more are done by the combined effort of humanitarians in Spiritlife—no one spirit can do these things alone.

The selfish man or woman wonders what inducement spirits have to do these things, And some even stand aloof and refuse to give audience to a dear father, mother, brother, sister or child, because, forsooth, the medium is In the same repute among the people, that the Nazareno was with the Jews.

An excess of selfishness-self-rateem -blinds

General George Washington and lady Mar tha Washington have from her youth, not only shown themselves to and held familiar conversation with her, but through her mediumship have often conversed with other people, who felt honored thereby.

These distinguished personages have manifested the same affectionate guardian care over Mrs. Lewis from childhood to the present time, that they would in mortal life have bestowed upon a beloved daughter.

General and Lady Washington have often manifested to Mrs. Lewis, a great desire to show themselves on the 4:h of July at Philadelphis, fully materialized and dressed for general recognition, in costumes corresponding with their portraits, with which the public is familiar.

They directed her to attend Mrs. Stewarts seances in Terre Haute, Ind., with an assurance that they would there materialize in her presence, so as to give her evidence of their ability to fullfil their promise to her.

Accordingly she went to Terre Haute, and there the promise was verified. Gen. Washington showed himself on thirteen different occasions, in full costume, several times presenting a beautiful silken American flag.

Lady Washington also showed herself several times, and was recognized by the audience from her portrait.

They directed Mrs. Lawis to correspond with the editor of the RELIGIO PRILOSOPHICAL JOURNAL in regard to a seance with Bastian and Taylor, the world renowned materializing mediums of Ohicago.

The following is Mrs. Lowis letter to the editor of this paper:

Cincinnati, Ohio, June 22nd, '76. BRO.JONES:--Washington wishes to materialize at Ohicago, and give to the world another proof of his power to come to us, and that it is not confined to the mediumship of Mrs. Stewart alone, but that he will do so especially through Mr. Bastian and with great power. All he saks is my presence which seems to be always neceasary. He is avaious to materialize at Phila-delphia, on the 4th of July. At the last scance at Terre Haute, Gen. Washington stood in the cabinet door nearly fifteen minutes, and closed his remarks to us by saying: "One hundred years ago I, as a member of a patriotic band. aided in inaugurating Political Freedom, so egain will I aid in inaugurating Spiritual Freedom by materializing, if possible, on the 4 h of July, 1876." Dear brother, do all you can to help me consummate Washington's great earth work. I will be in your city very soon. Look for me the first of the week. If Mr. Bastian is absent, please telegraph me so I may proceed at orce to Philadelphia.

Respectfully Yours, Mas. L. E. Lewis.

Thinking that it would be a better test if we kept all knowledge of Mrs. Lewis' intended visit, and the officet of the same, a secret, we did not communicate to Bastian and Taylor, nor any other person anything upon the subject.

Mrs. Lowis arrived at the Tremont House Saturday night, and on Sunday evening she sttended Bastian and Taylors' seance,

At this seence, in the dark circle, General the eyes and blunts the powers of perception " it-life, are those who hear the complaints of " and Lady Washington presented themselves to

1. 2 Marsha Marsha Marsha 201 - 201

I am always, yours truly. WILL I. MARCER.

Lock Box 84.

Lincoln, Neb. We regret to learn that so few persons responded to the call for books and means to purchase writing bocks for those who are disposed to get an education while serving out a sentence, (the result of ignorance) in the State Prison at Lincoln, Neb.

The writer of the forgoing said in his former letter, which we published, that most of the convicts in that prison were young men, sons of early settlers, not really bad young men, but creatures of circumstances, and that most of them were trying to become better men, and anxious to become better educated. Mr. Mercer is a good scholar and is freely giving instructions to classes in prison. . He said that boxes of books and papers would be takon from anywhere and delivered to the Warden of the Lincoln, Neb., State Prison free of charge. Or money could be sent for the purchase of writing books by mail.

We hope many will respond to the call-send on your old books that are lying away unused upon your shelves, that these young men may have a chance to acquire knowledge, and become better men.

"I was in prison and ye came unto mo," said Jesus in the parable, with words of ap proval,

Point out the better way to these men, and when liberty is again theirs, they will cease to do evil, and bless you for teaching them that orime leads to misery.

A guardian angel promoted Mr. Mercer to destroy the improper letter, and then inspired the medium to inform him of the fact.

In the new States and Territories, convicts are by law allowed to improve their minds by reading liberal books and newspapers, while New York, Vermont and Ohio refuse to admit any books and newspapers that are not of

# RELIGIO-PHILOSOPHICAL JOURNAL

# JULY 15, 1876.

Roman Catholic or of the bluest of Orthodox brimstons oder.

Come, friends, respond to the cravings of these poor dwarfted souls for mental food. Remember that knowledge is the only true Savior.

Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

#### In Memorian.

Passed on to the higher life, Ebenezer Hauce, of Falsington, Bucks Co., Pa., in the Sist year

of his sge. Our really good brother has been a Spiritual ist almost all his life. He was a member of the society of Friends, and when Modern Spiritualism first appeared, he became interested in it and soon found that it furnished a key to many of the most interesting phenomens of life, and that it enabled him to understand many of the wonderful things recorded in the Bible.

He remarked that he found nothing in Spiritine remarked that no tound hosting in Spirit ualism that conflicted with the principles and testimonies of the Society of Friends, hence while he accepted these teachings fully, he remained an active member among the Friends, though he always bore a faithful testimony to his convictions in regard to the truths of Spir-itualism. He was interested in calling meetings for lecturers and mediums, and was known in the community as a man of sterling known in the community as a man of stering integrity, just and true in all the relations of life. Shortly before his departure he had an attack of paralysis in meeting, from which he partially recovered. He visited the writer af-ter this in Philadelphis, and when leaving our office, said, "Henry, can not thee come up and hold another meeting before I go over? But whether thee does or not. I shall not be long with you in the form, and when I am per-mitted to go I want thee to come and speak at mitted to go I want thee to come and speak at my funeral. Tell them that I accept the truths my funeral. Tell them that I accept the truths of Spiritualism, that I have a certain knowl-edge that there is no death, it is only the lay-ing off the old worn-out garment. In less than a week we were informed that he had realized his hopes and entered the land of the blest. A large congregation assembled in Friend's Meeting house to pay the last tribute to his re-mains, and listen to our testimony to the gos-pel of Spiritualism. We endeavored to show by the life of our friend that it was not only by the fire of our friend that it was not only good to live by, but that it took away all fear of death, by giving us absolute knowledge of continued life, and that what men call death, is in reality but a resurrection to a higher and better plane. It was pleasant to be able to speak carnest words from our brother to those who had known him long and well, and who realized that though dead as to the outward, he yet spake unto them. There are no better occasions to present the truths of Spiritualism coccasions to present the truins of open coffin, than when we stand beside the open coffin, and give utterance to the sentiments of loved ones who have gone before us; on such occa-sions there are tender feelings that render the store that from shirt life. victions of their souls are not lost. Truth beof one age transmitted to th

snaul such institutions as he does not approve.

it must be true that America (Homan Catho-lics in America) upholds his pretensions."

and the second secon

CONDEMN no man for not thinking as you hink. Let every one enjoy the full and free liberty of thinking for himself. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason or persuade a man into the truth, never attempt to force him into it.-John Wesley.

#### Notice of Meeting.

Some one who does not subscribe his name to the communication, writes as follows from New Boston, Ill.:--

The weather having proved unfavorable for the Grove Meeting at Toolborough, Iowa, the friends determined to hold another meeting at the same place July 28th, 29th and 80th. Mrs. H. Morse and Dr. Dunn are engaged to be present to conduct the meeting. A general in-vitation is extended to all. Provision will be made in case of rain.

Mage in case of rain. Mrs. H. Morse will lecture at the following times and places: Keithaburg, Ill., Aug. 1st, 2nd 3d; Bluff, Universalists church. Aug. 5th and 6th; Aledo, Aug. 8.h, 9th and 10.h. Mrs. H. Morse will still continue to take subscriptions for the RELIGIO-FILLOSOFILICAL LOUDAL. Her neurospect address in Relation

JOURNAL, Her permanent address is Beloit, Wis.

MRS. OBBIN ABBOTT MASTRES the celebrated developing medium can be found at her residence in the rear of No. 117 West Jackson Street. The old lady has been for nearly twenty years one of the very best developing mediums before the public. Her charges are so reasonable (only one dollar a sitting) that any one can afford to take sittings from her and find out their mediumistic powers. There are but very fow persons who have not one or more natural mediumistic gifts.

#### Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SCORTS on the 27.h of June, 1876, granted a Letter of Fellowship and ordination to Brother John Wilcox, of Eddyville, Iowa, constituting him a regular minister of of the Gospel, and authorizing him to solemnise marriages in due form of law.

MRS TAPPAN, whose lectures have excited such a wide special interest in this city, has concluded her engagement with the Spiritual Society, that meets at the corner of Green and Washington Streets.

DR. WITHEFORD held a seance at our Seance room, a few evenings ago. The manifestations in the dark circle were very fine. Oon: ditions were not favorable for cabinet materialization.

San advertisement of the pamphlet contain-

#### An Unfortunate.

of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon. Your Sister.

#### AGNES VANAEBNAE. Little Valley, N. Y., Oct. 80, '75.

Mrs. Robinson disgnosed the case and furnished her usual oplum remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill. -- Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant-opium. I took the last dose a month sgo. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I-had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended your medicine is just what is is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, Agnes Van Abenak. Little Valley, N. Y., March 20, "76.

Mrs. A. H. ROBINSON, 894Dearborn St., Ohi-csgo, DEAR MADAN: Words will fail me to ex-press my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your even grateful friend,

T. W. GALLOWAY. No. 581 Ada St., Chicago.

### Scrofula Cured by Spirit Power,

MRS. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., Dear Madam:-This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a sol-Id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JNO. W. GILES.

Burlington, Iowa, May 31, '76.

### HIS WIFE WAS CURED,

MBB, A. H. ROBINSON. 394 Dearborn Street. Chicago, Ill., Dear Madam :- Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happapers have produced most wonderful and hap-py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find labguage to ex-press our gratitude to you and your spirit auides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the ef-forts of your medicine and megnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of exist-

# A Spirit Physician Materializes and Oures His Sick Patient.

The same restore all the second and 

like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis-tress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiris-world, I was so free of pain.

Yours respectfully, Mns. S. L. PEUE,

Topeke, Kan., April 19th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROBINSON.-MEDIUE.-CHICAGO.and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physiclans, both in California and in the castern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one

temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-main, Yours with Respect, LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 8rd, 74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MBS. A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as

I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS O. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:- I write to you again and send lock of hair. My head is well but I think I would do well to continue your treat-

Mrs. A. H. Robinson.—After using Tobacco for more than 35 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users try it.

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JAMES TROBRIDGE. Tama City, Iows, April 10, '75.

Mrs. A. H. Robinson.-I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

W. LEONARD. Tama City, Iowa, Mar. 10, '76

Mrs. A. H. Robinson,-This is to certify that I procured a box of your Tobacco Anti-dote from W. F. BURLEY, and it has cured me Tama City, Iowa, Feb. 15, '76. PRICE-\$2.00 PER BOX. Address RELIGIO PHILOSOPHICAL FUELIES.

ING HOUSE, Chicago, Ill. (SF Agents supplied (on receipt of the pay) at \$13 per dczen boxes, and sent free of charge.

J. J. MILLER writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well.

Hezlehurst, Miss., May 1, '76.

## New Advertisements.

#### DR. E. J. WITHEFORD.

MATSHIALIZING AND MENTAL TEST MEDUM. Light and dark scences every Sunday, Tuceday and Thursday even-ing. Private scances dally, from 2 to 6 p. m., 217 West Mediton St., Chicago. v\$011814

CAMPAIGN OF 1876.

MONEY and FUN:

By using and selling Sowell's Illustrated Campaign Letter ENVELOPES; also humprons Envelopes. Send ten cents for ten arsorted sumples, and terms to signific, to ALFRED L. SHWELL, Publisher, 118 Monroe street, Chicago, 111. v20n1811

#### MIAMI MEDICAL COLLEGE, OF CINCINNATI.

OF CINCHNNATIS THE next setsion begins October 3. 1876. Fielim-Linary currentrom Sept. 18th. FAGULEY-DER. John A. Murphy, Dean; Win. H. Mussey, E. Williams, Win. Clendenin B. F. Richardson, Win. H. Taylor, T. H. Kearney, J. C. Macker Ze, J. B. Hough, W. B. Davis, Frees, 345. For circulars, etc., address JCHN A. MUFPHY, M. D., Dean, 163 W. Feventh St.; or Whr. H. TAYLCH, M. D., Bee'y, 349 W. Seventh St. V30.184

V20\_18.4



We offer extraordinary inducementa-New Seven Octave full iron frame, overstrung bass Planos, with Rosewood case and carved legs, for \$250-Boxed and delivered at any R. R. Depot in Chicago-Terms of payment, \$25 cash, remainder \$15 monthly; or \$50 cash and \$10 month-ly; or \$100 cash and \$25 quarterly-Send for catalogue with full explanation. **BEELD'S TEMPLE OF BILESIC. O: Van Burgen St., Chicego.** (Cut this out and enclose it in your letter-R. J.) v:001\$ti



Tama City, Iowa. Feb. 10, 75.

Price \$1.50; postage 22 cents. \* For sale, wholesale and retail, by the Runson Partosophical Publication House, Ohicago.

cure.

LETTER TO HER BROTHER STATING HER CASE : DEAR BECTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope

of spirits can assist us much in effecting a final ure. Very stuly yours. JACOB A. FLOUBHOE. Marionville, Mo., Jan. 80, 76.

tidote, and after using one box according to di-rections, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. F. BURLEY.

# RELIGIO-PHILOSOPHICAL JOURNAL.

## JULY 15, 1876.

Poices stom the People.

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CATHOLICISM.—Fifty years ago New York had only three Gatholic churches; now it has nearly fifty.—Ez.

And those fifty churches are walled in with ignorance and superstition. Nothing but enlightening the human mind can cause those walls to fall to the ground.

AFFECTING.--It was a "Bible doctrine" in the middle of the 18th century for English and Scotch Presbyterian preachers to "affect a solemn walk, a serious demeanor, a long robe beneath a short one, and to preach through the nose." And, to denominate the Catholic Church as the "Whore of Babylon."-Common Sense.

Now, all that is required is a white neck-tie. Good morals are not absolutely essential.

GRAND RAPIDS, MICH, -W. S. Peck writes, --Now suppose we have an organization with large sequisitiveness, destructiveness and secretiveness, but small conscientionisness, this person may, while on earth, lis, steal and murder. He is comivaled here and hereafter by surrounding circumitates. In the Spirit world they have no secrets. They are proclaimed upon the house top. This then must do away with lying and stealing, and as there is no death, there could not be murder. But some may say there is evil development in the brain and it must come out. Remember evil is but the misspplication of good. You are correct in part. We can not imagina

You are correct in part. We can not imagine, however, that evil can be the "misapplication of good." It certainly is not the "misapplication of good?" to commit murder, steal, elander, or injure your neighbor. When a man in Minnesota murdered his two children—just born—in a pan of water, how was that the "misapplication of good?" When heat is cold and a snow bank a conflagration, then you may say that evil is the "misapplication of good." As there is latent heat in a snow fake, so there are redeeming qualities in everyone. The soul of the wise man is grandly illuminated with a light divine, and when death occurs, he ascends to the higher spheres of spirit-life. If evil is only the "misapplication of good," why does the spirit of one ascend to the bighest spheres; that of another to the very lowcath Evil is simply a name applied to a certain condition of the human soul, and no other word in the English language can be properly used. If the words are interchangable, then the wise man can take the place of the fool, and education be below par.

Is THE DEVIL DEAD. We alluded in a previous article to Fiper, the murderer of Mable Young, in a church belfry at Boaton. It was claimed by a medium that he was obsessed by a brutal negro, and driven, as it were, to commit the cruel deed. It is difficult to conceive on any other hypothesis how he could kill a little girl only five years of sge. Fiper, the brute, was a sexton of a church, and looked upon Spiritualism as the work of the Devil. Well may we ask, Is the Devil dead?

RICHBORO, PENN.—M. B. Craven writes.—Inasmuch as spirit materializations of those departed from this life, sppear to their friends as they did on earth, from infancy to old age,—shown in Bastian and Taylor's seances given in the JOURNAL January 1st, I ask, would it not add to our future enjoyment to adopt the course pursued by our late lamented Bro. Randolph, by freeing ourselves from this "house of clay"—even if we have to commence "life in the spheres" in a lower plane in consequence, than to remain here until our lives are prolonged to a period in which our mental faculties become impaired by an age in which physical decreptifude might compel us to walk with a cane through all eternity? Though not an advocate of suicide myself, but knowing your determined opposition to it, and general ability to mayrer questions to the point, your philosophy on the subject might prove as interesting to others uninlightened thereon, as it would to myself.

