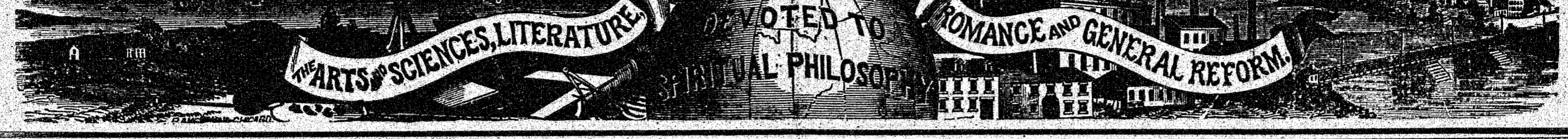


RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XXI.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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NO. 9

EX ORIENTE LUX:

On the Connection of Spiritualism With the Bible, Faith, and Savors of the World.

By George Farmer, of England, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels and Contrasts," Etc., etc.

[FOURTH ARTICLE.]

INDIA: THE BRAHMINIC PERIOD.

(Continued.)

When the Aryans crossed the mountain heights of Himalaya, they professed the vedic faith somewhat as I have sketched it.

THE CARTE SYSTEM

It is supposed to have been developed during the period which intervened between the Vedic and Brahminic ages—that is during the time in which they were gradually acquiring power, and previous to the establishment of the Aryan Kingdoms, which under the modern names of Oude, Delhi, Bahar, etc., have been perpetuated to the present time.

A SACERDOTAL AND RELIGIOUS DESPOTISM

—the everlasting curse of humanity—ad fostered as a means of more effectually binding the souls of men, a tendency to abstract thought and metaphysical speculation—a feature of Brahminism scarcely traceable in the Vedas.

A CARDINAL DOCTRINE—REABSORPTION

One of the cardinal doctrines of Brahminism is that all that exists is spirit, and that there is nothing else, and that man can only obtain true bliss by being freed from the ills of time and reunited to the universal spirit.

ject of every form of Hindoo worship. It is taught by priest and sage and sung by all their poets. In this we see the key to the lives of penance and mortification led by the Fakirs and religious mendicants. To them the only path to God was through bodily suffering and pain.

DRAMATICAL DOCTRINE OF REWARDS AND PUNISHMENTS.

But this outgrowth of the Vedas albeit in many respects unworthy of its source is not altogether void of truth. Its doctrines of rewards and punishments is just and righteous, and bears a strong resemblance to the theory which obtains amongst ourselves as Spiritualists at the present time.

Man's ultimate happiness is confidently spoken of—that though ages may elapse before the chains of darkness may be broken, yet sooner or later the spirit gathers up the tangled threads of its former sins, and works out its own salvation.

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Thus the views of the re-incarnationist school were developed in almost their present form by the Brahminical priests centuries ago, the sole difference being that the Brahmins associated the doctrine with metempsychosis, whereas the re-incarnationists reject that addenda to their faith.

In my next after dealing with the Hindoo belief in spirits and the monthly "feast of the dead," I shall proceed to notice briefly the most important of the sacred books, amongst which may be named the Ramayana of Valmiki, the Mahabharata, the Laws of Manu, and the Paranas.

Communication from Dr. Slade.

DEAR MR. BURNS.—When I take my pen to write, I always feel the loving presence of my dear wife, she is now present to guide me in this little communication.

The cup of bitter affliction has been thrust to my lips, and I have drunk deep of its contents, all of which has made me grow stronger and caused my heart's sympathies to go out to those who are in sorrow and gloom.

Yet, when I realize what I have passed through by being a medium, a whitening wave of recollection rolls over me. No one but a medium can tell the heart-tribles he or she must bear to be a medium.

drive such thoughts from my mind, and trust in God and his ministers, our angel-friends, to teach and lead me aright, and make me useful to those around me.

A few years ago, at the commencement of my mediumship, I had a severe spell of illness; I was brought to the lowest physical condition, when physicians and friends looked anxiously to the moment when I would leave the scenes of earth and escape more suffering.

Oh, how I longed to join that happy band, for it seemed so natural and all looked so happy upon me, and made me feel I was looking upon the shores of some beautiful country; the sight filled me with rapturous awe and admiration.

I freely gave vent to my joys in exclamations of delight, and wondered why my friends around me could not enjoy it with me.

