Ernth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Taks a Benring.

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THE INFLUENCE OF RELIGIOUS EN-THUSIASM OVER MORALS.

A Lecture Before the Chicago Philosophical Society, by Prof. V. B. Denslow, LL. D.

LADIES AND GENTLEMEN OF THE PHILO-SOPHICAL SOCIETY: Permit me to ask, not LADIES AND GENTLEMEN OF THE PHILOsophical Scoiety: Permit me to ask, not
your sympathy, for all sympathy is unphilesophical, but your cold, impartial consideration to the difficulties which beset a candid and judicial mind in attempting to discuss the influence of religion over moral
conduct. For I would apprise you at the
outset that I desire to speak not merely of
the effects of religious enthusiasm, more
than those of religious despondency; or
than that religious culture which often supersedes the emotional element, whether
enthusiastic or despondent; or than religious
activity, which is often greatest in those that
have least religious culture; or than, finally, the religious organizations and the creeds
which give rise to them, which are alternately the consequence and the cause of these
various states and conditions of enthusiasm
and despondency, culture and activity.

It is easy to laud the influences of religion as always moral, and that might please
four-fifths of average men and women. It
is equally easy, by seizing upon the crusades, religious wars, inquisitions, persecutions, massacres, and great crimes of religion, to condemn them as in the aggregate
immoral, and this might satisfy that other
fifth who are more largely represented in
philosophical societies than elsewhere.
And then there is that very large constituency, while they admit in the abstract very

And then there is that very large constitu-ency, while they admit in the abstract very-many questions have two sides, yet always do so with the mental reservation that one of these is the wrong side, i. e., somebody else's side, and the other is the right side, i. e., their side. All these like to see a man get squarely down on one side of the fence or the other so that people of one idea id him, and not dance from one

booking the principle of the principle o

demand that the question shall be discussed from the impossible assumption that true religion is always moral in its influences, I say impossible, because there can be no I say impossible, because there can be no investigation where the investigator is required to set out with the assumption that there is nothing to be investigated; nor could any progress be made if I were obliged to set up as a theologian and assume that one man's religion is true and another's folse. In the sense that calledon pages and account in the sense that calledon pages and in the sense that calledon pages in the sens false. In the sense that religion necessarily assumes that its own influence is wholly moral, and that whoever does not so assume is not religious, the mere discussion of the question is irreligious, and it must be carried on from a non-religious standpoint. The methods used must necessarily resemble dissection, and dissection always denies the existence of life in the thing dis-

Therefore, the examples cited as cases for dissection and analysis will be necessarily generally those of dead religion, and not of living religion; for there is something in living religion which, like all life, defends itself against close analysis by its own power, and makes us desire to rather aid than to analyze or dissect it.

I intend to show that the aggregate phenomena which pass for religion in the world, are sometimes moral and at oth-

world, are sometimes moral and at others immoral in their influences, and that what is ordinarily styled infidelity, i. e., a Godless science and

AN ATHEISTIC PHILOSOPHY, are subject to like praise and censure; that both are essential forces in the world's civboth are essential forces in the world's civilization; and that any philosophy of human life and duty must recognize both as conflicting but neccessary factors, each in the main giving reverse sides of the same truth, or presenting truths which are eternally contradictory to each other. All religious have certain elements of fact to work upon, which science has not the least tendency to remove, and philosophy has not the least capacity to explain. If there was no such fact as death, there would be no such consequence as religion, when our friend dies science dissects his corpse, gives a Greek science dissects his corpse, gives a Greek name to his malady, and perhaps describes his case in some medical work as a very finely developed and interesting one of pleuro-pneumonia or spinal meningitis. But if we ask science if our friend still lives or will ever live again, science will make a note of our question in its memor-andum book, and of the date, as of something it may have occasion to swear to to

prove our insanity, and perhaps will enquire of us whether such attacks are frequent.

It matters not whether religion has anything true or not to tell us as to whether our friend shall live again. It is its function to tell us something, and we go to those who have something to say in preference to those who have something to say in preference to those who have specially nothing ence to those who have absolutely nothing

If science and philosophy are fearful of imposing on the human mind at this junctive, they must stand saide in favor of the philost who has no such hear. The world's week, including the task of explaining the county appearing death, life, the first cause, the first cause who decline it, not on those who decline it. The first cause of time science and philosophy, which depend on experimental evidepend on experimental evi-

dence, will leave this function to the priest, for he alone can go on assumptions, intuitions, inspirations and dogmas. Discoveries in science have no tendency to lessen these mysteries. They deal with the knowable only: religion with the unknowable. All they can do is to preoccupy the mind with other subjects and deaden its sensibilities. They cannot explain away the grave. Religion includes all thoughts that derive man's duty from the assumption of his immorality. Morality includes all action, to which the quality of right is attached on grounds of authority or law, and not mere expediency or interest. Many persons may vaguely believe that all morality is ultimately the highest expediency. Hence the maxim, "Honesty is the best policy," "Virtue brings its own reward" "The seed of the righteousness and all other things shall be added." But if a man clearly sees wherein the profit of an act will exceed its penalty, both in quantity and immediateness, the act is simply selfish, or business-like—not moral. If it is done from a motive of obedience to God it is religious, which is more than moral. If done from a clear prescience that it will benefit and bless mankind, it is benevolent, not moral. But if it is not done to promote our immediate interest or pleasure, and if we believe it to be right without analyzing, why it is moral.

For instance "Thou shalt not steal" is a moral law among all races of men. The fact that one thoroughly believes that his neighbor has more property than he needs or even knows of, that it would be better for all mankind that it should be equalized, that the desired property perhaps is perishing because of its owner's inability to use dence, will leave this function to the priest,

all mankind that it should be equalized, that the desired property perhaps is perishing because of its owner's inability to use it, never removes the sense of guilt which attaches to the theft. Yet these circumstances are amply sufficient to make out a case of expediency, that the property should change hands. Expediency, therefore, has nothing to do with moral laws. So of obedience to parents, telling the truth, marital their and the other features of all morals. dience to parents, telling the truth, marital fidelity, and the other features of all moral epits. They demand that they be assemble, without explanation or analysis. To reason shout them and rest them on expediency is to undermine them. Their reason being thus mysterious, it is natural that they should be ascribed to that name in which all mysteries are bound up. If no explanation can be given why we should not steal when it is clearly expedient, it effectually cuts off the call for explanation to say God commands it.

commands it. I will not review the historical evidence that moral law has its dawn in religious law, and that in its infaucy the human conscience everywhere judges of right and wrong from the stand-point of man's im-

mortal nature and divine environment.