Why, my dear Brother, no such contingency can ever arise that you allude to. Under no circumstances whatever will any one be compelled to Well may one exclaim, "of such is the kingdom of heil." The vindictiveness of the Catholic priest will prove in the end an enemy to him, far more successful in its operations than the opposition of Protestants. One's malicious acts invariably come home to roost. The wrong you perpetrate against others, will surely return to you with terrible force.

and carry the material to his own premises for fire-

wood.-Daily Witness.

MARTINTOWN, IOA.-Robert Dawson writes to us thanking us for the pleasure which he has had in reading the JOURNAL.

SPIRIT LAMPS.—We hear a great deal in regard to spirit-lights in England. It is often claimed that the spirits form a phosphorescent lamp, and thereby illuminate their features. This may, or may

thereby infiminate their features. And hay, or may not be so. A credulous circle can easily be deceived in regard to this matter. Takes a phial, or glass shaped like a lamp, put a piece of phosphorus in it, pour olive oil heated to the boiling point on the same, fill the receptacle about one-third full, then cork tightly. To render this novel lamp available at a circle for humburging the people allow the air to enter the same, then recork, it. The vacant space in the "spirit" lamp will become illuminated, and the light obtained will have a very ghoatly spearance. We have often wondered that some of the exposers of Spiritualism had not used it in their exhibitions.

SPIRIT PICTURES.-J. T. Smith, of Cincinnsti, Ohio, writes as follows to N. B. Starr, the spiritartist:-The pictures of our dear son came to hand yesterday, and we are pleased to say that we feel satisfied. The life size picture is a very fair likeness of him as he was three years before he left the form, when the photograph was taken, and the execution of it-take it altogether-there are one thousand not so good where there is one as perfect. In the small picture there is so much of our dear child's look and expression, that the mother has it before her most of the time. It must truly be him as he is fresh, purfied and lovely in his beautiful heavenly home.

RICHMOMD, IOWA.-Wm. Gathercole gives an account of being pursued five miles when leaving Ohio, long ago, by a class leader, who wanted twenty five cents due the church from him. Those were the days of small things, and perhaps the church needed the amount worse than he did.

A LEOTUREE SHOWERED WITH EGGS.—The little village of Waterford, near Northfield, has been the scene of mob violence. Leo Miller, who several months ago formed a civil corjugal partnership with Miss Hattle Strickland on the "affinity" basis, has been giving a course of radical lectures in that usually quiet place the past week. All went well till hast evening, when he undertook to ventilate his ideas on "social freedom." The interruption began outside by mutterings of vengean ze, one man crying out, "Put him down! He's come here" to break up families." Quiet was partially restored, and the speaker went on, perhaps twenty minutes longer, arraigning the marriage institution as an accursed system of social slavery, compared with which, he said, chattel slavery whitened into moral excellence. The indignation of the crowd could be restrained no longer and the meeting broke up. Rotten eggs were thrown through the open window at the speaker, whose portly form stood in full view behind the desk.— *St. Paul (Minn) Press.* 

Between the mob, rotten eggs, Leo Miller and his affinity, the reader can take his choice. Some would consider the rotton eggs the best part of the lot, while others would hold their nozes when thinking of the whole combined. Mob violence is to be deplored, rotten eggs are a nuisance, and free love marauders on the family circle are a species of bandit, thist should be held up to the people with losthing and contempt. All combined, the scene was rich with nactiness, and we hardly know where to commence our condemnation. Pass the whole thing around, however, and let esch one reflect for himself.

DENVER, COL.—Guy Farnsworth gives an ac-count of a scance held there by W. Clark, the mo-dium. He was placed under strict test conditions, and still the most maryelous manifestations took place. Instruments were played upon and moved about, his coat taken off, and other feats performed too numerous to mention. Mr. Faras-worth had a blacksmith make three iron rings. When the lights were extinguished, they were rolled about the floor, jingled in the sir, and then rolied about the noor, jugged in the ar, and then placed mysteriously in various positions about the medium. His cost was pulled off by one present while another held the medium's hands. This cer-tainly was a remarkable feat. Mrs W. Deney, present, could see the operations of the spirits, and could tell constantly what they were doing. The spirits placed an iron ring around her neck, truly a remarkable feat. A rose branch in bud was materialized during the scance. From the acwas materialized during the seance. From the account given by Mr. Farnsworth, we should judge that Clark is a most excellent medium. SPIRIT-LIFE,-To drown my feelings I resorted to the bottle, and after waking one morning from a drunken stupor, learned she [the one he had loved and ruined] was dead and burled; since then I have been in hell, and courted death in any form, thinking that in death I should forget the past. At last the unerring rifle of a Yankee laid me low. Soon after coming to myself in the land of shad-dows, as we have been told the land beyond the grave was, I found the same feelings attending me, only a thousandfold intensified. At first I didn't realize the fact, and wanted to find the one that shot me, to thank him for taking me out of trouble; but after I found my feelings were so much worse I wanted to shoot him instead of thanking him. - W. Penn, a spirit, as reported in Voice of Angels. That evil effects are transmitted to the spirit during earth life, no one can doubt. This spirit felt them intensified. Remember, then, that for every unkind thought, deed or act, a penalty must follow, and you must suffer therefor. As fire will burn the hand, so will a licentious life make a deep impression upon the spirit that may require hun-dreds of years to obliterate. PHILADELPHIA .- J. H. Rhodes, M.D. writes. -I have received word from Boston and Cincinna-ti, that Mr. Jay J. Hartman had been exposed by condemnation. Mr. Hartman is now with me. I have tested him in every way, and have found him free from deception in every particular. I can say that he is a true spirit-photographer.

-PARDOE, GA.-S. D. McKoe writes.-I try each winter and spring to get trial subscribers for the dear JOURNAL.

Many thanks for your efforts in our behalf. Three parties are directly benefited by your labots—lat, yourself, for doing good always brings its reward; and, the one you get to subscribe for the JOURMAL; Srd, we, too, reap an advantage therefrom, by having our subscription list increased. Mr. McKee desires to know why a dear old friend of his does not return and communicate. He would, no doubt be giad to, if the right medium could be found. Conditions are always necessary.

PRATER.—We firmly believe that "ferrent prayer availeth much." but its pathways toward either God or Jesuis lead through the sbodes of vast hosts of less exaited ones, servants of the higher; and the ears of these latter ones often catch the sounds of prayer, and their sensitive organisms feel even unuitered supplication, and consequently some among them promptly and gladly strive to render as much aid as elements and conditions there and then permit. Though the call be specially upon Jesus, any work that is in harmony with his philanthrophy may be executed to day by his ministering spirits, as was done of old by a departed prophet, when he made revelation to John at Patmos, while the latter was "in the spirit." Intermediates abound in all spheres; and petilions to the higher are often responded to by subordinates.—Allen Putnam.

What is a fervent wish but a prayer? We doubt very much whether sensible spirits wish us to prostrate ourselves like the Mohammedans, kneel like the Methodists, or kiss some statue like the Oatholics. In the manifestation of a devotional spirit. We have yet to learn that they have an especial liking for unturned eyes, or obsequious bending of the physical form. The best life in the world is one characterized by good works-deeds of charity, kindness, etc., and then every existed wish becomes a prayer. Special prayers are too much like keeping one day holy, and sinning all the rest. Make the life one continual prayer, by good deeds and philanthropic purposes. Bro. Patmam evidently never read the remarks of Mrs. Stowe in her "Sunny Memories," where she alludes to the loss of the Ablon, saying, "What agonies of prayer there were during all the long hours that this ship was driving straight on to those fatal rocksi all to no purpose-it struck and crushed all the same!" One-half of all prayers uttered are attended with like results; in fact we might say, nine-tenths, and the disappointed can well exclaim, "It struck and crushed all the same." When the whole, life is made one continual prayer by good deeds, etc., then good results invariably follow, and the necessity for long articles to explain the character of prayer, will then be dispensed with.

DIXON, CAL .- A. W. Darling writes.- I have been a reader of the dear old JOURNAL for a long time, and could not possibly think of giving it up now, for it has become part of my nature. I owe much to its influence. No one can read it one year without feeling better satisfied with himself, the world, and with God.

