

Gruth Genrs no Mask, Jows at no Juman Shrine, Seeks neither Place nor Tpplause: She only As'

VOL XXII

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MO. 10.

THE HOURS FOR DREAMS.

BY EMMA TUTTLE.

Again the peaceful night
Keeps silence while the weary
Lay day-soiled garments by
For robings white and cheery.
And hair, too roughly blown,
By winds which fret and grumble,
Is smoothed for rest in saintly wise,
Madona-like and humble.

And lifting heart and soul,
To God in simple phrasing,
We think of angel friends,
We never tire of praising.
As in the older days,

From yet over deep affective Ere yet our deep affection Had risen so high it must descend In dews of recollection.

We think in dreamy hush Of headstone, mound and willow, And wonder what loved soul Bends whitely o'er our pillow. A touch the dead days felt, A sweet word, long since spoken, Melts softly on the quiet sense, Of angel love a token.

How beautiful it is To sleep with face toward heaven,
And soul as deeply calm
As waters lulled at even;
To feel bright, angel eyes
Shine down the ether spaces
As stars on waters stilled to peace,
Picture their silvery faces.

Oh, what were night, or sleep,
Without night's sweet, sweet dreaming?
Faint hopes take beauteous shapes,
And come all warm and gleaming.
While in our sleepy arms,
We clasp them, close and stilly,
Albeit we wake to find them gone And all our being chilly.

Bring rest akin to heaven; Without them earth were weariness And life a burden even! A weird, unmastered power The fleshed soul half unlooses, And there are none to question ought Of pleasures, or of uses.

And so I love the hour When falls the still soft curtain, And in abandon weariness I seek a fate uncertain. Whither my soul will go, If o'er heaven's melting mountains, Or in earth's valleys, fresh with flowers, Drink deep of winey fountains!—

I know not. But so sweet Are all the sudden blisses I scarce can tell the dearest ones. Sights, sounds, or light dream kisses. So when the hours of night, Like ghostly birds, come sailing From rosy twilight o'er the earth, My soul gives joyous hailing.

## THE OCCULT.

Ancient Magic and Modern Spiritualism,

BY CAPT. H. H. BROWN.

Man ever learns by looking backward. His lessons come from experience and not from dreaming of a future heaven. He learns by studying the lesser good of the past. Today is rightly improved when we obey the teachings of yesterday, and lay the founda-tions for to-morrow. What is true of man individually, is true of him as a race. Mod-

individually, is true of him as a race. Modern times must be made the grave whence a better shall spring, and that better comes from the seed the past has already sown.

"The Past is ever propletic of that which is to be, and God reveals his glory by slow and distinct degree." The law of evolution from a lower to a higher is universal; and as material, so, also, spiritual phenomena develops, and to understand the laws of both, we must, under the guidance of science, explore the dark abyss of the past, and as the rays of reason light them up, we shall know the orreason light them up, we shall know the origin and the laws of all phenomera, and learn the lessons of control. Hence it seems to me perfectly proper, yea, indispensable, that ancient magic be studied, and I regard as one of the grandest signs of the wisdom of to-day, that interest in that branch is now being revived. I have no sympathy with those who, under the name of Spiritualism, would in the least hamper, discry or fear such an investigation. Truth has nothing to fear, but every thing to gain by such labors. If our philosophy is false, let the Theosophists show it as quickly as possible; if Spiritualism is killable, I will help destroy it, for I am after immortal truth and believe I have glimpses of it.

Thirty years is too short a time for us to explore more than the border lands of our newly discovered domain. We have not yet built a philosophy that is self-evident like two and two, or the Golden Bule. A true philosophy is like the rock, the accretion of ages. If we have truth, it is only the evolution of ideas held in the childhood of man even as astronomy was evolved from astrology; chemistry from alchemy; so has Spirit-ualism sprung from magic and witcheraft, and who shall in egotism say to-day, "I love pure truth;" "That," says Lessing, "is alone

"Come, thou Angel of the Past, take us, the children of to-day, by the hand, and as

we humbly walk teach us what of the Future, reading to us thy pages." Such should be our invocation as we stand gazing at the portals of the Summerland, and asking what to do, to develop self so as to be prepared to enter the bliss beyond.

The more I learn of the philosophy of spiritual development and of mediumship, and the more I learn of occult sciences, the more do I see the intimate relation of the two, and am anxious, if possible, to obtain "the key" to "mysteries of Godliness" as known to magi, adepts, and hierophant. The difference between this Ancient Spiritualism and our Modern, is, I am convinced, only the different sides of the veil on which the positive power is placed.

When I see a modern medium in a passive

When I see a modern medium in a passive condition, acted upon; I say the power is on the other side of life, as, for instance, when I read of the disappearance of Mrs. Markee from her cabinet; but when mortals attain the proper knowledge, they will also employ

the proper knowledge, they will also employ natural law, and also disappear. I find this knowledge in the Fakirs of the East. The jugglers of India, China, Japán, Persia, and Ceylon, accomplish, more wonderful feats than our mediums do, and they obtain the power by a system of training. The positive power here is on the mortal side. Is my reasoning correct?

Take another view. Modern mediumship and medium development of occult power in clairvoyance, clairaudience and psychometry as well, has been produced by the cultivation given mortals by spirits. The intelligences all dwelt in them. They learned first how to produce the battery, how to form the circle, and have shown us all the conditions to observe as fast as our intelligence was developed to receive. In spite of gence was developed to receive. In spite of ignorance and opposition, they have carried the manifestations along from the rap to materialization. The positive power dwell in them, hence the higher ruled in spite of the ill results from occasional undeveloped forces stepping in, and to-day the Wisdom Circle controls and is helping on Modern

spiritualism. But the law of development is from a lower to a higher, and if the Wisdom Circle of spirits to-day rule, before them a lower, and the next grade to them must have ruled. What is that grade? Not the unwise spirits, surely, but the wise of earth. This would be the natural law of descent. The positive power here would be just where it was in ancient made on the mortal side. difitualism. But the law of development it was in ancient magic on the mortal side. Development of mediumship, and of the occult forces of mortals, became an established system taking years of preparation and study. The initial into any of the mysteries underwent long discipline—solitude, fasting, toil, etc., before he became an Adept, and his development was superintended by those who had grown old in such practices Here the mortal controlled not only the phys ical, but the spiritual forces. Any spirit band that would use the medium, was con-trolled by the laws and customs of the order, or society to which the medium belonged unless they could move them out of the well worn ruts, as they did Moses, Daniel and Jesus. Even Jesus told the people that "he was not of this world," for he had foresworn the world to become an Adept, but like Morthe world to become an Adept, but like Morgan among the Free Masons, he revealed the secrets of his order, and died on the cross for his apostacy. Mind controls lesser developed minds in obedience to conditions. Adepts were intensified in their powers by the Wisdom Circle, but bound in physical and intellectual conditions. and intellectual conditions, they could not be made negative to that circle, but negative to them were the undeveloped in spirit-life. Submissive to their call and obedient to their will were hosts of angels. "I have but

legions of angels," said Jesus.
Their prophets, soothsayers, magicians and hierophants had control of the elements in which the spirits of the earth, earthly, dwelt, and controlling the element, or course made like Prospero Ariel, all spirits their servants. This, of course, was in their hands used for the aggrandizement of power in building up priest and king, and to the degradation of the masses. To-day, the same law exists. The intelligence is in the hands of the higher, who have control of physical and spiritual elements in which mortals, or a portion of them at least, dwell. and they will them to act, but they must will a mind less powerful and hence negative or we that will, make ourselves negative for the time. But does not each mortal hold a middle place to all other mortals—some be-low and some above him? Must be not also hold the same place to spirits? Then as spirits control him, can he not control

to pray to my Father and he will send me

Here comes the intimate connection of the ancient and modern. Where before we had only two links of the chain, we by using the part get a third, and to-day it is spirits, mortals, spirits. Angels act on mortals; mortals on devils, and thus the law of action and reaction is fulfilled, and the balauce in the moral world is kept. Under the influence of the wisdom circle, acting direct ly through mediums, and indirectly through all past reformers, inventors, teachers and civilizers, the moral sentiment is so developed that this power of ancient magi need not be used to degrade the masses on earth, nor hold the masses in Hades, in thrails, but can and must of necessity be used to de-

velop both. It seems to me to be our duty to learn the laws of control and become ourselves controllers. To become developers of spirits whether they be spirits in the form or out and have our mortal bands, the reflex of our spirit bands, for the development of undeveloped spirits. When we do this, then

may we look for that progress which will ultimately cause every knee to bow and every tongue in earth and hell to confess the Christ principle of goodness. Then will man win the victory that is his by virtue of an overcoming will, and inherit Eternal

From hand to hand the Cup of Knowledge must be passed down the same scale of progression of which the Cup of Life passprogression of which the Cup of Life passed from monad to man, and wherever in that limitless chain of being, an angel or a mortal stands, he only wins the next step by taking this cup and passing it to the next below, and thus lifts two, himself and his neighbor, into higher life. "Come up higher," cry the angels, "and I hasten to depart," saith Poe, in his "Farewell to Earth," and gives us in his parting song his full Cun of Knowledge won by victory over full Cup of Knowledge won by victory over self. These are many states of one life, and best through mortals can these undeveloped souls in outer darkness be reached.

Are we always to receive and never to give? Ever to be pupils and never teachers? Nay! But ever both; ever an instrument for the higher and ever an intelligence making a medium of the lower. Such is our destiny. Outgrowing one set of teachers, we pass on to higher grades only to be teachers and pupils still.

Is our Philosophy based only upon the phenomena of disembodied spirits? If so

we must turn over many a fact to that phi-losophy that deals with the acts of the emlosophy that deals with the acts of the em-bodied spirit, or what is the same studies and explains the occult forces of man. But who can draw a line between the two? They shade into each other, and it is diffi-cult to tell where clairvovance ends and spirit control begins—psychometry ends and impression or clairvovance begins—as to define the line between inspiration and my own thought: hence Spiritualism includes own thought; hence Spiritualism includes Occultism. I am not willing to confine the former to mediumship, nor am I willing to give to spirits the credit of all my acts that are good; nor to blame them for the bad. highest angel is only a mortal evolved! Now, if I can evolve the latent powers of spirit while in the form, I intend to do so. We are being taught to do so, by wise spir-its. I call all teachers unwise that in the slightest degree interferes with the mortal's will, or that do not seek to have us do to-morrow, of ourselves, that they to-day aided us in doing. Because we have been to school with them and learned the same truths and are to-day in harmony with them, it does not impugn our individuality, nor does it make us any more of a slave to them than to our profession in school. On the same plane all see the same truth.

Then, rather let us all welcome this research and learn the laws of this lower control, and as man fills a middle place between angels and earthly spirits, let him realize his responsibility, and only ask from the higher as he is willing to work for and give to the lower. Let us take from old magic its knowledge and moder the level of modern its knowledge and under the lead of modern science and Modern Spiritualism (and both are one) apply it to elevating all below us; not confining ourselves as has heretofore been the practice to the elevation of man alone, but extend our philanthrophy to include angels. I am yet a learner on the lowest seat at school: even my feet do not touch the floor; I am so young, but still hungry for more. I listen for every footfall in the outer hall, and for every opening door, looking for the appearance of the new teacher, and lo! as ever he comes from the past, with his face sunward set and he bears the casket of the old with the jewels of intelligence once hoarded in oracle and pyramid, fane and temple, in altar and in mystery. These he adds to those the present has already given me, and in their presence the new also glows with diamond rays, and I learn.

That the truth of the present is but the truth of the past,

But that each phase is greater, grander, mightier than the last;"

and richer than ever. I thank the angels for thus coming again as of old through the magi with gifts to the little child crying in the manger of ignorance for the truth of which he drawns which he dreams. Schoolcraft, Mich.

## His Choice.

Some newspaper scribbler asks why Robt Ingersolv has never filled any high or im-portant positions in the Government, and then answered by saying it is probably because the people dare not trust a man who makes no profession of religion! Here's Robert's own explanation, and which is no doubt the correct one:-

"I had rather have forty acres of land and a log-house with one room; yes, and the woman I love, and some lattice work over the window, so that the sunlight would fall checked on the baby in the cradle, and a few hollyhoeks at the corner of the house: I would rather have that and a nice path leading down to the spring, where I could go and hear water gurgling; I would rather live there and die there than he a clerk of any government on earth."

TIME-Of our gold and our silver most of us are careful, but of time, which once lost, can never be recalled or regained, we lavish a large portion even while we are uttering complaints of the quantity allotted MATERIALIZATION.

Pertinent Thoughts in Reference to the same Materialization in Derbyshire.

BY M. A. (Oxón).

Mr. Adshead's remarkable letters should not pass by without a word of thankful comment. They supply the best evidence of that illusory phenomenon—materialization—that I have yet found, and I have been trying my best for two weary years to get something really definite and producible. I think this evidence—and I desire to east no sort of doubt on any other evidence which is not just now prominent before my mind—I think this evidence unimpeachable. There is no loop-hole that I can see (my friend will forgive me), unless a man choose to impugn the record altogether. There is no room for hesitation as to the reality of that most tremulous fact, the production of a human form when no such form existed before. The very magnitude of the claims made on our faith should-be ment. They supply the best evidence of of the claims made on our faith should be our sufficient excuse for the severest rigor in testing the evidence. It has been very unfortunate that such evidence has not usually been tendered. Those who have needed (as I have) something beyond strong presumption, have not found it. And I hope do not state the case too strongly when I say that nothing short of positive demonstration should suffice to carry so tremendous a fact. I now say only, I wish I could myself see what is recorded by Mr. Adshead, to which aspiration, I have no doubt,

many will say Amen.

Many cases have been recorded of transfiguration and transformation. Perhaps the former term had better be confined to change of feature, the latter to change of form, for the sake of clearness. I suspect that both are frequent and perfectly legitimate exercises of spirit-power. I mean that in many cases the features of the many cases dium are made by spirit-power to assume another countenance, in some cases that of a recognized friend, and the form of the medium to personate the attitude and gestures of one known to a sitter. I believe this is far less rare than we think; and we lose much opportunity for observation by putting the menium out of view. It is not necessary, I am aure, and I hope that intelligent and accurate observers will encourage the manifestations which resemble those that Mr. Adshead has so well described, where the medium sits in view, and the cumbrous and perplexing paraphernalia of cages and hand-cuifs, and bonds are done away with.

A point will strike any one who is endeavoring to gather up a theory as he reads Mr. Adshead's narrative. It was again and again requested that the door of the cage might be left unfastened. Yet the precaumight be left unfastened. Yet the precautions taken precluded the possibility of the medium coming beyond its precincts; and the meshes of the netting were wide enough to let any amount of "influence" through. Can any reason be suggested for this. I confess I can not understand or explain it except on a very transcendental spiritual hypothesis, which, after all, may be true.

But is there any designable reason? Again, has Mr. Adshead, or his coajutors, framed for themselves any theory of the way in which these astounding results are effected? Do they know how it is done? The ordinary spirit explanations are so vague as to lead one to the belief that the actual executants are but the instruments of a higher power. Is this so? or must we conclude that they who produce these por-tents do not know how they cause them? or is it that they will not, or may not tell? Is it a process akin to what we call "electrotyping?" Is the spirit-form coated with a veil of matter? Is a dummy framed and animated from without by powers akin to that of the messenger? What is the modus operand? or are there several?

The gradual evolution and dissolution of

The gradual evolution and dissolution of the figure would seem to point to a positive creation, not to a clothing of the spirit form. Moreover, these forms seem to be organized throughout "with flesh, bones (though not always these), and all things appertaining to the perfection of man's nature." What a mystery! Is if possible that, after all, what we witness may be a transference of an entity from the plane of spirit to the plane of matter, and that no change takes place in the spirit at all?

"These be wild and whirling words," don't know. These be wildering and bewildering facts, and I want to get at the bottom of them. I once asked some such ques-tions as I have propounded of a material-ized spirit, and the answer was, "I know no change. I am as I was, and as I shall be." I think others have had a similar an swer. The electrotyping theory seems, at any rate, not to square with the teeth, and warm breath, and saliva. However it is done, the forms are organized throughout wish some one who has the chance would try (with the permission of one of our spiritual visitants) how far it would stand isolation from the medium; what its pulse and temperature were; whether it could eat, and other like experiments. Surely they are not frivolous or absurd. Surely not! When a spirit clothes itself in material form it may be permitted us to suggest (not to impose) corresponding experiments. What could possibly be more interesting. fraught with more far-reaching results Perhaps the time is yet to come; nevertheless it will come.

Meantime, Mr. Adshead will add to the obligation under which he has already laid us, by deducing from his experiments any theories which he thinks they will hear; and every body ought to thank him sincerely for what he has done.—Medium and Day-

Dr. Carpenter and Spiritualism.

by A. M. Griffen.