The

FIRST STRUCTURES IN HISTORY
were the religious piles on which sacrifices
were burned to appease the offended gods;
the first observations of nature, of the flight
of birds, of the powers of plants, of the
winds and the stars, were by the oracles to
discover the will of the gods; the first notions of right were of that which the gods
would reward; of wrong, that which the
gods would punish.

gods would punish. Science, in which I include the sum of human knowledge gathered by observation of facts, and philosophy, in which I include the trained power of reasoning from any premises of fact to their legitimate conclusions and inferences, have it no more within their scope to furnish us with a moral standard, and are no more able to prove that one act is right and another wrong, than they are to point out whether or not there is a life beyond the grave. It is as foreign from their functions as it is from that of mathematics, sculpture, music, or gymnas-

Science may be defined as the observa-tion, collection and classification of phe-nomena, with the view of tracing the rela-tions of causation between them, i. e., the power of two or more phenomena to pro-duce a third. It has to do therefore with secondary causes only, i. e., with causes which are themselves caused.

If nitrogen and oxygen gases in mechani-

If nitrogen and oxygen gases in mechanical union always form air, and never form anything else, and if air is never formed otherwise, then it is a law of physical science that these two substances in this mode of union form air. But if neither of these substances is capable of being resolved into any other constituent substances, then the question who or what creates oxygen or nitrogen, is a religious question, because it belongs in the domain of the unknowable, i. e., if answered at all, it must be answered by an assumption that commends itself to our faith merely. It is so answered when it is said either that God makes them, that

Jupiter makes them, or that evolution makes them, or that evolution makes them, or that they are not made.

Apply the scientific mode of deducing a law to morals. You first collate carefully the statistics of crime and immorality, and learn that the ratio of vice to virtue, and of crime to morality recurs in a definite connection with certain causes, such as connection with certain causes, such as poverty, heredity, race and mal-education as harvest follows seed-time. At last you grind out your law of social science concerning crime. What is it? That in a population of three hundred thousand a murder lation of three hundred thousand a murder is due once a month, and in the ratio for the year of five among Irishmen, three among Germans, two by Scandinavians, Englishmen and Scotchmen, one by American whites and one by American blacks. Nine of the murders must be by persons having no treats three by persons of silves. having no trade, three by persons of educa-

tion, and so on. So a robbery is due once a fortnight, thefts twice a day, and lying every two seconds. The law of social science as much requires that the representatives of the various nationalities shall come forward with their proper ratio of crime, as the state laws require that the states attorney shall be ready with his indictment, or the sheriff with his rope. There would be a screw loose somewhere if the robbery which was due once a fortnight went over or the sheriff with his rope. There would be a screw loose somewhere if the robbery which was due once a fortnight went over into the third week. The law of social science would need a revision to account for this lapse, this backwardness on the part of the criminal classes in coming forward. Not that social science is to be despised. But its curs for crime would be found in some far off amendment in our legislation on some economical question, or in our transportation policy, or in our currency laws, which would revive morality by material means, diffusing wealth and promoting industry. But obviously social science could furnish no standard of reform which could work on the individual, like a policeman's club or Brother Moody's hell. Perhaps some will say, moral laws can be framed by science. When medical science succeeds in framing any laws of hygiene which will be as generally agreed upon, as the current rules of morality are, it will be time enough to discuss this question. Meanwhile the rule for finding wealth is the same, as the miner's rule for finding gold, viz: "Where you find it there it is."

Mankind do not greatly err for want of

Mankind do not greatly err for want of sufficient harmony over the question what is morally right and wrong. They agree so well on it that moral idiots, men who do not know right from wrong, are seldom found except among men and women of the very highest reasoning powers.

So use your own as not to injure your neighbor;
The marriage of one man to one woman.

The marriage of one man to one woman; The nurture of children by both their parents, and their obedience to both; Teiling the truth, except as literary fle-tions, may be made the means of conveying a higher truth;

Covet not one's neghbor's goods, etc. Loving one's neighbors; the duty of in-

Upon Moral rules such as those, except that in the case of marriage, polygamy is substituted in barbarous periods, are universally accepted in theory, and are continually though exceptionally violated in practice. In insuring obedience to these and other moral duties, it is usually assumed that religion is the chief factor. This may be true if we comprehend in religion all the anterior. causes which go to make one's religion what it is, which point its tendencies as the winds point the weather-cock.

THESE CAUSES, in the order of their relative importance, are: First, race, including all those differences of history, residence of ancestry, location, climate, food, and past education and institution which go to make up race. Second, heredity, or the bias which each child inherits from its parent or ancestor, and which stands associated with peculiarities in his brain payers system and bedr in his brain, nervous system and body, which cause and constitute his physical personal identity, and whereby we distinguish him from others. Heredity constantly tends to restore the ancestral type, education and experience to weaken it, aptness with which the capacity of the individual is developed to obtain the gratification of his normal desires and social wants by means which are consistent with the welmeans which are consistent with the welfare of society and with the moral standard; fourthly, industry, or the regular pre-occupation of the mind with alternating periods of useful productive work, exhibatariods of useful productive work, exhibiting amusement and healthy repose; fifthly, wealth or the ability to command the services of our fellowmen in a degree adequate to the gratification of our desires, by means and exchanges which promote the best interests of society and conform to moral standards; and sixthly, religion, or the general of acting under motives derived from sense of acting under motives derived from our assumed immortality and responsibili-

An African Kaffir can be converted into a Christian of his sort, perhaps, by a present of ostrich feathers, or beads, or spellingent of ostrich feathers, or beads, or spelling-books, or rum; but he and his descendants for a thousand years would have to be queath their slowly-improving stock to the dust in repeated failures before. Christian of the order of Jonathan Edwards or Wm. E. Channing or David Swing would result. To bring the connection between physique and faith home to our taily observation: go into any Methodist church in Chicago. There is probably not a person of the Saxon type, light hair, round face, yellow freek-les, blue eyes in the entire church, except les, blue eyes' in the entire church, except as an accident or a visitor. All are dark, as if the early Romans had been reserved for them. The same sanguine-billous tempera-ment which carried the Roman eagles from the Ganges to Gibralter indicates that that congregation believes in headship, executive force; in a bishop, not in a synod nor in individual independence. In politics they will vote for a general; in criminal law they will go for hanging; in suppressing a riot they believe in grape and canister first and then persuasion. In suppressing intemperance they would knock out the head of the barrel and hang its owner. In the closy they would be ashamed of a creed that had not a substantial hell. Even their prayers are not unfrequently as full of force as if they were tournaments in which the blessing was to be wrestled for and borne off by the knight of the strongest the Ganges to Gibralter indicates that that

lance. Being of the Roman type, their church government must be military, worthy of their founder, John Wesley, who was first cousin to the duke of Wellington, by the same right as sanguine-bilious religion is always first consin to the dayonet. Con-trast with these the Baptists and Congrega-tionalists, universally of the Saxon type, flaxen-haired, blue eyes, round and red or freekled cheeks, broad, not high, heads—congregational because too jealous of their liberties to yield even as much control to others as is essential to organization. The same element is in their blood that made

same element is in their blood that made Germany Protestant and divided into petty principalities, which made Englishmen the authors of parliamentary freedom; which places Plymouth Church. Brooklyn, above denominational control, and teaches a Dutchman instinctively that for him to sell or drink beer is nobedy's business. Every flaxen-haired Saxon is his own hero, bishop, king and kaiser.

