

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORMATION

Truth Meets no Dash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks for Hearing.

VOL. XXII.

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CHICAGO, MAY 19, 1877.

\$2.15 IN ADVANCE

SINGLE COPIES EIGHT CENTS.

NO. 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 olden days,
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?
Paint hopes take beautiful 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.

The golden hours for dreams
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 rose-walight 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 foundations for to-morrow. What is true of man 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 prophetic 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 origin and the laws of all phenomena, 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, discredit 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 Rule. A true philosophy is like the rock, the secretion of ages. It 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 Spiritualism sprung from magic and witchcraft, and who shall in egotism say to-day, "I love pure truth." That, says Cassin, "is alone for Deity!"

"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 hierophants. 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 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 natural law, and also disappear. I find this knowledge in the Fakirs of the East. The jugglers of India, China, Japan, 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 dwell 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 ignorance and opposition, they have carried the manifestations along from the rap to materialization. The positive power dwelt 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 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 physical, but the spiritual forces. Any spirit band that would use the medium, was controlled 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 forewarned the 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 apostasy. 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, 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 to pray to my Father and he will send me legions of angels," said Jesus.

Their prophets, soothsayers, magicians and hierophants had control of the elements in which the spirits of the earth, earthly, dwell, and controlling the element, of 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 below and some above him? Must he not also hold the same place to spirits? Then as spirits control him, can he not control spirits?

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 balance in the moral world is kept. Under the influence of the wisdom circle, acting directly 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 thralls, but can and must of necessity be used to develop 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 hands, 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 Life.

From hand to hand the Cup of Knowledge must be passed down the same scale of progression of which the Cup of Life passed from man 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," saith the angels, "and I hasten to depart," cry the angels, "and I hasten to Earth," and gives us in his starting song his 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 instructor 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 philosophy that deals with the acts of the embodied 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 difficult to tell where clairvoyance ends and spirit control begins—psychometry ends and impression or clairvoyance begins—as to define the line between inspiration and my 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. My own spirit is equal with those and the 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 spirits. I call all teachers unwise that in the slightest degree interfere with the mortal's will, or that do not seek to leave us to-day-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 for and give to the lower. Let us take from old magic 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 philanthropy 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 upward 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 dreams.
Schoolcraft, Mich.

His Choice.

Some newspaper scribbler asks why Robt. Ingersoll has never filled any high or important 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; yea, and the woman I love, and some latitude work over the window, so that the sunlight would fall checked on the baby in the cradle, and a few hollyhocks 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 be 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 to us.

MATERIALIZATION.

Pertinent Thoughts in Reference to the same Materialization in Derbyshire.

BY M. A. (OXON).

Mr. Adshhead'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 cast 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 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 I 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. Adshhead, 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 medium 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 medium out of view. It is not necessary, I am sure, and I hope that intelligent and accurate observers will encourage the manifestations which resemble those that Mr. Adshhead has so well described, where the medium sits in view, and the cumbersome and perplexing paraphernalia of cages and hand-cuffs, and bonds are done away with.

A point will strike any one who is endeavoring to gather up a theory as he reads Mr. Adshhead's narrative. It was again and again requested that the door of the cage might 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 desirable reason?

Again, has Mr. Adshhead, or his coadjutors, 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 portents 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 operandi*? or are there several?

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 it 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." I don't know. These be wilder and bewildering facts, and I want to get at the bottom of them. I once asked some such questions as I have propounded of a materialized 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 answer. 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. I 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 (and to propose) 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. I think you will agree.

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

Dr. Carpenter and Spiritualism.

BY A. McGRIFFEN.

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 dominant 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 medicine 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-eared animal may be made to appear like a lion, as in the fable, there are no real lions.

Although Dr. Carpenter feels safer to direct his attack ostensibly against mesmerism, odylism, occultism, etc., he wishes his argument to sweep away every thing of a spiritual character, as 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 under discussion is to be decided by the test of human truthfulness, we may prepare ourselves to believe, with Bishop Berkeley, that nothing exists, and to assert with Arcebius 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 chosen 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 knowledge 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 sleepy in a chair become wide awake on lying down simply because of the flow of blood to the head. For such persons a high pillow reaching well under the shoulders will prove beneficial.

Watchman, What of the Night?

BY DR. A. JOHNSON.

MR. EDITOR.—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 educational institutions, in their fundamental principles, have remained stationary. Unless the voice of humanity is heard, and its soul needs are supplied, the present institutions 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 respective 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. Theology knows too little of the laws of matter, and science knows too little of the laws of spirit.

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

It 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 existing institutions, for each of these are bound to sustain theories from which they can not deviate without destroying their own identity.