Like many of the scientists, Dr. Wm. B. Carpenter is hasty to assign physical causes to all classes of phenomena that obtrude upon the human mind, and especially to that class which prima facie has its origin within another realm of causation. We refer to the phenomena of Spiritualism.

In a lecture recently delivered at the London Institute, and printed in the Popular Science Monthly of May, Dr. Carpenter endeavors to show that the mesmeric sleep is dependent upon a prepossessing belief or "expectancy" existing as a primary condition in the mind of the subject, and that the condition underlying "all these marvels" (which includes the spiritual phenomena) is "the subjection of the mind to a doml-

nant idea."

From the manner in which the learned gentleman deals with the question, it is clearly evident that he misapprehends the vital points of the whole subject. To show that the state or condition into which media pass can be simulated in appearances only by the artificial condition of hypnotism induced by placing a bright object close to the eyes and looking steadily at it, seems to warrant Dr. Carpenter in saying that "a scientific rationale can now be given of a large proportion of the phenomena reported by mesmerizers;" and it is with a great deal of self-satisfaction that he remarks Thus mesmeric sleep corresponds precisely in character with what is known in me-dicine as hysteric coma." To discourse learnedly about modus operandi, states and conditions, appearances and symptoms, hypnotic, comatose and hysteric, is the proper method, in Dr. Carpenter's estimation, with which to meet the facts produced by media; in other words, because a certain long-cared animal may be made to appear like a lion, as in the fable, there are no real

Although Dr. Carpenter feels safer to di-rect his attack ostensibly against mesmer-ism, odylism, occultism, etc., he wishes his argument to sweep way every thing of a spir-itual character, at appears by the arguments themselves and the title of his lecture. While thus directing his attack against mesmerism, etc., with reference to the "higher phenomena" (by which term we suppose is meant the intellectual products of media). Dr. Carpenter proceeds to discuss the credibility of the testimony upon which they rest, which, as we contend, simply shows that he has no knowledge of that class of the phenomena and therefore is obliged to base an argument upon secondary evidence. What matters it to the man who knows he has witnessed a particular scene, or heard a particular word spoken, that Dr. Carpenter or any other man or set of men should disbelieve his statement He is the only witness, and all other men are unqualified to testify, since the only thing they know of the subject in issue, is

that they know nothing. It perhaps may be interesting, as a metaphysical question, to discuss the reliability of human testimony; but if a matter un-der discussion is to be decided by the test of human truthfulness, we may prepare ourselves to believe, with Bishop Berkley, that nothing exists, and to assert with Ar-cesilaus that "we know nothing; no, not even our own ignorance."

As for ourselves we have seen these things, and are ready to testify. Whether Dr. Carpenter or any other of the "trained skeptical experts," believe us or not, can not affect that which we, in common with millions of other intelligent, rational human beings, have seen, heard and felt. If we were to tell Dr. Carpenter that just a little way off the coast of England, another beautiful green island divided the waters. and that its shores were beautifully decked with lovely foliage, and that we knew it was there, because we had been there and seen its loveliness, should be choose to launch at us a dissertation upon the credibility of our testimony and the "probative force of evidence," we should still insist that the island was there and, perhaps, should suggest to him that a little more extended acquaintance with the laws and conditions necessary in the nature of things, to be complied with, might bring him some positive know-ledge of the subject in which he seems to possess so much interest.

"Sleep."

Dr. William A. Hammond recently delivered a lecture on "Sleep" at Chickering Hall, New York City. Sleep, he said, was accompanied by an absence of blood in the brain, and wakefulness by the return of the same fluid in large quantities. Many persons who feel eleepy in a chair become wide awake on lying down simply because of the flow of blood to the head. For sucpersons a high pillow reaching well under he shoulders will prove beneficial.

#### Watchman, What of the Night?

BY DR. Asjohnson.

Mn. Editon:—The people are evidently dissatisfied with the existing institutions; they do not meet the wants of this progressive age. Knowledge and wisdom have increased among the masses, while educa-tional institutions, in their fundamental principles, have remained stationary. Unless the voice of humanity is heard, and its soul needs are supplied, the present institu-tions will share the fate of those in bygone generations, whose wonderful structures now lie crumbled in the dust.

At present there is a conflict between science and theology, simply because their réspective votaries do not comprehend each other. There can be no conflict between the works and word of God; all his revelations are true; but, the ignorance of men is in conflict with Universal Truth. Theo-logy knows too little of the laws of matter, and science knows too little of the laws of

Religion is all right, but mankind is not. Pure and undefiled religion knows nothing but joy and concord.

would be a benefit to humanity to call a world's convention, without regard to creeds, to reconcile the existing discrepancies of mankind. Society, as it now exists, with rare exceptions, is a great mass of putrefaction in a wonderful state of preservation. For profound truth and advanced thoughts, we must look outside of the exsting institutions, for each of these are bound to sustain theories from which they can not deviate without destroying their

In these days of tribulation, Spiritualism meets with persecution, but it should be remembered, that those who mock and de-ride a subject which is of such vast importance, only deceive themselves, and are in rebellion against God and man by their misrepresentations. Spiritualism is a fixed fact, and as old as time. It is the soul of all genuine religion. Through the modern de-velopments, multitudes of infidels to all religion, have become believers in the immortality of the soul; and the evidence which the skeptic demands can not be found outside of Spiritualism.

When once convinced, they have the foundation of a culture and refinement which will bloom in the soul, and ripen in full fruition in the regions of bliss.

There is at present a great rejoicing over Slade's misfortune among his enemies. The writer is not a curiosity hunter; he has never seen. Dr. Slade, but he has seen many ladies and gentlemen of refinement, among whom were judges, lawyers, physicians and merchants, who say that they have had evidence addressed to their senses, which could not be denied. They have seen and handled their relations, and conversed with them years after they had followed them to their graves. A gentleman and his wife were in the habit of going to Dr. Slade to converse with their children, who returned from the spirit-land and spoke audibly to their parents for hours, and evinced all their peculiarities as naturally as they did while in the form.

The delight those persons enjoyed, can not be affected by all the skeptics in the land. Spiritualists believe that malignity has arraigned Spiritualism in the person of Slade. In the writer's estimation it has no more do with Spiritualism than the derelictions of a disloyal clergyman has to do with Christianity. Persecuted trath always add

new adherents to its ranks. As are your institutions so are the people; the people receive their religion by inberitance. They are born with certain proclivities which are fostered by home influence and education, and there are but few who question the premises of their religion: consequently, none of the fundamental principles of religious beliefs are settled, even among the educated classes. This being the case, the masses have no criterion

to guide them. As an illustration of what has been said, we have the Unitarian, Trinitarian, Univer-salists, and the scientific Infidel. The latter has no guide but his fine senses, and he attributes the manifesting power of every thing we behold to a blind force. Enlight reason, on the other hand, can readily comprehend the incongruities of those conflicting opinions. Wherever we behold a design, there must be a designer; and reasoning by analogy from effect to cause, we must inevitably arrive at the conclusion that there must be an Omnipresent Intelligence, who creates and sustains all things, and who is above all our finite specula-

The only way of remedying the evils that prevail in the world, is to subject the coming generations to a rational education. The writer has made appeals to the wealthy, but finds that they have not sufficient interest, outside of the existing institutions, to make an effort to relieve the people from mental slavery.

## SPIRITUALISM.

When we attempt to write on a subject so extensive as Spiritualism, which embraces all truth in every department of knowledge, we do not know where to commence, or where to end. One hundred volumes could not contain all the communica-tions which have been given from the Spirit-world within twenty-eight years.
There is no more difficulty in obtaining a

communication from the Spirit-world, than there is in receiving a telegram from a dis-tant city. Some have a superstitious awe in communing with spirits, which proves nothing but their ignorance of the subject. God works through innumerable instrumentalities, and he sends his ministering angels, as one of the most effective means. to accomplish his work. God is the same his laws are the same; and mankind hold the same relations which they did when God first instituted the ministrations of the angels. It should be remembered that this is God's work, not man's invention; and those who avail themselves of these heavenly instrumentalities, grow in the likeness of Christ daily. It affords a sacred charm to lure us on to heaven and to God, which is unknown to all who have not experienced

## EVIDENCES OF IMMORTALITY.

Spiritualism is the only religion in exist-ence that can give to the skeptical soul the evidence of its immortality. If this doc-trine can not be found in the Bible, it is in vain to attempt to promulgate any other. Take Spiritualism from the Bible, and we have nothing left but the history of a crude barbarism. It was the extinction of Spiritualism which gave the death-blow to Christianity. The primitive Christians, for three hundred years, were a brotherhood, whose sympathics were mutual, and whose interests were common, like those of the angels. The spirit of God ruled in these bearts, and raised them above all selfishbearts, and raised them above all selfishness. Where is that brotherhood now? Clergymen ought to make the ministration and said to them, Shall we go to Ramoth-

of the angel one of their cardinal dectrines; the Bible is full of it; and when the fact once becomes known, that we are at all times surrounded by invisible friends, who know all our acts and thoughts, it will prove a greater incentive to reform, than all the external appliances of Church and State. As one has said: "In Spiritualism in found the proof of the immortality of the spirit, and its popularization will give the death-blow to metaphysical and theological disputes, which for so long a time have occupied able minds-useful alike in society, religion and science. The difference there is between Spiritualism and other religions, is radical. The death of the body can not change the laws of Providence, nor the nature of the

#### CHRISTIANITY.

The Christian religion, under its present formal aspect, can not be successful. It requires the spirit of Christ to control the heart of humanity. It is useless for us to have faith in a personal Christ, to rule the intellect of the people; but when we adopt the principles which he came to reveal, and the principles which he came to reveal, and humanity becomes true to its highest aspirations and inspirations, instead of promoting their selfish ends, then, and not until then, can we look for the spirit of God to bless humanity. If the followers of Christ had been true to their spiritual gifts, theirs would have been the ruling religion of the world to-day. Without a Divine spiritual influx, no religion can prosper.

The purest phase of this phenomenon, which appeared in ancient days, was that which occurred while Christ and his disciples were on earth. Their Christian Spirit-

ples were on earth. Their Christian Spirit ualists incorporated in their lives that influence which made them a peculiar people, while they remained true to their spiritual

The misfortune of this divine theme, is that the majority of Church members do not comprehend it, and their prejudices will not allow them to investigate it; nor dare the clergymen, who are bound to their congregations, advance a doctrine that would annihilate sectarianism. In this respect clergymen stand in an unfortunate position, and the only safety they have is to combine as a body to convince themselves, and then proclaim this truth as the only means to establish genuine Christianity.

#### HOW TO VITALIZE RELIGION.

If twenty of the most distinguished clergymen, would employ a trance medium through whom the angel could converse to satisfy them that Modern Spiritualism was but a repetition of the Bible-Spiritualism, and then proclaim its truths from their pulpits, it would energize the nation and startle the world.

What angels and men assert, deserves at What angels and men assert, deserves at least an honest investigation. Clergymen, above all others, ought to be interested in these revelations. It is without doubt the most startling and important event which has transpired since the days when Christ was upon this earth.

#### "AGAIN, THE CHRIST.

"The Christ that once in earthly garb On earth bore mortal pain, In humble guise, yet mighty power, Is on the earth again.

"Again the blind receive their eight, Again the sick are healed, Again to mortal eye and ear,

'Again, through barred and bolted doors, The heavenly guest appears, And hands are clusped with hands of those We've thought as dead for years.

Again the envious priests abound, Again the rabble sneer; Again, upon some mountain-top,

'Again by Inspiration's voice Our souls with truth are fed; Again: 'He hath a devill why

They seek a Cross to rear.

List ye to what is said?" "Stand firm, ye faithful ones who hold" The truth by angels given, For all the powers of Earth and Hell.

Can never conquer Heaven!"

The intelligence which has been manifested through uneducated mediums under entrancement, has transcended that of profess ors in science and metaphysics. Modern Spiritualism exerts more vitality than all tlie sectarian religions in existence, but it advocates have not known how to treat it in its religious aspect. It requires the zeal and energy of the churches to energize and electrify the world with its vitalizing influence. I can not be a Christian, in its highest sense, without being a Spiritualist. A Spiritualist is one who believes in spiritual things, and I do most emphatically believe in the spiritual endowments, with which Christ and his followers were blest.

Surely the evidence, which is sufficient to convert an infidel, ought to be enough to lead church members back to primitive Christianity. Disbelievers, of which so many boast, for the sake of being on the popular side, of ignorance, is no excuse for the churches, or the mass lied's last of the churches or the press. God's last efforts to save mankind is now being put forth, and millions of intelligent persons who have investigated this subject, are fully convinced of its truth. The Church will never prosper, spiritually, until it is converted to primitive Christianity.

## CONSULTING SPIRITS.

Extract from the Bible :- "Then said Saul to his servant, seek me a woman that hath a familiar spirit, that I may inquire of her. The servants said there is a woman who hath a familiar spirit at Endor. And Saul disguised himself and came to her by night He said, I pray theedivine unto me a familiar spirit, whom I shall name. The woman said, Knowest thou not what Saul has done how he hath cut off those who have familiar spirits; wherefore layest thou a snare for my life. Saul swore to her by the Lord, that no punishment should happen to her, When Samuel appeared, the woman spoke to Saul, saying, Why hast thou deceived me? thou art Saul."

In those days it was customary to consult the spirits through mediums, but Saul for bade, under penalty of death, that any mediums should be consulted, but he found himself impotent without this aid and he supposed that his disguise would conceal him ideastity. his identity.

First Samuel, 9: 6. And he said unto him There is in this city, a man of God, he is an honorable man; all that he sayeth comes to pass. Peradventure he can show us the way we shall go. Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin. Then Saul drew near to Samuel in the gate, said, Tell me, I pray thee, where the seer's house is; and Samuel answered Saul, I am gilead to battle, or shall we forbear. And they said, Go up; for God will deliver it un-to the king's hand."

These are but a few of the Scripture pas-sages which relate to Spiritualism, all of which are carefully concealed from the public by the expounders of the Scriptures.

We are told that Christ had legions of angels at his command. Did he deal with unhallowed beings? Acts 16: 16. As we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying. The same followed Paul and us, and cried, say-ing. These men are the servants of the Most High God, which show unto us the way of salvation. Acts 23:9. While Paul was pleading his cause, "there arose a great cry, and the scribes that were of the Pharisees' faith, arose, and strove, saying, We find no evil in this man; but, if a spirit or angel hath spoken to him, let us not fight against God." According to this testimony, all are fighting against God who are opposed to those who converse with angels in Modern Spiritualism. In the eighteenth of Chronicles, we find a parley been God and a spirit, to entice Ahab, king of Israel, to go to Ramoth-Gilead. This will say that it is unlawful to communicate with spirits when Christ, all the holy men, and all who were in authority consulted them on all occasions. Are they not all ministering angels to them who shall be heirs of salvation The mediation of angels, between God and mankind, is as old as time. There is no Bible or religion in existence, which God has anything to do with, but what has for its foundation the ministration of spirits.

After such an array of evidence of spirit ual manifestation as we have selected from the Bible, what shall we say? Has God made a failure? No. Mankind have be come traitors to his ministrations. Christ as a person, is remembered in the intellects but he does not dwell in the hearts of humanity. If that was the ease, the world would be a brotherhood. We have lived too much in our intellects, and this has made us selfish, instead of living in our affectional nature. Christ was an intuitional being, re-ceptive daily of the spirit of God; and un-less we become like him, in some little degree endowed with moral and spiritual pu-rity, he can be no savior to us. If the Spir-itualism which actuated Christ and his followers, would take possession of the church, sectarianism would die.

#### SPIRITUAL GIFTS RECORDED IN THE o DIBLE.

The object of the Bible is communion with the heavens. The primitive Christians pro-fessed to be endowed with spiritual gifts. Such gifts Christ promised that all should inherit who were faithful to their mission. And he promised that they should be endowed with power, not only to do the works which he had done, but greater works when he had gone to the father. We propose to let the Bible defend itself against a selfish materialized world, who have lost sight of their highest inheritance. In the twelfth chapter of Corinthians, we read as follows: "Now concerning spiritual gifts, brethren I would not have you ignorant. For to one is given by the spirit, the word of wisdom to another, the word of knowledge, by the same spirit; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophesy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interest them. terpretation of tongues. But all these wor eth that one and the self same spirit. In the law it is written, With mea of other tongues and other lips will I speak unto this people. When ye come together, every one of you hath a psalm, hath a doctrine hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto

For ye may all prophesy, one by one, that all may learn; and all be comforted. And the spirits of the prophets are subject to the prophets.—Luke 10: 19-21. To those who were under this power, it is said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

In that hour Jesus rejeiced in spirit, and said, "I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent do not see them even in this nineteenth century. Paul laid hands on them and the Holy Ghost came on them, and they spoke with tongues and prophesies. God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them. The same thing has been done by Newton and other healing mediums in these days. John said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us"

## [To be Continued].

THE PUBLIC SCHOOLS IN DANGER.

Roman Catholic Opposition Illustrated and Manifested-They Can Not be Frequented With a Safe Conscience.