Between these is the Presbyterian type, aristocratic but practical, prone to deliberation, believing more in thought than force; cautious, consulting, senatorial, with a physique spare, straight, and free from surplus matter, heads high and narrow, men who in every stage of the world's history have been its barons, generals, senators; have led its good families, fenced in their genius with every wall that could maintain gentility, and never have forgotten in any gentility, and never have forgotten in any theory of human equality that blood will tell, and that you cannot make a silver whistle out of a sow's ear. Their type physically is a blending of that of the Scotch lairds, Danish thanes, and the Norman

barons.
While physical peculiarities, which from being predominant in certain races have become associated with them in history, thus control religious types, a good com-mon-school education and a moderate com-petency are the two legs on which

THE PROTESTANT CHURCH-MEMBER

would not be there at all. Protestantism is religion for saving intelligent and comfortable people not from hell, but from isolation, which is its earthly equivalent, by reminding them of things they already know in terms eloquent enough to give them a spice of novelty. It is not so much banish-ment from God as from society that the Protestant ordinarily dreads. Take away from Protestants half their education and they would be Catholics. Take away their competencies and they would stay at home and have no religion in particular until they could afford it. Religion, therefore, is the resultant expression of the anterior forces of race, heredity, education, industry and wealth. Pratically, industry alone has far more to do with the maintenance of morality than any tenets. Pride of family, social ambition, etc., are also powerful means to the same end.

And now we come to our main question: What are the positive and direct influences of religion in the aggregate over morals? The different religions of the world have enjoyed very diverse reputations in this regard. In China, to-day, neither the irreligions nor religious class looks upon religion as having anything to do with practical morality. A Chinaman is moral only in proportion as he is rich. Mencius and Confucius are philosophers rather than religionists, but the worship of Joss is a species of incantation for charming away evils. The Greek and Roman mythologies made worship a means of securing temporal blessings, and they defined the sensual na-ture of man by dedicating temples to every lust and passion, in a manner that led to what would now be regarded as the most gross and bestial immoralities. Indeed, in Greece and Rome, history concedes that it was the philosophers, not the priests; who taught morals. There was nothing that looked like heaven and hell, in our sense in them, except in the Eleusinian mysteries. The few who were admitted to these were shown the raptures of the blest and the torments of the wicked quite after the style subsequently adopted into Christianity, and were pointed to a naked, sinless child as the state to which the soul must come which would escape hell and attain heaven. Indeed the Eleusinian mysteries prefigured the Christian doctrine of heaven. hell, and salvation through righteousness more remarkably than anything in the Old Testament. The very language of Jesus. "Except ye become as little children ye shall in no wise enter into the kingdom of heaven," was but a spoken transcript of the heaven," was but a spoken transcript of the doctrine which for a thousand years dramatically presented, had illumined the mysteries of Eleusis. Buddhism makes benevolence the sum of all virtues. Mohammedanism, with the exception of its hostility to the use of wine, has scarcely a moral tone of any kind. It is a mere policy of insurance for securing heavenly biss in consideration of an earthly premium of so many prayers a day to Allah. Christianity has at times a day to Allah. Christianity has at times degenerated into a similar condition, but it has at most periods had infinitely more to do with morals than any other religion. No other religion is so distinctly supernatural in its claims nor so aggressive in assuming

charge of moral conduct.

What we shall hereafter say will be confined, therefore, mainly to the moral influences of the Christian religion, except where others are mentioned.

1. The primary influence of the doctrine of immortality, which surrounds man with divine associates in this life, and points him enward to a larger and more intimate association with the divine natures of all

ages, in the future life, is most ennobling, in that it causes man to set an infinitely higher value on himself and on his fellowman. I think this view redounds more to the cultivation of sympathy and love among men than any other can, it magnifies certain great particulars in which all souls are equal, and thereby lessens the importance of the factitious advantages of birth, position and fortune, and the like in which men are unequal. No set of men have ever defied kingly authority more vigorously than the class who relied on this as the bottom fact in their creed, that all men are equal in the sight of God, i.e., that the lesser features in which they are unequal are not to be compared with the great fact of immortality, in which they are equal. Republicanism in England, which is the parent of Republicanism in America, was cradled in Unitarianism, that of Germany in Lutherism.

in Lutherism.

The offsets to this moral gain are two:
Religion so accustoms the human mind to a credulous acceptance of the myths and mircredulous acceptance of the myths and miracles which are deemed necessary to sustain the doctrine of immortality as to stultify man's capacity for distinguishing the credible from the incredible or rather to create a conflict be tween historic truth, which means something that actually occurred, and religious truth, which seems to include whatever produces a sense of religious exaltation and profit, or, as the phrase goes, promotes the cause of Christ.

I am profoundly aware of the true value

cause of Christ.

I am profoundly aware of the true value of literary and religious fiction for the inculcation of moral ideas. I can see that the question whether the Book of Job is a novel or a biography is not of the slightest importance on the value of the book as a source of a religious truth. Fictions are the necessary vehicles for teaching lessons concerning human character. The invaluable lessons contained in Dickens' works would not be enhanced by so much as a hair's weight by proving that all his hundreds of characters once lived. Nor would the valcharacters once lived. Nor would the val-ue of the teachings of Mores, Jesus and Paul be greatly diminished if it were true, as some Swedenborgians contend, that no such persons ever lived. Religious men are right in asserting that the moral faculty may draw moral and religious truths from historic fictions as easily as it can draw immoral conclusions from historic facts. The bee will draw honey from flowers that drip with poison. The wasp will extract poison from the flowers that drip with honey. So the moral sense in man is its own distiller; it may grow strong on fictions, it may grow weak on facts, Per-haps this will sound to some of you like a vain and empty argument in behalf of religious lying. I leave that to my critics.

According to my best observation, in the

According to my best observation, in the matter of scrupulous regard for truth, the Christians of to-day occupy a medium's position, the scholarly skeptical class of unbelieving free-thinkers, independent secular minds, and non-religious business men ranking as a rule higher, and the classes of society which are irreligious through animalism and mere grossness ranking lower. And yet I have met with people among the class of professors of the Christian religion who use it as a social prop for their respectwho use it as a social prop for their respectability, and as an aid in business, whose faculty for lying transcended anything that

I ever saw, even among criminals.

I will not refer to the effect of religious ideas upon the truth-telling faculty in Catholic countries, where the bones of the saints must stimulate faith by constantly curing somebody.

THE EYES OF THE VIRGIN

in the pictures of the Madonia must open, and her lips must move into an approving smile or spoken word to the rapt devotee, and where sacred shrines must work their daily miracles. The degree of practical respect which these pretenses inspire is happily expressed by a sign which the mayor in one of the towns in Southern France caused to be erected over one of these mir-

raculous spots. It reads: De pars le Roi Defence a Dieu De faire des miracles En ce lieu. Liberally translated, it would read: By supreme command of the king It is strictly forbidden that God Should do any miraculous thing To disgrace this sacred sod.

