Fruih wears no mask, bows at no human shrine, seeks neither place nor applause : she suly usks a hearing.

VOL XXI

S. S. JONES, MORTOS, PUBLISHER AND PROPRIESOR.

SLOS A WEAR, IN ADVANCE: }

Along-the-Way Items.

CHICAGO, OCTOBER 21, 1876.

MO

DY J. M. PREBLES.

The Journal:—Taking my pen to occupy this of your valuable space, these Methodis lines fiesh upon my mind:

⁶³Whither goest thou pilgrim stranger Wandering through this lonely vale, Knowest thou not 'sis full of dauger, And will not thy courage fail? No I'm bound for the kingdom," etc.

Are not all the exponents of the spiritual philosophy pioneers and pilgrims—are not their paths "full of danger?"—and does not the "courage" of some fail? Possibly this may be true of a few faint-hearted souls; but the great mass of American Spiritualists have built their foundation upon a rock—the rock of present revelation—the rock of present ministration from the Spirit-world! This fact must and will stand. Such churches as do not secont the stand. Such churches as do not accept the facts—the "gifts" connected with Spiritualism are destined to die a resurrectionless death.

OH THE WAY.

Let me date this running epistle from the

Let me date this running epistle from the commencement of my course of lectures in Binghampton, N. Y. The audiences were not large, owing to the political meetings in the city, and a camp meeting just out of it. Excitoment, rather than intellect, calls the crowd now a days. It was so in Plato's time.

On Baturday, Bro. J. H. Harter reached Binghampton from Philadelphia, remaining until Monday. He spoke with great success several times, the enthusiasm rising to a high pitch. In brief, the people were delighted with his wit, his pathos, his arguments, his bits, and above all, the rich spirituality of ais teachings. Being sive all through and all over, he enlivens, edifies, and inspires all who listen to him.

The most energetic Spiritualist in Binghamton is Bro. E. O. Leonard, who owns that lit-tic portion of paradise on earth, known as Leonard's Grove. Orowns of glory await this faithful worker and his excellent family.

"Men saw the thorns on Jesus' brow, But angels saw the roses."

UPPER LIELE, M. Y.

More than thirty years since, we taught both a district and select school in this quiet village. How changed! The same river winds through the valley, the same rocks just out from the hillside, the same trees crown the mountains, but the old inhabitants had gone—gone one by one to the Bammer land; while the scholars I used to pet and teach, now fill responsible positions in life. Blessings upon them. I spent the day previous to the Upper Lisle lecture, with my uncle, my cousins, the Barrys, and others in Marathon. Several of the liber alisis went over to the evening's lecture, six miles distant. The editor of the Marathon Independent thus speaks of it:

"Quite a number of our citizens went to Upper Liale, on Monday evening to hear the lecture by Hon. J. M. Peebles. As we had long heard of Mr. Peebles' eminent talents and were desirous of hearing him, we went also. The ride over, in the Marathon House Bus, was all that could be desired, and on arriving there we put our team under the protecting care of mine hoat Elliott, and went to the Universalist Church. It was well filled. The lecture gelivered was a condensation of a The lecture collivered was a condensation of a course of twelve, and so jexcellent was it, that we fain would listen to the whole twelve. Mr. Peebles gave us a lecture free, which we would willingly pay a good price to hear at any time, and for which the audience were ill-mannerly enough not to even thank him."

"Thanks" are of little account, and green backs are as dust and sediment in the upper kingdoms of immortality; but coing dinner less to Bingham ston, was a little too much in the line of "fasting."

HORWICE, NEW YORK.

Among the solid, substantial Spiritualists in this prosperous place, may be named the Es-tons, Wells, Bakers, Haskells, Smiths, and the scellent family with whom I made it my stop ing place. The audiences increased to the close of the course, Sunday evening. Brother E. C. Leonard, from Binghampton, was in attendance. North Norwich has a Universalist Church, but it stands unoccupied. This is becoming more and more common. When T. Bearr King, T. J. Smith, the Skinners and the Ballons went to the Spirit-world, Universalism began to decline. It is one of the most bigoted sects in the land.

MRS. WILLIAMS, THE MEDIUM.

A few miles distant from Norwich is a lady endowed with superior gifts of mediumahip. She is controlled by Oka, and T. J. Smith, formerly a Universalist clergyman. He sent for me, and the interview was most interesting. When Hro. Smith, a shining light in the One-nango Association of Universalists, became a Spiritualist, the Rev. L. C. Browne and other Universalists personted him shamefully. He now speaks from the Spirit-world as "one having authority;" and ont how he urges upon Spiritualists the necessity of religious culture, consecration, organization, and a more religious baptism from heaven. In Mrs. Adam Williams house there is a consecrated room. Here angels are visitants. Mrs. Dr. Haskill, sister of Mrs. Williams, had charge of the Water Curs or High Rock, Lynn, Mass., when merly a Universalist clergyman. He sent for ter Cure or High Rock, Lynn, Mass., when Andrew Jackson Davis was there boarding and receiving his visions.

GROVE MESTING IN IOWA.

Magnificint are the prairie-lands of the West They all our natural granaries. Pass ing by the corafields, they ractled and awayed like waving forests. Our grove-meeting at Waverly was a perfect success everyway. A. J. Fisheack and Thomas Walker were the

speakers, with ourself, besides the volunteers. It was never my good fortune to meet Brother Fishback till the present, and while I was charmed with the man I was delighted and thrilled by his sublime inspirations. He is in full sympathy with the Philadelphia movement for organization.

Thomas Walker, the English trance speaker, or rather the intelligences controlling him, fairly excelled themselves at this meeting. They allow the audience to select the subject. On Bunday evening he was entranced by the martyred Glordano Bruno, and such a prayer and such utterances seldom fall from human lips. Bros. Case, Coburn, and all were delighted with the meetings; while the Waverly Republican mentioned them in terms of praise and commendation.

THE JEYPHESON-DEEVER MEETING.

THE JEVY ERSON DESIGN MENTING.

This grove meeting under the management of Farnsworth, Miller, and others, was equally as successful as the one at Waverly. The Petits, who are very fine inspirational singers, attended both of these meetings. Mr. Stephenson and family from Waverly proved valuable aids in the line of music; and also a lady accompanying Mr. Webster's people. Bro. Fishback being in excellent spirits, and the great angels of heaven speaking burning words of inspiration through his inspired lips, he put the sed financial condition of young Walker before the meeting, which resulted in raising nearly fifty dollars for his benefit. There was present at both of these meetings the most perfect harmony as well as a glorious enthusiasm.

Invited by Mr. Does, an enthusiastic. Spiritualist, I lectured two evenings in Finchford. Though denied the use of the first evening, the second, the Christian Church was opened for our use. It was filled with attentive listeners. The church members were made happy by the gospel of Spiritualism.

THE SUCCESS OF CAMP MENTINGS—A "PITTELING PRIMET."

Counting the cost is the part of both pru-dence and wisdom. This pertains to all under-takings. Starting a grove or camp meeting, influential men—men in whom the public have perfect confidence, should be put at the head as pilots and financiers. The funds should be raised and the music secured before the meet ing is publicly announced. Then with competent speakers and worthy mediums, such meet ings can only ultimate in vast good to Spirit-

Something over a year since, I was invited by a committee to attend a camp-meeting west of the Mississippi. under the promise of my traveling expenses being paid, with a reasonable compensation for my lecture services. Wisely did I preserve the correspondence with the committee. Suffice it to say, that I went from my Hammonton home in New Jersey to this Spiritualist camp meeting west of the great father of waters, at a cost for railway fare, sleeping berth and meals, of \$74.00, and received not one cent from either of the gentlemen constituting the committees, or from any one else! I would have said nothing of time, fatigue and lecture labors, if they had barely paid my traveling expenses! And finally to cap the climax, one of the volunteer speakers upon the rostrum, called me a "hireling priest." Let us join in the hymn:

"How vain are all things here be below; How false, and yet how fair."

THOMAS WALKER AND HIS PURSE.

What encouragement have good, true, genuine mediums, when a class of impostors are better sustained by a crowd of gaping, credulous gullibles? What encouragement have superior trance mediums, when they receive for their services but the most beggarly pittance? If any trance speaker in this country excels Thomas Walker, a lad eighteen years old, it is Cora L. V. Tappan; and some pronounce him her equal. How is he recompensed? He only goes, remember, where he is invited—and he takes what is offered.

In Swanton, Ohio for two lectures he re-

In Swanton, Ohlo for two lectures he re

Going to Green Springs, Ohio, he paid his own fare, and received nothing but hearty thanks. Urged to come a second time, he re-gave one scance, for which he received. \$3.17

Dr. Scoby of Shell Rock, Iowa, invited Mr. Walker to visit this stirring village and lecture, promising to be a father to, and to do well by him. The people were delighted with the two lectures and scances, for all of which he ceived a little over two dollars. The above are samples; not the worst that I might put in print. And yet this young man, everyway upright and worthy—this young man away from his parental home in Regland, delighting American audiences, has as the cold weather approaches (or had last week) no wollen under-clothes; nor even an overcoat of any kind. till Bro. A. J. Fighback gave him his. These clothes; nor even an overcoat of any kind, till Bro. A. J. Fishback gave him his. These statements may mortify Mr. Walker—if so, they should mortify the Spiritualists who have invited him to speak, industry more. I believe in prayer. Let us pray:—

O Divine presence, Thou whom we call God—oh, angels and ministering spirits! On common testincts of a divine humanity, grant to regenerate bedly generated Spiritualisis; grant to revivily and quicken their religious faculties; to expand their selfish natures, and

warm their cold stoical hearts with heavenly love, and especially grant, oh, immortalized intelligences to so touch and inspire the souls of all the stingy, 'niggardly, penny-pinching Spiritualists of the land, that they shall cheerfully open their pocket books, and liberally support such genuine mediums, such trance and inspirational speakers, as the heavenly hosts have raised up to demonstrate future existence to heal the stok comfort the afflicted. istence, to heal the sick, comfort the afflicted, and wipe away the tears from the mourners

Syst.—AMEN.

I know of Spiritualists, who, when in the churches, used to pay their hundreds each year to support creeds and dogmas; but now, out of the church and out of the fear of hell and the Davil, they tighten the grasp on their greenbacks, spunge their spiritual food, and expect to sail into the sunniest spot of the Summerland to fatten on the harvests of others' sowing!

land to fatten on the harvests of others' sowing!

I feel like praying again.

On the other hand, it is but justice to say that some of the most generous natures, some of the most royal-souled men of earth are Spiritualists. Angels knowing have written upon their foreheads—"wormen!"

Several years since I commenced a volume to be entitled. "The Glory and the Shame of Spiritualism." Yearly ass I adding new chapters. And be it known that I dare say—and dare writte just what I think ought to be said and written. The first thirty years of the history of Modern Spiritualism, has yet to be written. The testimonial to Andrew Jackson Davis should be raised at once to ten thousand dollars!

* WATERLOO, IOWA.

Here in this busy, bustling, and really hand-some city, for which the West is so famous, resides the Parsons, Ackleys, Whitneys, and enough other Spiritualists to sustain a part or the whole of the time, that veteran worker, Bro. Ass Warren.

Though his home is in Waterloo, he is now filling a six months' engigement in Minnesots. None who have heard, need be told that Asa Warran, long a Methodist clergyman, is one of the soundest and most logical speakers in the field. He should be employed not only on Bundays, but on week-day evenings. Mrs. Warren is a superior clairvoyant. Winnie R. Parsons. of Waterloo, should enter the lecture field. He is a natural logician. In this family I came near finding Vermont kinsmen.

VINCENARS, THD.

This, one of the oldest Western cities, was originally settled by the Cabbolics. The men-tal element here is decidedly cold and conservative. At present, politics are raging; and yet my lecture course was a complete success Even amid the din of noisy, blatant politicians the spiritual will assert its superiority. My stopping place was in the excellent family of the Burnets. Their house is a home. With Mr. Burnet Spiritualism is a phenomena, a phi-losophy, and a religion. It is the worker that

Spiritualism defined in general terms, implies the possibility and certainty of a present conscious intercourse with the inhabitants of the Spirit-world. "Are they not all ministering spirits?" saked the apostle.

The spiritual philosophy, while undermining the false and overthowing the Bables of bigotry and superstition, is constructive in purpose and electric in method. It gladly conserves the good and adopts the right and true where-

As a moral power, it is eminently apostolic. Its advocations are soul-felt aspirations.

Kindling in believing souls the loftlest en-deavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds; its music the sweet breathings of guardian angels; its ideals the Christ-life of perfection, and its temple the measureless universe of God.

J. M. Pandles.

Vincinnes, Ind.

The Philadelphia Convention-Its New Departure.

BY HUDSON TUTTLE.

I was surprised on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice Presidents. I supposed some friend had suggested dents. I supposed some mand and suggested the same to the Convention, and nothing further would come of it. But I find it necessary for me to explain, or be compromised by being regarded as an active member and officer of the proposed erganization. This movement may be the most proper and essential, yet it is entirely incongruous with my individual views.

dividual views.

The Convention having by appointing me to an official station, conveyed the idea that I accepted its platform of principles, without consulting me in the least. I feel it incumbent to express my views as I sheald had I been present, and in such a manner that I am sure I should never have been abminated had I done

In the "Platform," the Coavention makes the vital error of predicating the proposed Association on the "necessity of a religious or-ganization." There are duite enough, "religi-ous organizations" in the world now. The ex-perience of the past is all against "religious" organizations. They are good just so far as they escape from being "religious organiza-tions."

But is not Spiritualism's fact or a series of facts? What is Religion? Is it anything more than the observance of certain prescribed rites, and receptive of certain beliefs? Is it not anchored by faith?

Is it not self-evident that Spiritualism as a receding shore of the Church, fact, admits of no creed, take for no rices, and Nay, f. lends, it is not God who is blowing scorns faith? As a feet it is a science for that bugle, for its notes can now be heard—it

study, not for belief, and for the same reason does not admit of prosplitism.

The old goat skin bottles which have come

down the centuries filled with Oatholic, Lutheran, Weeleyan, Trinitarian or Unitarian wine, can not be used to hold this new vintage. Among the other "aims" of this Organisa-

tion, are "to stimulate religious efforts; to strengthen faith in God." What kind of "religious" effort does it propose to stimulate? The worship of Josh-sticks, of Allah, of Fire or the Eur? None of these, for we are not left in doubt. It is Christianity! Why? Because its proposers accidentally are born in a Christian land, and for this reason they say: 'We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great af-firmations of love to God and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

Had they been born in Mahommedan country they would have said: "We recognize in Mohammed the spiritual leader of men, etc.;" or if in Hindostan they would have substitut-

or if in Hindostan they would have substituted Buddha.

What makes the matter worse than the narrow prejudice on which it is based, is the utter fainty of the statement. "Jesus of Nasareth" is not nor never was the "spiritual leader of men." Mohammed has twice the number of followers, and Buddha three times as many. They were equally inspirational or mediumistic, and it is probable that there are a score of mediums superior to either at the present day.

Nor is it true that Christ was the first who taught "Love to God and love to man;" or that progress rests on these affirmations.

The term "Love to God" is meaningless, and certainly has little to do with the conduct of life. A man may totally disbelieve in the existence of a God, and yet be pure, upright, moral, and have ample "ground" for growth." What kind of a God are we asked to accept? The three in one, remnant of Phallic worship, or the one? An authropomorphous individuality, or an intangible principle? God to be "loved" must be human like ourselves—love

But Spiritualism and spirits are as much in the dark about God as mortals, and is it not folly to prate about something of which by the very constitution of the finite mind nothing

can be known?

Again: "We feel that a New Movement in Spiritual ism is demanded, whose aim shall be to indi-cate and organize the religious thought which underlies all modern life, in such a manner as to afford a cultus and worship for those who by their lack of interest in existing church organizations, are practically without church rel-ations and deprived of spiritual blessings."

Is it not because the class alluded to lack interest in "church organisations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with departed spirits? What "spiritual blessings," do they lose by not belonging to the church? What "cultus" or "worship" do they need that is not theirs? Have they not the living fountain, and why "organize" them on the basis of the recognition of the remote mediumship of "Jesus of Nasareth," Buddha, or Mohammed? This is not a demand of Spiritualism, but of those who have came out of the church and embarrassed by their new position are searching for a staff on which to lean. Walled in by creeds and supported by authority so long, when thrown suddenly on themselves, they sigh for the flesh pots of the old time, and mis take their own cravings for that of the "move ment." If such demand an organisation for their support, there can be no objection against their fashioning such an one as pleases them to hold them up until they learn to run alone, but it is not just for them to press it forward as the demand of a movement which simply tolerates with broadest catholicism.

tolerates with broadest catholicism.

The name of this organization rests for a year in abeyance, but had it been named, there is no doubt it would have been "Christian Spiritualism." And why Christian more than Buddhistic or Mahommedan Spiritualism? Why other than that the Convention was held by Christians? True Spiritualism knows no such narrow and bigoted distinctions. It is as broad as humanity, and is not of one race is as broad as humanity, and is not of one race or people. It makes no such bid for popularity, nor seeks by a name to win attention. The Convention will find to its disappointment that Ohristian Spiritualism will be just as unpopu lar as before it was thus named, and if the two are gratted together a hybrid nondescript, a veritable "What is it," will gain the just scorn of the world.

of the world.

Again:

"Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism but throwing out the vagaries of the one and discarding the crudities and false pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the endaring foundation of God and the Soul."

From whom will come the authority of this

From whom will come the authority of this "organization," to sit in tribuaal, and discard the vagaries, false and pernicious theorizing of Spiritualists? Shall not even, then, every one think for himself, or have we then to bear an interest of the state of the stat

index prohibitory and expurgatory?