We must not let our thoughts stray with feeble wings about the gloomy groves, for we know our loved ones are not there—the spirits who loved us are not there, and it is to-day my highest ambition to give light to those that are as I was at that time, in darkness as regards the glorious future.

Jeath is no longer a terror, the grave is banished, and we feel to say, "Thanks be to our Heavenly Father and to his angels who have given us the victory, and have brought life and immortality to light."

If mediums could be protected, much more good would be obtained. Even true mediumship can not stand alone. Even the beautiful forest-tree can not long survive when the forest stands not around it.

Yes; to be a medium is a glorious mission, to give light and truth to those in darkness, to revolve the chains of superstition and ignorance, giving strength to the weak, and comfort to the mourning.

The present century is one of thought, a revolution is passing over the earth in the tide of "Spiritualism," and it demands the attention of all reflecting minds.

The mighty tree is unfolding its branches for the healing of the national—to the consternation of some; the one thing needful to many whose three prominent elements are these, "The Knowledge of God," "The Immortality of the Soul," and "A Perfect Standard of Life Practices."

I have received persecution enough, far more of insults than I choose to relate. I much rather enjoy the consolation of knowing that I am more sinned against than sinning.

But oh my way is cloudy; storms oft gather, And swelling waves, they rudely toss my bark.

I'm glad, oh I can not tell—his dark, I'm weary of the struggles—oft am weary, And fain would rest me on the other shore; Where mortals chide not, and the way's not dreary.

—Believe me, a faithful worker for truth and humanity. BERRY BLADE.

A Word from New York.

I have just finished reading the RELIGIO- PHILOSOPHICAL JOURNAL for this week and find myself refreshed thereby.

Mr. G. W. Cooke's series of articles in the review of Mr. Pearson's Essay on Infidelity before the Evangelical Alliance, shows up the superficial dogmas of that body and its mouthpieces with great skill.

These realms are formed by ethereal emanations from this earth as well shown by Hudson Tuttle, and as described most minutely by my own spirit guides.

Yes; to be a medium is a glorious mission, to give light and truth to those in darkness, to revolve the chains of superstition and ignorance, giving strength to the weak, and comfort to the mourning.

Very respectfully yours, LOUIS E. LEWIS, Cincinnati, O.

The Slade affair in London has given our city press a fine chance to throw stones at Spiritualism. They generally parade in full the adverse side of the matter according to Lankester and Donkin, but the testimony of nobler and fairer men, such as Wallace, and Cox, and Carpenter, they scarcely mention, while the powerful testimony of Col. Olcott, published in the BARNER, I have not seen quoted in our secular press.

My office is in Science Hall, 141 Eighth street; in the same building the Liberal Club, and also the Church of Humanity meet, and next door is Mr. Somers's liberal bookstore.

E. D. BARRETT, D. M., 141 8th St., New York.

MATERIALIZATION OF WASHINGTON

Communication from Mrs. Lucie E. Lewis.

BRO. S. S. JONES.—We have once more returned to our quiet home after an absence of three weeks, during which time it was our good fortune to be the recipient of the kindest favors both from our physical and spirit friends; among the former we know of none for whom we cherish a lovelier feeling of gratitude for his many acts of generous attentions and manly interest in behalf of our comfort and our labors than the Editor of the RELIGIO- PHILOSOPHICAL JOURNAL.

Our experiences at Chicago through the mediumship of Messrs. Bastain and Taylor, have been most able and truthfully reported through the columns of the RELIGIO- PHILOSOPHICAL JOURNAL, but we would ask as a special privilege a short space in the same columns wherein we may present to your patrons a simple statement of some facts associated without recent journey at Terre Haute, developed through the mediumship of Mrs. Anna Stewart.

In the outset we would ask the indulgence of our spiritual friends, for we do assure them that we have no friends to reward nor enemies to punish; nothing to serve but the true interests and perpetuity of that cheerful philosophy which is the embodiment of all our hopes and faith both in the here and in the hereafter.

The following evening he gave us a most gratifying evidence of his identity. After his usual salutations and gentle words of encouragement, he asked for a knife, and out a notch above his head in the cabinet, which, upon measurement by one of the committee showed him in height six feet and two inches.

It is in this Washington! It is Washington! And whenever he shall have presented himself throughout the entire length and breadth of our whole country, we shall feel fully compensated and wholly reimbursed for every hardship we have undergone, and every expense we have most cheerfully incurred.

Very respectfully yours, LOUIS E. LEWIS, Cincinnati, O.











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