It seems at first singular that any one should suppose that the belief that one's lies are all forgiven in advance for whateylies are all forgiven in advance for whatever reason the forgiveness issues, should have a necessary and irresistible tendency to cause men to tell the truth. Christians can see that the Mohammedan's belief that his lies are all irresistibly forcordained by Allah, has not a good moral effect on the Mohammedan. The Protestant can see that the sale by the Catholic priest of an induigence, permitting the faithful to tell so many lies on payment of so much money so many lies on payment of so much money to the Lord did not in Luther's time have a good effect on the Catholic conscience, and that investing a priest with the sup-posed power to utter God's forgiveness, is an imposition on the human mind, and demoralizing. And the good Catholics can not see that it is any safer to have the forgiveness of God simply assumed by the be-liever, than it is to have it uttered by the priest. The philosopher, failing to com-prehend the thing at all, declines to see that it is better to have forgiveness in see in con-sideration of the blood of Christ, then in consideration of the sum of money. He sh-

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM 1

BY WILLIAM EMMETTE COLEMAS.

USE OF TOOLS BY ANDIALS.

To establish the line of demarkation between animals and men, it has been often asserted that man is the only animal that uses tools. This having been proved untrue, as I shall soon demonstrate, the assertion has now been modified to read thus:—"Man alone uses tools for high and noble purposes;" in which improved rendering it is quoted by Peebles. With regard to the use of tools by animals, the annexed quotation from Darwin will suffice:—

"It has been often said that no animal uses any tool; but the chimpanzee in a state of nature cracks a native fruit, somewhat like a walnut, with a stone. Rengger easily taught an American monkey thus to break open hard palm-nuts; and afterwards of its own accord. it used stones to open other kinds of nuts, as well as boxes. It thus also removed the soft rind of fruit that had a disagreeable flavor. Another monkey was taught to open the lid of a large box with a stick, and afterwards it used the stick as a lever to move heavy bodies; and I have myself seen a young orang put a stick into a crevice, slip his hand to the other end, and use it in the proper manner as a lever. The tamed elephants in India are well known to break off branches of trees and use them to drive away the flies; and the same act has been observed in an elephant in the state of nature. have seen a young orang, when she thought she was going to be whipped, cover and protect herself with a blanket of straw. In these several cases stones and sticks were used as implements; but they are likewise used as weapons."-Descent of Man, p. 81.

So far as concerns the using of tools for high and noble purposes, I opine that the use of tools by animals as cited above is just as high and noble, on their plane of life, as is man's use thereof on his plane. For what high and noble purposes were tools used by primitive man? and for what are they employed by the uncivilized races of earth to-day? Are they not used for the procurement of food, clothing, and shelter? and some of the lowest tribes hardly do that. Do not the animais use tools for precisely the same purposes? The procurement of food, the protection of life and body from harm or injury, such are noble purposes, whether in animal or man. The superiority, as regards nobility of purposes, in the use of tools, by a Papuan or Fegeean over a monkey or chimpanzee, is not very striking. all unst admit. Then, again, it is very probable, acconting to geologic and paleontologic researches, that man was existent on earth thousands of years before he acquired the use of tools; and when he did so learn, for other thousands of years he simply used rough, unhewn pieces of stone casually picked up, the same as now used by animals.

now used by animals.

Does man alone use domestic animals?

Peebles quotes Max Mueller in saying, that man alone tames and uses other animals for service. The fallacy of this is apparent, when we consider the fact that ants not only capture and hold as slaves other ants which they compel to perform their work for them, as our Southern brethren were wont to do in the case of their African slaves, but they keep another animal, the Aphis, as a domestic animal,—as a cow, in fact, for itsmilk, which they derive from itas we obtain milk from our cows. Probably, an experienced naturalist could relate other instances of a similar character, but, at present, I only remember this one case; it, however, being sufficient to destroy the point made by Mueller and Peebles, and that is all that is required.

Brother Peebles declares language to be one of the lines of demarkation between men and animals, and cites May Mueller as saving "Language is the true

cites Max Mueller as saying, "Language is the true barrier between man and beast." Does this line of demarkation—this barrier—exist? It is popularly supposed so; but let us examine the subject in the light of

posed so; our let us examine in unprejudiced, rational science.

First, however, we will pay our respects to Max-Mueller, whom Peebles quotes extensively in derogation of Darwinian truth, denominating him "the greatest of living linguists." True, he may be an excellent linguist; but how ranks he as a philologist, a very different, and far more important, thing? Mueller is undoubtedly a first-class linguist, possibly the best now living; that is, he knows more languages than any other scholar: but how rates he as a philologist? what are his abilities as regards the correct appreciation and understanding of the philosophy, the science, of language per se? Upon this point I refer the reader to our American savant and linguist, Prof. W. D. Whitney, one of the ablest philosophical and scientific philologists now living.

Max Mueller in his science of language indulges in some of the most absurd and fanciful arguments and theories imaginable. As specimens of his philological vagaries, it may be mentioned that he asserts that an infant is not a human being until it speaks definite words, and that deaf-mutes are not possessed of reason until they learn to twist their fingers into the imitation of spoken words. Max Mueller's great fundamental principle in philology is, "No thought without words;" therefore, infants before speaking never think, and deaf-mutes before learning the use of words with their fingers never reason!!! Two more palpable absurdities never emanated from the mind of man; yet, this is Max Mueller, the anti-Darwinian, the greatest of linguists, but the silliest of philologists.

Our own Whitney has completely refuted Mueller's fanciful theories of language. He thinks Mueller's book, "Language the True Barrier between Man and Beast," is a contribution of no serious importance to the decision of the subject. Whitney likewise demonstrates that the rudiments of speech are just as much present in animals as are those of the use of tools, which latter Mueller admits, pronouncing the use of tools no barrier between the two; besides, Whitney endorses wholly the statement that animals have concepts, with quite as much right to be termed general, as any that man possesses, the difference being one of degree.

Peebles says parrots may be taught to imitate words, but man only arranges ideas, and then logically expresses them (Conflict, p. 29); but Darwin, a much higher authority in natural history, informs us, "It is certain that some parrots, which have been taught to speak, connect unerringly words with things, and persons with events," citing several instances of the same, denoting a correct and reasoning application of spoken language by parrots."—Descent of Man, p. 85.

Archbishop Whateley, eminent as a logician and scholar, remarks that man "is not the only animal that can make use of language to express what is passing in his mind, and can understand, more or less, what is so expressed by another."

"In Paraguay the Cebus azara when excited utters at least six distinct sounds, which excite in other mon-keys similar emotions. The movements of the features and gestures of monkeys are understood by us, and

they partly understand ones, as Rengger and others declars. It is a more remarkable fact that the dog since being dominated at least to bark in at least four or five distinct tenes. ** According to Houseau, who paid particular attention to the subject, the domestic fowl utters at least a dozen significant sounds." "Ants have considerable powers of intercommunication by means of their antennes, as shewn by Huhar, who devotes a whole chapter to their language."—Day-note's Descent of Man, pp. 84, 89.