Risily this Convention takes a great deal of unnecessary trouble about God, without one word defining the nature of that being or non-being! And in the final paragraph it is said:

"God's bugie calls to the battle." We fail with our dull ears to hear it! Pathaps it was heard by the members of the Convention, perhaps they were deceived by an echo from the

is yourselves, and like veritable Don Quixote's mounted on your Caristian Spiritualism, you are charging—not a wind mill, but a straw phantom.

While you are subtly planning and organiz-ing, you will find the spirit has escaped, re-fusing to be circumscribed, and instead of be-ing the "creed or statement of principles" of one organization, it becomes the leaven permoating and seething in all. It is not a lamp to give uncertain light to a few, but a sun shin-

ing on all. But if you find in an organization a help, by all means organize. If you feel better satis-fied to call yourselves Obristian, by all means be Christian, or Caristianest of Spiritualists. If you desire prayers, rites, worship, have them all. They are means of growth that have helped many a restless, weary soul to a higher life. They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organization of the many in the reciprocal individuality of the one.

Berlin Hights, Ohio.

Abner Kneeland.

Editor Journal:—At the risk of appearing meddlesome, your attention is called to an inaccurate quotation in your last issue, in your reply to the questions of J. Edwards—vis.: the language, for the use of which Kneeland was convicted of blaschemy in the courts of Massachusetts, in 1837, as you quote, "The Unitarians believe in a God; I do not." I quote from memory, but will hazard the pertinence of this communication on its accuracy, that the language was, "The Unitarians believe in a God which I do not." One of the leading features in his defense would have had no application had the language been as you quote it. Kneeland's defense in some of its features was a grand and powerful work, but in one point he deserved the punishment he secured for his cowardice in not planting himself squarely on the fact, and on his right to use the language. Had the language been as you quote there could have been no question as to his denial of a ballef in a God. He did down

His defense was, first, that he was not the author of the language, it having been published during his absence; second, that the language did not constitute a denial of God, language did not constitute a denial of God, but only of certain attributes given to him by the Unitarians, which would have been a fair and consistent rendering of the passage as I quote it. The pronoun "which" could very well have no other antecedent in the sentence, except the qualities given to God by the Unitarians, but the attempt to shield himself behind his employes, was cowardly. His conviction was a foregone conclusion, and no form tion was a foregone conclusion, and no form of defense could have saved him, and he should have read the signs of the times closer, rather than have been making futile attempts to escape by quibbles or legal technicalities. His real offense was not in anything he had published in his Investigator, but in his labors and learning as a linguist and translator, such for instance as his translation of the Philosophical Dictionary, the Koran and various other works, which were denominated infidel and tabooed by all Christian denominations. This was the true reason why a heavy fine was added to the imprisonment with the intent to so cripple him financially as to suspend the issue from his press in the future of any more translations of infidel foreign works. And so far as I know the purpose was accomplished. His defense was strong as a legal effort, but his truckling, in my opinion, lost him friends of more value than the fine was an injury. The only defense in his case should have been manhood and those principles of right and of liberty which even in that day were admitted to be before and beyond all statute law. GEO. B. PARSONS, M.D.

Hooper, Neb.

Saviors.

All good men, and, in fact, all men, are, to a certain extent, Saviora. He who gives a hungry man a dinner saves him in one sense; the woman who stands by her friend in serrow, and comforts her in affliction, is also a Savior. and comforts her in affliction, is also a Stylor. The wagoner who gave the young girl his greatcoat on a wet night—he too was a Savior. Little is said about them; but there are thousands of women who are saving man, children, and other women, daily and hourly. To call the fanatic of Nazareth the Savior of the World is to do injustice to the noblest of mankind. What a grand list is the list of Saviors. Moses, Jesus, Confucius, Gantams, Socrates, Plato, Watt, Joan of Arc, Fulton, Arkwright, Herschel, Thomas Paine, Theodore Parker, Fanny Wright, Humboldt, John Brown, Garrison, Phillips, and hosts of others. To many rison, Phillips, and hosts of others. To many of them we owe vastly more than we do to Jes-us; and justice has yet to be done them in the more intelligent fature.-- William Denton.

Tis not for lack of goodness, man, The flames of hell are lit: Hear a whole world's experience Proclaim-"Tis lack of wit." Ahi sighing over empires wrecked. And mighty nations cowled in gloom? Error is mortal and must die, But progress rises from its tomb.

Navaz has there been a more universal enping than that of the devil. What has dethrouad him? Resson .- Vellains.

GOD THE CREATOR IS THE FATHER AND SAVIOR OF ALL, AND NOT OF A PART ONLY

The God who made the universe, The starry orbs and resided their course, Who made the sewand the dry land, With valley depths and mountains grand, Who quickened nature by his word, Gave life to man, to beast, to bird, Is not the God which Oreedists know, Is not the God they bow unto.

Their creed is born of human mind, Their God is one of human kind, Who loves his friends and hates his foes, And outses them with endless wors; Who foreordsined a few to bless, And ere their birth condemned the rest; Who sent his son for men to kill, And thus perform his holy will, And then built hell wide, deep and strong, To punish them for doing wrong,

But God which quickened nature's birth, "True God," who placed man here on earth,
Is "God of love,"—O bless his name!
From him no syll ever came. No hell is known in his domain, Save what man makes by his own shame, A mental fire which burns within, Till heart and soul are purged from Sin;-Not vengeful pain, but chast'ning redain and To bring us to the throne of God.

O joyful hopet O thought sublime, That earth is not the last of time! That when the body dies to earth, There comes from thence a spirit blittle There comes from thence a spirit burdle, A human soul with endless life.

Freed from all worldly cares and strife, who there its earthly friends shall masse, who there its earthly foes shall greed where each responds to brother's call, and worship God as ford of all. Keokuk, Jows. , vola of shell alone

THE EVANGER OF ALLTANGE. oneson to with a constitution of the state

Chirocchange and Tondoncics. LT: Com altrant Being A Co. To Co.

Roview of Re Priza Escay on luffrid delity, The one is the other cost.

CHAPTER III.

The sixth chapter of the "Ereby" is devoted to Formalism and the author deals it some good blows, but he does not go far enough. To my mind, Evangelism is just as formal in its way, as is Romanism or Tractarlanism, since it looks to a person extraneous to each man to make up that which he himself lacks. It crowns the person Jasus Lord of all, instead of reverencing the principle of Love which he was enabled to wall to manifest and which is was enabled so well to manifest, and which is inherent in every human soul requiring only a proper development from within outward, in order that it may shine lucidly forth and through Wisdom effect the salvation of each human soul. The salvation, not from a place of torment to come, but from immediate discords in its own being.

Mr. Pearson admits that the intelligent Ro-

man Catholic looks beyond the symbol to the thing symbolised, but he himself fails to look beyond the person of Jesus to the Christ prin-ciple which he manifested. He truthfully charges Roman Catholicism p. 267, with heing "the most massive system of religious formalism," and adds that as a consequence it is also the "most intolerant in theory and practice." "Out of the Romish pale there is no salvation—is an infallible dogma which every good Catholic is bound to believe," says the author, and although he admits that formalism and "exclusive sectarian feeling" may exist in Evangelism, still he fails to perceive that the latter is diluted Oatholicism and that its whole tendency is in the same direction with it That those who deny the doctrines of "The

Trinity, Total Deprayity, and The Atonement, are outside the pale of salvation, is just as much an infallible dogma with Evangelism, as that "out of the Romish pale there gelism, as that "out or the Romanism. All this is no salvation" is with Romanism. All this the auth 'r fails to see. In short, that in religion as in all else, the law of progress is uncessingly at work, and that consequently no system, nor no book can be devised which shall infallibly contain the plenum of religious truth, he has failed to comprehend. Hence we find him teaching that a certain book not only, but a certain interpretation thereof called Evangelism is infallible.

We would that his detestation of sectarianism and formalism were even broader than he has here represented it, and that his Spiritual. Ism were deep enough to sink the book in the spirit, and the person in the principle. Then might he go forth to behold the harmony of truth. In Evangelism not only, but in the whole earth. OHAPTER IV.

Having in his own mind determined that the peculiar doctrines of Evangelism are infal-lible, this author considers all who hold views at variance with these as infidels; and part second of his book is devoted to what he assumes as the cause of this infidelity. In the first chapter of this part he has assumed the Dapravity of man" as the general cause, and he exerts himself in the endeavor to show that the reason way Parker, Emerson, Strauss, and the reason way Parker, Emerson, Strauss, and the like hold their peculiar views, so at variance with his own, is that they are deprayed. He has laid it down p. 272, as axiomatic that "Unbelief, generally speaking, can originate in only one of two sources; either in a deficiency of evidence, or in a state of mind and heart in which the clearest and strongest evidence has no power." To this we reply, First: That according to his own admissions throughout this chapter, there is a deficiency of evidence to substantiate each and all of the four dogmas which Evangelism decilares to be "God's truth and the substance of

all which can be known."

Becond.: That unbelief, strictly speaking,
can have no positive existence. For, if it could, can have no positive existence. For, if it could, we should have a positive negative—which is impossible. I can not designate as unbelief that which Mr. Pearson holds, because it differs from what I myself hold; his belief is as strong as mine, and what is the clearest and strongest evidence to my mind, causing me to hold my particular belief, may appear to him as very deficient to sustain such a belief. And so too, may I view the evidence of his belief. It is clear that neither of us has the right to see to the other "ymm" heart is wrong. My besay to the other 'your heart is wrong. My be-lier is supported by the clearest and strongest evidence. The cause of your not accepting it is more ethical than intellectual." In the words which Mr. Pearson quotes from Prof. Garbett, "nothing could be more contempti-ble" than this, and yet this is precisely what

this author has done. We find, in this chapter, something like a gummary of what has been said in the first part of the "Essey!" And in regard to Atheless we can not but agree with Mr. Pearson that there is a God. Yet we do not for a moment outertain his idea of a God. That God is a person,

e lineacidi bi satti albasi.

I, in my finite idea of a person; san not conceive. I can, helpower, complyed the principle of personality as pentatific its are Deity. For I find this everywhere manifested—in the atom or in the penalt, in the print or in the animal; lest on a nigher plane than chewrage, in man.

And in this view, God is as full, as perfect in a hair as heart. Absolutely, though not relatively so as full in skind, though not in degree. Brother Pearson, can you not perceive the depth of meaning there is in the saying. "God is spirit there that worselp God must worship in Tpifit and in truth!" Wor-

ship then, so longer persons nor a person.
Worship primigles.
Conceiving that the "development hypothesis" has semething to do with Pantheism, and perceiving that if it be true.—

"The story which Moses in Ganesis writ, The books of old Nature don't, countenance a

the author assails the theory of evolution. In the development hypothesis as at present put forth by Darwin and some others, I do not entirely believe. But I do believe that the universe as it now exists, has been built up by progressive flevelopment in forms, series and degrees. I believe this because the sciences of Geology, Natural History, Physical Geography, and Astronomy unmistakably demonstrated it, while the Mosaic story is so obviously, and so utierly at variance with the known facts in nathre. There facts all mon can observated test the truth of: the Mosaic story is but the say so of a man who was evidently ignorant of facts with which the merest schoolboy, is now conversant. So that if the development hypothecis he a wild dream. Mr. Pearson's assertion that it is so, is a wilder one, and he is in a grave error when he says (o. 275). "It is fast disappearing before the light of advancing science." The fundamental doctrine of evolution was introduced into Europe by the Spanish Arabs, where it gained the name of Averroism, from one Averrois—a noted advocate of it who died A. D., 1198." fure. These facts all men can observe and test

But the popular theology, then, as now, considering itself infallible, being hostile to them, succeeded in suppressing their dissemination. So that not with standing this author's declaration to the contrary, it 'le the light of advancting science', which is now bringing them prominently before the world in spite of any and all infallible (?) systems which would fain suppress them. But the rack, the dungeon and the state they dare now no longer use and and the stake they dare now no longer use, and so they employ such weapons as, are in their reach—one of which is misrepresentation.

I can not believe with Mr. Pearson that God is continually interposing in a miraculous manner with the universe, as a man would interpose with a machine which he has created but do believe that God is as much in, and as closely identified with the universe now as "in the beginning," since creation (development) is going on now as much as it ever has been in the past. And I do not believe that it is ow. ing to the deprayed state of Mr. Pearson's heart that he believes differently from me, although he so loudly asserts this of all those who believe differently from himself.

"Christianity," according to this author, p. 227, "is based on evidence." Creedism, Romanism, Evangelism may be so based, but to my mind Unristianity is based upon love, on the inherent good of every human soul. Here I am reminded of a remark which Kolzobue once made: "I believe," said he, "that God wrote the commandments on tables of stone, but I know that if they had not already been written on men's hearts. It were useless to put them on stone blocks." Even so it were ureless for lesus to peace on earth, good will to men, unless the germs of these principles were already inherent in man so that he could assimilate these teachings to himself, and thus attain a nobl growth. In this view Christianity were just as true, had the person Jesus never lived, and absolute religion becomes not that "undefined and undefinable thing" which the Evangelical Alliance would have it.

Mr. Pearson claims that infidels have no carefully examined the Bible claim of infallibility and seems to infer that had they done so, they would have been convinced of its truth. On the contrary we maintain that "the immense masses (p. 283), who never spent five minutes of their lives in considering whether the Bible be a revelation from God, or a cunningly devised fable" (though in our view, it is neither), are the very ones who accept the whole thing as infalvery ones who accept the whole thing as infal-lible; who worship the Book, and forget its value as a history; who, p. 284. "are so little elevated by all that is magnificent and sub-lime, and so little attracted by all that is beau-teous in holiness." And this, not because of their deprayed hearts, but because of that un-just dogma their creeds teach them that "Jes-us will pay all the debt they owe," and so they make no personal effort toward self-culture. Is it not evident that the Bible, like all other books must be interpreted in the light of hubooks must be interpreted in the light of human reason; that it is not the plenum of inspired fruth; and that it must be carefully, in-telligently read in order that the mind may absorb from it, as from all else, that which will aid to develop its inherent good?

For, in the language of A. J. Davis, "There is a principle of wisdom in man, which, when cultivated apparate from books and arbitrary standards, would be a sufficient source of salvastandards, would be a sufficient source of salva-tion. It is not necessary to read the Bible nor to worship it, or to know where it was printed in order to be saved, ... Salvation consists in part of self-regeneration, in absorbing into ones nature and exhibiting from it the Christ Principle, the principle of love—shoreless, boundless, having neither depths nor hights, yet always within the sensibilities and compre-nension of a true human spirit."

We come now to what this "Essay" denom-inates

"The special dauges of invidelity." On p. 256, we read, "In any age or country where there are thinkers, speculative philosophy seems inevitable." And yet this is charged with being one of the specific causes of infidelwith being one of the specific causes of infidelity. This is just what we claim shd no thinker can endorse the doctrines which this "Essay" claims as distinctively Christian, unless his early educational bias has been such as almost to force him in this direction. It is among the unthinking classes, those who, according to Mr. Pesrson, "never spent five minutes of their lives in considering" whether these doctrines be true or not, that we find the mass of believers in them. What then Why if these doctrines be, as this "Essay" assumes, necessary to man's salvation; and it, as it as seris, "Speculative philosophy" be destructive to them; and if, as it so knowledges this philosophy be the truit of thought, why we must suppress thoughts. This, then, is another of the tendencies of the Evangelical Alliance. This would plunge the race again in to dark ages, and render Evangelism just what we have before infimated, the Romanism of the fufore intimated, the Romanism of the fu

Mr. Pearson criticises the school of materialiam, because, as, he says, "It brings nature into control to account for everything, as if, independent of usture there were no God." He

*Drar er's Cordict between Religion and Science, p. 188 * Sanay.

does not seem to imagine that his own school falls into as grave an error by falling to recognize that independent of God there were no nature.

We fall to find the cause of "that positive hostility to a pare spiritual religion, and that contemptations disregard of it so characteristic of some modern works of sciences or of the Materialism code? rmalism of the age, in the sensational philosophy—as Mr. Pearson flatters himself he has dealt. We are disposed to go desper that his, and we find it in the creeds and arbitants dogmas which certain systems assert as infall the set only, but as being the storage of all which can be known. And we think that a little unprejudiced reflection will bring this a little unprejudiced reflection will bring this author to the same conclusion.

Wish Idealism Mr. Pearson finds much fault because in it the human mind, is made the de-terminator of religious truth. We would sim-ply ask him how he came to hold his opinions relative thereto if his own mind has not determined tham? He further complains p. 805, "The Religious creed of the Idealists is not historical, not derived from the past; not a light coming from without;" while almost in the same breath, p. 304, he complains of sensa-tionalism that wit founds all its knowledge on experience (history), and attaches itself to what lies without." Truly here is a house divided against itself. For ourselves we fail to find in the Idealism of Parker and Emerson that which refuses to acknowledge religious trath wherever found, on Christian or on Heathen ground; but we do hope that it will aid in destroying the notion of infallibility, whether of one man or a set of men, and in ushering in a philosophical religion which shall supply the want of real vitality and earn-catness in our religious community, of which Mr. Pearson p. 308, complains, and which we think is caused by a blind devotion to those very arbitrary downers. very arbitrary dogmas which he so zealously endeavors taupport. · 翻译 数 1 数 1 0 x 的 In his chapter on

THE PROPERTY DESCRIPTION

as one of the subordinate causes, of Infidelity the author has endeavored to make it appear that Infidels take advantage of the revolt pro-duced by an ill taught and oppressed populace overborne by a corrupt church and a despotic government (see p. 315 of the 'Essay,'') to dis-seminate their views; that in the confusion consequent on this spitation and revolt infidelity finds its element.