We print a translation from the original Latin of the address by the Society for the Propagation of the Faith on the subject of he Public Schools of the United States, and the relation of the Catholic Church to them. This document was issued at Rome

some time since, but we believe it has not

[From the St. Louis Globe-Democrat.] .

before been published in English, except in the form of a synopsis. We are indebted for it to the editors of the Sunday Messenger, a new Catholic organ of this city. It reads:
"The Sacred Congregation for the Propagation of the Faith has been frequently informed that most serious loss threatens the Catholic youth of the United States from the so-called public schools. Wherefore this sad news brought to pass that the Sacred Congregation thought fit to address some questions to the most worthy Bishops of that country regarding, partly, the causes for which the faithful allow their children to attend non-Catholic schools, and, partly, the

means by which the young may more easily

be kept from them. Moreover, the replies obtained from the said Bishops were laid before the Supreme Congregation of the Universal Inquisition for discussion, and the matter having been diligently investigated, the matter Eminent Fathers concluded, on June 30th, 1875, that it was to be settled by following instruction, which the Holy Father accordingly, on Wednesday, Nov. 24th, 1875, deigned to approve and confirm.

Moreover, the character of the instruction of youth, special and peculiar to these

tion of youth, special and peculiar to these schools was, of right, first to be considered. But that character of instruction appeared, even in itself, to this congregation full of danger and very much opposed to Catholic

For the pupils of such schools, since their peculiar system excludes all religious teaching, neither learn the rudiments of the faith, nor are taught the precepts of the Church, and so lack that knowledge which is of the utmost necessity to man, and without which no one lives a Christian life. In fact, in these schools the young are educated from boyhood, and almost from early childhood, at which period, as is evident, the seeds of virtue and vice take root strongly. Therefore, it surely is a very great evil if

an age so pliant grow up without religion. But, moreover, in the said schools, being separated from the authority of Church, teachers are employed indiscriminately from every sect, and, besides, the law makes no provision to prevent them from bringing destruction to youth, so that it is free to infuse errors and the seed of vice into the tender minds. Certain corruption is also imminent from this, that in these schools, or at least in many of them, the youth of both sexes are gathered in the same classroom for lessons, and are compelled to sit upon the same bench, the boys next to the girls. All which shows that the young are unhappily exposed to injury to their faith and danger to their morals. But unless this danger of perversion be changed from proximate (immediate) to remote, such schools can not be frequented with a safe conscience. This, even natural as well as divine law proclaims. This, also, the Holy Father proclaimed in clear words, writing as follows to the former Archbishop of Freiburg, under date July 14, 1864:

Certainly if this most pernicious design of driving the authority of the Church from the schools should be formed or should be in process of execution in any places or countries whatsoever, and the young should be unhappily exposed to injury of their faith, the Church not only ought, with persevering zeal, to use every endeavor, sparing pains, so that the young should have the necessary Christian education and instruction, but also would be forced to admonish all the faithful that schools of this kind, opposed to the Church, can not in conscience

be frequented. These words being founded on natural and divine law, lay down a general principle, having a general force, and pertain to all those regions where this most permicious system of educating youth has unhappily

been introduced. It behoveth the Bishops then, by every power and work to preserve the flock committed to their care from every danger from the public schools. But all agree that holistic properties that he is the contract of the public schools. ing is so necessary for this as that Catholics should have in every place their ownschools, which should not be inferior to the public schools." Provision should made with all care for building Catholic schools, where they are wanting, or for enlarging and more perfectly providing and furnishing them, so that they may equal the public schools in instruction and management. And for carrying out so holy and so necessary a purpose, the members of religious congrega-tions, either men or women, may, if itseems fit to the Bishops, be employed with benefit, and that the expenses necessary for so great a work may be supplied by the faithful, it is very necessary when opportunity offers, both in sermons and in private conversation, to remind them that they will be grievously derelict in their duty if they do not provide Catholic schools by every effort and

Especially those Catholics who excel in finence among the u who are members of legislative bodies, are to be admonished of this. And in truth, in those countries no civil law hinders Catholics from instructing, when it shall seem proper to them, their children into all knowledge and piety in their own schools. Catholics, therefore, have it in their power easily to avert the detriment which the sys tem of public schools threatens to the Cath-

lic religion. But let all be persuaded that it is of the utmost importance, not only to individual citizens and families, but to the flourishing American nation itself, (which has given so great hopes of itself to the church) that religion and piety should not be expelled from

your schools.

However, the Sacred Congregation is not ignorant that sometimes circumstances are such that Catholic parents may in conscience send their children to the public schools But they can not do so unless they have a sufficient reason for it. Whether such reason is sufficient in any particular case or not is to be left to the conscience and judgment of the Bishop; and from what has been said, that sufficient reason will commonly exist when there is no Catholic school at hand, or when that which offers is not sufficiently suited for educating the young properly and sultably to their condition. But that these public schools may be frequented without sin, it is necessary that the danger of perversion (which is always more or less connected with their system) should be changed from proximate to remote. Therefore, it is first to be ascertained whether in the schools, concerning at tendance at which there is question, the danger of perversion is such that it clearly can not be made remote, as, whether some-times things are done or taught there con-trary to Catholic doctrine and good morals, and which can not be heard or done with-out detriment to the soul. For such danger,

as is self-evident, is to be avoided, no mat-ter at what cost—even that of life. Moreover, that the young may without sin be permitted to attend the publicachools they should duly and diligently receive, at least, the necessary Christian education and instruction outside the time of school.

Wherefore, let Pastors and missionaries mindful of what the Council of Baltimore most providently determined about this matter, diligently attend to catechism classes, and especially exert themselves in explaining those truths of faith and morals which are more attacked by heretics and unbelievers. Let them endeavor with great care, one while by the frequent use of the sacraments, one while by devotion to the Blessed Virgin, to strengthen the young exposed to so many dangers, and let them stimulate them over and over to hold firmly to their religion. But the parents them selves, and those who hold their place, should watch with solicitude over their solicitude over their solicitude over their children, and either themselves, or if they be not able, others for them, should inter rogate the children concerning the lessons heard; they should examine their books, and if they perceive anything hurtful there in they should supply antidotes; and they should wholly keep them away from and prohibit them the intercourse and associa-tion with these fellow-pupils from whom danger to faith and morals might threaten, or whose morals might be corrupt.

But whatsoever parents neglect to give this necessary Christian instruction and education, or allow them to frequent schools education, or anow turn to frequent schools in which the ruin of their seuls can not be avoided; or, in fine, although there be a suitable Catholic school, properly provided and arranged, in the same place, or aithough they may be able to educate their children

in a Catholic manner in another place, nevertheless send them to the public schools without a sufficient reason, and without taking the precautions by which the danger of perversion will be changed from proximate to remote—such parents, if they be contumucious, can not be absolved in the sacrament of penance, as is manifest from the Catholic doctrine of morals."

#### MINNESOTA.

#### A Day of Fasting and Prayer.

DEAR JOURNAL:--His Excellency, Governor Pillsbury, appointed April 26th, 77, as a day of fasting and prayer throughout the State of Minnesota giving the people an opportunity "for a long pull, a strong pull, and a pull all together," which is expected to discomfit and discourage the grassoppers. We should study the subject closely. Is it to be a day of humiliation and fasting for the sins of a people or nation, or is it for a local fractional part called Minnesots, that we are instructed to intercede;

and although justly condemned for our mis-doings, and undergoing the process of punishment, pray Him to stay His hand and re-pent Him of His dire intent? If He send the grasshoppers as a scourge for the sins of omission or commission, we acknowledge that it is one to which he is reported to be partial, and to which he has often resorted in order to chastise the way-ward and disobedient. It is the old tradi-tional remedy to which he still clings; certain formulas, universal specifics with which he doses a land or people without reference to the particular result, as we mortals use calomel, pills, castor oil, etc., for ev-

ery conceivable infringment of the laws of

our own especial organism; if so, we find it has ever failed in its desired effect, for the people thus peculiarly disciplined, are reported to have unvaryingly returned with fresh zeal and diligence to their idols of gold and clay.

Is not punishment a penalty for the broken law? Is not its mission to correct, educate and make wiser and better? Yet, it seems as if Deity has not inquired what particular fence we have thrown down; what gate left open, what door ajar, through which these guerrillas have raided in upon us, and which unlike the rain, falls most heavily upon the comparatively innecent, and already burdened sons and daughters of toil—the lowly devoted servants of church. Or, may it not be that some divinely appointed Moses with a miraculous rod given by God's own hand, is instructed to scourge the land like Egypt of old, with potatobugs, grasshoppers, and politicians; and if so, how defiant and impudent to offer premiums to destroy! How audacious and insolent to starve on peas! How unpardonable to either investigate or exterminate these chosen instruments of the Most High, instead of accepting the merited chastise-ment with patience and submission, as the omnipotent fiat, of an all-wise, all-merciful, all-powerful, overruling Providence, until such time as the chosen Moses shall wave the magic wand and signal the strong east wind to gather them up and sweep all into the Red Sea, or to our more wicked neigh-bors; yet, his Excellency would urge us to importune the Almighty to spare his red and change his plan, when he knows fully well. through former experience, that this people will arise from the 26th, and directly resume and continue their former practices. Now, let us look for one moment behind

the scenes; come down to first principles, the root of the matter, and see if we stand the least chance against one whom God himself acknowledges to be the first great cause of all our trouble and unpleasantness; of all the evil we now suffer, and for which he has been obliged to chastise us so fearfully and so frequently; being a person of consequence and consideration, having the power and opportunity to gain the private ear and interview God face to face,—walking up and down the earth, going to and fro with the sons of God, attending them in their annual excursion or pilgrimage to his throne in heaven, either to exchange compliments, to offer congratulations, or what seems more probable, to glean the latest news, going forth boldly as if sure of the courteous friendly reception, which he certainly received, as an old acquaintance or honored guest—the familiar salutation, "Whence comest thou? Hast thou considered my servant Job?" as if resuming some

former topic of interest between them. It is incomprehensible to the finite mind that God did not kill nor imprison this colleague—I mean this great enemy of man-kind this persistent foe and destroyer of his children, who goes about like a rearing lion seeking whom he may devour, this powerful and successful antigonist—instead of encouraging him to torture and annoy his faithful servant Job. It may be that he encouraging him to the successful and successful and successful and servant Job. joyed his Satanic discomfiture, and reserved him for future contests in the then coming Christian arena. Yet, certainly when he had him so completely in his power and might have saved millions of millions of yet unborn souls by thus substituting the blood of this traitor for his only begotton —an act of mercy as well as of justice; for Moody tells us that "he is still practicing upon us" as he did upon Job of old, and God no longer umpiring in the case, the Devil is making out naturalization papers, declaring us henceforth denizens of his kingdom, not waiting for us to curse God and then desert to his standard; but just for a lack of faith "whisks" us off like so managehess men. "whisks" us off like so man chess men. We, the acknowledged children of the Most High, are giving up without protest, con-demned as guilty with him who literally curses God and smashes the whole decalogue, yet one can hardly help admiring the boldness of this compeer of God, this Prince of Darkness, deeming it far preferable to the mod-ern method of speaking into church or pulpit, drawing the sanctimonious robes around the terrible cloven foot, which we are taught to believe a peculiar appendage to his Satanic Majesty; yet which he with his usual audacity appears to take no pains to cover or covered but uses as a manner to edcover or conceal, but uses as a means to advertise his maliciously wicked calling. Even when presenting himself at court with the sons of God," no one eyer accused or insinuated, that he bought, begged, borrowed. or stole the livery of heaven, either to disguise himself, or to cover his traditional deform-

While we are thus importuning the God of Mercy, and are sure of his ear, we should send up one universal petition, that he will please kill the Devil—granting a third dis-pensation; thus not only saying the souls of men, but himself, also, the daily anger, wrath and repentance, which he continually experiences upon our account, lest in our despair we appeal to a people's God, the in-telligence of nations—the spirit of justice, and rise in our might from the bonds of superstitions which make us alike the slaves of such a God—the victims of such

MRS. E. M. WELSH. St. Paul, Minn.

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### BOOK REVIEWS.

ARCANA OF SPIRITUALISM: a Manual of Spiritual Science and Philosophy. By Hudson Tuttle. London: J. Burns. For sale wholesale and re-tail by the Religio-Philosophical Publishing House. Price \$1.50, postage 20cts.

The American edition of this work was searcely published before it was destroyed in the great Boston fire. A few copies only were saved, the remainder with the plates were consumed. A consignment had been made to England, and falling into hands which appreciated its great merit, it was proposed to issue an English edition.

Mr. Tuttle, on being consulted, readily

Mr. Tuttle, on being consulted, readily granted permission, on condition that he be allowed to revise the whole work. We understand that he gave the revision more time than the original composition, and that the same controlling power attended both tasks. The work is meeting the hearty approbation of the English Spiritualists. The following review is by the well-known scholar and author, M. A. (Oxoniae) contributed to "Human Nature" for April. Its great length compels us to omit all the quoted passages, and considerable of the

\* \* \* \* \* \* These pages, I take it, are written and compiled in a different are written and compiled in a different way. But I am very far from saying that the method of which they are an example is inferior. On the contrary, however curious and satisfactory as regards mere evidence be my plan, I am free to confess that, when the fact of spirit-control is proved, I regard the exaltation of the best powers of the medium by the inspiration of spirit as the method most to be desired. It should, I think, be our aim to assist the inspiring spirit by every means in our power to comspirit by every means in our power to communicate the knowledge which he brings, instead of hampering and hindering, as far as we are able, by the perpetual suggestion of curious and bewildering test conditions. Very curious. Now, can you do so and so Ah! yes. Well, can you do it thus? and thus? and thus?—until the whole range of permutation and combination is covered. Such investigations into the power of spirit are useful only as scientific demonstrations of the influence of spirit. They are usually persisted in by investigators who have, at root, a lingering doubt which this reiterated evidence only fosters. And in almost all cases they end in degrading what should be spiritual instruction, into a mere exhibition of spiritual gymnastics in which the performer is applauded in proportion as he ex-centes the most curious tricks-under the-

most improbable conditions.

It is manifestly impossible for me to follow the author over the wide field which he traverses. I can but indicate its vast extent, and stay with him here and there to admire the prospect from a particular point of view, or to compare it, perhaps, or con-trast it with something that I have else-where seen. While I should like to make those who have not read the book understand somewhat of its scope and value, I have no desire to save them from the trouble, or deny them the pleasure of reading and pondering it for themselves. I recommend my readers, on the contrary, to set their minds at work on the problems distheir minds at work on the problems discussed. If they read with care, they will surely be the better for it, whether they agree or disagree with the author's theories and conclusions; for the material of his book deals with problems at once the most interesting and the most important that expect man. Any writer who does even a concern man. Any writer who does even a public thanks: One who has done so much Mr. Tuttle should have not only thanks, but, what he would probably value far more, wide circulation and intelligent reading and criticism. He courts it; for his opinions are put forward with vigor and plainness of speech. They are never watered down by conventionality, never ambiguous. We at any rate know what he means, and can say at once whether the statement made is conformable to our own opinion, if we have one. This is in itself a merit, and, if he oceasionally startles a timid reader by treading on his theological corns, it does not at all follow that he is doing harm. If he leads the hesitater to face questions that he has previously walked round, even to see if he can't get those theological corns extracted, he will have distinctly done good; and, after all, few mental cripples will care to accompany the author on his long and rapid journey. They will drop off, and leave the vigorous, who are accustomed to exercise, to pursue the journey alone.

Starting with the question, If a man die shall he live again? the author begins with a discussion of the various theories advanced for the explanation of the facts of Spiritualism. Man's physical body is consigned to the grave, what of him then? Is that all? Does mind perish? Are the aspira-tions of the soul idle tales? Whence come the ideas of immortality, the yearnings after perpetuated life? The savage solved the problem when he said, pointing to his dear friend beside his slaughtered quarry, The deer is dead, but my brother still lives." Human science can not pierce the gloom that enshrouds the grave. Its scalpcan not search out the soul. Its balances can not weigh spirit. Spirit alone can deal with spirit, and the science of spirit demands other methods of inquiry than those familiar to the physicist.

Spiritual phenomena are bewildering at first sight. The inquirer first seeks to explain them by legedermain, or by the unreiability of his senses. He fancies himself the victim of hallucination, or, if not that, the sport of the Devil. But none of these explanations cover the ground, and if he be honest (ah! how rare is that virtue! how almost impossible to find a mind trained in the school of exact science which will dare to face an unwelcome fact and pursue it to its ultimate conclusion!)—if he be honest. he will be driven in upon himself, and will, perhaps, seek his explanation among the stores of his antecedent knowledge. Is it electricity? The most delicate tests assure him that it is not. Is it magnetism? An iron article moves no better than a wooden one. The human body can not charge a table either electrically or magnetically. Whence comes the intelligence? Mesmerism? An unknown psychological law? That will not move ponderable objects! No explanation covers the whole ground save one, and to that the inquirer is, in the end, reduced-A force governed by an unembodied intelligence, identical with or akin to man's.