Mr. Leslie Stephen observes:—"A dog frames a general concept of cats or sheep [and rats], and knows the corresponding words as well as a philosopher. And the capacity to understand is as good a proof of vocal intelligence, though in an inferior degree, as the capacity to speak."—Escays on Free-thinking, 1873, p. 82.

On this point we have likewise the testimony of the spirit-world, as expressed through Hudson Tattle, in his Arcana of Nature, Vol. I., Section 488: "Nor does the possession of language separate man from the animal. All animals have intonations by which they express their desires. Language is the expression of thought, and brutes assuredly do this to each other. The dog calls others to him by a peculiar bark; the lion roars; the tiger growls; the birds sing; each has a language of his own, to manifest affection, call its mate, or yent its rage. The elements of the organs of speech are present in all animals, and on their development depend the sounds employed by each species. They are quite imperfect in the orang, more perfect in the negro, yet not sufficiently so as to enable him to articulate difficult combinations of sounds. The sounds of a language depend on the form of the organs of speech, and hence the difficulty of one race speaking in a perfect manner the language of another. The negro and the Indian never speak Caucasian dialects without a brogue imparted by the peculiarities of their organs of speech. So the modification of these gives the growl to the tiger, the roar to the lion, and a voice of its own to each species of animal."

The foregoing adequately establishes, that the line of demarkation—the barrier—between man and beast is certainly not language; as held by those anti-Darwinian fanciful theorists, Mueller and Peebles.

EMBRYOLOGY OF MAN AND ANIMALS.

The remarkable resemblance that man, in his embryonic or feetal development, bears to the lower animals, has for years been a noted fact in science; furnishing thereby a strong proof of man's animal derivation. This truth has long been a thorn in the side of anti-Darwinians; and they endeavor, of course, to blunt its force, as does Mr. Peebles in his pamphlet, in which he asserts that the preponderance of scientific teaching is against its truth; and, to substantiate the assertion, he quotes five or six "shilly-shally" statements of anti-evolutionists; a portion of which quotations are entirely irrelevant, having no point at all in connection with the question at issue, while the others virtually admit its truth.

He quotes a paragraph from Flourens, that the nervous systems and plan of each insect animal grade are different. What connection this has with the embryology of man and lower animals, I wot not. The plan of structure of different insects has no bearing upon the question; as it is not claimed that the insect world is represented in the embryonic evolution of the numan fectus.

He likewise cites a sentence from Zimmerman (who died over 60 years ago, knowing nothing, therefore, of modern discoveries), which affirms that one type is never merged into and lost in another. The pertinency of this quotation in disproof of the resemblance of man's feetal growth to that of other animals, is not at once perceptible. It is simply the optation of Zimmerman that different types do not merge into each other; with not a word relative to the anatomical and physiological peculiarities under review.

He next quotes Fredault,—another ancient authority,—who asserts that the resemblance between the human germ and a worm or reptile is very remote; thereby admitting a resemblance, we see. As very few physiologists have ever claimed that the human fectus resembles a worm, the remark of Fredault has little force, and attests his deficiency in knowledge upon the subject in discussion. Since his day, however, many important discoveries have been made in comparative embryology.

We next have the redoubtable Max Mueller again, who triumphantly proclaims that the human embryo never resembles a radiate, an insect, a mollusk, or a worm; but he admits that it does resemble the vertebrates, of which family it is a member, which is all that is claimed. That which is not only claimed, but is an established fact, is, that the human embryo successively resembles a fish, a reptile, a marsupial, a mammal, and an ape, all of which belong to the vertebrate family; while radiate, articulate, and mollusk are totally distinct branches of animal life, with which, probably, man has no definite ancestral connection.

By reference to the diagram of the evolution of animal and vegetable life on earth facing page 13 of Tuttle's Arcana of Nature, it will be seen that radiates, mollusks, and articulates are posited as entirely separate branches of the original stalk of life in primitive ages; those three with the vertebrates being each evolved independent of each other, not from each other by ancestral derivation, as some evolutionists suppose. This being true, it is impossible for feetal man to resemble any of the four primitive types save the vertebrates, from the original forms of which he is a lineal descendant; and this is exactly what we find in his embryology:-he begins with the fish, the lowest vertebrate: next, the reptile; and so on up to the human type. To assert, therefore, as does Mueller, that man's embryon never resembles a radiate, mollusk, or articulate, does not touch the question at all. Evolution being true, it should not resemble those orders of animals; and it does not.

1106, To be Continued.

AN EVERY-DAY OCCURRENCE:-REGULARS PLEASE MAKE A NOTE OF IT.

We, the undersigned, certify that we were present when Mrs. R. F. Berry, of 209 W. 32nd St., New York City, treated the son of J. Seeman, of this city, and also noted the result of said treatment, and further, that we knew the condition of said child before and at the time of its treatment.

time of its treatment.

The son of J. Seeman had been afflicted for some six or eight months previously with epilepsy in its first stages, and St. Vitus' Dance; in fact, he was suffering from a combination of nervous afflictions; had been treated for these diseases by physicians of various schools, without any good results, and in the spring of 1876 was unable to walk or stand unaided, although eight years of age. Hon. J. M. Peebles was in Chattanooga, filling an engagement to lecture during the months of April and May, and while stopping at the Bead House, he met Mrs. Berry at that hotel, about the beginning of the latter month, on her way to Tuscaloosa, Alabama. Mr. Peebles mentioned the case of the little boy without alluding to the disease, when Mrs. Berry readily consented to give the child a treatment. The effect of that treatment was surely musiculous. As soon as Mrs. Berry had finished her manipulations, the little fellow rose from her lap and

walked around the room, gameling which he healthet done before in months. The gondenist on his resumbleme, was still more apparent. The stild at a confineratively hearty supper and was enabled to amplifies himself before going to bed, which he also had not done in many months; in a word, the improvement was magical. This occurred, we think, on Sunday, May the 7th, 1876, and was the only treatment given by Mrs. B., as she left our city the next day. From that time the symptoms began to be removed and the boy before steadily better until now he is entirely wall, bats heartly, sleeps sound, attendate shoot, and when not engaged in his studies, is playing out-door games with other children. For this great blessing we have only to thank Mrs. R. F. Berry and the good angels controlling her: J. Seeman, Mrs. Seeman, Laura Seeman, P. R. Albert, Mrs. P. R. Albert, Mrs. B. Schork.

Chattanooga, Tenn.

Chattanooga. Tenn.

The above case, although not as difficult as many which have been cured by "manipulations," is nevertheless one which we defy all the "Regulars" in the State of Illinois to parallel. And we hope when they attempt after the first of January to put their "Doctors' Law" in force, they will have the manliness to test its merits with some representative healer, who is doing this kind of work. Any law to command respect must carry in itself the inherent qualities of respect for the "God-given and inalienable rights" of the people over whom it would hold sway. Without these qualities it becomes arbitrary, unjust and oppressive and ceases to command respect or obedience in just so far as it interferes with these natural rights.

INCIDENTS OF TRAVEL—MATERIAL AND SPIRITUAL—NO. 5.