You are right, my Brother. He who peruses the JOURNAL carefully, learns wherein man's responsibility lies, and he sees the necessity of leading a better life in every respect.

VIEWS OF A SPIRIT.—Dear mamma, you can not realize how busy we all are, in rendering assistance to the starving, hopeless sufferers for spiritual food, among the more advanced on the lower plane of the spirit-land. We must not forget that high and low are but relative terms, for there are none so high but that they are lower to others higher up in progression; none so low but they are higher to somebody else; and all need and receive the loving hindness of God and his angels.—Jennie Spraus.

Did the same feeling prompt each one of earth, there would be less suffering coon among our people. How true it is that you can only early yourself by aiding come one below you in the scale of existence.

GOLDEN SPRINGS, NEB.—D. Taylor writes.— Enclose please find remittance for your very valuable paper. With pleasure we hall the JOURNAL's change, or fal weekly visits.

MEDIUMSNIF.—Assuming that the operating spirit has, comparatively speaking, a perfect control, and that it is enabled to use the bodily instrument even as it feels inclined, after this there is snother important fact to be taken into consideration. Would a person whose organic peculiarities might be classified as weak,—would such a person be able to give out the vigor and power of a Demostheres? Would such a person revel in the imagery of a Milton or Homer? Would he be able to use the eloquence of a Shakespear, or enunciste the mathematical problems of a Newton? It would be impossible to suppose such a thing. The expression of any medium will always be below the capacity of the operating sgent, but just in proportion as the organic conditions improve, and as they approximate to higher and more perfect states, so will that expression improve, so will the conditions be enlarged, and the results increased both in beauty and power, and if that medium is only true to his mediumship, and only strives to improve his own mental and physical conditions from his mediumship, that he knows not where he will stand ultimately.—J.J. Mores. You are right, Bro. Morse. When you hear

You are right, Bro. Morse. 'When you hear mediums say that they ignore self culture and rely altogether ''on the angels,'' you may rest assured that they are under Diakks influence. Inspiration must have a basis on which to act, a brain-basis, a solid substantial superstructure of that kind, or it will be productive of thoughts that are so soft that they can not penetrate a common mind. Give us cultured mediumship—give us' mediums with brains, and the world will make more rapid strides in every branch of science.

J. W. Boyn of Rudd's Mills, Wis., thinks some good medium could do a good work by visiting his section.

PROPOSED ENLARGEMENT.-We have concluded to expand Common Sense to twelve pages. By this move we believe the overthrow of Christianity will be facilitated. Those who desire this consummation are adjured to cooperate in more ways than one; but, especially in one. Subscriptions will be \$1.50 per annum. Those who subscriptions will

we will say ably conducted, too, —paper, published at Paris, Tex. We are glad to notice this evidence of prosperity.

SYCAMORE, ILL.—Laura A. Crapsey writes.— We are engaged in trying to spread the glad tidings of the gospel of spiritual communion and angel intercourse. We attended the conventional camp meating at Rockford, III.; had a graud and glorious time; the music was enchanting and the ideas and fraths poured forth from the speakers' stand were logical and convincing. We held a meeting in a rural district last Sunday. The people were much atirred and the professors of religion cried "Devil, devil!" to their heart's content.

Glad to learn that you are engaged in the good work, and that you are interested in extending the circulation of the JOURNAL.

ANGEL OF DEATH. --Spiritualists can smile at the the approach of the angel of death, for it is to them a birth into joys everiasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house into the new; and they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasure to the faithful soul. --John Murray, in the Olive Branch.

That depends hitogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we think would feel very badly, if death were staring them in the face; knowing that their life has been of that charneter fitting them only for the dark regions of the Spirit-world, they don't care to pass from this sphere of existence. Indeed, it is much esaler to purify the spirit here, by seeking the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit-life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the Somerning Singulan — Miss Lulie Pierce, daughter of Judge Pierce, has recently manifeeted surprising skill as a musical performer. What gives the matter especial interest is the supposition that she is controlled by some unknown influence. She plays with her eyes closed, and gives no heed to what is going on around her. It is well known that she does not possess remarkable musical talent, and that she has had no great amount of instruction or practice. Her education has been confined to organ music, whereas, it is said, she plays with a decided "plano touch." We heard her play upon an organ at the house of Mr. M. J. Paine a few evenings since. We asked a lady who was present, and in whose judgment upon such points we have much confidence, to give her oplation of the performance. She replied that she deemed the music very fine, and that it was altogether superior to the performer's unsided efforts. Miss Pierce is fourteen years old.—Herald—His-

We are glad to know that musical mediums are being developed in various parts of the country. It has been wisely declared that there is nothing in nature so clearly establishes the supreme goodness of that overruling Power who controls the ten thousand varied phenomena of the Universe, as the existence of music, and the susceptibility of the human soul to be moved by the hidden forces of harmony and the concord of sweet sounds. Judge Mc-Allister's daughter of this city is an excellent musical medium. There is one also at Milwaukee, Wig.

GAHANNA, O.-Carrie Moore willes.-The sccepted head of the Church, while he had left behind him an absolute command that we "jadge not," has also left upon record the test by which we are to know the tree. If there are any nice technical points of difference hetween judging a tree and knowing, it, we will, leave it to the discrimination of those who delight in minute intricacles, and will hasten on to the subject which at present eugages some thought and a good deal of feeling in the never quiet village of Gahanna. Not long since it was the unfortunate fate of a young man in the vicinity, a Mr. Emerine to die, but what to some seemed the most unfortunate part in the whole history was that he was a Universalist in faith, and consequently his friends secured the services of Bro. Rulph of Columbus, to speak upon the funeral occasion. They then went to the trustees of the Presbyterian Church and secured their cordial consent to the use of their Ohurch for the ceremonies. But they had no sooner consented than their minister, the Rev. Mack, declared that if that Universalist preached in their Church he would not, and as his ruling was decisive, there was no alternative but to look elsewhere. The Albrights were next applied to with no better results. Of course the Lutheran Church could not be used, so as a last resort the friends were obliged to go up stairs into a room of the pub-lic school building to perform the Christian burial rites over their deceased brother, in full view of three empty churches, whose immacu-late walls must not be contaminated by reverbrating the thought that God would not eternbrating the thought that God would not etern-ally damn the young man for not believing in an endless hell. [If it will injure the fine sen-sibilities of any;"I will not sit in judgment up-on the course of those in authority over the churches, but will simply say that their fruits savors strongly of the Phariseo's prayer, which in modern parlance is readered "Bigotry." Also that it betrave a rations of the dry bones Also that it beirays a ratiling of the dry bones of their doctrine caused by the influx of some more healthy looking apparition in the way of ideas. From the dry sepulchral ratile we know that the juices have all disappeared, es-pecially the milk of human kindness, and consequently they must be "dead men's bones." Eym.-No; if your bank vaults are broken into, or your homes are broken into, we, from Spirit-life, can not become a detective force. We will impress, guide and help all that we can, in suppressing the difficulty quietly; with our spirit voices and our spirit touch we will do all that we can to restrain evil; but we can not come to earth through different mediums and arrest men and send them to State Prison, for many reasons which you yourselves, if you look with reason's eye, must see. - Mrs. Jennie Rudd, Medium in Banner. Could you not, my dear spirit, organize a well drilled detective force and prevent the many cases of obsession that are constantly occurring? Would it not have been wisdom in you, to have adopted such precautionary measures as would have prevented that burly negro from obsessing Piper, and thereby saved him from murdering a little girl only five years of age? We, a fully materialized spirit of the 19th century, would suggest that you can be of great service to humanity, by protecting all from the malignity of depraved spirits, even if you do not want to point out our thieves, etc. CINCINNATTI, O.-Lucis & Liswis writes. -We have just returned from a two weeks so-journ among the "spirits" at Terre Haute, Ind. We have 5 work to perform, a duty to discharge, and we beg 5 small space in the liberal columns of the JOURNAL to acquaint the friends of our cause of the character of our mission. We are fresh from some of the grandest materializations ever presented to the human mind, but will not go into any detail. We were "impressionally" taken to Terre Haute, and there held many and varied reunions with our glorious control (Washington). This was our first positive conversation with him, but the eventful one which calls forth this communication, was the evening he stood in the cabinet door, waying the old flag and said: "My friends, one hundred years ago I was one of a patriotic band who assisted in the establishment of political freedom in this country. I desire now to assist in the inauguration of Spiritual Freedom at Pailadelphis on the coming 4:h of July, and delegate. Mrs. Lewis to see that the proper power be provided through which I may materialize as this shall be my offering to the Centennial." We have accepted the appointment, and knowing that power is in the land, we will at an early day. call on Messrs. Bastian and Paylor for a re-hearsal, and should we find the power in them we will only be too happy to afford them an opportunity to present to the world the sub-linest trath which is to characterize our nation's Contennial. In justice to ourselves we desire to say that our motives are free from all selfish interests. We have neither friends to reward nor enemies to punish; we ask no pe-cuniary aid or consideration; our course is prompted by an honest abal in prosenting to the human family an incontroveril-ble national test of the glorious truth of spirit msterialization.

walk with a case through all eternity. The impairment of the mental faculties would give no one a right to commit suicide, any more than the loss of a leg. To kill incurables, imbedies, or the poverty-stricken, would be a crime against all laws, human or divine. Let nature take her course in life, as in the development of a child—she ushers it into the world when fully developed—and he who hastens its birth invariably commits murder. The same law holds good with reference to forcing spirit out of the body. The coward—the base coward—who wishes to escape some responsibiliity of earth-life, kills bimself, and he is compelled to return to earth, and do the very work he left undone. The spirit has cortain experiences in the body, whether it be diseased or crippled, and woe be to him who forces the it out of its material home!