Now while we look upon the socialistic movement in its present aspect in Europe, as an abortive, a homicidal, we had almost said a suicidal attempt to redress the grievances of the people, still we see in it an earnest, though as we think, not wisely guided determination of the people no longer to submit to the tyran-nical rule of kings and the arbitrary dictations of pricets. And, with a little less prejudice on the part of this author, we think he might eee that it is the progressive and humanitarian tendency of what he stigmatizes, as :Infidelity which is causing this attempt to secure the rights of man in modern Europe; that, instead of taking advantage of it to disseminate its views, as he asserts, this very Infidelity (?) has been the cause of (p. 327) "letting light in upon darkness," and bringing people to a sense of their condition and a consequent struggle for their rights. All this time what he calls Christianity has been preaching its mythical mummerles of Total Depravity, etc., perfectly oblivious of the sufferings of the people.

Still Mr. P. says, p. 814. "There is no necessary connection between the principles of po-litical freedom and Infidel, opinions." This may be, but it is somewhat remarkable that socalled Infidels are always found on the side of the rights of man, while Christians frequently oppose them, and even Mr. Pearson makes a wry face at what he enceringly calls humani-

In his attempt to prove that there is no connection between political freedom and infidelity he cites the fact that during the reign of the Charleses in England the chief advocates of civil liberty were the Puritans. He forgets that these were the Indiels—the heretics of that age, and that Ohristianity (?) has now occurred the accordance and is cupied the ground she then condemued, and is claiming what the Infidels of that day accomplished as her own schlevements.

Although Mr. Pearson refuses to acknowl edge the fact that Bocisliam has been sgitated and caused by those whom he is pleased to term infidels, still he is persuaded, p. 818, that "it is no temporary chullition," but, in the words of John Stuart Mill, "has now become irrevocably one of the leading elements in European politics." And thinking, no doubt, that the fruit has fully ripened, ready for plucking, Mr. Pearson would p. 818, fain have Christian men both in the Church and in the State, step in and deal fairly with the social question." Then, if the fruit be indeed fully ripe, to as to

"Ring out the feud of rich and poor, Ring in redress to all mankind: re conservate lo reservation de la referencia

Ring in the nobler modes of life With sweeter manners, purer laws," It Christianity can again claim a victory which

she as a system, never won.

But what if the fruit be not fully ripe? "Ah! my countrymen, then you and I, then all of us fall down" again only to be told, p. 820 of the "Essay." that "a personal change of heart and not a mere social or political amelioration" will improve affairs; that; (p. 821), "inequalities and suffering are inseparable from man's lot on earth" and a recommendations. lot on earth" and so we must dumbly bear our weight of wee and care. To all of which we say No! Away with such hypocritical conso-lation and lying degmas! We are not certain what Christianity means when it proposes to deal fairly with the socialist question, especially when it says (p. 318), "we give no opinion as to the truth or justice involved in its essential principles." We prefer to trust our cause in the hands of those who do give an opinion not only, but who, lise Robert Owes are life long workers in the cause of elevating and enlightening the masses so as to secure the greatest good to the greatest number; and who are firm believers in the justice of its es sential principles," no matter how many hard names professing Christians may call them. We are in favor of doing what Evangelism in this "Hassy" tacitly complains (p. 827) has already been done, viz : of sending the school master, in many shapes, abroad into the land, till the knowledge imparted thereby shall have solved to hwater many man to a sense of the social served to awaken men to a sense of the social evils by which they are surrounded, and to let light in upon the darkness till they shall wise. Ly proceed to usher in a better day.

When gone is the darkness and gone is the night Before the mild gleaming of Liberty's light!

When each his own sovereign upright shall stand. And peace and contentment shall cover the land.

When toll shall in justice with plenty be crowned. And every oppression in oblivion be drowned. 2b be continued.

Communication from a Christian piritnalla

Buo Johns In looking over the "Volces from the People," in the Journal of July 26th I notice an article from Ma. J. H. Wood, re ferring, as I presume to my article entitled, "The Mission of Christ," which appeared in Watson's Magazine of June. Bro. Wood

'I think it amusing his some jumble up Spiritualism with every grade and shape of Orthodoxy—would like some prophetic history of Christ which Bro. Case can recommend as true. I desire Bro. Case to point out any prophecy in the Old Testament of events recorded in the New;" and concludes by saying, "The Bible may do for the orthodox and those who have no mind of their own; but Spiritualists should heed the wise saying, to not patch your new clothes unto the old thread bare garments, if you do you will wests your time and labor, and rus the risk of losing your new clothes among the regs of Orthodoxy. Let the dead bury the dead, and let Spiritual ism stand upon its own foundation."

We are all of us sometimes amused at the

peculiarities of each other. Bro. Wood is amused at me because I find something to love and admire in the life and labors of Christ, and many grand truths in the Old Bible; while am equally amused at him for making the statement that the "Bible is only fit for Orthodox and those who have no minds of their own, and then immediately copy the words of that Book, uttered by Christ, whom he denies, and call a wise raying." To analyze this sentence it amounts to just this: I admit and recommend the Bible as a book of wise sayings, but the Bible is only fit for imbeciles. I admit and recommend the teachings of Christ. but deny Christ.

Now, Bro. Wood, if I am not deceived, you very clearly and unmistakably betray the fact that you are governed in your opposition to Christ and the Bible, more by prejudice and hatred of the Orthode x Churches, than by unselfish reasoning. You repudiate the Bible because Christians so called, believe in 15 as a divinely inspired book. You deny Christ because the orthodox accept him. In the hatred of the orthodox accept and avery thing that of the orthodox creeds, and every thing that pertains to them, I have long since discovered as I believe, the source of much of the opposition to Jesus as the "chief corner stone" of our spiritual philosophy. But because the churches may have departed from the original teaching of primitive Christianity, lost their spirit ual gifts, and crystalized upon erroneous creed we should not by this be lead to reject the evidences of the Bible or the claims of Christ.

Bro. Wood charges me with "jumbling up Spiritualism with every grade and shape of Or-thodexy." In order that I may not be misun-deratogd relative to my belief in Christ and the

Bible, I will explain my position.

1st. I believe in Jesus Christ as the highest embodiment of Divinity in man; who by his high moral teachings and self sacrificing devotion to a holy cause, has justly earned the po-sition which God has assigned him, as the mediator and spiritual advisor to man and the head of God's church on earth; whose labors will continue until "man shall have become a law unto himself," and "God's will is done on earth as 't is in heaven." when he will give up his moral reign that "God may be all in all. 2nd. - I believe that inspiration, emanating from the divine presence, and from disembod-

ed human souls, is a perpetual fact, which has existed in all ages and among all people, ap-proaching the truth in their inspired -uiterances, just in proportion to the perfection of the instrument or medium through which they are given, and the degree of intelligence from Bible, and as my spiritual and moral guide the highest and purest emanations given in the past, or yet to be given in the future; "proving all things and holding fast unto that which is good."

This, to my mind, is not "jumbling up Spiritualism with Orthodoxy." I have simply studied the life and teachings of Christ, in comparison with those of other great reform-ers and have concluded that Jesus is the most perient example of holiness and trath of whom we have record; and in the Old Bible I find grand truths emanating from the lips of this Divine Teacher, and from the prophets and spostles, which I have analyzed and proved to be good and am therefore "holding fast" unto

But Bro. Wood wants some evidences that Christ has any claims upon us, or that "any prophetic history relative to him is true." His birth and fulfillment of prophetic history—his life of purity and love—his divine teachings, and his death and resurrection are all evidences of his superior mission. It would scarcely be possible that a man surrounded by

such Divine influences, would presume to at-tempt to mislead the world by laying claim to a mission to man in the future, which he had no evidences that he would be called upon to fulfill. He claimed that he would come again and set up his "kingdom on earth." His apostles asserted it, and it was proclaimed by angels from heaven. But Bro, Wood will reply, "this is but historical declarations, and what evidences have we that they will be fulfilled?" We can only judge of the future by the past. If prophetic history has been fulfill ed in the past, and is now being fulfilled it is reasonable, at least, to expect; that the prophetic history relating to the future, which has been given through the same inspired instruments will be fulfilled. Christ foresold the destruc-tion of the temple—the dispersion of the Jews —that they should be despised by all mations -He pointed out his own death and resurrection, and said, "I came not to bring peace on earth but the sword," all of which has been fulfilled. This is also historical, and will not be satisfactory to Bro. Wood, we will, there-

fore; come down to our own time. The barmony existing between the teach ings of the higher: order of spirits as given to man at present, and those given through Christ and the apostles even eighteen hundred years ago, is an evidence that those teachers of old were divinely inspired, and that their declarations may be relied upon. Paul taught that "there is a natural body and there is a spirit-nal body." Spiritualism demonstrates it— Paul taught the "diversity of gifts;" Spirit-ualists witness and many spicy them. The aposites and Ohrist taught the resurrection. aposites and Ohrist taught the resurrection. Spiritualists are beginning to witness it in the materialisations which are occurring all over the world, and which we have good reason to believe will soon become so general that every household may be permitted to converse, face to face, with those upon the other side. We are told that a time will come when "some shall not see death, but will be changed in the twinkling of an eye." In the dematerializations of the physical body, through the operation of subtile spiritual laws, a fact which has become authenticated, we see the changel become authenticated, we see the channel through which this great event will be accom-plished. We are told that "the last enemy that shall be destroyed is death." Then shall come to pass the saying, O Death where is thy sting: O Grave, where is thy victory." Through Spiritualism we can plainly discern that these will be a time in the Inture when we shall have so completely learned the laws that govern materialization and dematerial zation, as to change, or be changed from a physical to a spiritual, or from a spiritual to a physical con-

dition, "in the twinkling of an eye" when this grand prophetic truth will be fully realized. We are told that we are to have a millennial reign under the divine instruction of Christ. Spiritualists believe this, and that the tiny raps at Hydesville gave the signal for the ush-ering in of the new age,—a part of them deny-ing him who foretold of this age over eighteen hundred years ago. Spiritualists should blush to admit of all these grand prophetic truths, recorded as they were in the dim ages of the

past, and then deny the author.

But this is not all. Christ and the apostles have forwarned us, that before the coming of the Messiah, there shall aweep over the world a wave of evil influences, by which many shall be deceived. "The Anti Christ must first come." It is in the world now influencing many against their nearest and dearest interests, impelling them to labor against the claims of Ohrist as God's chosen mediator—driving them, as it were, "like clouds before the tempeat," or "like a ship tossed upon the waves of the sea." If there is one fact more than all others, which should be impressed upon the minds of Spiritualists, it is the fact that evil undeveloped spirits are leading many into false doctrines and radical extremes. And since Bro. Wood has insisted upon evidences. I beg permission of the editor, to insert a few quotations from prophetic history. I will-quote from my article in Watson's Magazine:

"Now the spirit speaketh expressly, that in the last times some shall depart from the faith, giving need to seducing epitits and doctrines of devils; speaking lies in hypocrity; having their consciences seared as with a hot iron forbidding to marry. From such turn away, for of these are

they who creep into houses and lead captive silly women, laden with sin, led away with diverse lusts."

Ever learning but never able to come unto the knowledge of the truth."

"But these speak evil of those things which they know not; but of those things which

they know naturally as bruter besats. In these things, they corrupt themselves: They are spots in your feasts of charity.".

It would be impossible to give, in a less number of words, a more lucid description of the free love infamy, which has crept into Spiritualism, and became "spots in our feasts of charity." And how vividly true is that short but expressive sentence—" Ever learning but never able to come unto the knowledge of the truth."

But I quote again:-*Let no man deceive you for that day shall not come except there come a falling away first, and that man of ain be revealed, the son of perdition."

"Then shall this wicked one be revealed,

whom the Lord shall destroy (or banish) by the brightness of his coming. Even him whose coming is after the workings of Satan with all power and signs and lying wonders." There is no doubt in any mind but that there is a class of spirits who are so morally deprayed that they have become malignant haters of all that is divine and good; and that they are impelled on by spirits who have been notorious for their many crimes, and who might be denominated in scriptural language—"The Rance of Devils," or the "Man of Sin." This class of spirits perform "all manner of lying wonders," such as "rope tying," "bell ringing"—"drumming upon barjoes"—"blowing horns," "overturning tables," "smeshing up crockery ware," "stoning houses," and producing a bedlam in general, all of which is in perfect harmony with their discordant natures. They are lower in their mental and moral developments than the uneducated and uncultivated among us, and to allow them to become our educato s in opposition to the divine leachings of Unitst, is the Dight of Iol have observed that the influence of this class of spirits is derogatory to the moral character of the mediums through whom they operate.

They teach their mediums deception and lying, and the result is many of our physical mediums degenerate into consummate liars, and are liable at any time to: palm (fl. bogus manifestations. I am speaking in strong terms, but utter a truth which nearly all good Spiritualists have been humiliated to learn, There is no use of varnishing and bolstering up error—let the truth come to the surface. Now, I would say to Bro. Wood and to all

others who occupy his position, here is quite an array of evidences to support the truths of prophetic history, and I have by no means exhangted the supply. What are you going to do with them? Will you admit the facts and deny the authors? This, would not be logical. Will you plead "guess work?". This would be a greater marvel than the raising of Lexarus. If then they have spoken truthfully of these things which should occur eighteen hundred years after their death, and have pointed out the "aigns" which should precede the second coming of Christ, it being our privilege

to live to witness these "signs," have we not good resson to expect that all prophetic history relative to Christ, will be fulfilled? And if so, then Jesus Christ will become our spiritual adviser, "until he has put all things under him," when his divine mission will be accom-plished and he will give up his motal reign that "God may be all in all."

There is great significance in this last sentence. It indicates the necessity of a spiritual adviser or divine teacher, until man shall have become so perfectly unfolded that he will "be a law unto himself," and when Christ gives up his kingdom he has slimply finished a work of education: 1. I recognize the necessity of one head to this divine plans of education? the same as I do the necessity of one head or president of a college, or one head to a nation, under whose direction there may be thousands of angels working for the accomplishment of the same glorious end—the redemption of man. And while many will raise the cry of "alx teem "crucified saviors." I am willing to admit them all, and tens of thousands more to help in the good work, but when I am, called apon to select from among these noble martyrs, a captain for this angel host, in order that there may be unity of action and harmony in the great work, which can only come through one supreme head, then I shall raise my voice in favor of Jesus of Nezareth, for I behold in him the most perfect embodiment of divinity in man, and the greatest array of evidences to support his claim as the supreme head of God's church on earth. Yours truly.

Athens, O. ... J. Museay Case.

THE. RELATIONS OF THE SEXES

By MRS. E. B. DUFFEY.

Author of "What Women Should Know" "No See in
Education," Blo.

CONTENTS:—Introductory; Sexual Physiology; The Legitimate Social Institutions of the World—The Orient; The Legitimate Social Institutions of World—The Occi-sent; Polygamy; Free Love and its Evils; Prositiution sent; Polygamy; Free Love and its Evils; Prostitution— Its History and Edects; Prostitution—Its Canses; Pros-titution—Its Remedles; Chastity; Marriage and its Abuses; Marriage and its Uses; The Limitation of Off-spring; Enlightened Parentage; Higgs authorities pronounce this the very best book of the kind ever published;

Paton \$2.00. PRILOSOPHICAL PURLISHING HOURS, Chicago.

GATHER AND SURMISE.

A Young Lady Haunted by the Affectionate Spirit of an Absent : Friend.

[From the Louisville Courier-Journal.]

Something of a mysterious character, which Something of a mysterious character, which looks very much like a remarkable spiritual manifestation, has appeared in a Broadway residence in Louisville during the past few days, causing a great deal of excitement and wonder among the members of the family. The facts have hitherto been kept very quiet on account of the sensitiveness of the family to anything like publicity, and as a consequence only a few particular friends, including a reporter of the Courier Journal, knew anything about the matter. anything about the matter.

A few weeks ago a young lady, aged about nineteen years, came from near St. Louis, in Missouri, on a visit to the family who are her relatives. There being two grown young la-dies at home, the three young ladies have oc-cupied a room together, adjoining that of the elder people and other members of the family.

One night about a week ago the household was awakened by loud screams coming from the room occupied by the girls. The gentle-man of the house, followed by his wife and 50n, ran into the room and found the girls in a tarrible fright. One of them called quickly for a light, and said there was a man in the zoom, and the other girls confirmed her statement, for they said they heard him making a holse in the room. A lamp was brought and cearch made, but no man could anywhere be found. But still the girls contended that somepody had been in the room. They said they had lain awake for an hour, afraid to move, listening to an occasional rapping on the foot of Miss ——'s bed, sounding as though 18 was made with the knuckles of a man's

At this statement the mother and father highed, and chided the girls for giving away to foolish imagination. But while they were speaking there came from the foot of the bed occupied by the young lady three loud raps, cuch as had been described by the girls. Then there was silence, and all eyes were turned towards the spot. Rap, rap, rap came again in measured notes.

**ORap, rap; rap " was the auswer on the badolead.

"Oh, how I am frightened, said one of the

girle; and sgain came the rap; rap, rap. One of the family suggested that the young lady get out of bed and see if the noise would continue. She did so, and retired to another part of the toom, but still the rapping con-

Every one was then satisfied that there was no person or thing about the bed to make the

Por some time no one ventured to speak. What is it?" was the slient inquiry of all, and still the strokes continued at intervals with one, two, three, upon the foot-board as attackly as the swinging of a pendulum.

No one in the house had ever been a believer in Spiritualism, and the young lady herself professes to be a very strong disbeliever, not withstanding she has witnessed some very remarkable manifestations of a mysterious character. Nevertheless, in order to begin some inquiry as to the cause of the strange presence, the lady of the house, laughingly, ventured that may be it was a spirit. Three sharp, quick raps immediately followed her remark.

""I believe I will speak to it," said the lady, and if it is a spirit may be it will answer." Then she said:

4 If you are a spirit, please rap three time

on the bed."

A'Rap, rap, rap," was the prompt reply.
A'Did you come to see Miss — ?"