"Time, then swift river, ever gliding on From the veiled mountains of the crumbling Past, Roll to thine Ocean, deep and unexplored,—
The vast sea that men call Eternity.
Roll on, and bear upon thy bosom still, Remains of those who lived beside thy source. Where, hurled upon dead Nations, ages sit—
Thy giant children; with thy flood bring on Something to teach us what those Nations were, Aud make our petty efforts nobler now;
Teach us what human nature used to be."

In my fourth letter I spoke of Ventnor, our present place of residence on the Isls of Wight, as one of the most beautiful and picturesque locations the sun ever shone upon. Its attractions increase, as our visit is prolonged; whilst the salubrious air we are inhaling daily, seems to operate as a healthful tonic upon both mind and body—constituting, we are encouraged to believe, both the prophylactic and antiseptic we have been so earnestly in search of. The drives and walks about the Island are lovely and interesting beyond description—the hills and dales, the groves and streams, with their shady nooks and emerald sheen, being clothed with a beauty which the hand of man can only serve to develop, not improve; whilst town and hamlet, church and castle, are clustered with teeming mem-

"Of storied legends, stern and high Of ancient border chivalry; And ashes of the brave, that sleep In hallowed urn, 'mid foliage deep."

I have been reperusing, in part, some of my earlier studies, with the view to a clearer appreciation of the scenes amid which I am now reaming. With the hope likewise of rendering a letter from this region the more interesting—to young minds, at least. But, why not to all? If History be "Philosophy teaching by example," as is asserted, surely the prominent actors in the drama of the Past, whose lives have shaped the record, should not be unfamiliar to our thoughts. And he sides, in our day and generation, we are beginning to realize how fully the entire past, with its mingled woof and warp of human strength and human weakness, has been been betterly in the gradual evolvement of all that we enjoy in the present. Hence, the philosopher, while he is truly grateful for the privileges of the present, and while he aspires buoyantly toward the promising developments of the future, can but look back with interest to the experiences of the tortuous pathway, over which his precursors may have struggled!

The ruins of Carrisbrooke Castle, which is one of the principal objects of interest to which the attention of visitors is directed, is situated twelve miles from Ventner; overlooking the small village of Carrisbrooke, together with the town of Newport, the capitol of the Island, about one mile distant. These extensive ruins circle an artificial mound which rises abruptly from a fertile valley, two hundred and thirty-nine feet above the sea. This castle was the residence of the Lords and Governors of the Island, and was its main defence for centuries. It must originally have been a majestic pile, indeed—for it is exceedingly grand, even in its decay, so much so, that the Poet Keats has written of it: "I do not think I shall ever see a ruin to surpass Carrisbrooke Castle."

This Castle was erected at a remote period,—before referring to which particularly, however, allow me to give a few words in regard to the earlier history of the Island. According to that history, the Isle of Wight was colonized by the Celtic race about the year B. C. 85, which they named Ictis. Celtic villages and earthworks may yet be traced at different points on the Island; likewise numerous tumuli or sepulchral mounds, remain, containing specimens of their weapons and implements, their dress and personal decorations. Many of these specimens are preserved in the museums at the towns of Newport and Ryde. During the early ages, the tin procured by the Britons from the mines of Cornwall, was conveyed to Ictis, as a central depot, and from thence distributed over the continent. The historian adds that the tin was conveyed from the mainland in carts, "at low tide, all being dry between it and the Island!" Now, the majestic fleet of England can float securely, where erst the wheeled vehicles of trade found a safe crossing! This is but another, amid the many changes constantly occurring upon the face of our green-browed earth.

"Sad mother of the whirlwind, and the storm;" and is an additional indication of the fact, that, instead of creation having been completed some six thousand years since, it is still undergoing a continuous process of formation and improvement, under the propelling influences of the ever-operative law of universal progress. Vespasian, under Cæsar, brought the Isle of Wight to the subjection of the Romans, A.D. 43. This indomitable race held possession of the Island until their final departure in A.D. 420. Evidences are said to exist in various parts of the Island of its colonization by these conquerors of the world, among which are the ruins of an extensive Roman Villa, which we have visited, and of which I shall presently speak. One hundred and ten years after the departure of the Romans, the Saxons gained possession of the Island, A.D. 530, when, as declared by the Anglo-Saxon Chronicle. "Cerdic and Cynric (two Jutish war chiefs) conquered the Isle of Wight, and slew many men at Wiht-garasburh or Carrisbrooke." After this, for something over five hundred years, the Isle of Wight was the scene of bloody confilet, in which the South-Saxons, the West-Saxons, and the Danes, all took part. During the rest about A. D. 730 Christianity was artableted riod, about A. D. 730, Christianity was established up-on the Island, and the cross and the sword were leagued together for centuries, if indeed, they are yet separated anywhere in this wide world of ours—a world, so beautiful in all its appointments, except where marred by human contests. A.B. 1066, after the death of the Saxon King Harold at the decisive battle of Hastings, whereby William, the Norman conqueror, gained possession of England, the Isle of Wight yielded, with but session of England, the Isle of Wight yielded, with but little or no resistance to the victorious invader. In the general distribution of rewards among his Normann Barons, William assigned the Isle of Wight to William Pits Onborne, his chief councillor, who, during his reign, (in which he exercised absolute supremery) strengthened and chlarged the Ceitic and Roman strengthed of Carrisbrooks, which constituted his toyal residence as Lord of the Isle. This mode of lordly rule, through hereditary possession, continued down to A. D. 1298. Isabella de Fortibus, to whom the ownembip and rule of the Island had descended in A. D.

When on her death-bed ten years afterwards, for
aconsideration, executed a deed. by which she parted
with all the ower and the parted is and soft the lordship of What to Edwil in the King of England.
With the exception of the permit of parliamentary rule
and the exception of the present that the widship of which being
granted for life, or during the pleasure of the occupant
of the throne. The death of Harold, it will be recollected, transferred England from the Saxons into the
hands of the Norman kings, who reigned from A. D.
1006 to A. D. 1154; then came the Plantagenets from
A. D. 1150 to 1485; then the Tudors from A. D. 1485 to
1608; then the Studyts from A. D. 1608 to 1714; to whom
the House of Brunswick succeeded on the death of
Queen Anne. Her present majesty, Queen Victoria, is
the Sixth Sovereign of that line. At this date the Governor and Captain of the Isle of Wight, under the appointment of Queen Victoria, is the Right Hon. the
Viscount Eversley, G. C. B., P. C.