SPIRITUALISM IN BOUTH AFRICA.—The Cape Town Times of May 4th, received by last mail, says: —"The proceedings of the Supreme Oourt yesterday were onlivened by a scene. When the jury were about delivering their verdict in a certain case, the foreman having actually declared that they were spreed in a verdict of guilty, a juror of solemn mien and with solemn voice protested that he was conscientiously debarred from giving such a verdict on oath; that he was a Spiritualist; and that, while he was sitting in the box, he had received a message from heaven in declaration of the prisoner's innocence. The Chief Justice, taken aback by this novel method of assisting in the administration of the law, reminded the inspired person (or energumen, as some will think) that in trying a prisoner the duty of a juryman is to weigh the sworn evidence; disregarding any testimony, from a spiritual world which does not admit of being given on oath. It was vain, however, to remonstrate. The result was, that another jury had to be empannelled and the evidence was all taken afresh. It is an ill wind that blows nobedy good, and, although all the non spiritual members of the first jury had agreed in a verdict of guilty sgainst the pilsoner, the second jury, either influenced by some spiritual influence hanging about the box, or, which is perhaps more likely, being more exigent in the matter of evidence; acquitted him with but little hesitation.

This is the first case on record where spirits have been known to directly interfere to change a verdict. Judge Edmonds gives an account where a spirit appeared to bim in courf, giving such suggestions that enabled him to win his case.

COLUMBIA CITY, IND.-Mrs. O. L. Thompson writes.-You will, no doubt be surprised on receiving a letter from an entire stranger. Through the kindness of a friend I have been permitted to read your valuable paper, the JOURNAL. Hike it very much. I have been a believer in the beautiful philosophy of Spiritualism for twenty years, and within the past year have been able to witness many grand and sublime demonstrations through the mediumship of Mrs. M. E. Glemens, who is a first class medium, and has a band of highly intelligent and noble spirits around her. The individual members of her band are all interesting and instructive to listen to, and 16 does one's soul good to be surrounded by their holy influences.

We are glad to know that in Indians some fine mediums are being developed. With Mrs. Stewart at Terre Haute, Mr. Morris at Indianapolis, Mrs. Mendenhall at Cerro Gordo, and Mrs Clemmens at Columbus City, converts to the Harmonial Philosophy must follow rapidly.

Ial Philosophy must follow rapidly.
C. OF SUCH IS THE KINGDOM OF HELL.—At Oak, Canada, there is a very large Catholic church. About three years ago a neat little Frotestant chopel, capable of seating three hundred and fifty, was built for the indians of the village with funds contributed from abroad, the site having been purchased of an Indian woman who had undisputed postession of it over sixty years. The Indians all became Protestants, and crowded the little chapel for worship, leaving the ble Gatholic cauren nearly empty. The pricet, representing the Seminary of Sta Subjec, with millions of money, hunted up an' old claim for the land on which the chapel stood, got judgment in its favor, and, when the Indians were away hunting, or at work, employed some Frence Canadians to tear down the chapel Glad to hear that Mr. Hartman has proved himself worthy of being called a "true spirit-photographer."

DARRINESS.-These remarks, of course, apply with the greatest force to those persons whose nervous system is in a weak condition, and whose imaginations are fertile, but are applicable more or less to all. In the light we are usually cheerful and our spirits buoyant, whilst darkness never falls to produce moress and gloomy thoughts, even in the minds of the most light hearted. So true is this that Goethe said of Schiller that "the stamp of midnight is indelibly impressed upon many of his works," as the result of his habit of reversing the usual order of things by working at night and alcoping throughout the day. This habit it of the great Germen poet-even with the light of candles or oil-tended late in his life to cause a settled melancholy to pervade his mind, and to destroy that buoyancy of spirit which was characteristic of him in his earlier years. Darkness is unfavorable to accurate thought and critical examination, and no less so to acheerful and happy tone of mind.-Geo. Sector, LL.D.

Because a man has LL.D. attached to his name, it is no evidence that he is always correct in his conclusions. The greater the man sometimes the more prominent his mistakes. Nature's laws work in the dark as well as in the light. The seed germinates bast in darkness. The cramped leaves in the bud, through darkness alone are enabled to seek the sunshine. The hot sun dims the color of the rose, but darkness gives it additional rainbow tinted hues. The artist requires a dark room in order to develop your picture. The sustaining roots of the tree work continually in darkness. The beautiful little embryotic child is developed in total darkness. Darkness is as essential in the economy of nature as light. Pure spirits can come nearer to you in darkness than in light, because you are generally more negative, and consequently more susceptible to their inductes. Thanks for your timely remittance. It is with pleasure that we continue the JOURNAL to those who are honest at heart.

LEAVING ROWS.—The intolerance of the Roman priesthood in the Guibord affair is producing its natural fruits in Canada. Finding that to remain Catholics is to be abject slaves of the priests, that the reading of the Bible must be given up, and that no books can be used by the laity but such as the bishops permit, and that all the rights of conscience and free speech and investigation are trampled under foot, nearly 3,000 French Canadians have forsaken Romanism and have become Protestants within the last eighteen months. Under Father Chiniquy's preaching, conversions are being made in great numbers, and the revolt is spreading far and wide.—Zz,

We are glad to know this fact. To accept Protestantism in place of the Catholic faith, is a slight improvement; when they are prepared to accept Spiritualism they will be completely disenthralled from theological bondage.

OTTOKEE, OHIO.—Allen Shadle gives an account of Thomas Walker, who is only 18 years of age, and yet a most able and eloquent trance speaker. He lectured five times at Ottokee, and at Wauseon ten or twelve times. In order to try and counteract his influence, they sent for the notorlous John M. Queen, a poor stick indeed. A debate was arranged for, but did not come off on account of the cowardly part of those who were to meet Walker. The pastor of the Methodist Episcopal church asked the Divine blessing on Mc-Queen, as follows: "Bless Bro. McQueen in his labors, and assist him to put down these isms that men have invented, and to establish the religion of God." Indeed, M Queen is a sweet pill to work in God's vineyard.

MAGICIANS.—The lecturer then described a number of feats performed by the so-called Eastern magicians, which were similar in many respects to the manifestations of the latter day mediumistic power, the only difference being that the Oriental magic is better and more varied in it manifestations than is American Spiritualism.—N.Y. Sun, in referring to Col. Occol.

Col. Gloott is loud in his praise of msgic, believing all that he hears in reference to the feats of Eastern msgicians, and crediting nothing—comparatively nothing—that reaches his cars about our own good mediums, unless they are under rigid test conditions. His fund, of knowledge in reference to magic comes, down mostly on the musty parces of history, and is not well substanthated. While the churches are trying to evangelize the heathen in foreign countries, greater heathens exist in our own midst. Col. Olcott desires to revive the magic of the East, while the Spiritualism of to-day far surpasses it in almost every particular. 'Distance' has charms for the Golonel leads enchantment, hence he ignores the living present, and seeks to revive the dead past.