In these days of tribulation, Spiritualism meets with persecution, but it should be remembered, that those who mock and deride 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 developments, 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 arranged Spiritualism in the person of Slade. In the writer's estimation it has no more to do with Spiritualism than the derelictions of a disloyal clergyman has to do with Christianity. Persecuted truth always add new adherents to its ranks.

As are your institutions so are the people; they receive their religion by inheritance. 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, Universalist, and the scientific infidel. The latter has no guide but his fine senses, and he attributes the manifesting power of everything we behold to a blind force. Enlightened 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 speculations.

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 communications 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 distant 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 it.

EVIDENCES OF IMMORTALITY.

Spiritualism is the only religion in existence that can give to the skeptical soul the evidence of its immortality. If this doctrine 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 sympathies were mutual, and whose interests were common, like those of the angels. The spirit of God ruled in their hearts, and raised them above all selfishness. Where is that brotherhood now? Clergymen ought to make the ministrations

of the angel one of their cardinal doctrines; 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 is 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 spirit."

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 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 Spiritualism incorporated in their lives that influence which made them a peculiar people, while they remained true to their spiritual gifts.

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 their sectarianism. In this respect carnal men 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 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 sight, Again the sick are healed, Again to mortal eye and ear, The inner is revealed.

"Again, through barred and bolted doors, The heavenly guest appears, And hands are clasped 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, They seek a Cross to rear.

"Again by Inspiration's voice Our souls with truth are fed; Again, 'He hath a devil' why 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 professors in science and metaphysics. Modern Spiritualism exerts more vitality than all the sectarian religions in existence, but its 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 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 thee divine 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; therefore 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 forbade, 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 his identity.

First Samuel, 9: 8. 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, and said, Tell me, I pray thee, where the seer's house is; and Samuel answered Saul, I am "the seer." The king of Israel gathered together of prophets four hundred men, and said to them, Shall we go to Ramoth-

gilead to battle, or shall we forbear. And they said, Go up; for God will deliver it up to the king's hand."

These are but a few of the Scripture passages 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 10: 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, saying, 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 Pharisee 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 between 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 ministrations of spirits.

After such an array of evidence of spiritual manifestation as we have selected from the Bible, what shall we say? Has God made a failure? No. Mankind have become 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 case, 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, receptive daily of the spirit of God; and unless we become like him, in some little degree endowed with moral and spiritual purity, he can be no savior to us. If the Spiritualism which actuated Christ and his followers, would take possession of the church, sectarianism would die.

SPIRITUAL GIFTS RECORDED IN THE BIBLE.

The object of the Bible is communion with the heavens. The primitive Christians professed 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, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self same spirit. In the law it is written, With men 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 edifying.

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 rejoiced 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 prophecies. 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.

(From the St. Louis Globe-Democrat.)

We print a translation from the original Latin of the address by the Society for the Propagation of the Faith on the subject of the 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 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 bias threatens the Catholic youth of the United States from the so-called public schools. Wherefore this sacred body 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 most 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 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 interests.

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 eminent 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 pernicious system of educating youth has unhappily been introduced.

It behooveth 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 nothing is so necessary for this as that Catholics should have in every place their own schools, which should not be inferior to the public schools. Provision should be 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 congregations, either men or women, may, if it seems 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 outlay.

Especially those Catholics who excel in wealth and influence among the people, and who are members of legislative bodies, are to be admonished of this. And in truth, in those countries no civil law-binders 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 system of public schools threatens to the Catholic 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 suitably 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 attendance at which there is question, the danger of perversion is such that it clearly can not be made remote, as, whether sometimes things are done or taught there contrary to Catholic doctrine and good morals, and which can not be heard or done without detriment to the soul. For such danger, as is self-evident, is to be avoided, no matter at what cost—even that of life.

Moreover, that the young may without sin be permitted to attend the public schools 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 themselves, and those who hold their place, should watch with solicitude over their children, and either themselves, or if they be not able, others for them, should interrogate the children concerning the lessons heard; they should examine their books, and if they perceive anything hurtful therein they should supply antidotes; and they should wholly keep them away from and prohibit them the intercourse and association with those 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 in which the ruin of their souls can not be avoided; or, in fine, although there be a suitable Catholic school, properly provided and arranged, in the same place, or although 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 contumacious, 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 grasshoppers. 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 Minnesota, that we are instructed to intercede; and although justly condemned for our misdoings, and undergoing the process of punishment, pray Him to stay His hand and repent 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 wayward and disobedient. It is the old traditional 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 every conceivable infringement 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 innocent, 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 potatoes, grasshoppers, and politicians; and if so, how defiant and impudent do 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 chastisement 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 neighbors; yet, his Excellency would urge us to impudently the Almighty to spare his rod 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 mankind, this persistent foe and destroyer of his children, who goes about like a roaring lion seeking whom he may devour, this powerful and successful antagonist—instead of encouraging him to torture and annoy his faithful servant Job. It may be that he enjoyed 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 begotten—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 many chess men. We, the acknowledged children of the Most High, are giving up without protest, condemned 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 modern method of sneaking 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 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 ever accused or insinuated—that he bought, begged, borrowed, or stole the livery of heaven, either to disguise himself, or to cover his traditional deformities.