In Saxtember 1947 Colonal Robert Hammond of the

In September, 2647, Colonel Robert Hammond, of the parliamentary faces, was appointed to the governorship of the Island, holding his residence at the Castle of Carrisbrooke, as his predecessors, under Royal appointment, had done. This extensive and magnificent stronghold—

"Whereon the men of other times, Have stamped their names and deeds, and crimes,"

under the innovating influences of succeeding centuries, has been shorn of its former stateliness; but even in its ruins assumes a grandeur that is exceedingly interesting—pregnant as these ruins are with historical associations. So that the mind of the observer cannot but be impressed with peculiar force. Its lofty grey keep—its ivied battlements and buttresses, together with the vast extent of its walls, still indicate the strength and splendor of former years—and will doubtless remain for years to come, a magnificent though grim memorial of both the luxury and the barbarism of the historic past. When the threatened invasion of England by the far-famed Spanish Armada, during the reign of Elizabeth filled the land with preparation, these fortifications were completely remodeled. The ramparts then erected, are still in some degree of preservation, and include twenty acres of ground; the circuit being nearly one mile. I took a walk along the battlements as they now stand—the ivy clustering all along the walls without concealing their strength—and ascended a steep stone staircase of seventy-four steps, to the top of the majestic keep, or round tower overlooking the entire range of the walls, and affording a view of the surrounding country, extending to the ocean in the distance, which was beautiful and interesting beyond description; and which once lodged in the mind, can but vividly remain as long as memory shall endure! And as I stood and gazed upon the beautiful landscape before me, interspersed with emerald slopes, verdant downs, shady parks and flowing meads, fringed, as it were, by the waves of the mighty ocean;—

"Dark-heaving; boundless, endless and sublime— The image of Eteruity—the Throne Of the Invisible;"

And as the bright Eye of Day looked down smilingly—lighting up the entire scene, and giving a pleasant warmth to the healthful breezes that fanned the brow; I reflected that I was but gazing upon a small speck comparatively, of the majestic and beautiful Earth which we, not inappropriately term our Mother—while all around, about and above us, were the brilliant evidences of the stately steppings of the Infinite Father likewise—and I felt rushing through my entire being, the full force of the poet's rhapsody:—

"Not vainly did the early Persian make, His Alfar the high places and the peak Of Earth—o'ergazing mountains, and thus take A fit and unwall'd Temple, there to seek The Spirit, in whose honor, shrines are weak Uprear'd of human hands. Come and compare Columns and idol-dwellings, Goth or Greek, With Nature's realms of worship, Earth and Air, Nor fix on fond abodes to sizeumseribe thy prayer.

The venerable ruins beneath my feet, with all the memories, cathedrals and castles, towers and temples, and indeed all the efforts of art, ancient or modern, dwindled into insignificance, for the moment, as I held companionship with the breaker's foam, the sun-lighted hills, the leafy forests and the laughing flowers! And I fully realized that—

"There's music in the sighing of a reed; There's music in the gushing of a rill; There's music in all things, if men had ears; Their Earth is but an echo of the Spheres."

KING CHARLES L

Soon after the appointment of Col. Hammond to the command of the Island, and of Carrisbrooke Castle, (through the mistaken confidence of his friends in the feelings of the Governor) Charles the first fell into his hands, eleven days after making his escape from Hampton Court. There were comparatively but few loyalists on the Island at the time; as the parliamentary troops held complete control. Charles landed on the 22nd of November, 1647, and after passing the night in a small and obscure ale-house, was conducted to Carrisbrooke Castle on the succeeding day. It is related, that as the captive king, with his attendants, was passing through the town of Newport, a gentlewoman by the name of Frances Prattle, had the temerity to present him with a damask rose, which grew in her garden, and prayed for him—for which the king heartily thanked her—and this was done in the face of his triumphant foes! The almost abandoned Prince must have deeply felt the full force of her unpremeditated kindness, for, whatever may have been his faults, he was still a man! Oh, woman:—

"When pain and anguish wring the brow, A ministering angel, thou!"

Another citizen of the Island exhibited his loyalty in a different manner. Capt. John Burley, who had served in the Royal army, and held office in the Isle of Wight, caused a drum to be beaten, and thus called together a small number of citizens, to whom he proposed the rescue of the captive king, offering to lead them. A company of soldiers, however, were soon ordered out from Carrisbrooke Castle; and Burley was, arrested, upon which thegathering dispersed. A commission was forthwith appointed by the Parliament to try the insurgent; which sat on the 22nd of January, 1648. Burley was found guilty of high treason; and on the 3rd of February, he was hung, drawn and quartered. He died, exclaiming to the last, "Fear God, and honor the King."

Charles was kept under the strictest surveillance while in the custody of Col. Hammond. In the March following, his arrest, he made an unsuccessful attempt to escape from the Castle; and we were shown the window through which, it is said, he attempted to make his exit. He was unable, it seems, to force his way between the iron bars of his window, which he had anticipated could be easily done! During the succeeding month of May, Charles made another attempt to free himself from confinement. Information of the design, however, was received by the authorities; and this plan, likewise, was defeated. In the meanwhile, history tells us, "the army had grown even more powerful than the Parliament; and its leaders were evidently determined to get the person of the king into their own power. * * Col. Hammond was summoned, toward the close of the year, to the headquarters of the army at Windsor; and a troop of home and a company of foot were secretly dispatched to seize the Stuart, and repair with him to Hurst Castle," which is situated on a Promontory jutting out from the Mainland into the Solent. His subsequent trial and conviction in Westminster Hall, and his execution in front of Whitshall, are so familiar to all who may read these lines, that I need make no further reference to his eventful history. I will only add, in this confidence that we have stoof within the ancient Hall where Charles received his materice; and upon the ground, where through disaptation, his spirit those the light from the scenarior his arrows and his sunhappy race have long ere this found repose.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE PRINCESS ELIZABETH. December in her opening flower of life to know All a true Stuart's heritage of wee."

After the removal of Col. Hammond from the position of Governor of the Isle of Wight, this position was conferred upon Col. William Sydenham, another zealous Parliamentarian soldier—whom Cromwell trusted so thoroughly as to constitute him a member of his Council. He was likewise a member of the Long Parliament. The description given by a cotemporary of this soldier and statesman, reminds one of some of the political dignataries of modern times. Col. Sydenham, says the narrative, "a gentleman of not very much per annum at the beginning of the wars, was made Governor, etc.; became one of the Long Parliament, and hath augmented his revenues to some purpose!" During his Government, Carrisbrooke Castle again became the prison of Royalty. Two others of the sad-fated Stuart family were its unwilling denizens for a time—the Princess Elizabeth, and her young brother the Duke of Gloucester, children of Charles the First. The Princess was the second daughter of King Charles and Henrietta Maria. his Queen; and is said to have inherited the melancholy temperament of her father, with the delicate beauty of her mother. She was an exceedingly precious child—being able, when only eight years of age, to read and write Hebrew, Greek, Latin, Italian and French. After the arrest of her father, she was placed under the charge of different governesses and domiciled in different localities, under the direction of the Parliament. At length she and her young brother were removed to the Isle of Wight—reaching Carrisbrooke Castle on the 16th of August, 1650. On the 19th she was taken ill, and on the 8th of September, at the early age of fifteen, her spirit bid adieu to the anxieties and sorrows that had overshadowed her young years. We stood in the identical chamber where she breathed her last; and looked from the window where she had doubtless sat in melancholy meditation. But I leave to the graceful pen of my co-correspondent, all further reference to her departure, as well as a description of the monument that has been reared to her memory.

SIR WILLIAM D'AVENANT.