Having advanced so far, the writer deals historically with the first manifestations at Hydesville, in 1848, and their appearance about the same time in France. Cahagnet, a working man, had by means of clairvoy-ance, done much to solve the problem of spiritual communication. His works, "The Celestial Telegraph," and others too little known, teem with facts and theories which after-experience has confirmed; and though some statements must be struck out, the whole history of the experiments with Adele and other lucides is well worthy of

The experiments of Prof. Hare and Mr. Crookes, and the evidence of Mr. A. R. Wallace, commend themselves to the author's scientific mind, and he pays a high tribute to the care and patient research which have characterized their investigations.

Having thus conducted the investigator up to the domain of Spirit, the author en-ters into a new field. His attempt to systematize the protean phenomena which crowd the very threshold of the inquiry, begins with a discussion of what he calls Impressibility. It is through the power of the brain to receive impressions that we become cognizant of spirit and its operation. This power is discoverable, in every form of animal life, even in the lowest zoophyte, which shrinks from the light that is too powerful for its delicate organization. Spalanzani, by a series of more or less cruel experiments, showed that completely blinded bats could make their way between a perfect network of fine threads suspended by weights from the ceiling of a room; as cleverly as if they had the use of their eyes. Their sensitiveness discovered the nearness of an obstacle even so slight as a silken thread, and avoided it with unerring cer-

It is to this impressibility that the tiger appeals when fixing its prey, the rattle-snake when fascinating its victim, and to the same source are to be referred all those various antipathles of which so many stories are recorded. The influence of the rattlesnake is purely mesmeric; once the eye is fixed, the prey is sure, and the influence is felt both by man and by the lower

Having dealt with man in his relation to the world which he inhabits, the author passes to the more serious and difficult task of correlating the phenomena of spirit, and of laying down the laws' which govern its action. This deals with man in his relation to the world of spirit and its inhabitants; and here Mr. Tuttle claims for the world of spirit subjection to the reign of law, and asserts that "the sciences there concentrate; and all are hewn columns and arches in the spiritual temple whose foundations rest on the hard elemental basis of the material world, and whose towers pierce the blue empyrean of heaven."

The origin of spirit is referred to natural birth. Man, in the author's opinion, is a dual structure of spirit and body. Spirit, born synchronously with the physical body. is intimately correlated with it during earth life, and after physical death, retains its faculties, and pursues its path of progress. I must frankly say that I do not accept this theory of the origin of spirit, nor do I acquiesce in the exclusion of soul as "nothing but a fancy." The author does not seem to me to do much to edicate by positive avidence the unapplicate of into tive evidence the unexplored field into which he here penetrates. But it is impossible to disguise the fact that these abstruse questions are matters of theory, and though I should be glad at another/time, and in a more suitable place, to enter into a defense of my own as against his theories, I refrain here from doing more than entering a rec-

ord of dissent. That portion of the work which deals with the Religious Aspect of Spiritualism I do not meddle with. I am far from insensible to the beauty of some of the language in which it is couched; and I am in hearty accord with most of the opinions expressed-with all, indeed, save some few and quite insignificant exceptions. It is not possible, however, to deal with these subjects here. I shall find another place for them, when I shall be able to express my own views, and to support them by those of Mr. Tuttle. From a totally different stand-point, and by very different processes I have come to much the same position which he occupies, and, if I sometimes shrink from his vigorous and overstrained invective, it is not because I disagree with his conclusions so much as that I feel that language so coarse should be used only under severe provocation, and to a pachyderm who will understand nothing else. If the "soft answer turneth away wrath," I greatly fear that Mr. Tuttle's sweeping invective couched in terms of almost savage rudeness will provoke an answer that is not to be desired. I strongly feel that abuses and their supporters should be smitten with the first weapon that comes handy, and that the arm that wields it should be vigorous and unsparing. But there are times and seasons, and themes too, which best consort with the ordered screnity of sure and sustained conviction, expressed in terms, uncompromising indeed, but dignified and self-contained.

I return to notice two very important chapters on Mediumship—Chaps. 14 and 15. The medium is often born with his peculiar organization, sometimes has acquired it slowly or suddenly by sitting in circles; just as a musical string, by repeated vibrations, will become harmonious with another that is fixed. In this way a spirit by constant magnetic effort will develop a harmonious vibration between himself and his medium. This impressibility may be induced on the side of the undeveloped medium by fasting, sickness, or by artificial means, such as the use of certain narcotics. In brief and general terms, whatever subdues the flesh to spirit, quickens sensitiveness. A high degree of mental excitement will often unseal the spirit-vision. The exaltation produced by certain kinds of sickness, and that still more markedly wrought by prolonged meditation and prayer, will induce temporary mediumship, or excess of normal psychic power. It is probable that sensitiveness, though varying much in degrees, exists latent in all individuals. Few persons do not display some form of it either in the shape of intuition, perception of character, or the like. The author deals very plainly and cogently with the precautions necessary

to secure a medium from harm:-"The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotics, the mind, reciprocating the physical conditions thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach; and undeveloped are ever ready to seize the opportunity afforded. The prophets of old fasted and dieted, that they might gain im-mortal inspiration; they ordered their lives in purity, that they might allow the invisi-ble world the closer to approach them. Be assured that, although, for want of better, all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who possess an upright character will be reserved for the

noble office." Nor is he disposed to let the circle off its fair share of blame for causing manifestations of spirit power to be contradictory and unsatisfactory by neglecting proper precau-tions; while he administers a stern and deserved rebuke to those who would prostitute their powers to base ends, and enters a needed protest against that credulous folly which refers everything to spirit-action, Price, paper covers, 40 cents; postage, we cents, and is perpetually agape at fancied won-sornical Pustioning House, Chicago,

ders. It is indeed a safe rule "to refer nothing to spirits which can be accounted for by mortal means." If Spiritualists would act on it we should hear less folly talked, and should give less handle to our foes.

In taking leave of the author, I desire to express my conviction, that his book is one which all Spiritualists may read with advantage, and from which even the most advanced may dearn much. It would be an excellent text-book for societies to read at meetings gathered for mutual instruction. I have always regretted that such meetings are not more widely held, that there is not an attempt to study the philosophy of the subject, more mutual counsel and interchange of thought among us. A suggestive work of this kind read aloud, and criticised by those who are capable of so doing, or commented on by those who can confirm and elucidate its statements from personal experience, would be extremely useful.

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Spirit Communications—Their Reliability.

The question often arises in the mind of every investigator, as to the entire reliability of messages purporting to come through media, from individual spirits. This question once in mind, it must be disposed of by some process of reasoning that shall be thoroughly self-satisfying, or it will remain to haunt the imagination, and breed doubt, fear and distrust, until a morbid condition of the mind upon this subject, has become

Credulity on the part of an investigator, is quite as unforturate a condition as that of unreasonable distrust; to maintain a perfect mental equilibrium is not easy, yet it is only by this means that justice can be done all parties connected with the investigation. To teach theoretically how to attain this equilibrium and to do justice, is difficult; each individual must weigh the subject under consideration from various stand-points in the most reasonable and impartial manner possible, and decide for himself, making a due allowance for a possible want of proper mental or physical conditions in himself as well as in the medium. At best, I these experiences are brought about by cirit is but a matter of opinion in every case where doubt exists. Occasionally comes a message, in words or terms, which leaves no doubt in the mind of the investigator, that the self-same spirit, from which the communication purports to come, is truly in rapport with him, through the organism of the medium. It does not follow, that when one is proven to be a genuine medium, that all communications through that organism are dictated by the spirit assuming to dictate them. Undoubtedly, very many of the spirits controlling or finding a concenial atmosphere in and about the habitations of media, are held in the earth's atmosphere. by reason of some aberration which impedes their advancement. There may exist within a spirit the same tendency to deceive, that we find existing with some persons here, and there is no safe way but to satisfy one's self first, that the medium is generally reliable, and that in the instance in question, there exists no special reason why the investigator should not receive the best expressions which any communicating spirit might be able to give, then receive the communications without either prejudice or credulity, and weigh them candidly. If no evidences are contained within them of emanation from the person who purports to be their author, it may or may not be reasonable to suppose, that some member of the medium's band had dictated something with the hope of satisfying the applicant; of this, each must judge, but it should not be taken for granted, that because the results of this sitting were unsatisfactory, that at another time, perhaps when the inquirer brought different conditions himself, that the results would be of the same character, nor, that because he was unsuccessful, none could be otherwise.

The people who have investigated the phenomena of Spiritualism for many yearsin its various phases as manifested through a great variety of media, and have consequently learned for themselves the facts herein related, with many others of similar nature, are never surprised when they fail to receive full and satisfactory evidences of the actual communication with a specially designated spirit, and why? Simply because they appreciate the difficulties which may intervene to prevent this "consummation so devoutly to be wished," and to them, this is collateral evidence of the reality of the future life. a\_

Beginners, and casual, or occasional investigators expect too much; they seem to feel that any and every spirit does and must have absolute control over laws and circumstances, at all times. They do not stop to think such power is equal to that of the Infinite; in short, though honest, and earnestly desiring to be candid and reasonable, they are quite the reverse, and we fear that too often the poor medium is blamed for theresult of conditions brought by the dissatis-

has grown a habit with some mediums to talk a great deal about improper or unfavorable conditions, and that it is not pleasant for investigators who can not understand or appreciate that this may be so, to hear it; and while the fact may exist, we nevertheless question the expediency of any such attempted explanation on the part of the medium; it would seem enough, to say, "The manifestations through me are beyond my control. I am but the passive instrument through which unseen intelligences demonstrate, and usually my patrons are satisfied; that they are not always so, I regret, yet have neither the power nor desire to have it otherwise. The laws of control are understood by many spirits, but imperfeetly by mortals, therefore, when from inability or lack of desire to comply with the wishes of friends, they are disappointed, it is the risk all investigators take, and should feel that whatever reason may exist to cause the disappointment, it is one beyond our knowledge or power to control, and should feel thankful that no attempt is made to 'assist,' and thus passibly give you something pleasing, though totally unrelia

This article was suggested by reading a

letter of several pages from a lady in New York apparently intended for publication. though unaccompanied by a name, complaining that she had been instructed through one medium to visit a certain other one, where she would receive "an important communication from my father. which would benefit me in earth-life." That she visited the last mentioned mentioned medium and failed to receive the promised information, which was to be of practical value, whereupon she proceeds in a most vigorous manner to lay the lash upon the back of the medium last visited, though without a word of condemnation of the medium, through whom she had received: false communication. If one is abroad looking for inconsistency, we would suggest that it might be found in the person of this anxious but disappointed, and we are sorry to say it, vindictive lady. This is not the first instance of disappointment by a person seeking information from the Spirit-world solely for temporal purposes, and there is no reason to suppose it will be the last; when spirit messages are more sought for spiritual or at least elevating purposes, we opine that disappointments will decrease on the record. May the time soon arrive when those who accept our philosophy, will not only live up to the high standard of its teachings, but cease to expect aid from the Spirit-world, in the management of their temporal affairs, as will be the case, when it is fully realized that we are placed here for a purpose which could not be fulfilled, except through the experiences of life. That cumstances which could only be prevented or changed by a foresight not consistent with the natural laws under which we live. and which laws govern and control spirits as well as mortals.

## Peculiar Entrancement.

The daily papers of this city have recent ly contained articles relating to the entrancement of a young lady living with her parents on the West Side, and desiring to give our readers reliable information, a reporter was sent to interview the family, who reports as follows: Miss Ada Turk is 13 years of age, a blonde, deep blue eyes, fair skin, and a lithe body, with a countenance expressing innocence and purity. Sometime during the past fall, physical manifestations commenced in her presence, to the surprise of herself and parents, neither of whom having had any knowledge of spiritual phenomena.

So strange were the manifestations to them, friends supposed to be able to give reliable information so much needed, were consulted, and though it would seem little information of value was obtained, experiments were decided upon, and during the past six or seven months, investigation has been going on in the family with the assistance of a few friends whose curiosity and interest was excited through a thorough knowledge of the entire honesty of the medium and her parents, and though the development of the medium has but just begun, many and varied have been the convincing tests of spirit return, bearing in-

contestible evidence of genuineness. While alone in the house and engaged in household duties, a paper was placed on the head of the girl upon which was written in a beautiful hand, a communication for herself; at another time as she had entered the house from the street, and knew no one was near her, having at the moment closed the door, the door bell rang, and turning around and opening the door again, she found a letter addressed to her mother by a spirit. friend, containing numerous evidences of spirit identity. Seated in the cabinet, writing appears illuminated upon the wall, by which very conclusive evidence is given to the investigator that a friend passed from earth-life still lives, and controls, to us, unknown laws by which the communication is given. In dark circles the usual demonstrations upon the guitar, drum, violin and other musical instruments, are given near the ceiling, and usually several instruments are being played upon at the same time while in that position.

About two weeks since, the young lady was entranced for 24 consecutive hours, but on returning to consciousness, was unable to call to mind any impressions made during the time. Within a short time (few hours) afterward, she again fell into a trance, fied investigators. We are aware that there I in which she remained five days without

interruption, and of what she states she saw, we summarize the following, viz.:

"I felt so very light, and knew I was about to float away-saw my body lying upon the sofa, when Mrs. Briggs, the mother of a neighbor of ours, who passed away sometime ago, took me in charge, and conveyed me up and up, passing what she said were the different spheres, until we reached a point from which I could see into an immense circumscribed space through what seemed to be a door, yet it was not a door, as it was closed, with the name of the sphere, and the number 100 engraved upon it (I have forgotten the name that was on the deer), and I could look through it into the sphere, where I saw very bright and beautiful forms, none of which I had ever scen before, but was not allowed to enter. With Mrs. Briggs, I then commenced descending, looking at the several spherespaces as we passed, until Mrs. Briggs was relieved by my grandpa, who continued the downward journey with me, stopping to look into spheres, and occasionally visiting one, until we reached the sphere where I found my grandma, who took me over that and the lower spheres, where I saw all the people who had passed away, that I had ever known. In the fifth sphere I found a lady I knew in earth-life, who was murdered by her husband; she told me he was in the sphere next to the earth, and I found him there very unhappy with his thoughts. While I was away, my body was held by Sasie Crocker."

She states that she was so exceedingly happy while absent from the body, that she desired to remain away, though she seemed to know that she could not. While absent, and her body, as she says, in possession of Susie Crocker, various articles of fancy work were wrought, which required nice discrimination of color, and though her eyes were constantly closed, no mistake was made. Her mother regards the fact of the preparation of these articles as conclusive evidence that the body was controlled by other than Ada, since she had no knowledge of such work, and consequently could not have performed it.

We are pleased to note the development of new mediums, and especially so where the evidences are so good that the gifts wil be exercised honestly, regardless of personal pecuniary benefits to be derived at the mo ment, and shall ever take pleasure in ren dering such, every assistance in our power. We anticipate a bright mediumistic future for this young lady, and hope to be able to furnish our readers, ere long, with additional and interesting particulars of her development.

#### Insano or Mediumistic?

A well-known Spiritualist and a man of correct observations, as well as intuitional, after a visit to an insane asylum, in which over seven hundred patients were confined. remarked that he felt assured in stating that one-half the cases were obsession, or perverted spirit control, which if understood in the beginning, might have resulted in benefit, instead of rain. This may be an exaggeration, yet it must be admitted that there are a great many such cases, which ignorance of spiritual laws and forces render incurable.

The following instance which we take from a letter of a correspondent, admirably illustrates this subject:-"The young woman to whom I refer was

at work for my sister. The day before she was taken, she looked very pale and wanted to come into the dining-room and lay on the sofa. She laid down but kept her eyes open and looked singular. The doctor who makes her home there said to her. Mary, there is something on your mind, what is it?" Mary said she would like to talk with her. Doctor said, 'Very well; say what you want to. Mary said, 'I have washed dishes all my life, and I think God has other work for me to do.' Doctor says she went on quoting Scripture like any priest, and used language far beyond her station and education. She said, 'Doctor, you know I never could talk as I do if I was not inspired.' She had been fasting very strictly through Lent three or four weeks. She said, 'I try to talk with my folks as I do to you but they call me crazy, and won't hear it. Doctor, you know I am not crazy.' That evening her brother came to see her, and she went home with him to stay all night. When she got home. she began to talk to her folks (all Catholics). Her father told her if she thought there was any religion in such talk, she was greatly mistaken, and to shut up, for hedid not want to hear any more of it, and was quite severe with her. She put on her things, and started for the Catholic priest. She walked about a mile, and when she got there, she had torn her clothes nearly every bit off of her, and has been raving ever since. She is in the Newbury Asylum, and I hear, no better, and they have no hopes she ever will be. The Doctor told me that Mary seemed to her like one in a trance; and if she had been treated kindly, I believe, she would have turned out a medium, instead of a maniac. I think, perhaps, her people would as soon she would be the latter as the former. Oh! that dark, dreadful religion. I thank God every time I think about it, that I am not a Catholic or Protestant.