Three raps was the answer. "Is there anything you wish to say to her?"
The suswer was again in the affirmative. o Do you wish to communicate with us now,

and answer our questions?" - "

"Xes," was the answer. To one of the questions which followed there came one rap. The party didn't know the meaning, and the "spirit" was silent until the young man asked if one rap meant "no."

Three quick raps was the answer.

The spirit was then seked how it would designate "I don't know," and two raps was the prompt reply. Then it was understood that one meant "No," two, "I don't know," and three, "Yes."

Then a number of questions were asked with reference to the spirit itself, to the young

lady whom it was attending, and her family and friends. The spirit claimed to be that of a relative who had recently died in Missouri, and seemed very anxious to communicate with her. It reemed a little reluctant to communicate on other subjects than those pertaining to family affairs, except with reference to: a former lover of the young lady. Concerning him the answers were always prompt, quick and foud. To many questions the answers were "no" and "I don't know."

Remembering the days of table-tipping and e many remarkable manifestations recorded of that first step in Spiritualism, the young man suggested that the table be used to see if the rapping would change places. The young lady then went into the parlor, and, placing her hand upon a table, asked a question. Three raps came promptly in response. She then asked if the spirit would not move the table. It said it would, and instantly the table raised up and dragged itself across the room to the window, and then, without re-quest returned to its place in the center of the

This last demonstration satisfied the entire company that, whether spirit or not the things witnessed and heard were performed by some agency invisible to the human eye and beyond their understanding.

their understanding. The family again retired, after bidding the apirit good night, and receiving from it the promise that it would return again the next evening at 9 o'clock. Promptly at that hour it was on hand, and made its presence known by rapping three times on the bed. Communications, in a manner somewhat similar to those of the pight previous, commenced. Is all the answers it seemed that the visit was es-

pecially intended for the y ung lady, and was anxions to be questioned by her concerning herself and friends.

From that time, every day and night, wherever the young lady goes, the spirit is with her, and makes its presence felt by rapping on er chair, or the door or window, or upon the wall by which she sits. It she leaves the house it follows her into the yard and taps upon the fence. On Wednesday last, while walking in the yard, she felt a tap upon the shoulder, and then the pressure of a hand; but on looking arcund no person or living thing was to be seen. Frequently the rapping is heard late at night, and sometimes it becomes so annoying

that the inmates of the room can not sleep for A few nights ago, after the family had retired and all was atill, the rapping commenced, and became almost insufferable. Several questions were saised by those who couldn't sleep, and finally, when all were tired out, one of the ladies ordered it away by a paremptory command. A down loud raps in quick succession was the reply, and then all was quiet.

On Friday night last a reporter of the Courier Journal went to the house, by invitation of the family, to witness these strange occurrences, and was introduced to Miss ---, the supposed medium. See did not possess the wan cheek and dreamy eye of the clairvoyant, nor was there that expression of mysterious substrates that pervades the countenance of the spiritualistic medium. On the contrary, she was frank in face, of fine form, above the me-

dium size, and smiled her salutation with a handsome, intelligent pair of dark, sparkling eyes. She was somewhat embarrassed, and it was easily perceivable that she was of a timid disposition. The very earnestness with which she disavowed any faith or belief in Spiritualism bespoke at once her artlessness, at least so far as the was concerned in these mysterious manifestations. In reply to the reporter's ques-tions, she said she had neverallowed her mind to dwell on the subject because of its very ab-aurdity, and that, when this thing came to her so atrangely she was at first, and for several days, very much annoyed and alarmed. Now, she said, it did not affect her so long as it was with her, but that whenever it ceased its com-

munications she felt very uneasy.

The reporter expressed a desire to see the strange performance, and, after some parsue-sion the lady reluctantly consented to try. The table-rapping was the first experiment suggested. A table was placed in the center of the room, and she placed the palms of her. hands upon it.

"Is the spirit present?" she seked.
Rip. rap, rap, was gently answered.
"Will you not knock louder?" was caked.
"No."

"Will you move the table to night?".

"Are you the come apkit that was here less night?"

"Are you a mele or female opinis?" ",oleM "

"How many strangers are there present?"

These were the reporter and friend. Several questions were asked concerning the strangers. In some instances. "I don't know" was answered. But it told the ages of each of them, and gave several points of information concerning

While this questioning was going on the re-porter placed his hands upon the table and held them there to detect any trick that might possibly be played. But the table was very stout, and never moved a hair's breadth during the rappings, nor was there a movement of a hand or a finger. Questions were asked by several persons at dinterent times, and the answers, known only to the interrogators, were accurately given; without a mistake or a con-

tradiction.

The reporter asked it if it was posted on political affairs. It answered, hesitatingly, "No." He then saked if Tilden would be elected President of the United States. The question was scarcely asked when three quick raps were given, the most distinct that were heard during the evening.

The reporter here requested that the company go into the young ladie's bed room and see if the rapping would be heard in the bed. Here the tapping was even more distinct and more satisfactory.

The reporter again asked if Tilden would be elected, and three quick raps were again.

One noticeable feature was that all useless or foolish questions were not answered, and but few answers were repeated.

Among many things communicated, it said the young lady was a medium, and that she would become a spiritual seer; that there were many spirits in the world; that they were everywhere, all about us, at all times; that every person has a spirit with them, and that this spirit is their guardian angel. Concern-ing any other mysteries connected with the Boirit-world, all questions were strictly ignor-ed, except in a few instances, when two-faint, reluctant raps signified. "I don't know."

Now, the reader can draw his own conclusions concerning this atrange affair. He need not try to apply reasons to the problem... He might, however, apply the witness of his eyes, and, after all, have the consolation of know-ing that he has seen and heard what he doesn's understand, and what he is unable to learn. That kind of curiosity prompted the Courier. Journal reporter to go to the place. He saw and heard, and has faithfully given an account of an affair to which he is willing to subscribe his officerit.

Letter from Dr. Ormsbee.

BRO. JONES:—In the issue of the Journal of Oct. 7th, I notice a column article headed, "The Case of Dr. Flint," and over the signsture of George W. Wilson, which assumed to be a "defense" of his client, Filat, while it is in fact, a charge against me of a want of char-ity, if not of an attempt to injure his client,

ity, if not of an attempt to injure his client, therefore I beg space for reply. Reference to my letter in the Journal of Sept. 16, will show that Attorney Wilson I alled to comprehend the following statement:

"I gave the whole subject a thorough examination; and am compelled in truth to say that I find no charge against the genuineness of his mediumship sustained, and none against his mediumship sustained, and none against his mediumship sustained, and none against of mediumistic integrity, unless the statements of the so-called Mrs. Flint be accepted against those of Dr. Faint, and the reasonable proba-

I supposed this to be a reasonably clear statement of my confidence in Dr. Flint as a medium, and take pleasure in saying now, that Lhave had no reason to change that opinion, but when a man allows a woman to obtain a nut when a man allows a woman to obtain a disorts from him, without first of all having pleaded a denial of marriage, it is decidedly bad taste to make such anjassertion in a newspaper article afterward, as stated in the letter complained of, and reiterated hero. Attorney Wilson says, "I know nothing about Spiritualism," and in that he is unfortunate for many reasons but particularly as it has decreased by reasons, but particularly as it has deprived him of the knowledge that living in open violation of the laws of the land, is no part of Spiritualism, and if among all persons living as Dr. First admits he did, (with a woman not his wife) there are some who claim to believe in Spiritualism, or are mediums, it does not follow that such practice is an outgrowth of Spiritualism, or countenanced by true Spirituslists, any more than that Congregationalism or Methodism should be held responsible for the sets of that portion who esponse either of these ba-liefs, or who preach either of those doctrines.

Probably because meditum are looked upon by many as bearing the same relation to Spiritualism, as olergymen do to their various de-nominations, it is expected that mediums will possess all the virtues of true Spiritual inte and exchow all that is victous in nature. We wish this were so with both clergymen and mediums, but we know it is not in all cases, therefore shall ever be found among those who give every possible aid in securing those who give every possible and in securing the greatest public good, regardless of religious belief, and with me in this respect, are all true. Epiritualists. Calling attention to a statement made in the public press over Dr. Filet's own signature, ought not to be considered by him or his attorney as an attempt to interest him to the containers him. injure him; as it certainly was not, but rather a protest in the name of Spiritualism against

that line of conduct being taken and considered as having any relation whatever to Spirit-

I sympathise with Dr. Flint, believing him to be persecuted by a bad woman, aided by a worse man, yet if such be the fact, it does not excuse his own sots. It certainly looks as though Bro. Edward's "law of compensation" was applicable here.

It is to be feared that Spiritualists have in their applety to defend genuine and honest mediums, been led into a sort of understanding, that it was a duty to defend all mediums at all times, in all places and under all circumstances, and that such setion has had an effect upon Spiritualism, the very opposite to that intended. Is it not well to consider this view, and learn to act less rashly? I yield to no one in loyalty to Spiritualism, and in affirts for the encouragement of mediums of integrity, who have wall developed phases, but insist that I shall not be held as endorsing any act in a medium, whether committed while in pursuance of their avecation, or otherwise, that I would be in the committee of their avecation. not endorse in any other person, and believe all true Spiritualists feel that to be genuine Spiritualistic sentiment.

Another popular fallacy ought to be exploded, "that all mediums are Spiritualists, in the popular acceptation of the term." It may be popular acceptation of the term." It may be difficult to find one who does not, as it were, know that disembodied spirits communicate under proper conditions with mortals, but beyond that many do not entertain a single Spiritualistic ides or espiration, though so much more be essential to constitute a Spiritualist as the term is applied if you please, to a sect or class. I have heard mediums assert their belief in a personal God, and in that most mislief in a personal God, and in that most mis-chievons of all theological doctrines, repentance and forgiveness.

Ance and forgiveness.

It may be that Dr. Flint entertains such notions, and had expected to escape the penalty of the crime against society which he boldly avows, and of which he doubtless has so frequently repented. If this be so, let us hope his recent persecutions have caused a change in and applicant and that he may are that the in such opinions, and that he may see that the hypothesis of "forgivness" is but sophistical and delusive, tending to inculcate the idea, that by it, an elaborate trick is played on the devil in the interests of its believers; that one may sell himself to the devil and take pay in the pleasures and prizes of the world, and when sick of the bargain escape from its obligations by repentance, roll the sweet bait of wickedness under the tongue until satiated and then spit out the hook and leave the devil with his rod and line; buy the devil's goods on a long credit without paying a penny for them, and then take the benefit of the theological bankrupt act, and leave him to whistle for his recompanse. This piece of theological trickery is a substratum for the frauds of business and the chicanery of politics. Bank directors who have squandered the savings of the poor, Judges who rob the orphans of trust money. municipal thieves, Congressmen and Cabinet ministers whose hands are full of bribes, all are following the doctrine of cheating the dev-

il. Even among the educated people there are hundreds who sympathize with the man who always took off his hat when the devil was mentioned, not out of respect, but because he did not know what might happen. The idea that a man can chest and lie until all virtue is squeezed out of his soul like the julca from a pressed orange, and then shoffl; off all the effects by some process of spiritual legerdemain and come out heroic, happy and holy is an insult to intelligence, and thank God, is no part of Spiritualism.

T. Obmenie, M. D. New York.

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In this series of articles entitled "Is the Davil Dead?" we have not aimed to philosophise or penetrate those mysterious laws connected with evil, and explain their true nature. We have simply recorded facts, marvelous incidents embraced within the spiritual philosophy, leaving the reader to draw his own conclusion in reference to them. True, the world needs more light on this subject, and it will be given from various sources, as the wheels of time move on in never-ending cycles. In ancient times as well as now, evil influences of a spiritual character were recognized, and the primitive Assyrian would repeat in order to exorcise a spirit, "Vates, Vaten mansais, mansais," The efficacy of this depended, however, on the will of the exorcist, which sometimes possessed a positive force.

The Voudoo, however, works differently; he will for a few dollars, exorcise an evil influence, bringing to bear the most degraded spirits who obey him implicitly, and accomplish the work desired. The old hag that cured Mrs. Pather's child, held a seance with the powers of darkness, and holding them in abevance, they accomplished the object sought. It is uscless with our present knowledge to try and fathom the powers of the human soul. By constant effort we can catch a glimpse of the same, but can not solve the mystery consected therewith. For example, April 2ad. 1870, the Echo, a London paper, contained the following, which at the time escaped our no-

"Boston (Massachusetta) has a feally sensational story. Recently, in a town hard by, a public ball was given. The daughter of a

couple who keep a boarding house set her heart on going, and in company with one of the boarders, designated J.—. The girl's parents objected to her going to the ball, especially in company with J.—, but she said that she was determined to go, and that if she could not go with J., she would sceept the company of the devil should he offer to attend her. On the night of the ball she slipped out of the house in proper trim, except that she had to buy boots for the cocasion; and, having procured these, she was returning to put them on when she met J—, as she supposed, and he persuaded her to go with him to the ball at once, and change her boots in the ladies' drescing room. J— was her partner in the first dance, but afterwards disappeared until supposed, but afterwards disappeared until supposed. per time, then suddenly presenting himself with rather frivolous excuses for his absence, and inviting her to go down to the supper-room Offended by his neglect, she said she would return home at once, and he attended her thither. Very little was said by either party until they had nearly reached the house, when J— informed his companion that he was not going in; and, presenting her with a beautiful pearl-handled penknife, and asking her, when she read it to think of him, he suddenly left she used it, to think of him, he suddenly left her. The girl, on telling her mother all that had passed, was astounded at learning that J— not been out of the house since early nightfall, and went to bed before the hour at which the ball began. The girl refused to believe it; but after some discussion, her mother took her to J—'s room, and there he was seen calmly and profoundly sleeping. Nothing more could be said, and the daughter retired for the night A strange sound shortly afterwards brough the mother to the girl's chamber, and she was found with her throat cut with the penkuife given to her by her companion at the ball. She lingered until noon, and then died, declaying that remembering what she had said in her determination to go to the dance, she used the knife because she was overwhelmed by horrible suspicions as to who it was that, personating J—, became her partner. The Bos-ton Post declares that these statements are all strictly true, and can be voucked for by the very best authority."

That the soul can leave the body, and, partially materialized, the same as spirits at a circle, it can travel from place to place, we have no doubt. That power is wisely confined to a few, and they often make it a source of mischief. The belief is prevalent among the Germans, that a portion of one's self can become detached, and wander freely forth for good or ill. They allude to this strange phenomenon under the head of "Dobbellganger," or double goer. It is proper that some truths are kept from the masses. There are poisons that can | lady from the cradle to the grave, saw her be administered to the system, secretly or otherwise, that will slowly but surely cause death, leaving no trace whatever of their insid:ous work. It is lucky, indeed, that the masses don't know what those poisons are. It is well, too, that the masses don't understand how to send the soul forth to take observations, to reward friends and punish enemies, and unfold the secrets of others. When all things are for good, for high and holy purposes, for the amelioration of suffering and promoting the happiness of mankind, then no harm can be done by the general diffusion of all truth. Hence we say it may be well that only in isolated cases does this power of separating the soul from the body, exist. It is, too, a fact reliknown to us. that the soul p knowledge of which we are not cognizant when it is closely in rapport with the body; in other words, it possesses a knowledge peculiar alone to the spiritual state of existence, which becomes a blank when completely in its home in the body, and through that knowledge alone it performs some wonderful feats. The following from the Norwich Bulletin illustrates our point:-

ETEAM BARGE PETER COOPER. Norwich, Conn., June 21, '76.