LOS ANGELOS, OAL.—Thom. A. Garey writes: —One year before the delivery of this poem, which I send you, our home was visited by a double affliction—our darling little pet. Annie Bella, three years old, the gem of our household, left us for her angel home, followed in six weeks by her loyed slater Mary, of more than seventeen summers. Oh how cruel, how terrible the blow. We have mourned for them, because of the physical separation, but rejoice to know that they live, awaiting us a few short years. We know, because, from our cabinet, in our house, in our upper room, our "spirit parlor," under test conditions, our sweet "immortal ones," through the mediumship of our brother, W. F. Feck, have materialized the two, alde by side, nodding with their angel heads, "Yes, yee," to our inquiries. God bless the honest and two mediums of our land, the connecting links hetween the two worlds—the seen and the unseen the great redeemers of our earth from the thongs of error and priestly delusion

We congratulate the Spiritualists on our Westorn coast in having the services of such an excellent medium as Mr. Peck, and such an eloquent lecturer as Mrs. Watson. The latter is divinely inspired, and gives utterances to the most exalted thoughts. change, or falling to accomplish its mission. MR SAGES.

Carrie E. S. Twing is a mechanical writing medium, cf Wheeling, West Virginis. We would be glad to publish the messages she sends us, if we knew the spirits would be identified, but such is so rarely the case, that it would not be proper to spare the space required.

LYING. Sunday morning, at the Baptist church, the heavenly lesson was concerning the murder of Mr. and Mrs. Ananias—husband and wife—ostensibly because they raw proper to mis-state a fact concerning the sale of their own real estate. We are prone to think that the true cause was that they failed to give the entire proceeds to the church—I. e., the parson. The opinion is corroborated by the previous conduct of St. reter himself, who had wilfully lied three times in quick succession about a matter of infinitely more importance. He must have been a very hardened villian to have so deliberately condemned these poor, ignorant people for prevaricating about a few dollars when he had repeatedly sworn to a falsehood concerning his Godl But, how does it come that this farmer and his wife should have been thus unmercifully punished for telling a lie? If, indeed, this was the real offense, when, upon turning back to the old Testament, we find that Abraham, Isaac, Jacob, Sampson, Sarah, Bachel, and four hundred of God's prophets told lies and "nobody hurt." It is palpable inconsistency and flagrant injustice like this an Infidel,— Common Sense.

But how about the Methodist divine in New York, Rey. Mr. Graves? He asserted that it was right for a man to visit a house of prostitution and commit sin in order to break up the establishment. Is not that worse than lying? We think it is.

MANCHESTER, N. H.-Mrs. T. J. Dimond thinks much of the JOUNNAL, and she manages to pay for it too. Even in New Hampshire Spiritualism seems to be on the increase.

Onsumity.-Dra J. Mayer, a Jewish rabbi of Baltimors, declares that the Bible ought not to be given, unabridged, into everybody's hands, because, "there are in it fales which would polson the juvenile mind, and that the check of a woman with the blush of offended modesty;" and if it must be used in the public. Schools, the book should be abridged, containing indiputable historical facts and a compandium of moral teaching .--

It is a fact that it would be a criminal offended to select certain passages of Scripture and print them, and then transmit them to any: one through the mail. The offense would come under the head of circulating obscene literature.

They go the fairest way to Heaven that would serve God without a hell.-Browne.

"ANTWERP, O. —An Investigator writes. — The Spiritualists believe that there is good teaching in the Bible, which meet the domands of the spiritual wants. They also believe that it is not taught and believed by the Protestants as its literal meaning implies. They also believe in offering up prayer, especially to the Mother and Father God; then why not organize themselves together and teach the teachings of the Bible according to their own idea and doctine? I suppose they think that there are other books which are of a higher necesalty than the aforesaid, but then the people will not take hold of them. The only way to get the vague ideas out of the people's head, is to reason it out by pointing out the inconsistencies and show them that which can be verified; show them the right and point out the wrong.

We have no objections to any class in seeking light in any direction, and in any manner they may see fit. Some find grand truths in the Bible; left them erjoy them, of course. Intolerance is to mental freedom, what a worm is to an apple, or an internal cancer is to the physical organism—it cats away the life element. Some take pride in one thing; others in something else. Daulels has well said;—

"How poor a thing is pride; Differ but in their fetters, not their graves.

wind white makes in

We are glad to know that Mrs. Lewis is so deeply interested in the cause of the Harmonial Fallozophy, and desires to give to the world a national test-one which will inaugarate spiritual freedom.

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# RELIGIO-PHILOSOPHICAL JOURNAL

## INSPIRATIONAL POEM,

144

[Delivered at Los Angelos, Cal., Feb. 381, 1876, at the residence of Thomas A. Garey, on the anniversary of the 'second birth" of Mary Jalia and Annie Hella Garey, daughters of Thomas A. and Louiss J. Garey, by our be-loved and gifted sister, Mrs. E. L. Watson, of Titneyilla D. 3 Titusville, PA.]

W. See & Lee Stand Meril . See .

All things in life this lesson teach. Our Father's will is ever done, His power no soul can e'er impeach, The universe and God are one.

If in the circling paths of space, A finne-winged comet goes astray, It flies to its appointed place, Along its God-appointed way.

The atom that in silence burns, The star of greatest magnitude, The mote that in a sunbeam burns Life's busy throngs, death's solitude,

All yield obedience to the power That marks the periods of time, And sets the music of the hour In tune with love's eternal chime.

By law life's paterns all are wove, The shuttle moved by heaven's breath, And each thread gilt by God's sweet love, There is no chance in life nor death.

Tis not for finite souls to see Perfection in the smallest thing, For wrapped in buds of prophecy Are all life's tender blossoming.

Though brief our human consciousness, Of harmony midst mortal strife, There's perfect accord none the less In all the purposes of life;

And not a single note is lost, And not a single false struck koy, The need of one not least, not most Throughout the matchless melody.

And love's sweet gifts, as pure as snow, Thet in home's pleasure took such part, But just one little year ago. Are treasured still within the heart.

The patter of a baby's feet, God knows how dear it was to you, And now instead of sound, so sweat How hard to hug an empty shoo.

But through the outer world's berefs O: all your little daughter's charmo, Her spirit presence is still left Within the circle of your arms.

The maiden who with modest grace Falfilled her mission with such case Pouring love's sunshine through the place, Employing all life's powers to please,

Is now home's blessed comforter, Uplifting life's rough load of care; Silently drawing hearts to her That need the balm of purer air.

And when the stars of eventide Point pathways through the stellar deep, The dark shall blossom by your side With those whose absence you now weep.

Then shall your souls forget to sigh For feeble, mortal ministry, While hope and love bear heaven-high Your faith in immortally

Even now their soul lips sweetly sing. With countless more as glad and free, "O Death! where is thy bitter sting? O Gravel where is thy victory?"

All the "Apostolic gifts" were found among the Shakers during the first half century of their existence. It cost far more to become a Shaker one hundred years ago than now, but far more was received in return then than now for the sacrifice. The inexorable law of compensation can not be set at naught or avoided, and the Shaker of to-day has yet to learn the meaning of, "where much is given, much will be required."

This absolute and unquestioned dictatorship of the "lead," (elder) in the "Shaker order," was the child or outcome of this wonderful in-spirational character of Ann Lee, and others to whom she imparted much of her power, and the "gifts" exercised under such a "lead," were of so marked and comprehensive a charwhile no thought was entertained that such "gifts" would not continue, with those who were to follow as the "lead" in the true "gospøl order."

The wisdom of the spiritual agents direct-The wiscom of the spiritual agents direct-ing this work may be called in question by those who judge of such things from a mater-ial standpoint; but they may have seen the end from the beginning, and yet found abundant reason for doing the work as it was done. I have no time, however, in this connection to indulge in speculations of discussions upon the discussions of the states in the body wisdom or unwisdom of the actors in the body or out of the body, in the cvents I have to deal with. It is the lesson to be found in the logic of these events, rather than the possible mistakes of those who produced them, that I would make so plain that "he who runs may wead " Fead.

Perhaps it may be well at this point to ex-plain in what particulars this authority of the older ismanifest. It is in the entire control of the individual body, soul and mind. The member of a Shaker family is required to act in all things through the elder; not only in his daily labor, his coming and going, but in the occupation of his mind. No letters can be sent or received without being read by the Elders, and no leaving the premises without his permission. No conversation of a worldly nature allowed. No whistling even of Shak-er tunes, because it "brings in the world." No conversation allowed with a "young visitor." unless in the presence of some one of the elder sisters, but with any of the sisters "in authority" you can talk as long and when you please —if they are willing.

This and much more of the same sort is what comes under the Elder's supervision and control. You are simply a walking machine, to be operated by the will, guided by the in spiration (if he have any) of the E'der.