In such cases, the nervous system becomes so tense and susceptible, that opposition or misunderstanding destroys its structures and functions, to a greater or less degree, and permanent, often fatal injury is inflicted,

either, for that matter."

In the above case, the peculiar conditions

ing and devotion, and the rude contact of her ignorant family, when every nerve film was pulsing with spiritual exaltation, made the unfortunate Mary a raving maniac. Had her case been understood, and appreciative kindness bestowed, her intense impressibility would have been harmonized by perfect spirit control and medium-hip of a high order been the result.

#### THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER XIX.

Questions and answers concerning MAGIC-INFERNAL DOINGS OF THOSE WHO PRACTICE THE ART IN CHICAGO.

Question.—There seems to be a close connection between magic and elementary spirits, and if the former is true, why not the latter?

Answer.-Magie, as I explained it, is a cosmopolitan term. He who has the key to unlock the mysteries of nature, and operate through the instrumentalities of the same, may be a magician, independent of elementaries.

Q.-What think you of this, an advertisement in one of the Chicago daily papers: 'Madam —— correctly reveals your whole life; also works wonderful charms in bringing the separated together." By what means does she bring the separated to gether?

A .- Really, we have no method of knowing that she ever accomplished the feat. We have taken great pains to investigate this subject, as set forth by advertisements in our daily newspapers every Sunday. We know their methods. A lady of this city gave one of those who advertises to bring the separated together, over \$50 to break up a liaison of her husband with a disreputable character. She gave her medicine which she was to administer to her husband. and which, on examination, we found consisted of a substance calculated to inflame the passions. She also kept in her possession a lock of his hair, with which she tried to place herself in rapport with him, and thereby break the magnetic connections that held him, as it were, like a vice, in the power of a disreputable woman.

#### Q.-Did she succeed?

A .- No! A mouse could remove a mountain as easily as this operator could accomplish the object for which she sought. Finding that the chemical administered to the husband was ineffectual, she had the distracted wife bury a combination of substances under the door steps of the dissolute woman's house, under whose complete control he was.

O .- What was the object of that?

A .- To bring potent influences at work that would accomplish the object desired. The vondoos of the South, who desire to injure an enemy, have a peculiar combination that if they can put in a pillow on which a person lays his head at night, disastrous effects surely follow. The scent of the same is not disagreeable enough to excite suspicion, but the constant emanation flewing therefrom, is poisonous to the sleeper, and eventually so deranges his health that he dies. There is not, however, any magic about this; it is simply applying poison, or murdering a person by inches.

O .- I can not understand why this woman should bury any substance to accomplish the object desired.

A .- True, we attach but little if any potency thereto. There is in certain chemicals which the magician uses, an emanation which it is claimed will accomplish the object they desire in certain cases. Henry Cornelius Agrippa, an eminent magician, Counsellor to Charles V., Emperor of Germany, and judge of the Prerogative Courts, claimed very great virtue for peony, balm, citron pill, saffron, lignum, frankincense, musk and myrrh. It is true that man, being a microscosm of the universe, certain potent qualities of the animal, vegetable, and mineral kingdoms, effect him in a peculiar way when applied to his person or administered to him. As certain remedies act upon the liver, lungs, kidney, spleen, etc., etc.. either accelerating or obstructing their action, the advanced magician claims that certain substances exist which will either intensify or diminish the affection that one may have for another. It is on this principle that the magician acts when endeavoring to bring the separated together; it is with this object in view that so many advertise every Sunday in our daily papers.

Q .- Is that their whole modus operandi? A.-Not The method adopted by one whom we well know, is too revolting to be mentioned. One lady of this city, carried about her person a substance in which was inserted' sharp needles, the intention being to thwart the actions of, and injure, too, another person.

Q.—Did she accomplish her purpose?

A .- No. She paid one of those charlatan magicians \$35, and did not accomplish the object she so much desired. While she was carrying the "infernal machine" about her person, the one she expected to torture seemed to thrive and boldly defy her. Where one person can establish a complete rapport with another, then by a system of concentrated mind action, evil can be wrought.

Q.—But are not these magicians assisted by spirits?

A .- They may be. It is claimed that a

ializing medium, and can go forth in a dark night, and if he see a window of a house open, his familiar spirits will enter therein and bring out any small article he desires. The Spirit-world is a counterpart of this-There are rogues there as well as here. There are two kinds of Magic, so claimed, one White and the other Black. That which is practiced in this city, is of the latter kind. The magician claims that the nature of man is three-fold; within the same is included the physical body, the astral body, and a soul. The astral body is the spiritual body. It is a new name, simply for the spiritual organization, and is intended rather to mystify than to develop new truths. When Mrs. Richmond is speaking under the control of a spirit at Grow's Opera Hall, her soul wanders freely forth in the Spiritworld, surveys its magnificent scenery, and mingles with the society there. Yet Mme. Blavatsky claims that the separation of the soul from the body is one of the "last and very highest achievements of magic." Mrs. Richmond lives two lives, as it were. The scenery of Spirit-life, its inhabítants, its lakes, rivers, majestic waterfalls, beautiful gardens, etc., are as familar to her spirits, as the varied scenes of earth are to her in her normal condition. She claims no magic in the temporary separation of her spirit from her body.

Q.—I can hardly comprehend you. Please explain further.

A.-We have succeeded in sending our spirit on different missions; and have visited different places, but have not yet succeeded in transmitting to the brain an accurate account of what we saw and heard. We have, as it were, two memories, one spiritual, which takes cognizance of the spiritual side of life; the other is connected with the material side of existence. Some thinkers begin to surmise that "the material world is but the result of mental conditions, and that when the change called death comes over the spirit the facts connected with matter vanish like a tale that is told." We do not, however, entertainthat idea; in fact, the reverse is true. Whatever transpires on earth, the spirit definitely remembers, but whatever transpires when the spirit is separated from the body, is generally forgotten when the spirit returns to it, and this is palpable enough, for the spirit has taken cognizance of spiritual things of which the material sense could have no conception. We can not admit, that the two existences are so distinct in nature that the memory of the lower can not be transmitted to the higher. There are conditions in which the external consciousness is a blank. In cases of trance the external senses are closed; but the spirit is wandering freely forth in the elysian. fields of the Spirit world. What it sees there is dimly impressed on the brain like a dream. For example, if spirits wish you to see flowers, they would place, while you were asleep, spirit flowers in rapport with your mind, and they would excite a dream, and the next morning you would tell of what beautiful flowers you had seen. The thing you see on earth must be first transmitted to the eye, and then to the brain, in order to be remembered; but the seenes of spirit life must be impressed upon the brain, or the spirit on its return to the body will have no memory of the same; all is a blank. Magic, as set forth by the theosophs, is an extensive study. In the future, we will probably talk further about the separation of the soul from the body. All are looking for keys; all are anxious to enter the Temple of Nature, and see her inward workings.

## ."M. A. (Oxon)."

The eminent English author and scholar who writes under the above nom de plume. proposes sometime next autumn, to publish a volume of essays and reviews on Spiritualism, if sufficient copies are subscribed for to warrant the undertaking. The following is the plan of this important work:

1. HISTORICAL ASPECT: Wallace's Miracles, etc; Sargent's Plan-

chette; Howitt's Supernatural. 2. Scientific:

Hudson Tuttle's Arcana; Crooke's Re-

searches. 3. PHENOMENAL: Olcott's People from Other Worlds; Sargent's Proof Palpable; Wolfe's Startling

4. PSYCHOMETRIO:

Denton's Soul of Things.

5. Religious:

Crowell's Primitive Christianity; Dale Owen's Address to the Clergy. 6. POETICAL:

Bailey; Harris; Doten; Tappan.

7. OCCULT:

Art Magic, etc.

Trance-Corporeal Action of Spirit." This will let one take a seven-fold view of the subject.

Those wishing to subscribe for this invaluable book, can send their names to the office of the Religio-Philosophical Jour-NAL, simply pledging themselves to remit the price, \$2.50, when the book is issued. F. Percival, Esq., 15 Conduit St., London, is te English agent.

## Correction-Dr. Crowell,

In our sketch of this gentleman, in No. 8, current volume, we stated, inadvertently. that he had only been a Spiritualist five. for impressibility had been induced by fast- Voudoo Creole of New Orleans, is a mater- years, when we should have said nine years.

## Zhiladelphia Department.

Subscriptions will be received and papers may be obtained at wholesele or retail, at 63t Rece St., Fhiladelphia.

#### . The Mission of Life,

"For this end was I born, and for this purpose came I into the world, to bear witness to the truth." This language of an inspired teacher is worthy of the consideration of every human being, and if we put the question to ourselves, we shall find it applicable

We can not bear witness to the truth until we have received it, and there are two modes by which we obtain a knowledge of truth; the first is by education, through the external senses; the second through inspirations which come to us and produce convictions on our minds. Each of these modes has its value; it is a blessing to be associated with those who can communicate a knowledge of truth to us, and we are responsible for this. But it is still more important to have our minds in a receptive condition, so that our intuitions may be continually awakened by high and holy inspirations, for this purpose it is well for us to abstract ourselves from the busy bustling scenes of life, and in a quiet introversion of spirit find that inflowing of truth, which strength-

ens the soul and enables it to grow.

There are two methods by, which we may bear witness to the truth, and these were beautifully illustrated by Jesus; the first is by our testimonies which we give forth to the world; and the second is the practical example of our lives. The words of Jesus have been a source of comfort and strength to millions, but the life which he lived which bore witness to the truth as it was revealed to him, was the grandest part of his mission. So will it be with us; we may speak words of eloquence that will arouse the human soul, but the most practical and efficient testimony that can be born is that of a true life. We can, aye, we must put our religion into our daily work. The good house-wife who, earnestly, lovingly and prayerfully prepares the daily food of her family, and clothes her children in the same manner, blends her life, her goodness in all these things, and those who are susceptible, especially children, feel and know this, though they could not explain it.

The honest toilers in any department of life impress their productions with their own characters. In all the business relations of life, those individuals who have strongly marked characters will give tone and influence to everything which they send out into the world. The reputation of business men is part of their lives, and if they are honest, earnest and determined they will impress these things upon everything which they put forth. The sensitive mediums of to-day realize all these things in the houses, the furniture, the food, everything around them, and their happiness, or their suffering depends greatly upon these things. In the progress of the race this will be more and more apparent, and though such an experience is often a painful one, yet it must be admitted that it is a wise arrange-It is an important part of the mission of life to bless the world by doing right at all times and under all circumstances, not only because it is right, because of its effect un-

on the world and the people.

In all ages of the world there have been pioneers who have born living testimonies by their lives, and whose influence has moved the world. And if we would fulfill our missions, and accomplish the end for which we come into the world, by bearing witness to the truth, we must do it by true lives, by walking in the light, and minding the light and showing the world not only what it is doing for us, but what it will do for all Truth, like its divine author, is immutable and eternal, but our knowledge of it is gradual and progressive, and consequently frag-mentary; that which we obtain to-day may be only the pedestal for some grander truth to-morrow. Our reception of truth may be compared to the ascension of a ladder; we first take hold of the round, and if we grasp this firmly, and realize what it is, we are prepared to put our feet upon it and stand there; then reaching after another truth like another round, we ascend step by step and as we go up we find our vision expand ing. We see and know more of truth as the field is spread out before us; every truth which we thus grasp becomes an attractive force for others.

It is a beautiful law in regard to truth, that by giving it is increased, and never a hungry soul is fed but there are fragments to be gathered up. Our best estate is that in which we are pouring out rich treasures from the inner life, which as they flow through our souls into others, open wider channels, and prepare the way-for grander and more beautiful truths. Oh! if earth's children could but realize this, how would selfishness fade away like the mists of the morning before the rising sun of truth. And the dawn of a new era, all glorious and beautiful, would be upon us, rich treasures like rivers would flow, and on the peaceful beams of light the soul would journey, and its aspirations would continually go out for truth from the everlasting fountains above

## Work in Pennsylvania.

Our State Society is Endeavoring to open the way for work in different parts of the State, and we shall be glad to hear from our friends who will co-operate with us. The President, Rev. Cyrus Leffries, in his letter of acceptance, after modestly speaking of his incompetency to fill the important post, says: "I ask the friendly aid of all my brothers and sisters in our great cause, in organizing our scattered forces into one grand army of active, living, working, moving veterans, that the sheen of our power the roll of our numbers, the splendor of our philosophy, and the triumphs of our re-ligion, may sap the foundations of prejudice, superstition and ignorance, and unlock the fetters of priestcraft and bigotry from the minds of the people, until our divine religion shall become the wonder and admiration of every vicinity, taking from the people nothing but their sorrows, while the antliems of her children, proud of their emancipation from creeds and priests, shall sound in harmony through every valley of the State,

And as to appointment as missionary, I also accept the situation, and as a co-worker with the others, shall use all henorable measures to advance the aims and interests of our divine philosophy throughout my section of the State."

If our friends in different parts of the State will correspond with the officers, we may be able to arrange for meetings. Compliments of the Banner of Light.

"HOLD THE FORP."

The Religio-Philosophical Journal, of Chicago, has under the editorial head of its issue for May 5th a kind and soulful letfor from Andrew Jackson, Davis, wherein he counsels Col. Bundy, the earnest and enterprising editor of that paper, to "stand by" his guns, and speaks many hopeful words of cheer and practical advice which we are sure will find an echo in the heart of every well-wisher of the cause who may peruse them. To this epistle from the truly Harmonial Seer, Col. B. replies in kindred tones, declaring it to be his intention to carry on, to as successful an issue as it may be given to him to do, the work inaugurated by Mr. S. S. Jones during his life in the form. Among other straightforward things Col. Eundy writes as follows, while referring to the duty now imminently pressing upon Spiritualists:
"With strong, well organized local societies,

hard-working, high-minded lecturers, and pure literature, we can only strike the shackles from the slaves of error and superstition, but we can do far more; we can attract their attention and respect. We can teach them what we ourselves know, that nothing is so ennobling, so elevating, and so powerful for good as a knowledge of the grand truths taught by Spiritualism."

We heartily join with Bro. Davis in wishing our contemporary, the Religio-Philo-SOPHICAL JOURNAL, the fullest measure of success, and trust that the hands of Col. Bundy will ever be strengthened by ample pecuniary supplies for the arduous work into which he has entered.

It gives us pleasure to announce that Col. John C. Bundy, the acting manager of the Religio-Philosophical Publishing House, has also become chief editor of the Journal. Col. B. is a gentlemen well adapted for his new position, being a firm Spiritualist and a worthy man. This Pub-LISHING HOUSE, which is devoted to the cause of Spiritualism, is about to remove its beadquarters to a more eligible location in one of the finest business structures in Chicago, corner of LaSalle and Washington steets. Success to the new administration. We need all the legitimate accessories to our ranks which the importance of our cause can enlist, as superstitions, self-interest and bigotry are in combination against the spiritual truths youchsafed us from the angel world. Let us be firm in the right, and victory will surely crown our efforts.

#### Old Opinions and the New.

"Cures wrought by medicines are natural operations; but the miraculous ones wrought by Christ and his Apostles, were supernatural."—Boyle.

The above was written about two hundred years ago, and undoubtedly reflected the best thought of that period. The first medical writers of the present day, however, agree that the practice of treating the sick by exhibition of drugs, is exceedingly uncertain, uuscientific, and too often emniri cal, which being admitted, the first portion of Boyle's statement falls, and in this enlightened day and age of the world, so general is the disbelief in the miraculous and the supernatural, that the latter portion of the same statement can not now be entertained as truth. Old theories and dogmas are giving way before the lights of science, philosophy and reason, illumined through the grand facts established by Spiritualism.

DR. WM. B. FAHNESTOCK is the author of "Statuvolism, or Artificial Somnambulism," a book of great interest and value to all who have faith in magnetic treatment of the sick; also of "Worlds upon Worlds," or new and wonderful discoveries in Astronomy-the Sun and Stars proved to be refiners of light, and inhabited.

We regret to learn that, owing to the illness of Mrs. Fabricstock, the doctor will be obliged to take a Southern trip with her, hoping beneficial results may accrue therefrom. May he not be disappointed.

## List of Lecturers and Mediums.

It is intended to publish, once or twice during each month, a correct list of lecturers, healers and mediums, who will furnish their hame, phase and address, to occupy but a single line, for which no charge will be made; but, unless each/person cares sufficiently about its insertion to keep it corrected, by prompt notice to us of any change, it will be at once dropped from the list.

WE learn that our friends at Waverly, New York, are to be entertained and instructed, on the 20th and 27th inst., by Giles B. Stebbins, Esq., of Detroit, and that the same speaker will attend the Yearly Meeting of Progressive Spiritualists, at Waterloo, on the 1st, 2d and 3d proxime. This announcement alone will ensure a large attendance.