An article in this morning's paper on the Mystery of Dreams' recalls to my mind two dreams. One completely proved that certain dreams are created by circumstances surrounding our waking moments (and no matter how long the apparent time), only occupying the brief space of time in getting thoroughly awake. The other illustrated and apparently answered the query:—Does the soul really leave the body, and roam at will regardless of time and space? This suggests an experience of mine which happened in 1848, while on the New London whaler Henry Thompson, in the South Pacific Coast. It was after a stormy watch that tired, wet, and weary, I stripped and turned in, in puris naturalbus, between dry, warm blankets. My last waking thought how comfortable the contrast between the watch below and the one on deck. When, prestol . I was in New York. It was early morning. I had landed at the Battery; th lower part of the city wore the usual deserted look. I wished to linger and look around for familiar things that I had not seen for some time, but I was hurried on by the impression that I was only on a short visit, that the watch would soon be called, and I had but little time to visit home and back to the ship in time for duty; so up Broadway I took my way as fast as my legs would carry me, and was soon in the old familiar Bowery. By this time things began to look lively. Carts and omnibuses came rumbling down town. Shopkeepers were out taking down their shutters, and crowds of artisans were hurrying to their work with tools and dinner cans, as natural as life. As morning wore on the streets became more lively and crowded, and as I neared home I began to meet those whom I knew; but I had no time to talk to them; the feeling that my time was limited grew stronger and stronger, and I passed them with a ned of recognition, even when they apparently wished to stop and and talk, for I noticed that they seemed surprised to see me. At last I was within sight of home, and was almost at the door, when an old school-mate hailed me, and, nolens volens, he must have a chat with me. How was I? When did I get home? etc., etc. I tried to get away from him, but no, he must tell me the news, his mother had been around to my house all night; I had another little sister, and—sight bells, and starboard watch aboy! forced me to drag myself slowly and sorrowfully from be-tween the blankets, without completing the

Now all this is commonplace enough, and would not be worth the time employed in relating it, if it were not for three things:

First, that was the birthday of a sister that I know not of, and who I did not see until neary three years afterwards; second, that those I met on the way home vowed that they had seen and spoken to me on that day, and so stated to my much worried mother, who grisved for me as for one she would never see more; and third, which is strangest of all, by turning the difference of longitude into time, it would land me in New York about 4 o'clock in the

The knowledge that his soul possessed ens- full of animal spirit and life, responded there-

bled it to separate the same from the body, and still maintain such a rapport that the incidents he saw, were impressed upon the sleeping brain. When this knowledge becomes impressed upon the brain, it is then that the soul can at will leave its earthly home, and this has given rise to the marvelous tales in regard to witches. The man above alluded too was seen by those who knew him, and recognized, and the wonderful phenomenon fully verified. He could not leave his physical system at will, for the modus operandi had not been impressed upon his brain, the soul alone possessing the knowledge when independent of the body, and then, of course was compelled to watch an opportunity when conditions were favorable for leaving to any considerable distance. But how the soul in the case above mentioned managed to leave the body, and materialize so as to be visible to friends at a distant place, could not be so easily impressed upon the brain, hence he had no knowledge of that. Thus we say that "occuli" powers of the human soul is but little understood, and when we say "occult," we simply mean those powers that the soul has acquired in the spiritual state, or when partially detached from the body. This power when once attained can be used for evil purposes; for you can determine the secrets of enemies, thwart their actions, and make their life one

of most wretched misery. Great truths only comes to the world at first in "suatches," or at isolated periods. For thousands of years spiritual intercourse has existed, but not generally as at present, for the world was not prepared for it as now. Humanity are not in a condition to receive "occultism," as we understand it. That has no connection with Ancient or Modern Magic, but expresses simply soul-knowledge. When soul-knowledge is impressed upon the brain when the soul is absent, as it were, then in our normal condition we recognize the same, and can apply it-make a power of it for good or evil. We have had soul knowledge impressed upon our own brain, and thereby have learned facts, seen mysterious incidents, beheld panoramas of life-incidents, seen death scenes, etc., but strange to say we can not learn others the power. Through this soulknowledge we once traced the life of a young when she committed suicide by drowning, carefully watched the formation of the spirit. and witnessed her entrance into Spirit life. This is soul-knowledge impressed upon the brain. It was this soul-knowledge that prompted us to present to the readers of the Journay, this series of articles, which from the numerous letters we have received. We know have had a good effect

Inspiration is grand, but soul knowledge is grander. The former is second hand thoughts, and the mind becomes a second-hand clothing store (pardon the comparison), while the latter is obtained fresh from the Fountain of Knowledge. In gaining this soul knowledge, and in its transmission to the brain, we are assisted by a grand old spirit. He comes to u like a child with a soul animated with simplicity and overflowing with love. His massive forehead, mild blue eyes, flowing beard, and genial expression of countenance illuminated with a light divine, attracts our soul to him. He comes with no great name to dazzle us—with no official titles of distinction to make him appear great, but with force of charactor scintilisting on his features, he seems as if he could move the world. He gives us soulknowledge direct from the primal fountain, and we call him our Holy Father. Oh! how his spirit beams with love! His sympathy is as broad as the universe itself, and never did we hear a word of censure from his lips. If he addressed a thief he would call him, "My good child." If he addressed the Mandalen it would be with a smile wreathing his features, and gentle words falling from his lips like pearls from the hands of a lapidary. If he approached the inebriste he would overshadow him with the divine aroms of his nature, and with a voice of allvery awaetness, induce him to reform. A frown never rests upon his lips, indignation never overshadows his countenance, and hate never seeks repose in the garden of his soul. He has kind words for all, and his presence file our room with a holy radiance. He is a philanthropic spirit. His soul is a garden of beautiful flowers, and the aroma exhaled is for the downtrodden and the unfortunate. Buch is this spirit, and would that all could feel his genial presence.

We say then that soul-knowledge is occultknowledge, and it is in advance of inspiration. and the power to attain it, is not easily acquired. Even those tribes not regarded as civilized, have a faint conception of the occult powers of the soul. The Bouth Australians assert that when one is extrauoed or unconecious that he is "widymarraba," or without soul. Tyler says that among the Algonquin Indians of North America, we hear of sickness being accounted for by the patient's shadow being unsettled or detached from his body, and of the convalescent being reprosoned for exposing himself before his shadow was safely settled down in him. "A characteristic story, says Tyler, "from Old Scandinavia is that of the old Norse Ohief Ingimund, shutting up three Finns in a but for three nights, that they might visit Iceland and inform him of the lie of the country where he was to settle; their bodies became rigid, they sent their souls on the errand, and awakening after three days they gave a description of the Vatuadal." This coonit power has existed in isolated cases in all ages of the world.

Some three years ago, a nephew of Jesse Fitts, living near Candia, N. H., got up in a somnsmoulistic state, went three miles, and murdered John S. Emmsrson, a boy of 14. His face had been literally chopped to pieces. The fatal ax revealed the one who had perpetrated the horrid crime. The soul of this boy was reveling in some devilances, and the body,

to, like a plane to a player, and guided by selfish passions and instincts, committed the horrible deed. It is not often that such fatal results follow the action of the soul when detached from the body-perhaps the like will not occur again in a thousand years. Now, if the soul of this boy Fitts, had possessed the knowledge of transmitting impressions to the brain, he would have been cognizant in his normal condition of what had transpired during the hours of night.

Thus our readers will perceive that the human soul can be made an agent for the consummation of evil purposes as well as for the propagation of good, and these extremes of action have been unwisely denominated White and Black Magic.

In presenting this series of articles to the readers of the Journal—Is the Davil Dead? we have dealt with the exterior world mostly. have unrolled a scroll containing facts and incidents startling in their nature, and eminently well calculated to awaken thought. -But there is an interior world that plays an important part in this question, a world wherein the soul can roam, and thereby be an instrument for the dissemination of good, or for the propagation of evil, -of that we have said comparatively nothing. A man went to his door one evening about ten o'clock, to go out, but strange to say, his whole strength was required to open it. At the same time a man was dreaming that he stood there pushing against it just for fun, in order to prevent the egress of his friend. Now, men, women and childron have retired to bed at night in good health, and in the morning were found dead, their death being caused through soul-power instead of discuse. The man who though miles away could exert a power against a door so that the whole strength of a strong man was required to open it, should he be satusted by evil impulses, how easy to destroy human life when his body is calmly alceping. We say then that the souls of many have an "occult" knowledge-a knowledge peculiar to the Spirit-world, and hundreds, yes thousands of murders are committed thereby. When we tell the readers of the Journal that we have only given them a "drop in the bucket" of this question of all questions, we state an absolute fact. We have traced mysterious deaths to their fountain head, we have seen the last death struggles, and critically noticed the agents employed, and know that a murder was perpetrated by a living soul still having a body on earth.

We know a men to-day who suffers the most intense agonies through this occult knowledge of the human soul. At night, while seleep, he sees a huge form in his yard resembling a black cat. It deliberately opens the door, walks up the stairs, surveys him a moment, jumps on the bed, and proceeds leignrely up his body and looks him in the face, when his groans become audible, awakening some one who rush to his assistance. This man suffers a thousand deaths from this strange visitant,—which s the deformed soul of an examy, which som forth at night on predatory excursions. Medicine can not relieve him—nothing can cure him but the occult knowledge of a soul imbued with philanthropic feelings, and which; still has its home in the earthly body. Our soul reads from the Divine Book of Oreation. and that which is mysterious to others, is plain to us, and why? Because our soul has sources of knowledge, of observation, of power, possessed by few. It is better, then, that those do not possess this occult knowledge, who would not use it wisely. Medical works will tell you that it is frequently the case that persons awake from a "nightmare," with permanent marks upon the person. Ah! indeed, could they see the soul of some enemy there at work, they would not wonder at the result. Some will intimate that it is the action of the wind up on the body. / We say that it is more often the nefarious work of a hostile goul yet chained to the body. A prominent Spiritual author has well said, "In the hours of sleep there is a dual, and almost an independent existence is manifested for both body and soul. The body is calm, quiescent and moveless, but the procoss of dreams proves conclusively that the soul has entered upon new and wholly unrelated spheres of activity. It is in the possession of a set of senses which it exercises wholly independent of the body. It may be speeding through space," etc., etc.

We could fill volumes in showing the wonderful capacity of the human soul when the system is locked in sleep. The power—the knowledge—it then possesses we designate as "occult," for when in the normal state, the body actively aroused, it has only a partial knowledge, if any, of the wonderful capabilities it possesses.

At our time among the Blackfoot tribe of Indians, an accomplished dreamer had a sure competency in that gift. It is said that when his influence was once established, it was more potent even than that of a war-chief. The soul while attached to the body has a reservoir of power for good or evil on the material side of existence, that it can never possess again. We have had a blow on our shoulders while asleep that knocked us nearly out of bed, caused by the exertions of a friend dreaming of us at the time, and who was at least a mile from us.

When this occult power or knowledge of the soul becomes familiar to it in the normal condition, it then can become an engine of wonderful potency and effect. The soul that can in dreamland, as it were, approach our no wold gailte ereves a su tid bas ebished the shoulder, could by a skillful exercise of that power, cause death in the twinkling of an eye, and ninely nine cases out of a hundred when a person retires to bed well, but is found dead in the morning, a murder has been committed by a hostile soul, whose body, the engine of power, is lying somewhere saleep. True, there is no devil in the common acceptation of the term, but there are deviliab souls -souls still in the body that are guilty of mur. "disgraceful oftense of vagrancy?

der, though not cognizant of the fact while in the normal condition.

How little the world realizes the amount of devillabuous caused by a soul that is still inhabiting a corporcal body; how little people comprehend its occult powers, and realize the fact that it may be instrumental, though attached to a body, in committing murder, causing unpleasant feelings, disturbing the tranquility of a person while sleeping, and inducing horrible visions. The New Orleans Republican contains a case in point:-"A young lady had died in the neighborhood under peculiar circumstances. The physician said it was a natural death. Some sudden shock, some terrible blow, some fearful convulsion of the mind anapped the spring of life. What was lif The chamber had been perfectly secured before the lady relired, and revealed nothing out of place in the morning. No one but herself had entered it. No one had left it. Yet the victim lay there stark and stiff. and scared to death. The priestess of the Vondoos said she would revive the following Wedneedsy. She was, however, buried, but at the time designated the mother visited the tomb. the vault was opened and the daughter found alive. For some reason life had been temporarily enspended by the soul of the Voudoo. priestess, and then restored at the designated lime. We must now close our article. We bave given our readers, as it were, but a glimpse of the wonderful power of the human soul for good and evil. Our own soul knowledge has enabled us to unlock the mystic gate: and behold the holy of holies and the hell of hells, and we know whereof we speak. We conclude our article by simply asking, "Is the Davil Dead?"

knowledge is the true sav-

IOR. Dutles Devolving Upon Spiritualists-Why Should Spiritualists Or-

ganize. In this series of articles we have already advanced an opinion in favor of organization.

Why should we organize? That is a question we will consider more fully hereafter. We have already contemplated the opposition that exists among all phases of religionists skeptics, and even among ourselves to a

enment of the mind of every person existing upon the material plain of life. __ The opposition of religionists grows out of the danger that awaits prisileraft in all of its multitudinous phases. Selfishness prompts

proper development of means for the enlight-

such opposition. Skeptics who pride themselves upon their opposition to all religions, as well as a belief in an after life, manifest the same dogged determination not to see that religious bigots do, less they seeing, become convinced.

Spiritualists are divided and neutralise their power for good, upon some fanatical questions growing out of popular or unpopular religious

All phases of religion are based upon the passional planes of self love and hate. So thousands who embrace the truth of spirit communion, expect until they grow out of it, that some ness phase of religion is to be developed, and churches or their equivalents are to be inaugurated. with a central rallying thought, not entirely unlike, but greatly modified religious dogmas of the past.

That is not the mission of Spiritualism. All such efforts have proved abortive and ever will. Open communion is being instituted. and the lovers of humanity are seeking to hold communion with mortals, not for the purpose of chaining them down to the dead issues of theology, but to bring them up to an understanding of the true Philosophy or Live.

They are inaugurating means by which the wise sages of long ages in spirit-life, can communicate to us the true nature of the after lifethe means that lead to wisdom and true happiness.

Much friction of thought is the result. An. gularities of character are manifested. Auger and strife ensue. Bitter feelings are engen-

All that is necessary for the purpose of exposing the fallacies that obtain even among the best people in society, is an independent press that fearlessly presents the true Philosophy of Lafe as a substitute for religious dogmas. Spiritualism has already done a great work in demolishing the idols, which have through

all past ages been reverenced as most sacred. But what are the duties now devolving upon Spiritualists, is the question. The necessity of an organized effort to repel the aggressive move. ments of the combined forces of opposers is apparent. No means, however contemptible it now appears to thinking Spiritualists, and however disgraceful it will appear on the pages of coming history, are left untried.

Our best mediums are being seized and subjected to all the infamous abuses that the perversion of laws will permit of, even by men who should stand above reproach, by reason of their presumed intelligence. But bigotry, which outcrops in all phases of society, has no ears and can not hear, no eyes and can not see, no head and can not think, and no heart and can not feel.

Hence a gentleman in the highest sense of the word. I ke Dr. Henry Blade, a medium of rare powers, and whom tens of thousands of intelligent men and women know to be honest and truthful, is select for sugrancy in the Oity of London, where he has been induced to go to hold seances. Not content to make a straightforward charge against him for obtaining money under false pretenses, and allow the proper proof to be made, a man professing to

oe a sesant complains of him for esgrancy. Why is all this? Why accuse an honorable man who has been lastrumental in bringing immortality to light, and opening up demonstrated spirit communion to tess of thousands who have seen and conversed with loved ones in spirit-life, through his mediumship, of the

Let it be remembered and let the pages of history record the fact that PROF. EDWIN RAY LARRESTER, F. R. S., etc., was so bitterly opposed to Spiritualism, that he made oath before an English magistrate, that so distinguished a medium as Dr. Henry Blade was a vagrant, and had him arrested and held to ball there-

Let it be remembered that a "Hellow of the Royal Society" of England, in the year 1876, slooped so low as to become a common informer, and upon his own oath caused the arrest of a gentleman highly esteemed by millions of America's best citizens, for eagrancy.

While General Washington, the Father of our Country, is doing all in his power to man-Heat his presence in a materialized form, to any one who will see for himself, through the aid of mediums, Prof. Lankester. F. R S., etc., is causing the arrest on hisown oath for ragrancy, one of the best mediums of the ege, and a gentleman of high moral culture.

The following is a telegraph report of the

London. Oct. 1.—The American spiritual medium, Dr. Slade, appeared at the Bow street police court to day in answer to two summons taken out by Prof. Edwin Ray Lankester, F R. 8., etc. The first summons is under the vagrant act, and the second charges him with con-spiracy with one Simmons, his assistant, to de-frand. The charge of conspiracy was first proceeded with. Prof. Lankester deposed that he had seen Slade himself write the messages he professed were spiritual manifestations. The case excited great interest, and the court-room was crowded. After a hearing the case was adjourned for one week, Slade and Simmons being admitted to bail.

It is undoubtedly true that there is being inaugurated a concert of action of all opposers of the truth of spirit communion, to the end of suppressing it. The priesthood are the prime movers in the effort. Catholics and Protestants are in harmony in this movement, while they quarrel about everything else.

Their influence reaches men and women upon every plane of society. Ignorance is the most potent weapon used, and yet we find Prof. Lankester, F.R.S., etc., a willing tool and subservient to the veriest scum of intolerance—so much so, that he is ready to go before an English megistrate and swear that an American gentleman is a vagrant, simply because he is a medium through whom the spiritual and material planes of life are brought in conjunc-

Such movements are unmistakable indexes, pointing to the grand combinations that are being made to suppress spirit communion.

Shall we who are so blessed with the dawnbig light of the new crasit supinely by and allow our rights, and the rights of our mediums to be trampled underfoot—shall we see our mediums imprisoned on the charge of vagrancy without a protest, aye, without concert of action to repelauch aggressions upon civil righter

We trust not-our friends must see the necossity of concert of action, not only for the promulgation of the great truths we are the recipients of, but for the purpose of making oursiass and out buildsobba s boast in ses izing to be respected, because it is potent for the protection of individual rights.

Lot every Spiritualist ponder this question well and we will further consider it in our

Since the above was put in type, the follow. ing vindication of Dr. Blade by Edward W. Cox, President of the Psychological Society of Great Britain, has come to hand.

We also publish another letter from Prof. E. Ray Lankester, F. R. S., etc. Poor fellownot content with belittleing himself with his letter falsely exposing Dr. Slade, he has shown himself in a less enviable light than he did in his first letter. The reader will contrast his statements with that of Prof. Cox, and then judge whether Dr. Slade is a true medium:

SLADE'S DEFENSE.

[From the London Times.] TO THE EDITOR OF THE TIMES—Sir: It ve v seldom occurs that I feel called upon to write in my own defense. To the statements of Lankester, which appeared in the *Times* of the 16th inst., I think I may with propriety reply.

These are the facts: On our sitting down

to the table. I held the slate sgainst the under side of the table, when, after some delay, the sound of pencil writing on the slate was heard. On withdrawing the slate there was found to be what might have been intended for a to ce what might have been intended for a name very poorly written upon the upper surface. I then wiped this off the slate, saying, "I will hold it again; perhaps they will write plainer." A ain a little delay ensued, when I said to Prof. Lankester, "Perhaps if you will take hold of the slate with me they may be better able to write." He thereupon released his hand from where it was joined with my left and those of his friend upon the table, and instead of holding the slate with me, seized it, as he describes.

as he describes.

Instead of there being a message written, as he says, ther was only two, at the most three words on the upper surface of the slate.

How, had, Prof. Lankester listened as close-

Now, had, Prof. Lankester listened as closely as he says he watched me, he must have heard me say, after asking him to hold the slate with me, "They are writing now." This was said while he was in the act of removing his hand from where it was joined on the table to the slate, for I heard the sound of the pencil when the writing commenced, while I was asking him to hold the slate with me. Consequently, when he selled the slate, only two or three words were found upon it.