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 dispensation: thus not only saving 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 intelligence 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 a Devil.

Mrs. E. M. WELSH.

St. Paul, Minn.

BOOK REVIEWS.

ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

The American edition of this work was scarcely published before it was destroyed in the great Boston fire.

These pages, I take it, 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.

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.

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.

Spiritual phenomena are bewildering at first sight. The inquirer first seeks to explain them by legedmain, or by the unreliability of his senses.

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.

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 enters 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 Improbability.

The origin of spirit is referred to natural birth. Man, in the author's opinion, is a dual structure of spirit and body.

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.

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.

"The body must be pure. When inflamed, with an improper diet, or saturated with stimulants and narcotics, the mind, recirculating the physical conditions thus created, is a seething mass of passions, and a magazine which a spark may explode, and not willingly do the pure spirits approach.

Nor is he disposed to let the circle of its fair share of blame for causing manifestations of spirit-power to be contradictory and unsatisfactory by neglecting proper precautions; 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, and is perpetually agape at fancied won-

ders. It is indeed a safe rule "to refer nothing to spirits which can be accounted for by mortal means."

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 learn much.

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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 confirmed.

Credulity on the part of an investigator, is quite as unfortunate 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 due allowance for a possible want of proper mental or physical conditions in himself as well as in the medium. At best, it 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 congenial 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 years in 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.

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 the result of conditions brought by the dissatisfied investigator. We are aware that there

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 imperfectly 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 possibly give you something pleasing, though totally unobtainable."

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 a 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 these experiences are brought about by circumstances 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 recently 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 incontestible 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, in which she remained five days without

interruption, and of what she states she say, 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 some time 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 door), and I could look through it into the sphere, where I saw very bright and beautiful forms, none of which I had ever seen before, but was not allowed to enter. With Mrs. Briggs, I then commenced descending, looking at the several spheres-spaces 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 Susie 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 has 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 will be exercised honestly, regardless of personal pecuniary benefits to be derived at the moment, and shall ever take pleasure in rendering 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.

Insane 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 ruin. 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 he did 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, either, for that matter."

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.

In the above case, the peculiar conditions for impressibility had been induced by fast-

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 mediumship 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.—Magic, 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 together?

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 step of the dissolute woman's house, under whose complete control he was.

Q.—What was the object of that?

A.—To bring potent influences at work that would accomplish the object desired. The voodooes 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 flowing 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.

Q.—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 microcosm 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.—No! 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 Voodoo Creole of New Orleans, is a mater-

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 thereif 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 Spirit-world, 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 inhabitants, its lakes, rivers, majestic waterfalls, beautiful gardens, etc., are as familiar 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, entertain that 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 ethereal 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 scenes 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 theosophists, 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 Planchette; Howitt's Supernatural.
2. SCIENTIFIC: Hudson Tuttle's Arcana; Crooke's Researches.
3. PHENOMENAL: Olcott's People from Other Worlds; Sargent's Proof Palpable; Wolfe's Startling Facts.
4. PSYCHOMETRIC: Denton's Soul of Things.
5. RELIGIOUS: Crowell's Primitive Christianity; Dale Owen's Address to the Clergy.
6. PORTAL: 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 JOURNAL, simply pledging themselves to remit the price, \$2.50, when the book is issued. F. Percival, Esq., 16 Conduit St., London, is the 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 years, when we should have said nine years.

THE ROSTRUM.

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 10,000,000 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. Whatever 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 man; 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 science—chemistry, 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 what 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 world.

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 impalpable 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 beings on their own moral status—not for the sake of praise of the world or recognition of man; if being indi-

vidually benefited means that every human being is gauged by his own cloth, and not by any class cloth, or denominational cloth, 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 correlation 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 Mosaic 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 contemporaries. 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 three-fold 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; 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, the 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, no; 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 fit to 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 spirit-life? Answer: Both. All ideas are their property

and possession. They impart all ideas that they find true, many of which are learned in a spirit-life.

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 Minnesota.

During the Sundays of May I shall speak at Minneapolis, afternoons and evenings, and in places in a half day's 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.

Another Ghost.

The Richmond (Va.), Express speaks of one as follows:

"The ghost, or spirit, or whatever it may be termed, has on several occasions remained near him (the husband) until he moved towards her, when she or it would quietly move away in the dim distance. These appearances of one who has been dead for more than fifteen years, have not only been witnessed by the husband, but by many persons who knew the lady well during her life, and vehemently assert that they have seen the visitations."

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