Prof. B. F. Underwood, the renowned ecturer on Materialism and kindred subjects, has been holding a debate at Denyer, with the well known Rev. Mr. Braden. The professor generally comes out ahead when he debates with ministers of the Gospel.

MILTON T. PETERS, a prominet lawyer, has returned to this city, and will resume the practice of law at Room 13, No. 151 Monroe St.

THE first number of a new magazine, entitled the Radical Review, will be issued at New Bedford, Mass., May 15th, by Benj. R. Tucker.

MRS. KATE BLADE, the independent slatewriting medium, has taken rooms at No. 51 South Halstead Street. She gives some remarkable tests.

Items of Interest-Gems of Wit and Wisdom.

I sometimes think thy soul comes back From on the dark and silent stream, Where last we watched thy shining track To those green hills of which we dream;

Thy loving arms around me twine. ly cheeks bloom younger in thy breath. Till thou art mine, and I am thine Without a thought of pain or death:

And yet at times my eyes are wet With tears for her I can not see; Oh, mother, art thou living yet, And dost thou still remember me? -J. G. CLARRE.

Every man knows best where his own

Extract from a letter of O. A. Brownson in the N. Y. Toblet, 1870, "If the Pope should declare on oath, imposed by the Constitution, contrary to the Divine law, I held formerly, and I hold now, that I could not take it; or if the Legislature should pass a law, and the Pope should declare that what it required of me as a citizen, is forbidden by the law of God, I could not obey it, and must submit to the consequences of my disobedience, as did the martyrs in reference to the laws of the Emperors." This simply means that we must obey God rather than man, and the Pope is the highest authority with every true Catholic for saying what the law of God does or does not forbid.

Shall we repose our confidence in Truth, and passively await the issue? Truth of itself has no power. Religious barbarism has repeatedly conquered civilization, and set the hand on the dial of Progress backward many a weary century of blood. The Truth decreade avapages and defendate demands exponents and defenders.

A FRAGMENT. Up to her chamber window A slight wire trellis' goes, And up this Romeo's ladder Clambers a bold white rose.

To her scarlet lips she holds him, And kisses him many a time-Ah, me! it was he that won her, Because he dared to climb.

Christianity has assisted human advancement in the same manner that a break assists the progress of a locomotive. Its fanaticism forms a page of history unequaled in demoniac cruelty—in foul and malignant venom—in that of any other faith. Profess. ing universal love and peace, it has gone forth like one of the dreadful genii called into being by Arabian fancy—the Bible in one hand, a dripping sword and chains in the other, while from its black lips it has hearsely shouted, "Believe of be damned!"

Morality is based on Anatomy and Physiology. 💍 🖔

An individual is the representative of all the conditions by which he is evolved.

Fate is the personification of the constitution of things.

Even the mistakes of men are controlled by laws dimly seen in gathered statistics.

At the battle of the Miami, when Gen. Wayne saw the Indians running and falling under the murderous fire of his advancing columns, he raised himself on his stirrups, and with his sword-arm above his head, put spurs to his horse, and was rushing into the combat, when an aid caught the rein to check so reckless a move. Wayne slowly settled back in his saddle exclaiming, "Ha, ial See the d—d rowdies sending them to hell faster than the devil can receive them." This shows sound orthodox views, and the brutality of the war-spirit.

Man, having fallen, must be saved. The Infinite God had performed his best work, and failed. There was no alternative in this unique spiritual cosmogony but for God to sacrifice himself. An infinite sin had been committed, and an infinite sacrifice only could atone for it. The death and never-ending pain of myriads of men, would be as drop to the ocean of punishment required. God, as the only Infinite Being, must suffer.

AN EPITAPH ON JOHNNY'S TOMBSTONE. When Johnny lived, He lived to please us,

And when he died, He went to Jesus. A wag added:

But you can't most always sometimes tell; Maybe Johnny went to hell.

Dinah and Sally went to Moody and Sankey's meetings. Sally got religion and gave vent to her ecstatic feelings in the following language: "Q Lor' I'se so happy, if I had de wings of a June bug I'd fly right away to heben." Her more prudent sister says:
"Why, Sally, don't you know if you had de wings of a June bug, an' undertuk to fly off, de woodpecker would fly after you, and catch you 'fore you got half dar."

Josh Billings says, "Wimmin is the par-ticklerest animals of the creation. I know'd wun woman who was so clean and pertickler that she chased up stairs and down stairs after one little cockroach till her legs were worn off clear up to her stomach.

"Why don't you kill off more old hens?" inquired a friend, of a New Jersey farmer. The latter leaned over the fence, and after eyeing his interrogator for a while, solemnly replied; "Summer boarders!"

At a recent revival meeting held at Bad Ax. Mich., a young man concluded a fervent address by saying, "I wish to be a friend to the friendless, a father to the fatherless, and a widow to the widowless."

To prevent her lover from "going back" on his promise, a Detroit girl always introduces him to her friends as "my intended husband."

A Chicago girl who claims to have proved it by experience, says that by putting a lov-or in the light of a blue glass window he can be made to propose at one sitting.

Husbands-when you can't think what your wife told you to bring home, get hair pins. They are always handy in the house.

M. A. Oxon, of London, proposes to publish by subscription a volume of Essays and Reviews on Spiritualism. He is among the most able and polished writers on that subect in England, and his book will be hear-

He who peeps through a hole, will not be pleased with his sceing.

Good to begin well; better to end well.

As Mrs. Snipes, with the six little Snipeses was returning from the funeral of her hus hand, who in a fit of disgust had hung himself, she remarked, "This is the meanest thing he eyer done, to sneak out of helping us, and I'll never forgive him as long as he

A pompous lawyer in Kalamazoo, whose tongue sometimes ran away with his sense, put the following question to a leading witness: "Do you recognize this man as a man you never saw before; and if so, where?"

Superstition is a religion out of fashion, and religion is a superstition in fashion.—
Hobbes.

Success don't consist in nover making dunders, but in never making the same one

Science will go ber quiet way, of God nei-ther affirming nor denying. Her only office is to point out errors where they occur. All that the past has furnished in proof of the existence of a Divine Architect she pronounces as the assumption of children grasping at the moon.—Tuttle.

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## The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off the effete matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, is the a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known to science. In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. . It is the most thorough establishment of the West, and under the care of Dr. G C. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases are receiving permanent benefit.

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## Poices from the People.

Short Sermons-Who are the Bible Believers".-Thomas Cook writes:-It is urger against Spiritualists that they do not believe the Bible. I have just concluded a three evenings discussion with an Adventist minister at Sank Raplds, Minn., and throughout the entire discussion he labored to make capital against me by asserting that I did not believe the Bible until I was urged to turn the argument against him. I challenged him to show a single passage where it was assert ed that either or all of the sixty six books com posing the Bible, claimed to be the "word of God, as he claimed for it. Of course he was non-plussed for he could find no such text. Nor dare, he attempt to find a text to prove that Jesus ever taught any kind of religion or ever used the word or claimed that he had wrought a miracle. On the other hand, I proved that Spiritualists were the true believers in Jesus, who taught that he did not do these things, but the spirit of the Father that was in him did them; and that these things and greater than these, they would do who believed on him. He claimed the literal teachings of the Bible to be true; and I proved it to be a book of parables, fables and proverbs, having no equal among any of the books in existence, and quoted the following texts: St. John 16:25: "These things have I speken to you in proverbs; but the time cometh when I shall no longer speak to you in proverbs." Matt. 19: 34, "All these things spake Jesus auto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spaken by the prophet," etc. And now is the time for those proveres and parables to be made plain.

Hevivals.—Wm. Whitaker, of Kerbonkson, N. Y., writes: Mary Bunnell writes from here to the Journal. She scoke about the M. E. revival, which was then in progress at this place, and as you are well aware that the great majority of converts are from the ranks and ille of inexperienced childhood and uncophisticated youths, it behaves the ministers, in order to "take time by the forelock," to give these converts lessons of instruction in the requisite branch, for a successful church membership. Accordingly, last Sabbath Rev. W. D. Fero, the pastor, preached a sermon for youthful converts, exhorting them to attend the prayer and class meetings, Sabbath school, and all religious services, not forgetting their closet devotion, and particularly in reading and searching the Scriptures, and concluding his exhortations by advising them to avoid, by all means, arguing with the unbelievers, for that was the devil's instrument and weapon, and in proof of his theory he quoted Mr. Moody as saying that argument was the work of the devil; further, Mr. Fero said he believed in a personal devil, heing warranted in the assertion from the Scriptures, as he was represented going up and down, seeking whom he

What is True Heroism?—It is a radically false notion to look only to war for heroism. The truest courage, perhaps, is that which lights the battle of life under adverse circumstances, day by day, month by month, year by year, rather than that which rushes to an assault, or defends the immunit breach. And of such heroism modern times are full.—Philadclubia Ledger:

Right! The Investigator well says in reference to the above, "Nothing could be truer. The hodcarrier who supports a family of eight children and two dogs on a dollar a day, and does it willingly, displays more true heroism than is required to effect a conquest on the battle-field. Gen. Bullion will face a battery without blanching. Ask Bullion to face an unpaid ereditor four times a ween, as trowel the brick-layer does, and Bullion would grow low spirited and take to poison in a tortnight. The heroism of the battle held is kept up by the bass drums, clarionets, and proise from the newspapers. Such heroism may, or may not be a matter of principle, but there is no question-ing the courage required in the pressue duties of life-the bringing up of a family by shedding perspiration at the rate of 15 cents an hour.". Julia Leems exhibited true heroism when clasping her little babe to her basom, she went forth to beg and thereby cave herself from actual starration driven forth by a drunken brute of a husband! She begged in pitious tones, saying, "It is my Famy, my paor cold baby," and then the little waif breathed its last, having froze to death in its mother's arms, while she was vainly trying to sustain its life. The heroism of those who are wealthy, their sacrifices, their labors for others, are as nothing compared with the noble efforts of that half-starved mother, endeavoring to save her child. The man who is worth his millions gives a hundred dollars for charitable purposes, and feels that the angels have made a long mark in his fav-or, when, in fact, they have made a very slight one, if any at all. The sacrifices of one for another, are what makes up a brilliant record in the Spiritworld. It is not altogether the giving of that which you can not use yourself that makes the angels admire you. No one can make a brilliant record for himself in the eyes of his spirit friends without making sacrifices for others. The man who would only give away the wormy apples of his orehard to the poor because he could not sell them, lave up as treasures in the Spirit-world nothing but qualities similar to wormy apples. Ponder this question well, and act accordingly.

Hicksville, Ohio.—Mrs. M. Palmer, writes: Progressive ideas are founded on the attributes of God and the wants of his creature, man, who is forever looking forward for the realization of his brightest ideal to the future. Never satisfied with present attainments, and never to be satisfied, we see him exerting every possible energy to reach the next elevation beyond, and when that is attained never and loftier eminences present themselves, till,

"Hills peep o'er hills, and Alps on Alps arise." Looking backward through the far dim aisles of the past ages, the eminences seem long indeed, and dreary, for slow progress was made in the moral world; but now with the angels for our helpers, have we not the greatest reason to look up and he joyful in anticipation of a near and bright future. The ax commissioned 1860 years ago to destroy the roots of the tree of sin may now bu bidden to complete its work. An encouraging sign of this fulfillment, may be found in the clause directing a portion of the great wealth to be realized in the Blandford Gold Mine to be devoted to the aid and support of the indigent and poor of earth. When this vast mine with its rich treasures are reached, then perhaps will the command be given, "Go forth into the hedges and byways, into the dens of vice and crime, gather all who are congregated there, let none escape, and bring them in, not to their doom, but that my table may be filled," and no meagre feast is this, but as well prepared and as well served as any in the land. And he who cares for the sparrows, will not send these, his own cuildren, back to their degradation, but every homeless wanderer in Chleago and elsewhere, will find a home and comforts second to none in the land, prepared for him. The impass-ible gulf formed by pride or thoughtlessness, or fear perhaps, will not at once be removed, but Laz-arus will be comforted, notwithstanding; and so it is that the first shall be the last in the kingdom of heaven. And I say unto you there is more joy in heaven over one sinner that repenteth than over the ninety and nine that needeth no repent-

Godless Extravagance.—Rev. Dr. McGibbon, baving just returned to Australia from New York, is enlightening that region with recitals of the shortcomings of American Churches. The doctor is especially aggrieved by remembrances of Dr. Hall's church. "I submit," he says, "that the magnificance of the temple in which Dr. Hall ministers, its gorgeous exterior, its massive steeple, its elaborate windows, its luxurious pews, its richly carpeted and upholstered stairs and seats, and skylight, its polished wood, its unique everything, costing \$2,000,000 ought to be condemned as a sinful waste, and a practical notice to the poor that here the gospel and the ordinances of Christ are intended for the rich."—Ez.

When the members of his church enter Spiritlife, they will find that their magnificent building availed them nofhing in spiritualizing their natures. Golden bound hymn books, carpeted aisles and seats ornamented with gold, and a costly place of worship, have no influence whatever in preparing a person for an exalted position in Spirit-life.

When once "over the river," they will Malize the fact, that though on earth rich, they are still paupers, and the only way they can advance, is to first banish their aristocratic notions, and seek to do good in every conceivable manner. There is poverty in Spirit-life—that is poverty of the spirit, the very worst kind, caused principally by siming in consequence of the good reputation of one long since dead. Josh Billings has well said: "Trying tu liv on the reputa-hun up a ded grandfather, is just about az enterprizing az trying to hatch out rottun eggz under a tin wether-cock."

Clarksville, Tenn.—John B. Tapscott, writes: You may be assured of our deep sympathy and regret for the untimely death of the able editor of the Journal. His memory will be cherished by every advocate of our beautiful philosophy, and his noble work in the cause of human progress, in all that tends to elevate man above the fogs and superstitions of the orthodox world, will place his name, along side of those who are regarded as the true benefactors of their race.

Defying the Almighty.—The following is the translation of a decree issued by the Mayor of a Department in Brazil, and which is now going the rounds of the South American press: The Mayor of the village of Custanhas and the Department, considering that the Supreme Being has not behaved well to this province and village, since, during the past year, only one slight shower fell, and that during the past winter it has not once rained, and that, consequently, the crops of Castanhas (Brazil fints), from which the welfare and name of this village are derived, has been completely lost—Decree: Article 1st, If within eight days after this decree has been published it does not rain abundantly, no one shall go to mess nor shall they say any prayers. Article 2nd, If the dry weather should continue for eight days longer, the churches and chapels shall be burned, and the secred missals, resaries and all devotional objects be destroyed. Article 3rd, If, finally: during the third term of eight days, no rain should fall, all priests, menks, friars, nuns, and hely women shall be killed, and permission is hereby given to all to commit all kinds of sins, in order to enable the Supreme Beit g to understant with whom he is dealing.—South Sea Pacific Times.

The above blasphemous decree issued in 1820, shows the simple nature of man, as if it could, or would influence in the least degree the Almighty. If love, devotion, manly bearing, virtuous deeds, and noble traits of character, can not induce God to speak, what effect will a miserable threat have? But philosophers will continue to speculate in reference to him, in the future just as they have in the past, with like futile results. One man entered into a co-partnership with God in the liquor business, and the unholy traffic prospered, and a portion of the profits were given to the church. Even in 10.000,000,000,000,000,000,000,000,000 of years you will know no more of God than you do to-day. As you advance, he will continually recede, and you can never approach him.

New York City.—J. F. Snipes, writes: For the benefit of investigators who reside in, or visit this city, I think attention may be profitably called to the fact, that Mrs. L. M. Kerns (so well known by that name, and whose powers as a medium have been heretofore published), after resting a long while for the sake of her health, has resumed her sittings for the public at the Grand Central Hotel. At my first sitting with this medium, among others, my father controlled her to write: She described him accurately, the manner of his death, etc., facts occuring in Virginia several years before, and wholly unknown to the medium. Among several good tests in the message, my father advised me not to accept a proposition for a change of business. That very efternoon I had called quietly upon a firm down town with this view, but for prudential reasons had kept my counsel. It was simply impossible that the lady could have known anything of it. It will also interest another part of the public to know that Mr. Wm. Lowe (same address) is beginning to practice as a healer. In his case also I have a home fact to juctify a prediction of his great success.

Spirit Intercourse.—The same law prevails in intercourse with the denizers of the Spirit world, as with those of this sublunary sphere. If we place faith and reliance in all whom we come in contact with here, we are very likely to be led astray, and made fools of, but as a rule here, persons of very ordinary intelligence, exercise discrimination in their intercourse with fellow mortals, we fail to perceive any legitimate reason why this discrimination should be set aside when dealing with the disembedied, and it is as irrational to conclude that there is no good to be obtained in this world, by reason of the large per centage of mischievous and unprincipled persons in it, as to assume the same in reference to the Spirit-world.—Harbinger of Light.