Had he told me he suspected I was doing the writing, I think there would have been no difficulty in disabusing his mind on that point.

That I do the writing with a piece of pencil under my finger nail is an old theory. However, I always kept my nails so closely cut as to render that impossible, to which those who have taken the trouble to examine them can have taken the trouble to examine them can bestify. Therefore, all I have to say is, I did not do the writing at the sitting with Prof. Lankester, nor at any other sitting given by me during the years I have been before the public as a medium. Very truly yours, HEMBY, SLADE:

A PAIR VIEW.

TO THE EDITOR OF THE TIMES-SIT: HAVing been twice referred to by your correspondents as one of the witnesses of Dr. Blade's doings. I must ask your permission to state briefly that my visit to him was official, my duty, as president of the Psychological Society of 120n16:18.

Great Brittain, being to report to the scolety upon whatever alleged psychological phenomena may invite my attention.

I certainly witnessed all that your correspondents have described, and have reported fathfully what I saw. But I have carefully abstained from pronouncing any judgement as to genuineness or otherwise. My report concludes thus: "I offer no opinion upon their causes, for I have formed none. If they be genuine it to impossible to average their causes. be genuine, it is impossible to exaggerate their interest and importance. If they be imposture, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it."

My experience differs from that of my friend Prof. R. Lankester in this—that with me the alaté was not placed under the table, but upon it, and the writing appeared on the side next to the table, my eyes, as well as hand, being upon it from the moment I cleaned it until I lifted it and found the whole side filled with writing from end to end. If written previous ly, it could only be by some sympathetic peuoil which becomes visible when the slate hecomes warm by the hands placed upon it. Ohemists will say if such a thing can be, for if it be so it is a complete solution of the mys-tery. But although the experiments tried by myself might be so explained, for I used the late provided by Dr. Stade, it will not explain the instances of Dr. Carpenter and many others who have used their own slates; and this should always be required by the visitor.

Experience shows that no judgment can be safely formed of experiments of any kind upon one trial. They must be witnessed under various conditions. The very strangeness of the exhibition should make us alow to come to an opinion whether what is there seen is

conjuring or psychological.

I can only repeat what Dr. Carpenter has stated of his own visit—that I could detect no imp sture, nor find any explanation, mechanical or otherwise, either of the writing, the rap-ping, the floating chairs, or the hands.

ping, the floating chairs, or the hands.

But, knowing how a clever conjurer can deceive the eye of a stranger, I should be reluctant to form an opinion until I had seen the exhibition twice or thrice, so as to be able to keep the eye steadily upon the exhibitor, and not upon the phenomens—watching what he is doing instead of observing what is done—by which process alone can sleight of hand be discovered. discovered.

Yours Obediently, Edward W. CCZ President of the Psychological Society of Great Britain. Carlton Club, Sept. 18.

A FURTHER ACCOUNT OF THE DEFECTION.

To the Editor of the Times-Sir:-A cor respondent who professes to be the mouth-plece of Slade, and who is known to be his personal friend, states that Slade said before the slate was removed by me, "There is al-ready writing on the slate." Dr. Donkin and I were the only ones present besides Slace at the time, and we emphatically state that nothing of the kind was said. Slade offered no explanation whatever, but, exhibiting great agitation, remained silent and pale.

It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent. Simmons, who sits in the ante-room with visitors who are waiting for an interview, and listens to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was at first staggered by the appearance of this name on the slate, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante room, and that Slade had subsequently, before the scance commenced, conversed with Bimmons.

The real question to be investigated in this matter is not "By what strange agency are these spiritualistic marvels brought about?" but "How is it that apparently same persons believe that the spiritualistic tricks are marvels due to a strange agency?" The answer which all history and experience gives to the latter question is to be found in the existence of an unexpected amount of credulity and incapacity for observation, and of an unexpected amount of impudence and mendacity.

To convict the Spiritualist imposter one must not approach him with theories based on "recondite principles of modern science," nor should one put him on his guard as though an honorable contest were in hand, but his habits and methods should be as minutely and covertly investigated as those of some clusive wild beast, and then at the right mement he may be selzed and brought to the light "taken in the

Faithfully Yours, E. RAY LANKESTER.

Furnished Rooms Spiritualists visiting Chicago, can be accommodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the RELIGIO-PRILOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

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Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N. Y. Cures Every Case of Piles. [31n6tf)

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Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the permicious habit of using narcotics by Mrs. A. H. Robinson, 394 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs Robinson, 894 Dearborn St., Chicago, Draw Madam:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURmal. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAerto be taken. Benu N. Y. nam, Little Valley, N. Y. G. W. GALLAWAY.

581 W. Eria St., Chicago, Ill., Nov. 4, "76.

LETTER TO HER BROTHER STATING HER CASE: DHAR BROTHER:-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 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 oplum, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catairth, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have nad five or six years, but grows worse, n y age is 45 last July. Frank is a noble good toy 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 VANABREIAEL Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson diagnosed the case and furnished her usual opium 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 Desrborn 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 ago. 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 when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it 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,

AGMES VAN ARENAM.

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Rozzwson, 894Dearborn St., Ohlcago. Dear Madam: -- Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed babit 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 ever grateful friend,

T. W. GALLOWAL.

No. 531 Ada St., Obicago.

Serofula Cured by Spirit Power.

Mrs. A. H. ROHINSON 794 Dearborn Street. Chicago, Ill., Dear Madam:—This is to certify that you have cured my daughter Lillie of the Borofuls. 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 solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Jno. W. Gilmi.

Burlington, Iowa, May 81, '76.

ziis wife was cured, Mrs. A. H. Rommson 594 Dearborn Street, Chicago, Ill., *Dear Madem:*—Buclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happapers nave produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides 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 efforts of your medicine and magnetised papers in so short a time! The old mode of practice of medicine will soon be swept out of exist-

Yours with many thanks, R. B. Gillson. Frankfort, Ky., May 29, "76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no screness at all from them.

hem. Respectfully Yours, E. Warreston, Frankfort, Ky., Mar. 16th. 76.

Wonderful Success in Healing the Sick.

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

During the years 1874 and 1875, Mrs. Robinson treated 6448 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians most of whom speedily recovered under Mrs, Robinson's treatment, without a change from the first prescription.

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Mns. A. H. Ronneson, Manulus—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In shout three days is increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She

seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age 58. Very truly yours, JACOB A. FLOURNOY. Marionville, Mo, Jan. 16, 76.

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Poices som the People.

Prayer —I am a firm believer in prayer. I take great pleasure in prayer; I love the Naza-ine and admire his exsited character. I have succeeded in curing disease through the instrumentality of prayer.—J. H. W.

That is your privilege to believe in the efficacy of prayer, to indulge in that exercise with a devolional spirit, and to love the good man Jesus. But prayer, my friend, is not a universal curative: forces that relief is experienced at once. Disease, however, is of such a seculiar nature that it is as difficult to tell what effects a cure, as it is to tell who killed Cock Rohn, or what caused George Francis Train to subside all at once. Colar, it is said, sured himself of optiops, through will force, or power. A young lady of 16, had one foot at angely twisted at right angles with the other. The efforts of surgeons to afford relief were ineffectual. She then willed to use her foot and the limb recovered its right position. The will power has a wonderful influence over disease, yet like prayer it often fails, hence can't be considered an intallible remedy. When J. H. W. more carefully atudies the human mind in connection with disease, and becomes familiar with the various temperaments, he then can tell in what cases prayer will be advisable—in what cases will force will have a potent influence—when interns! remedies in isolated cases it so operates on the nervous will be advisable—in what cases will force will have a potent influence—when internal remedies should be administered, etc. Even in nightmare, the great terror arising therefrom, the impending danger and apparent reality of the surroughings, have been known to leave permanent marks upon the body, showing the wonderful effects of the mind upon the physical organization, Try prayer, Bro. W., when you desire, but it is only in isolated cases that it will prove beneficial in curing dis-

LOUISVILLE, KY.—J. R. Buchanar, the scientist, writes.—I hope that your appeals for co-operation in diffusing good epitiual literature will be responded to.—I think agents or colporteurs ought to be engaged to bring these books to the notice of the people—the millions who have no conception of what has been slone in the last twenty years.

THE EXPLEASE SPIRITUALISM OF VICTOR HUGO feel in myself, says Victor Hugo, the inture... I am like a forest which has been more than life. Tam like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever, I am raising, I know, toward the exy. The sineshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknows worlds. You say the soul is nothing but the resultant to hodily powers. Why, then, is my soul the more luminous when my hodily powers begin to fall? Winter is on my field and eternal spring is in my heart. There I breathe at this hour the fragrance of the illness the wicless and the roses, as at twenof the illacs, the violets and the roses, as at twen-ty years. The nearer. I approach the end, the plainer I hear around me the immortal symphonics of the worlds which invite me. It is marvelous yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in proce and verse; history, philosophy, drams, romance, tradition, satire, ode and song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can tay, like so many others, "I have ficiated my day's work," but I can not say "I have ficiated my life," My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn.

"Why," asks this great mind, "then, is my soul the more luminous when my bodily powers begin to fail?" This is always the effect when the powers of the spirit boldly assert their supremacy over the body. It is invariably the case that the mind becomes more luminous as age advances. It the spirit does not yield to the constant tendency of the body ofter a certain age is attained, to mental and phy ical lazinesse. Conquer those feelings, and when old age creeps on, the mind will remain strong and vigorous; in fact, it will seem to become illuminated with a light divine; and its comprehension of nature and its laws will be far more prehension of nature and its laws will be far more clear; 15 Yield. however, to the lazy impulses of the body, and the mind will finally become imbfelle, and then you are said to be in your second childhood. Keep the mind constantly employed, if you wish your old age to be like that of Victor Hugo. The gifted in poetry have generally died, young. When their youth was passed and maturity reached, then hoy began to succumb to the natural tendency of their physical passensms and death followed—the two extremes organism, and death followed—the two extremes of life would not unite. Spencer, Thompson Colling and Goldsmith died before 50. Nearly al of the old English poets died comparatively young

GRANGES, M.CH. TO. B., Goodrich, M. D. writes. I should have east my subscription soon er; but money is too scarce until our fruit harvest which we are now closing up.

Thousands are in the same situation, but we hone all will row the barrest is over, he as prompt in making remittance, as you have been.—[ED.

PORING Fun.—The editor of the Spiritual Scientist hings. Thomas Hazard, who has the well earned reputation of being the "Veteran Vindicator" of the 19:b century, -before the "foot lights". pitches into him right and left, and finally with draws him from the public gaze by saying, "Let ne draws him from the public gaze by saying, "Let ne draws him from the public gaze by saying, "Let ne draws the curtain on the childleh old man, and the clovely maiden." We would like to have our good brother visit Chicago; we have several mediums here who need "vindicating." If he is able to do it successfully, he will be entitled to the gratitude of the whole world. We think, sowever, that the editor of the Spiritual Scientist is flipmantly "boyish." when he calle Mr. Hazard is slippently "boyleb," when he calls Mr. Hazard

VINTON, IOWA —M Branin writes —I thought you was gettingso much on your hands that it was very essential you should have your dues, and if a follow harn't it all, he can at least pay enough to keep about even. Come, Brothers, don't you see Bro. Jones is "in for it?" Let's help him out by paying our dues. Comes let's help him fight his two engagements; let's furnish him the powder, and my word for it, he'll do the "abooting." The reason he has got his "foot in it," he has little to show the country to will !" Young done a little too sharp shooting to suit E. V. and Vid.; and it auris, for his shots are beginning to tell, hence the squirming. A little more "grape" Bro. Jones, and the victory is ours.

Re incarnation.—The first book we published, "Betrachtungen for Alle," is a simple prayer-book, written by several spirits. Re-incarnation was always maintained; we got many proofs of its was always maintained, we got many proofs of its truth. I will here only recutor three proofs. We cured a peasant of epilepsy the bad spirit, through whose induces he sell into donydisions, was converted, and bagged to be ac incarnated in the body of this man's wife, the higher spirits sad, "God would allow it as an atonement for her former sins." So L told the good peasant. "You will have a grid spirid was a component in shall be." The man lightly astimished and somewhat shocked, said. "Dear lady, how should we get a child? I am a grandfather; my wife, who is old has had no child for twelve years?" After a layer of the months I was asked to come to the peasant's cottage, as his wife had got a girl, whose godmother had promised to be, so the spirit had kept her word. The child dell in its fifth month, and man feated itself then as a most happy spirit.

Haroness Adelma Yay, in London Spiritualist.

The probability is that this estimable lady is be ing most egregiously humbugged by spirite, just as people humbug each other here sometimes. How time it is that history repeats itself. In olden times one Esrah, the wife of Abraham, was told times one exam, the wife of Abraham, was told that she should have a sor, and she laughed at the angel who bore the intelligence. The above information furnished by Baroness Adelma Vay, is on a par with extrain other communications which she reports as having been given through the mediumship of Klara: "We are water sprites; we swim with the tide, disappear with the obb. We turn around, draw of cles, come and go. We are vapors, fall to the earth with the rale, penetrate into it, ascend into the clouds, bear forever and apprex are rood apprix; our course is defined. We ever; are good epirite; our course; is defined; we transl around the world." Another communica-tion is as follows: "We dwell in the earth globe, deep below. We bring fire, we melt the metals,

Constanting

separate them, fetch them to the surface of the earth. We are little gaumes; they scare children with us although we are good. Without us there would be no keeping together (coherion), no heat.
We are not so abomicably small, indeed, but mes,
Whit you call deep, to us, is the surface of the
earth." In these messages we have the most consummate twaddle, and the corner the world comes to the conclusion that we must sift the rubbish of Spiritualism from the genulue a:t.cle, the better

ORGANIZATION.—S.e.ng th t by some 'inadver tance my name has been used in connection with those of the able and earnest originators of the late movement in Philadelphia, looking to a national organization of Spiritualists. I regard it as my duty, both to my friends and myself, to say, that all hough I consider all such movements as that although a consider all such movements as justifiable, and in respect to the knowledge gained perhaps profitable, yet after a prolonged and most careful consideration of the question I am decidedly of the opinion that the Spirit world, which has our cause in its keeping and guidance, is averied to any general organization, and I am compelled to believe that all attempts in this direction are destined to result in failure.—Dr. Crowell.

NEW GENEREE, ILL.—Stuphen Fond writes.—Euclosed and four dollars for the continuation of the one thing needfal, your valuable paper, the

The Journal when taken by any person will always prevent that troublesome disease known as "mental dyspepsis." Thousands have it in various parts of the country, because they do not peruse the Journal carefully each week. A first-class cook who caters successfully to the demands of the stomach, will command a larger salary than the average m nister of the Gospel. The Journal, however, supplies food for the mind that no orthodox minister can furnish.

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

SPIRITUALISM 2,000 YEARS AGO.—The old Greek General Cimon, just before his last military engagement with the barbar, ans, in which he lost his life, "sent messages to consult the oracle of Jupl-ter Ammon, upon some secret matter (for it is not known about what they were sent). But the God would give them no answer, and commanded them to return again, for that Cimon was already with him. Hearing this they returned, and as soon as they come to the Grecian army they understood that Climon was dead; and computing the time of the oracle, they found that his death had been s'gnified, he being then already with the gods."

In commenting on the above the Buston Herald

says, "The foregoing is quoted from Pinterch's "Life of Cimon." Of all the blographies of great men hanced down to us by Plutarch and other historians, there is scarely one of them but is replete with accounts like this of inquiries of and conaultations with the oracles, by the great leaders of men, previous to taking any important steps either in war or civil policy. They also often supplemented the invocation by a sacrifice to the gods. These oracular utterances of old proved to be as eliable, if not more so, than the prognostications sellable, it not more so, than the prognostications of media to day. And the above extract is made to show the perfect correspondence with the Spiritualism of 2,000 years ago and the Spiritualism of our own times. Of course after Cimon was dead, if he was with any one, he was in a similar condition to the spirit who communicated to John the Revelator, on the lale of Patmos, and who then are there told John and it like the house taken and there told John p almly, like the honest spirit that he was, that 'I am thy fellow-servant, and of thy brethren.""

RICHMOND, IIOWA.—William Gethencolo vrites.—I do not want to be in debt to you for such food as I get from the Relacio-Philosophic Oal Journal. CAL JOURNAL.

The food you get through the Religio-Philosopuroal Journal, is unadultered with caything that ecents of orthodoxy. We give you Spiritualiem as it is—closely expressable the 19th century It is not tainted with the vile teachings of past ages. Of course such intellectual food is really valuable—worthy of being puld for always in advance.

A DREAM, AND WHAT FOLLOWED IT.—Dr. A. M. Blackman, a well-known physician of Cresco. Kossuth County, Iowa, was recently killed by being thrown f.om his carriage. A few days previous he had a dream, in which he was called to the neighboring town of Ridgway, to visit a little girl. On his return he came to a broad river, which seemed impossible to cross, and while he was deseemed impossible to cross, and while he was devising means to cross, an old friend, long aince dead, appeared, and assisted him in crossing. When the doctor arose in the morning he related his dream to his family, and it appeared to make a deep impression on him. He at once secured a volicy of life insurance for \$10,000. He called his family together, falked over his business affairs, and so arranged matters that he falkessy as to their wifers and he then appeared the impression. their welfare, and he then expressed the impres-sion that some sad fatality awaited him. A day or two after, he was called to Ridgeway to visit a littie girl, and, when returning, his team which was a spiendid one became frigutened and ran away. They ran nearly a mile, passing several teams, which were harried to the roadside. (It is probable that the doctor became exhaused in his efforts to stop them, and turned them into the brush, where they went astride of a trast with such force as to throw the doctor to the ground! He was seen to fall by a person who was quickly at his side, when the doctor placed his hands on his head, exclaiming, "Oh, my head!" which were the last words he spoke. Death resulted in a few hours from concussion of the brain. He was a man highly esteemed for his many virtues and professional worth. -- Cor. Chicago Tribune.