Now, when we get a clear idea of what "in-opiration" meant to the original Shaker "lead;" the great care and conscientious scruple exercised in the discharge of its duties, we are not at a loss to understand why such authority yested in one individual, should be "in order" then, but entirely "out of order" now, when the inspirational qualities have been reduced to the minimum point—in fact to an unknown quantity, as I shall presently have occasion to show.

During the seven years between :837 and 1841, Shakerism passed through a period in its history of more importance to its existence, than any time since its birth in England one hundred and fifty years ago. The Shakers have freely given to the world certain infor-mation about this episode in their history, but the facts of most importance, both to them-selves and the world, have been withheld for reasons of their own. This episode, as is well known, was marked by new manifestations of Spiritism-by new elements, not heretofore scting through that source. We have heard from the Shakers this much: that it required being torn to pieces, and the destruction of the "order;" that the new spirit force was driven away after a long and severe struggle, and that they (the spirits) said they would soon begin to manifest to the world, elsewhere. But something can be added to that brief statement, of considerable importance as matters of history. An entire change was demanded, in many essential features of the Shaker system, among which was that of the ab-solute power vested in the E der; that this au-thority, though of great use in the past, would prove baneful in its effects and ultimately work the destruction of the "order;" that there must be more room in the system for the growth and development of the mind and soul, untrammeled by any interference from any huuntrammeled by any interference from any hu-man source whatever; that more must be done to care for God's poor in the world, by provid-ing for them, education and industry. It must not be forgotten, that at this time, the Shakers were exceedingly prosperous, and numbered nearly 7,000. The changes called for were more radical, calling for the sacrifice of personal pride, power and place, whilst those who had all to say in the matter, were those in authority. It was human to reject these demands made by the angel forces, but in that rejection a birthright was forfeited. in that rejection a birthright was forfeited. At the end of this seven years' contest, the spir-it forces withdrew, saying that they had performed their mission in coming to the chosen people of God, the only acknowledged source of open communication with the earth, but being repulsed, they would go to the Atheists and Infidels of the world, as soon as they could prepare a place in which to commence their work. This is the way that the Shakers knew that the world was to be visited by spirits in open communication eleven years before it oc-curred at Hydesville, N. Y. It is common to hear it said among the Shakers, that they were saved from destruction as a body, in that con-test, by the firmness, good sense and foresight of those in authority at the time. But that is not the opinion of all of them by any means. Many among the Shakers to day, feel that a great mistake, if not a fatal blunder, was A great initiate, it not a tata transformer, was thus made by rejecting the advances and coun-sels of the angel-world, and would welcome most heartily any effort that would give prom-ise of success in repairing the injury then done, and in retrieving the ground lost by the selfish course then pursued. I will now state briefly what my experience was as to the spiritual "gift of discernment" manifest in so high a degree among the oldtime Shakers. I found a total inability "to discern the thoughts and intent of the heart." Complaint would be made by one brother against an-other, bringing upon the head of the one com-plained of, violent, and sometimes abusive replained of, violent, and sometimes abusive re-proof, when it would be found that the com-plaint was made to gratify a revengeful spirit. It was not an uncommon thing, for such gross mistakes of this nature to be made, as to bring an spokegy from the Elder Abueive language and manner were often the portion of those leaving, who had been on trial for a year; they feel the loss of good material very much. One person was made much of while with them, and great hopes were entertained of him for the future as a Shaker, but when he had left them, very hard and unjust things were said of and about him by the E.der. Was his spiritual insight so weak that he must be un-charitable to be consistent? The time was, when no fears were indulged

the Shakers many years ago, and they go to the world's healers like other people; but be-ing caratul livers and simple in habit, they have little prosble "from ills that fiesh'is heir to." When they want direct communication with Shaker spirits, they go to the world's me-diums like other people. But for all this and much more that might be said showing the chrystalized condition of the "Shaker order," there is still much genu-ine spirituality found among the caim, quiet.

ine "Snaker order," inere is still inden genu-ine spirituality found among the calm, quiet, self-sectificing brothers and sisters, whose chief and and aim seems to be, how they can do the most to bring sunshine and joy to those around them. More of Ohrist on seria I nev-er have seen, than I found among this people. What glorious possibilities are these? What untold wealth has hidden beneath the lifeless form and husk of Shakerism? No discerning person can so among this people. person can go among this people without, sooner or later, seeing the untenable position they occupy, and probably leave in disgust, or, more likely, in sincere sorrow at what must be a loss, whether they go or stay.

Now, shall we say with Mr. Howells, that the decay of Shakerism "is but their share of the common blight, and how to arrest it is their share of the common perplexity?" or rather, that it is caused by perversity and wrong doing; and that the remedy lies in ceas-ing to do evil and learning to do well; to "re-turn to the Lord who will abundantly pardon;" to seek for the truth and find it, though by so doing the form and system so long in use, utterly perish and pass away forever. The great wealth of the Shakers will enable

them to last many years yet, but only as a shadow of what it was and is possible for them to attain, so then the works of Whittler 'may or may not be their epitaph.

"Of all sad words of tongue or pen. The anddest is, it might have been." W. B. BILLINGS.

Ancora, N. J.

#### A Love Beyond that of Earth.

The following spirit message was given through the writing mediumship of a lady:-

"In heaven love joins all in softest bonds; no element of discord is known or could be endured for an instant; it would send a jar painful in the extreme through the whole of painful in the extreme through the whole of heaven. As, when a single nerve of the body is subjected to violence, the whole system re-sponds with an exquisitely painfal sympathy, so in heaven a single thought or emotion dis-cordant to the general harmony of love, would send a thrill of agony through every breast. Souls then must be trained to that state of har-monious tesponce which will enable them to belong to the company of the brighter harmone belong to the company of the brighter beings who form heaven, and this is brought about by degrees through states of trial, whereby all the old earthly inharmonious conditions are put off, and the soul gradually grows into har-mony of love, and by self-exertion constantly preserves that harmony in perfection, as man instinctively strives for health on earth. This effected, a soul is fitted to enter heaven, being no longer repugnant to its life; and it enters, giving forth, as flowers their perfume, those exquisite auras, those soul-fragrances which are the outbreatings of a purified nature, which clothe it around with celestial glory, and with God-like comeliness. Sonding itself out before itself, the approach of such a being would be felt as surpassing rapture. The highwould be let a attracting labele. The high or the state, the nearer to God-like perfection, the more overpowering is the entrancing sweetness, inducing worship upon interior souls, who prostrate themselves in delighted souls, who prostrate themselves in delighted adoration, drinking in the new revelations of divinity possessed and given forth by the glor-ious one, and related by the very presence into a higher state for all eternity. No man lost in a transport of admiration of the beauty and sweetness of a perfect woman given for the first time to his great but heals that he hear first time to his gaza, but feels that he has been lifted into a higher state by the new revelation made to his mind and senses. His spirit bends in blissful worship, and never, to all eternity, is the uplifting effect of the few short moments of ecstasy lost to him. Such is the effect of visits from the higher angels to their brethren occupying lower grades of existence; but how much greater is the worshiping rapiure of souls so transparent in their purity that they may gaze upon the effulgence of divinity. This is indeed to see God; thus doth He give Himself to His beloved. It is folly to suppose a recently risen from earth-life can attain to this state of super excarth-life can attain to this state of super-ex-cellence instantaneously. Even in souls of the highest training on earth, there exist certain peculiarities of discord which have to be dis-covered and eliminated. As an experienced tuner will strike a note sgain and again, sub-jocting it to repeated modifications until it rises to the proper pitch of harmony with oth-er notes so even the most elevated soul fram er notes, so even the most elevated soul from the earth, feeling its discordance painful, puts off from itself with continued efforts all inharmonious elements, until it rises into the heaven of perfect love, when, bathed in its own aro-mas of celestial sweetness, it soon finds its allotted place amongst souls affinitised to itself. and becomes conjoined with them by indissoluble links of harmony. Heaven is one in the perfection of harmony -love makes that oneness, that harmony. Counterparts of souls are blended in complete oneness, and brother and sister souls in fraternal interchange of interior excellences. No nal interchange of interior excellences. No soul thinks itself complete without the perfect correspondence of other souls, hence no soul can possess anything for itself alone; receiv-ing, it longs to give. No beauty, no excellence, no divine outbreathing is received by a soul which is not immediately imparted, going forth as an (fil ience throughout the whole of heaven; and as these (fil iences proceed from myriads of souls, constantly receiving, accord-ing to their capacities, from the Fountain Bource of excellence, so there is an infinite va-riety in the beauty, excellence, and consequent riety in the beauty, excellence, and consequent delight of heaven, Elevated thus into the very bosom of God, filled by the divine inflowing-pure, unob-structing, transparent-an angel becomes the embodiment of the Spirit of God, and is to lower ones a livine presence, wearing the likeness of God; a being of love, beneficence, and almost omnipotence, and God-like action, and existence. As all heaven is one, all angels are one, by the very perfection of harmony, correspondence, love; and as one angel, so myriads of angels, moved on by the Divine Will—obedient as a body to a mind, or spirit —may proceed through the universe, forming new worlds for human residence, governing them, and eventually raising the inhabitants, incarned souls, to angelic glory,"-London Spiritualist,