Why should there not be unprincipled spirits as well as unprincipled mortals? Death does not change the natural tendencies of the mind. Alibertine here will be of the same nature there, until reformed, and if a medium will listen to his advice, he or she will be sent on many a wild goose chase after fortunes abroad, buried treasures, etc., etc., until a severe Icsson shall have been learned. The same avenue that will admit the ingress of a pure honest soul, can be traveled by one who is corrupt and devilish. A shadow can fall on a tree as well as the sunshine. A dark spirit can encompass you, if you permit it, with the same case that an angel of light can. When a cloud passes between the earth and sun, its golden rays are intercepted: and when a dark spirit gets possession of you, the vivifying influence of the pure and noble can not easily reach you. Remember, then, that Spiritualism has its lights and shudows, and as mortals take their choice between the good and had here, so they can invite the lights or shadows of Spirit-life. If you mingle with filth, it will adhere to you, and if you invite degrading influences, you will deteriorate thereby.

Bishon Creek, Cal.-Permit me to make a few remarks upon these assertions in regard to materialized spirits. One needs be well versed in human and divine laws in order to say what can or can not be done. The spirit within the materinlized form is the same personality it once was, when clothed in bedily form before death, which form in life was only the instrument of the spirit. How far and in what manner spirits are to enter and benefit the race in this mundane sphere, yet fully revealed. When perfect materialization shall be accomplished, it will be by laws of spiritual regeneration, producing the new birth, which knowledge the world has not comorehended or rightly taught. This is "the Key" to the immorfalization of Man-when death shall be put under his feet; and this mighty truth is now being foreshadowed in the minds of the few consecrated for the work. This is not to be produced by contact or procreation, but by prepared conditions, much as are now being given for materializations. There need be no fear that sensuality will ever be responded to by spirits, only psycologically.-Dr. P. B. Randolph, a Spirit.

The above was sent to us as a reply to the following remarks, which we made in reference to the cohabitation of spirits with their counterparts: "The materialized spirit temporarily occupies an artificial body, which like all of art, possesses but very few of the innate properties of the original, and that person who is so low in the scale of existence as to desire to colabit with a materialized spirit, has many important lessons to learn in reference to the Philosophy of Life." We bug leave to differ with Bro. Randolph. The materialized form is simply an artificial body, the molecules of the same being brought together for temporary use, and it resembles the original body in its innate properties, about as much as the artificial flower does the hatural one.

Celestial Garden.—In 1854 I had an opportunity, for the first time, to contemplate a celestial garden. It was unlike any thing I had everseen in this world. The Garden of the Hesperides, of which we dream, only vuigarly represents the beautiful fact. When I saw the Immense landscape and the innumerable beauties that had come up from the soil, and the labyrinth of leasage which gathered upon the vision to the right of the scene, I could not but ask, 'Will some one tell me the extent?' After a few moments a cerebro telegraphic dispatch came into the mind, whispering distinctly, 'It would reach from here to Scotland—nearly four thousand miles in length—five hundred miles in width.' It seemed to be a far-extending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons

that were walking leisurely, lovingly, arm.in.arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park!—A. J. Davs.

How many on earth do you suppose are prepared to enter that Celestial Garden, and enjoy its beauties? What have you done, reader, to entitle you to such a paradise? Have you made a single sacrifice for others? Have you made the burdens of others lighter by relinquishing some enjoyment yourself? Instead of giving away crumbs, wormeaten apples, miserable potatoes, and tatered garments to the poor, have you ever freely parted with anything to render life more comfortable to others, and that you would miss yourself? If so, you have a nature adapted to enter that celestial garden. Selfishness can never enter there; only those whose soils are imbued with a love for humanity, will find a home in that region so graphically pictured by Bro. Davis.

Spiritual Manifestation.—The following is a list of the phenomena scientifically demonstrated in his own house by Mr. Crookes:

The movement of heavy bodies, with contact but without mechanical exertion.

The phenomena of percussive and other affied

sounds.
The alteration of weights of bodies.
Movement of beavy bodies when at a distance from the medium.

The rising of tables and chairs off the ground without contact with any person.

The levitation of human beings.

Luminous appearances.
The appearance of hands, either self-luminous or visible by ordinary light.

Direct writing.

Phantom forms and faces.

The agency of an exterior intelligence and miscellaneous occubrances of a complex character.

This remember, is the result of a careful scientille investigation, entered into without reference to the cause, the spiritual demonstration being the outcome.—W. H. Terry, in Harbinger of Light.

The above forms but a very small share of the manifestations produced by spirits. Each year developes many new phases. The wonderful artistic feats of Prof. Anderson and Mss. Blair, are

equal in importance to anything mentioned above. Material Gold and Spiritual Treas-Hees.—The statements concerning the Blandford Gold Mine should not tempt people to place im-plicit trust in what the spirits say in regard to these matters. Where there is one success there are many failures. Now that the mines has been struck, it will do no harm to give credit to whoever it may belong, whether it he a spirit in or out of the body. If, however, it had proved a failure, and the trumpets had been blown in advance, there would have been no end to the ridicule that would have heaped upon the projectors of the en-terprise. The opinion of a spirit out of the body is entitled to the same amount of respect as that of one in the body; if either the one or the other shall have been proved to be worthy of credence, after due trial, then it follows their statements bave greater weight than those of a stranger. In the case of the Blandford Mine, the motive of the communicating spirit was a good one, and it is to be hoped that its wishes may be needed as closely as its directions were followed in attaining the promised results. As a general rule, men are more apt to seek the advice of spirits concerning the making of money than in its disposition. Whatever comes to them is accepted; but they do not regard it as talents entrusted to their care for which, at some time, they will be held responsible. perience is teaching, and with forcible lessons,that those who are faithful to the Spirit-world shall receive their reward; while those who are false to their trust will find their path thickly sown with thorns. Let men heed the exhortations of the higher spirits, and they will strike a gold mine whose treasures are inexhaustible; and though not material, its coin will pass through all eternity.—Spiritual Scientist.

Transubstantiation — or, How, some priests make and ear their god!—In his account of the Mexicans, Abbo Rayrel cays:—"They had a piece of superstition of which no traces can be found in any other country. On certain days the priests made a statue of paste, which they sent to the oven to be baked. They then place it on the altar where it becomes a divinity! Innumerable crowds flock to the temple. The priest cut the statue into pieces, and distributed a portion of it to all the persons in the assembly, who ate 'it, and thought they were sanctified by swallowing their God!" Did the Abbe forget the rites of his own [Catholic] religion, when he observes—"no traces of this superstition can be found in any other country"? Is not all this but a simple description of the nousense of Transubstantiation? The recital of history frequently, when applied to our own times, forms the severest satire.—D'Isracil's Curiosities of Literature.

What nonsense is not connected with religion? What vagary has not found a lodgment in the "sacred" precinets of the church? What crimes have not ministers of the Gospel committed? What offense against morality, etc.; has not their God been guilty of? The religious pool is indeed a dirty one, and as it see the s and boils, new thoughts are evolved, and the waters purified. The church is full of nonsense; it is the attic rubbish of superstition and ignorance, yet out of the same there will be something produced that is higher and better. The bad recedes and takes a back sent as good is evolved from present conflicting conditions. People will feed on husks until prepared for better

diet. About God.-In the year A.D., 1390, Theophilus, Bishop of Alexandria, at the head of a Christian mob penetrated the temple of the God Serapis, and commanded a soldier to strike the image with his battle axe. At the second blow the head of the God rolled upon the floor, and a colony of frightened rats ran about the hall. Thus was a priestly swindle of seven hundred years duration exploded. Until that moment the idle was an object of intensest awe to millions of human beings! But the God who can not defend himself is a selfconvicted sham!" and, thenceforth, Paganism was doomed. We are no second Theophilus. We aspire to no mob-leadership. Neither have we laid violent hands on the Christian idol; but, with the pen, which to "men entirely free is mightier than the aword," have we attacked the Serapis of this age; a God more forbidden, more infatuating, and more vulnerable, by far, than Serapis.-Common

In reference to God, Hudson Tuttle has well said, "Science will go her quiet way, of God neither affirming nor denying. Her only office is to point out errors where they occur. All that the past has furnished in proof of the existence of a divine architect, she pronounces as the assumption of children grasping at the moon. The vexed socalled problem is not a problem; it is a chimera, She goes forward from facts to the order of facts called law, on to the organization comatter Here the human mind stands on the threshold of an unknown Universe into which it can grow, which it will conquer and claim, only to find, as the intellect grows sente, new domains extending beyond," That is the idea; just the moment you enter a domain where you expect to find God, he has advanced to the one just beyond.

Sangatuck, Mich.—M.E. Morrison writes:—
Through licart-telt sympathy and regret, I can but offer a small tribute to the memory of our much lamented Brother, S. S. Jones; in short he was the benefactor of humanity, hence loved and appreciated by all. He left us in sadness, but was welcomed with joy into Spirit-life. Through the knowledge of our beautiful philosophy, we know

he is with us to aid us still.

Micdiannship.—Our scance should be religious services—informal, impromptu—true family worship, which means the receptive state of the soul towards the higher life which is its source of supply. Our phenomens should be regarded as holy sacraments of that religion of Spiritualism. If a two shiping brother deaired an evidence of spirit power, loving spirit friends would see his need, and levitations, the carrying of objects, or material touchings, would be afforded him. If that sorrowing, tender mother, had in her heart an unstannehed, bleeding wound, caused by the passing away of a dear little one, dearer than life,

then the matrons in Spirit-life would enable that darling bud to be manifest to the weeping mother till her lacerated affections were healed, and she was strong again for the work of life. Tests of identity, communications on personal affairs, advice in illness—all would be given that the sitters stood in want of and it was wise to bestow, if our circles were constituted in proper manner.—Medium and Daubreak.

Those who organize circles and persist in meeting regularly for development, will be rewarded with manifestations as set forth in the above. When the heavens are enveloped with dark stormclouds, then the sun's rays can not strike upon the earth with that genial invigorating effect necessary at stated times for the proper germination of seeds and development of plants; but certain forces operate, and the clouds are dispersed, and the beau-ties of the firmament are revealed to our vision, and we hold communion, as it were, with distant worlds. It is the same with the atmosphere or aura that surrounde us; the spirits must dissipate the clouds therein, and prepare it so they can transmit messages to you, the same as the sun transmits rays to the earth when no storm-clouds intervent. In holding circles, then, for development, remember that certain changes must take place in order to open up avenues of communion. As well think of establishing telegraphic communication with New York without wires, electricity, etc., as to suppose spirits can without a good deal of labor, open an avenue through your organism to communicate to mortals. Not Fallen, but Risen. It would be use-

less for me to attempt a description of my feelings when the news came of the cruel assassination of our dear and worthy brother, S. S. Jones. My wife and I for forty eight hours before the sad intelligence reached us, were strongly impressed of some deeply affecting occurrence having taken place somewhere, and we each remarked several times, that, "I feel as though the angels had all gone from our home to witness some sad scene or event." And when I learned of our great and noble-hearted Brother's exit by the hand of an assassin, the whole secret was revealed; and so terrible was the shock that I involuntarily ex-elaimed, "Twee better for one half of Chicago to elaimed. have passed over, for the world could better spare that number than Brother Jones at this critical hour." I may have spoken rashly, but such were my feelings. But Bro. Jones has not fallen. No. no! His great soul has only gone up to receive the crown of immortality. An innocent man has gone, but he will return. Yes, the deep interest he has taken for long years in the spiritual welfare of his fellow man, still burns brightly in his manly bosom; and while eternity rolls, and the people of earth need the labors of his patriotic neart and clear sceing mind, he will be found at his post. The Journal will not—can not dic—a shining throng stand at the helm, and our risen Brother with an eye single to the purpose, will guide the ship (the Journal) he has so long and so ably manned. And while my sympathies go out to your bereaved family, and to you, Brothers Bundy and Francis, by reason of the great respon-sibility so suddenly and unexpectedly thrown upon your shoulders. Leould not write a word of greater encouragement, than that our transfigured Brother will ever be near you to lend a lielping hand, and that our grand cause—humanity, immortality, and spirit communion—will flourish under the inspirations given through his immortal lips.—J. H. Mendenhall

Atheists.—The Rev. M. J. Savage (Unitarian) has been teaching in Boston, according to a newspaper report, that the Bible from beginning to end is nothing but materialism. He says the evolutionists need not be dismayed because they are called atheists. "Anaxagoras was considered an atheist because he taught the sun was no god, but a flery mass of matter; Kepler, with his new planct theory, was an atheist; Newton, with his new force, gravitation; was an atheist; Laplace, with his nebular hypothesis, was an atheist; Socrates was an atheist; and Jesus himself became an atheist when he taught that God was not upon the mountain or in the valley, and that not alone in Jerusalem should he be worshiped; that he was everywhere.—The

Religion keeps pace with the moral developent of mankinds or in other words, it is evolved from the actual condition of humanity. When mankind regarded power as the most to be desired, their Deity was one who possessed smazing strength, bravery, fortitude, and who would assist them in hunting and in conquering their enemies In one of the South Sea Islands where the natives delight in bathing, their God is a great swimmer. While man is evolved, as it were, from material conditions, from him equally as naturally, there is evolved a religion and conceptions of Delty corresponding with his own advancement. All Gods today which men believe in are man made. The an cients had Neptune who ruled over the ocean, and Jupiter in the fierce storm-cloud, and to day the humble Christian has his Jehovah God holding in his hand the beautiful rambow as a covenant, and who manages the sun and moon with the same ease that a little boy does a hobby horse. All are evolved from the minds of men-Neptune, Jupiter and Jehovah—all are mythal

The Bemedy Diakks. The remedy consists in knowledge. Remove the mystery of spiritual intercourse, and you remove the danger. No person of ordinary judgment, with will enough to draw a pair of water, or walk a mile up hill, need complain that he can not overcome the influence of a Diakks. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosity, or when morally weak, you can not escape legitimate punishment.—A. J. Davis.

Mr. Davis again alludes to the Diakka:-"Hearing of sounds insudible to the common ear, is a truth which foreshadows the glorious ultimate life that is to be; although, unlike the power of vision, it is a part of mind very slightly under the sway of will or desire. It may be suddenly developed, and the happy or astonished possessor may receive in a few moments the voice of warning or of government for a life time, and as quick-ly it may be closed and sealed after death. Or, it may be only slightly unfolded—just enough to admit the speech of distant earthly habblers, of rollicking Diakka, or of the grounings and mounings imprisoned persons afar in this world—bringing to the unfortunate hearer nothing but confusion agony, and uncontrollable feelings of wretched ness and despair. This unhappy form of psycho-phonetics is, alas! quite too common, and leasmuch as this sense is not subject, as sight is, to the control and government of will, or reason and desire, it is exceedingly often the source of exquisite suffering and indiscribable discontent. To overcome this incipient phase of clairaudience, I recommend a persistent attention to subjects of

recommend a persistent attention to subjects of sight, thought, feeling, reflection, and especially of action." Bro, Davis' Diakka plays an important part in the general management of affairs on earth; are as essential to humanity generally as the clothes-pin was to a woman who applied the same to her husband's nose whenever he snored, thus lulling to silence those noisy vibrations that so often disturb one's sleeping visions. But Mr. Dayis quaintly says, "But for these apiritual free-booters but little progress would be made. The evil communications of the meddlesome minds, are in time completely overruled for the good." So these rollicking Daviis are essential—are they? That is consoling to those who have hunted for buried treasures, taken trips to England for fortunes, located mines that had no existence only in shadows, invented perpetual motion, and systematically deceived others! Hereafter we should respect the Diakka, but be careful and not extend your hospitality to him.

Oaths.—Men swear by the objects which are most precious to them. The natives of New Guiaea swear by the sun, or by a certain mountain, or by a weapon, that the sun may burn them if they lie. The savages of the Brazilian forests raise the hand over the head or thrast it into their hair, or or they will touch the points of their weapons. The New Guinea savage, holds up an arrow, calls on Heaven to punish him if he lies; but by turning the arrow the other way the oath can be neutralized. An Abyssiplan chief, who had sworn an oath he disliked, has been seen to scrape it off his tongue and spit it out. There are still places in Germany where the false witness reckons to escape the consequences of perjury by crooking one tinger, to make it. I suppose, not a straight but a crooked oath; or he puts his left hand on his side o neutralize what the right hand is doing. Here

is the idea of our "over the left," but so far as I know this has come down with us to mere school-boy's shuffling.—Ex.

The time will come when "oaths" will be entirely dispensed with; there being no litigation then, there will be no necessity to solemnly admenish a person to tell the truth on the witness stand. The Jews swore by Jerusalem and the temple, the ancient Greeks and Romans animated with a love for the departed, holding them in sacred remembrance, swore by their souls, and the ashes of their fathers. The Jews also swore by the God of Israel. In Athens, oaths were administered in the name of Neptune, Jupiter and Minerva. In this country the Bible is generally used. Beecher, during his celebrated trial, however, chose to select a different method. We hope the time will soon arrive when men will tell the truth without going through with the form of an oath. The Blble says, "Swear not at all," yet it is made a component part of the Christian's eath.