It is really mysterious how spirits see the future in this manner and present the same to a person in Dreamland, or while locked in slumber. How should spirits know that a fatal casuality would happen to the Doctor, unless they could plainly see the future, or open it the same as a look and read therefrom. Uertain natural laws bring us summer, fall, winter and spring, with undeviating regularity, and is it possible that there are laws in the universe that control the movements of each one—laws that are familiar to advanged epirits? Spirits could not predict the future without seeing it in some manner.

THAT EVERTABTING DOUBLE -But while we admit this necessity, and that the more inharmonious the conditions the more imperfect will be the man-ifestations, or more like the medium, yet there is deception often practiced by controls, in paiming off the double of the medium for a relative or frien. of some one present. The medium may be honest, but being entranced and under the control of spirits, may be entirely ignorant of the deception. Our spirit friends tell us that whenever we see two or more persons at the same time, they can not be the medium's double. Also that when we see children, they are not the medium's double,—Rev. Samuel Watson.

This troublesome "double question" is being constantly agitated. If man has a "double," and don't know it, he is a most consummate dunce. If the double of the medium makes, the most of the manifestations at circles for materializations. while he is unconscious of the fact, he should seek an introduction to him, and learn him better manuers. Mr. Double, please cease your trouble, for Brother Wat on is in a muddle, and he but-bles and bubbles with explanations of the trouble this doube has caused.

DE, WOLDBICH, TAKE NOTICE. - Please allow me to asks Dr. Wöldrich for information. He says "Lucy had ascertained the fact, that the planets Reptune, Uranus Saturn, and six of his moons, the moons of Jupiter and the Superespirit worlds, while Mercury, Venus, Mers, Jupiter, and two of Saturn's moons are material ones like our earth, etc. Now whist I would ask is what evidence Miss Lucy can give that each and all the worlds referred to see not both material and spiritual or why the double condition represented in the sexes is not a necessary in world; at in their brounds. One question more, are not worlds like their products, grade i, of in other worlds are not the planets that embrace the earth in their orbits superfor to and more refined than the Earth, Venus and Mercury? You say it it evident that a new era of thought is being inaugurated, in which cause and effect will be a basis of action, make them what they really a e, inseparable and convertible, and your basis becomes a mathematical demonstration and at once bridging the chasm between materialism and Spirituilism. If not, why not?—I. Tinney.

MEDIUMENTP .- Splitts can use the bands, feet, and other organs of some medium;; and if they do, and when they do, the operations may be strictly spirit manifestations, even though we see strictly spirit manifestations, eyen the ign we resean I feel the medium's organs of bone and muscle used in their production. When we actually see a medium's hands busied in some operation, it by no means follows recessarily that he or she is using those hands, or is conscious that they are being used. The medium may honestly and truth-fully dang the performance of any act. whethere ing ucts. The meanin may have a whithoever in cases where scores and even hundreds of witnesses can and do affirm trutufully that they ac-tually saw the medium operating. Here comes in the wor,d's restrictive habit spoken of above, and makes us feel that the medium is untruthful and fraudulent, and such is likely to be our view until we reflect that if the claimed mediumship be genuine and ample, his or her condition may have been, and evan should have been in many cases, that of abso'ute unconscious existence in a matertal body. The more ample and facile the medium-chip, the greater the probability that a medium can truthfully deny that he or she either perform-ed movements or procured or secreted articles which engendered auspicious of fraud, because grainess of mediumship of itself contributes to the ease with which rogular spirits, contendous ones, or eyen wise and benedicent ones, can severally execute their whims or purposes.—Allen Put-

Where responsibility begins or ends in such cases, we are unable to say. We remember when quite young, that we were accustomed ito occupy the same bed with a young man who slept very the same bed with a young min who slept very soundly. Ploughing with a refractory team during the day, at night his greams were occupied with them—one time morapidan usual, for imagining himself plowing, heleauint hold of the hair of our head for the p'owhandles, and commenced hollowing whos, whos! Not liking the situation, we turned over in hed, and with our fist dealt him a terrible blow in the ribs. He graned a little, turned over and was quiet. We said nothing; the next morning at the breakfast table, he said he had dreamed all night of plowing, and he thought the plow handles slipped and hit him thought the plow hendles slipped and his him in the r bs. hu ting him badly; and the most curlous put was this, he said his ribs in one place were badly bruised and quite rore! We laughed heartily over the incident, and was careful not to tell him what we had done notil his ribs recovered tell him what we had done until his rubs recovered their normal condition. When a medium is entranced, and performs outlandish things, it is not at all strange that they get occasionally a severablow in the ribs. They are entranced with the thought, perhaps, of perpetrating a fraud, and like the young man in eleep, the dominant idea rules and trauble liet over caused. If the medium is and trouble is at once caused. If the medium is strictly honest, never thinks of perpetrating a fraud, and abhors deception, apirits will not, generally speaking, take advantage of the trance condition and compel him to do what he ought not. The intention of the medium to do what is right, and the sally are transported by the sally are the sa is not easily overcome by the spirits while they are controlling; therefore in nine sine cases out of a hundred, when deception is practiced by the medium, it is because they have deception in their

RAVENNA, OHIO.-J. C. Prentles writes. Through treatment of my wife by a clairvoyant physician; and falsing hav up from death's door when given up by Water Onre. Homeopathic and Alopathic physicians, I have become somewhat of

Of course such a result as that is enough to make you become!"somewhat of a Spiritualist." The cures that are often performed by apirit and clairs of sales are truly remarkable. They see the disease and act directly upon it, and success is certain. It is often the case that disease is cured through the instrumentality of prayer. Spirits—not God-respond thereto, and concentrate their Our Brother speaks in high terms of Rsv. J. H. Harter slecture that we published in the Jougsal. He thinks it ought to be printed in tract form.

THE 2ND SPHERE OF SPIRIT-LIFE. The scener here is quite as natural as that of earth, though more beautiful and varied, and suprising, even in-credible as it may seem, its attractions are enhanced by the presence of domestic sulmals, birds. ste.—Dr. Crowell, in Identity of Primitive Christian. ily with Modern Spiritualism.

A spirit conversing with Dr. Crowell came to the conclusion that animals do not have spirit, but that animals in the Spirit-world were originally placed there by the band of the Creator to render the scenery natural and attractive to spirits on the lower plane. John Wesley believed that "his dog Carlo would wag his tall before him in glory."

High and Low Spirits.—My husband soon became a medium through my mesmerizing him, but only for drawing; ne never could write a single word. Through his mediumship we obtained, during these years, many most curious drawings, of good and high spirits, with long luminous hair, which was said to be their "fluid," often they had crowns or turbaus of light upon their heads; then came pictures of bad or low spirits, with all kinds of ugly horns, often like tails. My huiband had, whilst drawing the likeness of a good spirit, an agreeable odic feeling; but whilst drawing low ones, he often had a spasm in the throat. He made, through Humboldt's spirit, drawing of autmals from the planet Mercury, and of plants and trees from Venue. While my madiumship was fast developing, we heard through a physician of the spirit circle of Delby at Vienna, and we ob-tained Kardec's books and the "Revue Spirite!" to read. We were most astonished and rejoiced to find that they contained nothing new, but only the confirmation of all that we ourselves knew and had experienced.—Baroness Adelma Vay.

This lady, Baroness Adelma Vay, a resident we bolieve of Vienna, Austria, is a prominent mediumum. Then came "bad or low spirits with all kinds of ugly horns, often like fails." That spirits can assume the form of an animal wholly, or partially, seems, now to be an established fact. Emile, Prince of Wittgenstein, gives a narration of the dematerialization of a dog, a full account of which appears in the October Mindser of the Livras Bou-Quar. He says at that instant the dog which had been lying seemingly asleep on his mi-tress' bed, gave a dismal how, jumped on the floor, and was never seen more—"the dog seemed to have evaporated."

MATTER AND SPIRIT .- J. Thucy writes .- In reply to Investigator please allow me to say. It the the terms matter and spirit as I do the terms seen and unseen, as the two halves of one whole, the warp and woof from which the web of existence is woven and in opposition to both materialists and Spiritualists. I claim that man is a direct ascenlent from matter to spirit and from spirit to mat ter through every grade of being between him and the lowest; that the same organic law that pro-duces higher members by combinations of lower ones, produces higher beings from lower ones, and in no other way. Materialists make death to the visible, the end of all conscious expistence. Spiritualists make the invisible supreme over the visible. I take exception to both, and made the visible and invisible interchanging relations, the law of compensation and equivalent vs. despotic power. The powers that govern derive from the governed instead of from a source that is supreme over and independent of thom. Two out of three of these positives must be wrong. Which will ultimately triumph?

The Diakes.—In the first these prefatory remarks, the author will say, founded upon his most careful investigations, that the svil forces of human selfishness are not conduct in their effects to man's individual lives. Under the control, or rather by permission of superior minds the Diakka rather by permission of superior minds the Diakka play important parts in great assaults upon bad government, upon permisions organized customs, upon evilsocial conditions, and frequently upon religious errors and autoerativens. But for these spiritual free-buoters little progress would be made. The evil communication of the meddle-some minds are, in time, completely overruled for good. Brause Gosti and not Evil, is positive. The selfishness er, the unredeemed surpess the flows of the coming temple of Humanity.—The Diakka, by Andrew Jackson Davis.

The Disk's being's very curious book, we never take hold of it without feeling like one of the "denizous of the wilderness," and in spite of ourself, our pen commences to give expression to curious ideas. It is indeed cheerful to contemplate the fact, that when Mr. Diakks, Esq., consents to leave his Wilderness, which throws a shadow far up into the dome of the rosy blue, that he is compelled to get a passport (or permission from auparlor minds) in order to visit this sublunary sphere, and lie to A. make a picture of B.'s grandmother, spout poetry to C., send D. off on a gold hunt, and make E. feel as if he had a mission to ra'e the world-indeed, it is well that he has authority to bombastically carry out his eccentric notions, direct from high heaven. Mr. Mosher, of Mosherville. Mich., has labored atranuously to convince us that all this deviltry, is being kicked. up by "divine permission," and now to have it further said by Mr. Davis that Mr. Dlakks, L.L.D. has a passport to visit earth, and make representations of not only our grandmother, but also our greatest greater great grandmother, is something we certainly shall be compelled to pause to make up an opinion. It has been demonstrated that the old and trusty proverb, "The last straw will break the camel's back," rests on a filmsy foundation—one philosopher having hundred a mouth to find the last straw, and flading it at last at Notsob he carefully deposited it on the camel's back, expecting to sea it break, but to his infinite disgust and astartement. tonishment, no catastrophe followed—and may not our "assertions that Diskks are an unmittested nulsance," be a mistake also—a slur at the "di-vine permissio!" or "celes la! passpo.t" which enables them to become chief engineers at our dark circles. No doubt it was a Diakka, M. D., that took Jeaus to the top of a high mountain and tried to negotiate the sale of the whole earth to him, when he didn't own a foot of it. In fact, the more we study this subject, the less our knowledge hecomes; the more we think of it the less we think of it; the more knowledge; we obtain in reference to it the greater our ignorance appears; and the more we illuminate it by study and research the greater the darkness, until mally we find relief by thinking of the little girl:—"Ma, is Dod everywhere?" "Yes Darl ng." "Then when you spant me, you spant Dod." The fact that Diakka have divine permission to visit earth, shows that God is even with them. We are still wrestling with the "Diakka" by Brother Davis, and thus far we are uppermost. It is a splendid work; no one can wreatle with its without becoming a first cleas gymnast, and able to turn a double tried to negotiate the sale of the whole earth to a first class gymnast, and able to turn a double somersault on some of the sentences it contains. ROLLA, MO .- W. J. Guild writes .- The course

of liet you give us just su to my religious apatite. I used to keed on the husks of orthodoxy, but thanks to the angels, they led ma into pastures grabs, and by the still waters. The mind food that we impart to our numerous

subscribers; is inlicely different from that presented

by the various religious denominations. We furnish facts from the living present, and they go forth fresh and pure, while the churches give the craving mind nothing but viands plucked many centudes ago. The Hoing present is always preferable to the dead past. A truth that can be presented to all the siness is far superior to that which is simply recorded on the pages of history. As well feed the stomach on the "milk and honer" that Paul and Judas ate, or the wine that Christ imbibed, as to feed the mind on the utterances of Jesus or thy other man, who lived conturies ago. ODIG FLAMES FROM MAGNETS -If the odig firme from magnets seen by Biron. Reichenbach's

clairvoyant sensitives, were in any degree of a ma-terial nature, the physical proof of the same by photography, or otherwise, would be of the ut-most importance, and rank as high in the history of scientific progress as the discovery of spectrum analysis. Messrs. Varley, Blackburn, and Harri-son, after hundreds of experiments, extending over six months, and involving large expenses, came to the conclusion that the flames could not be photographed on any wet sensitive plates, and that if magnets emit photographic rays witch water would quench, as it does some of the extraviolet portions of the spectrum—as proved by the elaborate experiments of the late Prof. W. Allen Miller—in the trial of Daguerreotype plates is the only hope of success.—London Soirikualis.

Perhaps the time will arrive when the odic flames from magnets can be plainly photographed; when that shall have been accomplished, we think it will be equally easy to photograph the luminous substance that surrounds each individual, designated as his sphere. Reichenbach says that there are many sources of odic light which is seen by sensitive persons, as a faint shining appearance, that acts on the sensitized plates, and therefore shows itself." We hope the time will come when it will be possible to photograph objects and lights that are invisible to the eye in its normal condition.

THOMAS PAINE.-Mr. M. J. Burg, of Chariton, Is., sends us an orthodox account of the death of Thomas Paine, and desires us to copy it. The account only contains a modicum of truth. It is nscless, my good brother, to give the orthodox views of Infidels; they are never correct. Their ides of Spiritualism is that it is of the Davil. It would not be well to give their views of liberal matters in the JOURNAL.

TOM FOOLBEY.—They tell a story of one in camp at the Lake Pleasant (Mass.) Spiritual gathering or Camp-meeting. The spirit had told its lyietim that she needed foot magnetism to draw the pale out of her head. To obtain this she must collect and wash out what dirty stockings she could get. from her neighbors. And this credulous woman followed the directions. A small proportion of such neighbors would obviate the necessity of paring launder hills. paying laundry bills .- Boston Post.

Spiritualism is not free from most consummate dunces. They can be found in nearly all societies, and the duty of the more advanced is to assist in reforming them. The reporter of the Boston Post says "that a favorite pasatime with one class of mediums there, was to hold what they call a powwow. They gathered in the woodingsomewhere out of the camp lines, and seating themselves on the ground, give up to the spirits. The performers were chatting away in a gibberish intended for the Indian language, occasionally breaking the monotony with a few sentences spoken in broken English. A few spectators witnessed the things that were done in the name of spirits. Buddenly an arrow shot into the centre of the group, seemingly from overhead. The 'Mother of the World,' as she calls herself, a being old in blue pantaloons and a linen duster cut on a patern half way, between a dress coat and a polousise, her hair cut short and brushed at the sides, made a grab for it. Raising it aloft, she addressed an imag navy Indian; and then turning, presented it with a grandiloquent address to another squaw, who replied with , much big falk. A puzz of admiration went round among the group, they accepted it as a 'epiritual manifestation' while a short distance from the outer circle two men near a small litter of shavouter circle two men near a small litter of shavings showed by their up oarous laughter the part they had taken in this affair. Some of those people are so credulous that they will be lieve spirits did it. There are others who attribute every twitch of the allow or little flager to apirit influence. This class will not investigate, will not 'try the spirits,' will not 'proye all things, and hold fast to that which is good.' As a consequence Spirituals mis intested with a large number of obsessed persons." While imparactions bor of obsessed persons." While imperiections exist on this sphere of existence, of course Spiritualism will manifest the same. The above condition is not to be wondered at. It is the legitimate result of poor weak human nature, and the strong must sympathize with, and assist the weak. The Post correspondent speaks in high terms of the meating generally. It was a grand success.

Exposure .- Perry L. Griffen, of Palestogs, Osl., says that one of the exposers of Spiritualism there is doing the cause much harm. Really, my good brother, you can not permanently injure the truth that would be impossible. Give yourself no alarm. Spiritualism can take care of itself. There are parasites connected with that the same There are parasites connected with that the same going nearer the minister. Trance speakers as with every living being. Spiritualism is spreading constantly, and will continue to so do in the say in their discourses, simply as a dream.

A SINGULAR DEBAM -J. E. Brown, of Elmita writes;—My little boy was taken sick on Monday night. I called the doctor. My parents knew nothing of his sickness. On Tuesday night my father dreamed that he was tak-ken sick and died. He told my mother and brother what he had dreamed, and it worsted him so he could not dreamed, and it worsted him so he could not work, so he came to my house. Thursday night my brother saw in a vision two spirits; they showed him a little coffin. Friday morning my little boy passed ed to the Spirit-world.

Spirits saw that your little boy would not survive his sickness, so they impressed the fact upon the mind of your father in sleep, and also showed a coffia to your brother. Verily the angels surround the conch of those electing and sometimes talk to them through the instrumentality of dreams. What better evidence do we want that there is a Spirit world?