all the means in its power for the extirpation an the means in its power for and excipation of error and sin; but this intolerance is the logical and necessary consequence of its infal-libility. She alone has the right to be intoler-ant, because she alone has the truth. The Church tolerates heretics, but hates them mortally, and employs all her force to secure their annihilation. When the Ostholics shall here be in possession of a considerable majority— which will certainly be the case by and by , although the time may be long deforred—then religious liberty will have come to an end in the republic of the United States. Our ene-mics say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns better than our onaton, and in what concerns this, her history is open to the eyes of all. They know, then, how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day. everywhere, where she has the power. We no more think of denying these historical facts, than we do of blaming the saints God, and the princes of the Church. for what they have done or an the Ohurch, for what they have done or ap-proved in these matters. Heresy is mortal sin; it kills the soul, and precipitates the whole soul into Hell. It is moreover a most contagious discase, and propagates itself indefinitely wherever it has got foothold, and thus puts in jeopardy the temporal and moral welfare of innumerable generations to come. This is the reason why princes, truly Christian, extirpate heresy, root and branch, in their kingdoms, and that Ohristian States drive it out of their territories, as far as they are able to do it. If we now abstain from persecuting heretics here, we boldly repeat it, it is because we are too weak, and because we believe that in this condition of things, we should, in attempting it, do the Church we serve more harm than good."

#### STRANGE, AND MAY BE NOT IRUE.

Curlous Pranks of an Engineer's Imagination - A Presentiment Realized.

#### [From the Kew Orleans Bulletia.]

The following story was told us yesterday by a gentleman who vouches for its correct-ness, and whose statements are entitled to full credit; it may, therefore, be considered as en-tirely reliable. The details are very singular, and we give them publicity because they are not only strange, but develop a new species of presentiment unlike anything of the kind of which we have heard or read.

A few nights ago the train of the Morgan railroad started from Brashear heavily laden. There was an unusually large number of cars, and the locomotive traveled at a very slow rate of speed.

When about half way between Lafourche and Terrebonne station the engineer gave the and terretoinne station the engineer gave the portentous and loud danger signal, and imme-diately whistled "down brakes." When the train was stopped several persons ran up to the engine to enquire the cause, the engineer responded that he was sure he had just run responded that he was sure he had just run over a man; the train was backed slowly for fully half a mile, and every inchtrack and the surrounding locality minutely searched, but nobody was found. The engineer was told this, but he persisted in his statement, and on-ly after renewed and very careful search was he convinced of his mistake; he stated, how-ever, that he would have sworn that he had run over a man, and described his peculiar and run over a man, and described his peculiar and terrible sensation as he imagined the wheels of his engine rolling over the body, and instinc-tively he blew the regulation whistle to stop the train.

The man must have actually suffered, so intense and scute did his imagination work, and

# JULY 15, 1876

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#### SHAKERISM.

## Mene Mene Tekel Upharsin.

Ann Lee was one of the most remarkable spiritual phenomena that has visited this plan-et. That is, she embedded and manifested more of the phenomenal in her short career, than can be found in any other similar charac-

ter in history. Heretofore, the record 'of her eventful, though short career, has been in the custody and keeping of her devoted people; but the time has come when humanity can with reason and justice, put in a claim as rightful heir to the rich inheritance given to the world through this woman, because her professed followers have proved themselves unworthy the trust bestowed upon them by the heaven-ly agents, to whose care the work was intrust-ed. At some future time I will take up the subject at this point and set forth wherein I think the Shakers have perverted and misused their privileges and forfeited their legacy of exclu-sive ownership of Ann Lee, and, of course, brought upon the "order" this calamity of decay and fical extinction, unless important con-cession and changes be made before it is too

But now I will show how this destructive element of centralized power became engrafted upon the body of the "order," and how it has brought about the usual results which follow in its train.

The individuality of Ann Lee was her most remarkable characteristic. When under the divine iffitus, there was something in the woman Ann Lee that made her more than human

Without the eloquence which is born of language, and the gift of oratory, this unlet-tered woman could make her hearers literally wet the floor of their meeting room with their tears, and then in turn its walls would echo with exclamations of ecstatic joy and thanks-giving. Her exhortations made and havoe with the rules of grammar, but they were models of forcefullness and intense fervor. No sermon or discourse by Ann Lee appears in the litera-bare of the "order," though they may exist in manuscript. But it would seem as though noth-ing but this wonderfal personality, this rare magnetic power over her hearers, could make what she said the same thing, when separate from herself.

But the "gift" of spiritual descernment was really the secret of her success as a leader. Going among a promiscuous company, she would ingle out those who were to become useful in ingle out those who were to become them in the "gospel order," and assign each their ap-propriate place and duties, and show such power of penetration into their inmost thought and intent of the heart, that they would become indeed, as little children in her hands. Hypocrisy, envy, jalousy, revenge, malice, or any moral taint whatever could never escape her searching gaze, and strict justice, slways tempers I with mercy, was meeted out to all alike.

It is a fatal mistake to suppose that the Shaker of a century ago was a common sort of person, illiterate, of small mental calibre, and not worth much for anything else. Some of the best men and women in this country one the best men and women in this country one hundred years ago waredrawn into the Shaker ranks; best in respect to natural endowments, culture, scholarly acquirements and morals. And such were the instruments with which to build this new "gospel order." Such were the persons upon whom the difficult task of construction was imposed. Ann Lee was the construction was imposed. Ann Lee was the one to gather the material through divine direction then she was called to receive her reward.

The time was, when no fears were indulged about fire. Now, conspicuous over the en-trance to shops, barn and shed is seen, "Breth ren, be careful of fire." The loss by fire at Mt. Lebanon within three years, is over \$500. 000. No help from "spirits" in that direction, as in former years. The "gift of healing" left the kitention of our fellow childens to the spir-t. as in former years. The "gift of healing" left the kitention of our fellow childens to the spir-t. as in former years. The "gift of healing" left to the spire of the s

#### Are We Alarmists?

#### [Portland (Maine) Daily Press ]

A worthy patron of the "Press" requests the publication of the following from an exchange, and says that when we desire to call the attention of our fellow citizens to the spir-

ng delots ng docame tully enlis find of his mistake. This part of the story is field of his mistake. This part of the story is in itself peculiar, but the sequel is still more strange; for hardly had the train reached the end of another mile, when the whistle again sounded, "down brakes," and again the train was brought to a stand. Inquiry elicited the same story from the engineer, and the same degree of positiveness characterized his assertions; attempts were made to induce him to proceed, but he would not do so until the road was examined some distance back. This was finally agreed to, and contrary to

This was finally sgreed to, and contrary to all expectation the searchers discovered that this time the engineer was right, the train had run over and killed a man just the moment the whistle blew. Of course all were astonished, and were very sorry to find that the engineer's fears were realized. The body was brought to the city on the same train.

#### Concluded from First Page.

In short Spiritualism is the corner stone of all Religion, and the more we delve in the vest storehouses of the past, the more does its abso-lute universality impress itself upon us. It is only when we place the Spiritualism of to day side by side with the Spiritualism of the past, comparing its phenomens, teaching and influ-ence, in order to accertain wherein they agree and wherein they differ, that we can hope to understand its nature and perceive the influ-ence which this universal faith of the past has upon the religious ideas and opinions of the present.

London, Eng.



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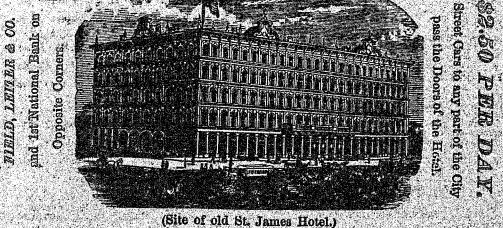
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