Money Grove, Texus.—J. A. Rutherford writes:—Dear Relieto Philosophical Journal, do you yet live? Accept a word of condolence from an old friend. I remember, if you do not, that you was a mere child whon I first made your nequaintance. I watched you with deep laterest, till you became a man; yes, a giant. You will please indulge me in saying, that the longer I knew you, the better I loved you. Now, while you have attained to a famous maturity, I have stepped down into old age. Well, I hope that nothing but the department of one or the other from this mundance aphere, shall be able to sever us socially. But your grand architect has fallen. Has fallen; and, oh, how cruel! What good man or woman can contemplate the sad and fiendish act without a heartfelt pang? Since I have been living, a heat of noble men and women have gone down in death. The illustrious Washington died-since I have been breathing and thinking; and what a list of worthies have fullen in the interval from Washington to S. S. Jones.

Athelsus.—Subscriptions to raise a statue of Giordane Bruno in Rome, on the spot where he was burned for his Athelsus in 1600, have reached the sum of six handred dollars, and further sums are coming in daily from every part of Europe.—

Brune was one of the martyrs of the world, and it is well to perpetuate his memory by a statue. Bruno's philosophy was pautheistic, a belief that has many adherents even at the present time. He inculcated the idea that the universe itself, with all its manifold unfoldments, was simply an expression of God himself, and hence divine. Spinoza entertained similar opinions, and Descartes and the modern German school of philosophy followed closely in his path of investigations, showing that he left a mark in the world that still distinctly shows its presence.

Brief Mentions-What Next?-Dr. Geo.

D. Reed gives us an account of how Mr Jones in-fluenced Dr. Riley, the medium, at 418 West Van Buren Street. He also controlled Mrs. Dr. Lowry, and shook hands with those present. E. B. Craddock, of Concord, N. H., writes: "Please furnish me with a cabinet size likeness of our la-mented brothers. These confidence that under the mented brother. I have confidence that under the new administration, our Journal may as heretofore continue to endorse the principles which it has effectively advocated in in the past." nas effectively advocated in in the past." Harriet Martineau tells us of an old lady blind from her birth, who yet saw in her sleep, and des-cribed accurately in her waking state, the cloth ing of individuals. Theodore Parker once said in his pulpit in Boston, in reference to Spiritualism: "This belief, without priests, without creeds, without churches, without any established form of worship or teachers, entering silently every pathway of life, piereing every department of science, of literature, of religion, is destined to be the religion of the future." The Boston Herald says: "The spirit having passed through the change called death, is supposed to enter upon a life of spiritual progression, and those remaining should be careful that their acts do not retard it. To draw the spirit into close relationship with earth scenes, either by intense yearning, desire, or inre manifest." ( Spiritualism has a higher mission than giving mere tests, or aiding selfish schemes. Tests only convince of the truths of Spiritualism; then should come the fruition, the better life, i preparatory one enabling a person to take a higher position in the next. La Moore, in his work on "Body and Mind," relates that an intimate friend of his own, a diplomatist, had engaged a passage to South America by a steamer which was to leave May 9, 1856. A vivid dream experienced by a lady friend deterred him from going, and the vessel was lost, as she had seen. Dr. Thomas J. Lewis, of 485 Waverly Av., Brooklyn, N. Y., writes: "I send you the enclosed scrap, to show writes: you how the pope of Rome and the secret Jesuits are doing their best to undermine our free institutions. The sooner the states adopt the New Humpshire law of not allowing any Roman or Greek Catholic to hold office, or act as teachers in our free schools, the more certain will we be to ward off the religious war in the United States so often predicted by the angels through reliable mediums." Wm. Mathews, of Lynchburgh, Va., speaks of some excellent communications and tests from Dr. E. W. Demortmer, a few months ago. He wrote his name with the corner of the table. Impostors, too, are prevalent in Callfornia; two attempted to perform the flower test, but were exposed. 13 Southern Spiritual organizations are much more "religious" than those of the North. Thomas Palife don't find many mediums down there. Grald Massey, ince lecture reported May 17, 1872, says:—"On waking up at 7 o'clock my wife informed me that my mother was dead. Asked how she knew? She said she had seen in a dream the black-edged letter put under the bedroom door. At 8 o'clock the veritable. letter came." L. T. Starr King asserted publicly through a medium a short time since, that on that occasion was the first time he ever communicated. How about the numerous other "T. Starr Kings?" Somebody lies: "For Apostle Paulsays: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God." Raps, movements of table, etc., spirit voices, materializations in the dark, and then in the light, are the egular order in which manifestations occur with a physical medium. Maculch in his "Philosophy of Sleep," quotes a curious dream of his own, which bears on the question of clairvon ce or prophetic dreams. Being in Caithness, he dreamed that a near relation residing 300 miles off had suddenly died. He awoke in "a state of inconceivable terror," wrote to faquire, and at the end of three days received an answer confirming all the particulars of bis dream. The death of Mr. Perceval, the Chan-cellor of the Exchequer of England, shot in the lobby of the house by one Bellingham, was fore-told by a prophetic dream, thrice repeated to Mr. Williams of Scorrier House, near Redruth, in Cornwall, on the night of May 11, 1812. [37] The Boston *Herald* says: "In some cases the medium is a shrewd, calculating, designing woman, with an eye to the main chance, as circumstances oftens prove after a wretched experience; in others, the control may be genuine. Proper investigation will determine. Boston, at the present time, is agitated with the rumors of a credulous man, who so far believes that he has conversed with his wife that he has made the medium a present of a ward, of Whitesbury, Pa., writes: "I can not think of doing without the Journal; with me it

think of doing without the Journal; with me it has aimost become a necessity." It appears now that a Hindoo Fakir can not be imported to talk country, because he can not cross the Kala Pawnee (black water) without losing his caste. It have been been not cross the Kala Pawnee (black water) without losing his caste. It have been been been dead in the same of Nitrous Oxide, said, "Nothing exists but ideas," He didn't think so when he returned to his normal condition. It is a far as heard from, only two spirits have returned to earth to be married to mortals—one at Take Haute, and one at Memphis. It is have returned to earth to be married to mortals—one at Take Haute, and one at Memphis. It is Humphrey Davy dreamed that he was ill in Italy, in a particular room, the furniture of which he noted, nursed by a young girl, whose face he remembered. Some years afterward he was traveling in Italy, was taken ill, laid up in the very room, and nursed by the very girl whom he asw in his dream. It Nitrous oxide was once administered to Sir Humphrey Davy, the accomplished chemist and physicist at the Royal Institution; he says that his thoughts began to flow with lightning like rapidity.

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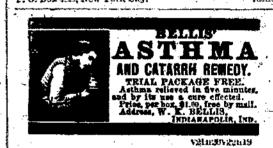
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Mrs. Cora L. V. Richmond Answers Important Questions, Sunday Morning, April 22nd.

(Reported for the Journal).

Question: What benefit has Spiritualism conferred upon individuals or mankind?

Answer: It is an insult to this audience, and to 10,090,000 of Spiritualists in this country, to ask that question. Spiritualism is not on trial; these are not the days of the Inquisition. No one has any right to call any subject to account which any human being considers true, until they first prove whether it is true or, false. The proper question is to those who don't know that Spiritualism is true. Whotever it does to you, the solution of that question is the primary one. It is none of your business whether it shall overcome the various theories of men; whether any favorite truths are to be mutilated by it; whether religion as it now stands is to be in some measure criticised by it, or overthrown through its influence. The problem is this: "Is Spiritualism true?"

Steam, electricity—all forms of sciencechemistry, geology and astronomy, assert that there are millions of blessings in the world, because of their truth. Any system of philosophy that is true, will exist. No system of philosophy, because of its belief, has any right to exist one moment after it is disproved. If Spiritualism is true, it has a right to be in the world, whatever it may do. You are responsible for what use you make of anything in existence. The ignorant man, unacquainted with electricity, can't practice electrical experiments. The man not familiar with science, can not elucidate the same. Any question must be met on the bare basis of truth alone. The favorite ideas that prevail in the world, are sometimes stumbling blocks in the way of investigation of truth. Science has overcome them one by one. Science does not stand in the way of any other truth, because it seems to be in a different direction to her achievements. The moral effect of any truth upon society, depends upon the condition of that society, and the effect upon the individual depends upon the use he makes of truth. I contend that any one coming out on a Summer day, and receiving a sunstroke, it is not the fault of the sun. If any one refuse to build a house, it is no fault of the winter. If he subjects himself to any action of the elements, from ignorance or otherwise, it is not the fault of the elements, if the individual suffers. The great history of the world and the laws of truth, indicate that truth shall exist and mankind adapt themselves to the same.

As individuals understand and come into a possession of a knowledge of these laws, they are individually responsible for the use they make of them. Under this aspect of the case, we are not bound to answer the question. You must answer it for yourselves. Spiritualism is in the world; it is fully established. The evidences are so numerous that it would be a work of supererogation to name them. Spiritualism is not however on trial. Every individual has an opportunity of judging of its nature. To state what Spiritualism has done in the enlightenment of mankind, would be to recapitulate whatever is taught every Sunday. The abolition of the fear of death, the release of the soul from a state of thralldom is what any philosopher of past time, any class of people, would have given everything to achieve.

You can test truth. It is such a boon it really can not be overestimated or overstated. We leave the question to the hundreds of thousands to test it for themselves. What it will do to individual life-whether the life beyond death shall be made better through its influence, depends on what use they make of it. If any truth is ennobling, it is that which gives man a knowledge of that life and awakens a consciousness of another world which is near at hand. If anything is uplifting, it is that life which is not confined to the narrow limit of our observation here. The highest form of life is that which is the farthest removed from the external

The aggregate good of Spiritualism to society, can not be estimated. It is not a question that any balance sheet can exhibit; no one but the Infinite can comprehend it. Every subject of truth is measured accordingly as you are uplifted by it. The truth is, those minds that can see no good in Spiritualism, are not prepared for anything beyond the practicalities of daily life. If a gold mine could be found at every seance, or the location of precious gems be pointed out; if railway stocks were enhanced by spirit influence; if any new scheme of speculation opened by which a person might cheat his neighbor; if any means of judging of speculations on change, or any particular scheme of man socially, religiously, or philosophically, might be certain to be perpetuated—then Spiritualism would be found to be eminently proper! Spiritualism treats of the imponderable substances; as it treats of such principles as are imperishable, it is, of course, of but little value to that class of minds. We would not advise them to pursue its investigation; it would be a waste of their valuable time. If benefit means the enlightenment of judgment, the revealing of the Spirit-world not through faith or following any formula or creed, but by knowledge, a stepping to a higher plane of thought; if benefit means to place all human baidgs on their own moral status-not for the sake of praise of the

being is gauged by his own cloth, and not by any class cloth, or denominational cloth, in spirit-life. or any theological cloth, but by his own spiritual unfoldment, then Spiritualism has been of great value to the world.

Besides that, to ask what good Spiritualism has done, is to ask what good life has done. The spirit must express itself in some manner. If beyond death, his spirit. continues to express itself, it is only the continuance of life. Life exists; the mind is placed in corelation to truth, and the healthful human mind seeks to adapt itself to every form of life and truth, and benefit itself. The only answer we can give is that Spiritualism is in existence; it contains the only truth in reference to life here and hereafter. Upon you rest the responsibility of the good it shall do individually and collectively.

Question: The Holy Spirit or Comforter spoken of by Jesus, which was to come into the world: has he a personality, and what of his mission and work?

Answer: As Christ had a personality and came to present a certain form of truth, which would take precedence of the Mosaic law; as he came for the next stage of Spirit-life, to enunciate the next form of spirit revelation, and as that form is distinctly substituted for the Mesaic form—as it represents the law of kindness instead of hatred; the law of forgiveness instead of retaliation: the law of love instead of mere justice: the law of individual worth instead of worth through the vicarious sacrifice that they possessed in past time. He came to represent the spiritual kingdom instead of the temporal. The Spirit of Truth is in the world: it is in the world in a three fold form. Science, herself is of that truth; philosophy is of the mind; Spiritualism of the soul, and these three-fold forms include all departments of human life.

The explanation of preceding mysteries and the personality of the Comforter, have been predicted. It was shadowed forth in the Christian Revelation; in the works of Andrew Jackson Davis; and in those of Swedenborg. The Platonists have Plato. Each preceding stage of thought was represented by a mind that epitomized its truth. We have for every system of philosophy in the world, a corresponding mind that seemed to be on the way. Luther stands guarded by many of his cotemporaries. The way was prepared for him. In preceding ages the truth always claimed in some individual mind that which represented the religious practice, or artistic characteristics of earth's history. There will be, to represent every leading fact, some one mind selected from among those who minister unto you, to represent the same. It may be some one great in spiritual philosophy and the sciences, as Angelo, who was great in the threefold art that marked the period of his system.

There may spring forth some child. He may be followed as Christ was followed; yet whether it is a personality or principle —the Spirit of Truth was the Comforter promised, and it is our belief that this truth, always ripens and culminates in some mind best adapted to portray the same. The Comforter may be in your midst to-day.

Question: Is spirit and life one and the same principle?

Answer: Spirit is certainly the source of life, if by life you mean that which is the expression of every organization: then, of course, it is simply the result of spirit; if you mean the motor, the thing innermost then, too, spirit is life. All forms of life are the expression of spirit. Wherever life is, there also is spirit. Life itself is immutable and does not change.

Question: Is/the life that permeates animals, vegetables and minerals, the same principle that permeates man?

Answer: Universally, yes; severally, not since the life that permeates man is spirit, and never can or will permeate the lower orders of external existences. All are parts of the same infinite, manifested variously; but the life of the animal never ceases to become the life of animals. The atoms externally change form very much.

Question: Your spirit control often speaks of the spheres, or spirit planes; what about them?

Answer: We refer the questioner to numerous works upon this subject published by those whose inner vision has been opened, and who have seen the various phases of spirit-life, and to lectures given here, for an answer. The planes of spirit-life are infinitely varied, and can not be described in a single lecture. The spheres variously differ in shape and intent according to the formation of substance of the elementary life of those who inhabit them. For instance, the spheres that are immediately surrounding the earth and into which persons enter not purified in spirit, present dark abodes. To other spirits they look like spots upon the sun. These clouds are connected with certain dark clouds on earth. There may be a spiritual sphere near the earth, which may pass away within ten years. Spheres are movable in nature. There is a sphere now in contact with the earth to develop the wisdom of the spiritual life. This sphere will, by and by, give place to another class of spirits—a class of spirits of different grade will move in some other direction, to act upon some other class of beings; so you must not confound the idea of immovable spirit spheres. There is no carved place for spirits to occupy.

Question: Do the controlling influences impart to the medium their former ideas or those they acquire after entering spiritlife?

world or recognition of man; if being indi- | Answer: Both. All ideas are their property

vidually benefited means that every human | and possession. They impart all ideas that they find true, many of which are learned

> Question: Are there spirits that have never taken on human form; if so, where are they located?

> Answer: The universe is a large place, and if astronomy be correct, there are a number of worlds besides our own. There probably are as many spirits to each world, as to this world. Supposing only that the thousandth part, or a hundred thousandth part, of the space to be inhabited, there would still be a great multitude of places where spirits could abide. Spirits can live just as well before they have bodies, if of immortal substance. It need not necessarily live in same form; it lives as spirit, and has its own stage of spiritual growth. What that stage is, may not be proper for you to know. The spirit may have the benefit of previous existence. The spirits that have not taken on human form, were considered in ancient times as separate orders of being. The spirits not taking on human form, never appear to earthly beings, seers, or prophets, but exist in another atmosphere or stage of spirit-life of which you know nothing. . There is a paragraph in the New Testament with reference to children that I would like to have you know. Children are said to be nearer the kingdom of heaven than those who, in after years, have forgotten the angelic state in which they existed before they came here. When you become as little children, you will remember the previous existence.

To the Spiritual Friends of Southern Minne sota.

During the Sundays of May I shall speak at Minneapolis, afternoons and evenings, and in places in a half days journey of the city during week evenings, after which I should like to have plenty of calls from the friends in the southern portion of the State to keep me employed throughout the Summer. THOS. COOK, State Lecturer.

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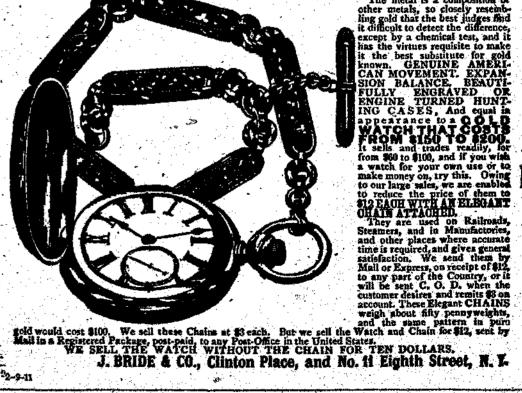
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