A Story of a Weeping Ploture —Incidentally may here be mentioned, though not strictly within the limits of art history, the wonderful power which was exercised this year (1710) by a portrait of the period. In the Post Angel, a weekly paper of that time, to every article in which is appended a "spiritual observation" by the editor, there appears the following quaint and curious letter:—"Rav. Size. I was inform'd that the following Instance was buzz'd in Town and my curionity led me to search the trath on't. Mr. Richmond at the Golden Bull in Eagle Street being severely handled in his last sickness, and Death making some sea. sible Approaches, the Efficies of his former Wife began to weep; the Tears trickl'd in such plenty from the Eyes of the Picture that they fell on the Hand of a child that was painted in her Arms, and thence dropt down on a Chest of Drawers. The Miracle continued while he lay in his last Agonies; but so soon as he ex-pired the Picture left, weeping, and all was dried up. If any Unbeliever be so curious as to inquire, he may receive satisfaction from Mr. Wilson, who lives next door to the Half Moon in Noble Street, which borders on Goz-well Street."—London Spiritualist.

Between the likeness and the spirit there existed a peculiar rapport that enabled her to meterializ: tears. Such an incident would not happen on an average oftener than once in thousand years.

Extraordinary Mediums —E. O. Leonard, Binguampton, N. Y., writes: I see you or k have made a mistake in the date of our convantion of one week; the meeting is on 18:h; 14'h and 15th of Ostober. We now have with us two of the most wonderful mediums I ever met, and they are exhibiting in my hall to crowded audiences. We think they far excel the D.vanports, Fays and many others. I will enclose you their circular. They eclipse anything we have ever seen. We latend to retain them for our convention. Please give notice of them, and let the people see some of the most extraordinary feats of spirit power. The following are the manifestations: Such as playing upon the organ, and voices singing accompanying the instrument; most superior tying and untying; coats put on and taken off while tied; writing on the skin in red; flowers brought of any color chosen by the party; etters read without seeing them or even touch ing them; shackles taken off, of the most improved style; materializations of fall forms that will walk out and talk and shake hands, etc., too numerous to mention. Mr. and Mrs. Guernella, of London, are the mediums. It have just been in the hall with Mr. Guernella and there he performed on the organ and the different voices accompanied the instrument, and he further says he never took any instrucmost extraordinary organist and can entertain an audience for a whole evening through his powers of mediumship!

The following is a copy of the bill these mediums put forth: "Leonard's Hall, Binghamton, N. Y. Grand opening night, Monday Oct. 2 ad, 1876. The original and only won-derful Guernellas, Sig. Harry and Mms. Marie. Spiritualistic phenomena without spirit aid. The most extraordinary pair of human beings that ever lived.—N. P. Herald. The Eddys. Davenports, Fays, and other spiritual mediums totally eclipsed. Beautiful flawer feat as performed only be Mme. Marie Guernella. Grand materialization of voices with organ and bella accompanying. Floating water, state prison shackles. Quadruple Ring, Onain and Safe-lock test. Blood letter writing on the arm. Spread eagle tie, Scaled letter, lightning drum

Mr. Loonard says they are from London. If so, why have nt we seen their names in the English papers? Why do they say "Spiritualistic phenomena without spirit aid." We hope they are genuine mediams?

A NOVEL USE FOR A CHATER -A number of experiments having proved favorable, the Board of Payelelans of the Neapolitan Hospit-al for Incurables have determined to build a hospital for incurables in the grater of Solatara, lying between Naples and Pozzzoli, in Southern Italy. The vapor that 'arises from the crater has been found, to be charged not only with sulphur but also with arsenic, and it is said that several persons suffering from lung diseases have been restored to health by inhaling this vapor for a few weeks.—Ec.

Thus it is that our area of knowledge is widening, and people seek every avanue to dure descase. Prayer in some cases, answers the purpose well; in fact, through its instrumentality instantaneous cures are effected. Sometimes, hewever, it proves of no service whatever. It is then necessary to seek other means

of cure. The mind itself has a potent influence over the body. It is stated that a Cossack had a conflict with a Frenchman, resulting in the latter being wounded. A person who was compelled to behold the conflict, not being able to get out of the enclosure where it took place, was so badly affected, that when he reached home there broke out on his body the very wounds that the Cossack had inflicted on the Reaches. the Frenchman. The mind itself can be made a powerful agent in the curing of disease, for it has a wonderful influence on the body.

BUNNAMBUMM, -A boy in Fon Da Lie, Wisconsin, not only got aslesp in church, but walked somnambulistically to the pulpit and stretched himself on the minister's sofa: Puero is a great raystery attached to scransos. bulism. Why should a man act entirely un-conscious to himself? Why should be act in-

Somnambulism is simply sleep, for the body acting out a dream; and nothing else. Whole volumes have been written to explain the paculiar characteristics of somnambulism, when a dozen lines would have answered as wall. for it is nothing more than the body acting out a dream, or the tendencies of the mind while asleep. In some dreams the body is passive; in others active. In the above, he was proba-bly dreaming of the sermon, watch led to his

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Mrs. Cora L. V. Tappan.

The hall was growded at \$17 West Madison street, on last Bunday evening, Oct. 8th, to hear this eloquent lady speak on this subject, "The Occupation, Capabilities, and Possibilities of Disembodied Spirits." Besj. Franklin was the controlling influence, and most admirably did he handle the subject. It is indeed wonderful how such a fragile organisation as that possessed by Mrs. Tappen, can be controlled to give expression to such profound traths as emanate from her lips each Sabbath, when on the rostrum. In view of the fact that Franklin drew electricity from the clouds, and startled the world with the marvelousness of his achievements, the more announcement of his name as the controlling influence, was sufscient to attract a large audience. He commenced by saying that the words of his theme had not been idly selected. He was, of course, disappointed in the appearance of the Spiritworld,-its somery, the occupation of those randing there, their language, etc., were entirely new to him. He felt as if in a foreign country where he would be compelled to learn the habits of the people, study their peculiar characseristics, and become familiar with their method of working. He discovered lines of sympathetic light; those lights scintillated, and the spirits seemed to understand them, as one of earth could interpret the language of flowers. In connection with these scintillating lines of light, were groups of spirits. They had distinct lines of thought, of aspirations, and methods of action. They were not wrapped up in self—the embodiment of selfshness. but they devoted their energies in working for others, and ameliorating the condition of those far beneath them. This gave them power, the capacity, the innate strength to build their own habitations. This was new light to the "lightning rod man"-more marvelous even than drawing electricity from the clouds, and so he passed into the strate of atmosphere beneath him to do a work there.

While on carth he had looked up for glory. but now he looked down smid the groveling minds beneath him. While on earth the storm-cloud and the lightning's flush had its attractions, but now he directed his attention where the darkness to a great extent reigned. He discovered persons who had not the power to rise. He had sent his kits heavenward to hold communion with the elements, and now he desired to send upward aspiring human souls. He saked a disembodied spirit in the lower sphere if he wanted to enter a region of greater brightness. He responded, "There seems no way; I am poweriess." Franklin asked him if he knew of any one in the outward life, he would like to benefit. The darkand spirit said, "Oh, if I could only communicate with, and benefit some one I loved, it would be a great blessing to do that." This spirit then disappeared toward the earth. But Franklin was astonished when he found that his mission of mercy to the lower spirits, had means of deceiving the audience; and they been instrumental in adding new and brilliant features to his own habitation in Spirit-life.

Little by little he went beyond the locality of his own habitation to work for lower spirits -those enrobed in darkness, and by ameliorating their condition, he magic-like finished his own habitation. The spirit then told him that he had found the best way of increasing his own activity and power. He was then fitted to study the character of the elements. He was instructed that he could not become conscious of the method of the outward life, until he became conscious of the inner life. He visited spirits on barren plains, and communed with them, and then the desire arose in his mind to find out the method by which spiritual beings control and act upon earthly beings. He wished to enter the sphere and study of the elements. He finally became a message bearer to earth. This, of course, surprised him. The agent he used he thought might be electricity; in that he was mistaken. He found electricity to be simply vibration—a peculiar result, the nature of which we did not quite understand from his descriptions. In the course of his investigations he discovered a subtle surs surrounding each human being. and found that it was susceptible to the volltion of the human mind. He found that this nerve aura consisted of minute globules, and enveloped all human beings. The concussions in the atmosphere raps, etc., were caused by this zerve aura, and not by electricity. Franklin claimed that human beings are continually under spirit control for good or ill. He had probably read our articles entitled, "Is the Davil Daad?"

The most satounding declaration, however made by Franklin was this,—"If the spirit can move one atom, it solves all the problems of the heavenly bodies." * * * "I see behind all forces disemboaisd mind." This certainly is a grand conception of the powers and possibilifes of the human soul. We have always wanted to build a world, to launch a planet into the regions above or send a comet dancing among the sters, or to spread out into the farthest limits of space a new order of "Milky Way." We find no fault with Franklin for his assertions—they are sublime, grand beyond ordinary conception, make us feel that we now have the power to get up a better world than this. In doing so, we would leave out gracehoppers, chinch bugs, Moody and Sankey, and poverty.

"But, then," says Franklin "the possibilities of spiritual existence I can only picture to you in faint outline." "And," he sake, "do you not control substance? * * * 's Is not the earth amenable to you? * * * May you not with power of mechanism finally hope to finish all things?" The lecture was full of grand thoughts in regard to possibilities of the kuman mind, and eminently well extended to excite within the soul lottler espirations and

BASTIAN AND TAYLOR'S SEAN-OES.

Distinguished Guests.

In accordance with the promptings of the spirit of Gan. George Washington, Mrs. Lewle, a medium of Cincinnati, whom Gon. Geo. Washington has for a long time controlled, came to Chicago for the purpose of aiding him in materializing at several of Bastian and Taylor's public seasoes.

Mrs. Lewis attended four of Bastian and Taylor's seences. The first night as usual, several of the friends of people in the circle were materialized and recognized, but Washington was unable to do so.

The second, third and fourth evenlags, that Mrs. Lewis was present the materialisations were very good. Many spirit friends of people in the swilence materialized and were recognized. Two some of a lady present, who died after reaching the age of manhood, came out, one dressed in a regular dress suit and the other in pure white robes; each spoke to their mother in audible voices and kissed her with a smack to be heard all over the room. Several spirits dematerialized in the presence of the audience, some of whom sank feet foremost down through the floor, so that the last that was seen was the top of the head.

It had all the appearance of one settling gradually down—the whole person disappear ing in less than a minute's time.

One spirit dematerialized from the feet upwards, the head and body remaining in place until the limbs had entirely disappeared-The feet first, then the limbs and then the body apparently dissolved and become in-

Other spirits materialized in the presence of the audience. The first that was visible was a little white substance on the floor in front of the cabinet door. This looked like a handful of snow on the floor. Immediately it began to expand and in twenty seconds of time it had expanded to the height of a foot from the floor, and the head and breast of a person began to be visible. It continued to expand until a person of medium proportions stood before the audience—a fully materializ-

The spirits thus materializing are men, women and children, who come to manifest themselves to friends in as natural materialized forms, as when they were yet living upon this plane of life. Of that fact no person doubts who takes the pains to frequent these seances.

It should be borne in mind that the scanceroom and cabinst are subjected to the closest scrutiny by any and all who wish to know for themselves, not only at the time of the holding of the seance, but at any time any one deelres to call through the day. Mr. Bastism submits to having his clothing entirely removed and examined on entering the cabinet. No sensible person, on making such examination has any suspicion of his having any secret universally so declare.

As before stated General Washington didnot materialize until the second seauce; he then presented himself six times in plain view of the audience. He was of that majestic mien, and his wearing apparel and features being identical with that in which he is represented in his best portraits, that no one present could doubt his identity.

His hair was as white as the driven snow, his hat—three cornered—was of a fine black velvety appearance. He wore a dress coat, heavy frilled shirt bosom and wristbands, short pants uniting with long close fitting light colored stockings at the knees fastened with burnished kneebuckles, and slippers with burnished sil-

ver buckles. He stood fully six feet and two inches in height and was well proportioned. He saluted the audience most gracefully, raising his hat and showing his bare head, looking as malestic as when in mortal life. He in the presence of the audience called Mrs. Lewis up to the cabinet and thanked her for her devotion to the cause of Spiritualism, and especially for her generous sacrifices in going from her home at his request, so often to visit materializing mediums, to aid him in his work of materialising for the benefit of the glorious cause of Spiritualism.

Three evenings General Washington appeared in a similar manner as above descriped, we believe to the admiration of all present.

It may not be improper to state that Mrs. Lowis, who has long been a medium for Washington's control, goes wherever he desires her to at her own expense, always paying her own admission fees like other visitors, and sometimes even paying the mediums as high as fifty dollars, to go away from their usual place of holding seances to the residence of some distinguished person, where people can go and witness the materialization of General Washington free of charge, and without fear of imposition, as she did at the residence of Mr. Case in Philadelphia, on the 4th of last

No one knowing the facts in regard to the materialization of Gen. Weahlneton can have the least doubt of the truth that he does as he esserts, now feel as deep an interest in the cause of spirit communion, as he did in the welfare of our country, when he was President of the United States.

Another Tour Around the World.

Bro. J. M. Peebles, the author and traveler, canceling engagements in Toledo, Birmingham, Stargis, Moticello, Chattanooga, Nashville, Shreveport, and other localities, will after filling his engagement in Memphis, Tenn., and giving a course of twelve lectures. in Osceola, Iowa, commencing Wednesday, Nov. 1st., go directly to Ban Francisco, speaking there till the arrival of Mrs. Tappan. He will lecture a few weeks in California as

a desire to so live here that a happy life may the friends may desire or appoint, and then open up before us at once in the Spirit-world. Town, South Africa.

"Why do You Sacrifice Money for New Subscribers?"

The above is the inquiry made by an old Spiritualist and warm friend of the RELIGIO-Petrosopercal Jouenal.

Our reply is this: We do it for the purpose of carrying a knowledge of Spiritualism into families who are not yet convinced of the truth of of spirit communion, and would not be for years to come unless some extra inducement was made to throw the Journal or some other Spiritualistic literature in their way, on such terms as to satisfy them that it was no money-making speculation.

It is an individual escriptes on the part of the publisher, and no person is wronged thereby. If money-making were the prime object Mr. Jones has in view, he would not be engaged in newspaper and book publishing. He has always been a successful business man. The sacrifices in this business are continuous, and the perplexities attendant upon publishing an independent paper like the RELIGIO-PEILOsopurcal Journal, are endless. Special heb. bies are the idols of many households, and when a thunderboldt is launched from the columns of the Journal at them, the jar is felt not only here and there all over the United States, but in foreign countries—the reverberations, often in solemu tones, of "stop my paper," return to provoke a smile-not unlike that of "Patience upon a monument smiling at Grief." Of who would not be an editor and proprietor of a newspaper that deals with stubborn facts, and sparse not, though libel suits, indictments and prisons stare him in the face?

Remember we send the JOURNAL to new subscribers for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claffin Indictment for libel.

Will the friends everywhere promptly secure as many yearly trial subscribers as possi-

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such subscribers.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY STANSed a Letter of Fellowship and Ordination to Dr. Samuel Watson, Editor of the American Spiritual Magasins, of Memobis, Tenna on the 10.h day of October, 1876, constituting him a regular minister of the Gospel and authorizing him to solumnize marriage in due form of law.

DB. H. McKean, of Pailedelpnia, has arrived in the city, and will answer calls to leature and hold developing circles. He is a healing medium. Address him at No. 169 Methor Bt., Chicago, Ill.

Dr. Butterfield.

In the Business Column will be found an advertisement of the above pamed healer worthy. of the especial attention of invalids.

DR. W. L. JACK will be in Philadelphia soon, at 924 Green St., to treat patients and diagnose disease, except Thursday, which will be set apart as reception day.

W. FINGER sends \$4 10 to this office and does not give his Post Office address.

SEE advertisement of Dr. J. R. Newton, Meeting at Omro. Wis.

We have just held our three days' Quarterly Meeting in this place, and I believe it is universally conceded that we have never had a better or more harmonious and interesting one. In the absence of our President and Vice President, Dr. Severance of Milwankee, was chosen to preside; and I can assure you we have never had a better presiding efficer since our organization. Engaged speakers: Susie M. Johnson, of Chicago; Capt. H. H. Brown, of Iowa; and Dr. J. H. Severance, of Milwau-

The meetings though small in attendance at first, constantly increased in numbers and interest till the close. Sanday night, when our hall was well filled with an attentive audience. to listen to the closing address by Captain Brown. Subject—"Chemistry of Character," Oapt. Brown is a fine logician radical, i.e. going to the root of everything he spoke upon.

He was well liked by all.
Busic M. Johnson's lectures were listened to with marked attention, being deep, argumen-

tative and logical. Dr. Severance outdid herself in her practi-cal common sense lactures. She won many friends who had previously disliked her on account of Socialism. To hear is to admire her. The meeting was a success beyond our most

sanguine expectations. canguine expectations.

The following officers were elected for the ensuing year: President, Dr. J.H. Severance, of Milwaukes; Vice President, E. M. Brown, of Ripon; Secretary, Dr. J. C. Phillips, of Omro: Treasurer, J. Woodruff, of Ripon.

Resolutions of thanks were tendered to the speakers, to Messis, Bridge & Son for organ, to the vaccile of Owen for hospitality.

to the people of Omro for nospitality, to the cflicers of the convention, to Dr. Phillips and family for singing through the meeting, when the convention adjourned with the best of feeling, to convene in Ripon Dec. 15th, 16th and

17th, 1876. Now, I would say to the friends of reform in Northern, Wis., let us lay aside all past differences, and come up to Ripon determined to make this meeting a success. Let each come prepared to contribute, what they feel able, and not let the burden fall on the few.

Dr. J. H. Savenance, Pres't. Dr. J. C. Penilius, Sec'y. Omro, Wis.

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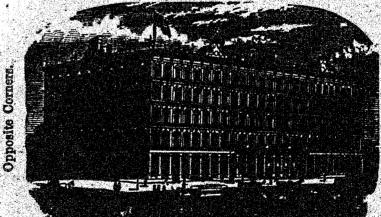
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