Carrisbrooke Castle was likewise the prison, during the Commonwealth, of many cavaliers who had rendered themselves obcavaners who had rendered themselves on-noxious to the rulers of that period. Among them, was Sir William D'Avonant, the god-son—by scandal said to be the son—of Wm. Shakspeare. He served a portion of his im-prisonment at Carrisbrooke Castle, at Cowes Castle, (also in the Isle of Wight,) and at the Tower of London. The elder D'Israeli, father of the present Lord Beaconsfield, characterized this cavalier as "a noet and characterized this cavalier as "a poet and a wit, the creator of the English stage, with the music of Italy and the scenery of France, a soldier, an emigrant, a courtier, and a politician." He was taken prisoner by the ships then belonging to the Parliament, while on his way to Virginia, with a company of weavers, whom he proposed to

Carrisbrooke Castle continued to be the residence of the respective governors of the Island, until the retirement, as such, of Charles, Duke of Bolton, in 1710. His successors, having been "non-resident," took but little heed of the ravages of time upon this venerable pile, that has been for so many centuries the silent witness of the faults and follies, the virtues and sufferings of the men and women of the past! A years since, to check the decay, and effect whatever reparation was found to be practicable. Still, as we gazed upon the ancient and ivy-covered remnant of by-gone years, we could but feel-

"Sad are the ruthless ravages of Time! The bulwark'd turret, frowning once and

sublime,

Now tottering to its base, displays A venerable wreck of other days." A ROMAN VILLA. I have already spoken of the conquest of the Isle of Wight by the Romans in A. D. 43, and of their national rule, lasting nearly four hundred years. The evidences of the presence of these powerful conquerors of the then known world, may be appropriately compared to the bones of some vast giant, who, after a period of rule and riot, falls at length a prey to the grim leveler, decay—whilst his remains lie scattered wide over the continents! In this Island many evidences of the presence of these people have been found; among the rest, the ruins of a Roman Villa were discovered in ruins of a Roman Villa were discovered in 1859, while workmen were engaged in making excavations preparatory to the erection of stables on the grounds belonging to the Carrisbrooke Vicarage. We were much interested in our visit to this remnant of a domicile, occupied by human beings sixteen or eighteen centuries since, and for more than half that time, perhaps, burled from mortal sight. The ruins excavated, when first discovered, were about six feet below the present level of the soll. six feet below the present level of the soil, some portions at less depth, as the ground was sloping. The Villa which lies nearly north and south, is 118 feet in length by 49 feet in width. The walls remaining are. on the north, about four feet high, gradually diminishing to about one foot on the south; and from one foot six inches to two feet thick-chiefly the latter. On many parts of them, it is recorded, the painted plastering of the interior, when first observed, was tolerably perfect; and a cement-skirting moulding ran round several of the rooms. Entering the doorway, where one of the mortised stones on which a door turned still remains, we are in the atrium or hall. At this southern part, the Villa is extended by the wings, forty-five feet wide; at the northern end twenty-four feet only. The hall is supposed to have been forty feet The hall is supposed to have been forty feet in length; but there is some uncertainty in this respect, as the southern boundary wall was destroyed by the workmen, before any recognition of the existence of the Villa was had. The flooring of the hall was of coarse cement. Stone blocks, about two coarse cement. Stone blocks, about two feet square, arranged at regular intervals, and most of them partly imbedded in the walls, probably carried pilasters supporting the reof. The furnace at the south-western angle of this apartment, occupied the end of a space eight feet six inches long, by six feet none inches wide, sunk three feet deep, and approached by three rough stone steps. The tiling at the base showed abundant evidence of fire; and puddied elay for retaining the heat, surrounded the ruins of the furnace, which communicated with the furnes, which communicated with what was evidently a winter room, and with the hypocaust of the bath, which pro-lected from the western face of the buildt in a nearly semi-circular shape, and in a passacration. One room, twenty-two were to paved with coarse red tile of about one inch square, enclosing it space of nearly eleven feet square, it is chemicard pattern, with the state of chalk and red tile, while for it of shalk and stone. Another

room, fourteen feet six inches by fourteen feet two inches in size, exhibits a beautiful pavement wonderfully preserved. The border is wide, and consists of red and white tessellæ. The design of the interior portion consists of parallelograms and other figures, with borders enclosing the lotus flower and leaves, etc.; and is worked with half-inch tessellæ of red, white, black and blue colors, while in the centre is a well-shaped vise and flowers. The Villa was covered with thin roofing stones, with angular ends, which lay scattered everywhere about when the discovery was made; very many of them with the nails still in them. But this is sufficient, in the way of description, or I shall become tedious

Allow me to close, for the present, with the statement, that the health of both my wife and self, has improved materially during our residence on the Isle of Wight, and we are now indulging the hope of recovery before our return home.

Fraternally yours,

THOS. GALES FORSTEE. Elm Grove Villa, Grove Road, Ventuor, f. W., Oct. 15th, 1877.

Clairvoyance versus Juggiery.

The opponents of mesmerism, clairvoyance and Spiritualism frequently assert that there is nothing in the manifestations of these co-ordinating sciences, but what can be imitated and paralleled by the feats of jugglery. Some twenty-three or four years ago Prof. J. E. De Mirville in calling the attention of the French Academy of Moral and Political Science to the subject of Clairvoyance, relating facts, was met with, "Robert Houdin does as much;" the savants mentioning some of his numerous feats then demanded: "What more could

you ask, and what else do you show us?"
Prof. De Mirville says: "To put an end to this perpetual false argument, there was to this perpetual false argument, there was no other way but to apply to Robert Houdin himself." After getting a statement and admission from this "King of Conquerers," a statement implying that he had no confidence in clairvoyance, and an admission that he had followed in different cities two celebrated "magnetics" and dissipated their triumphs by his tricks of legerdemain, changing suddenly, what he calls "the stuchanging suddenly, what he calls "the stu-por or wonder" they had caused, to sarcasm, abuse and gross opprobrium—fruits of a complete incredulity." He then adds: "However, for the sake of truth I should add, that a few days after, with a courage that I may term heroic, they returned to the charge, and were successful in the same cities in regaining esteem, and conquering anew that which they had just lost through me. I have often reflected on this fact, without being able to explain it to my-

At the request of M. De Mirville he accompanied him to the rooms of the then celebrated Alexis, and had a sitting with him. After passing into the trance his eyes and face, except his mouth were covered with cotton padding, which Houdin carefully put on and bound in place with two large silk handkerchiefs and yet he could distinctly read folded papers he had not seen, and could tell the denomination of any card which Houdin would deal from a new pack he had brought himself unopened into the room—and that, too, when the face was down and Houdin himself did not know what card he had dealt. He also told Madam Houdin, the day and hour of the death of her son and also where he died the father the age of a son about whom he was much worried on account of a peculiar spot on the side of the eye, and assured him that notwithstanding the doctors had given discouraging opinions in regard to it, the

discouraging opinions in fegard to it, the boy would outgrow it. At the conclusion, Houdin exclaimed: "It is overwhelming! it is enough; let us go."

The next day R. Houdin put his signature to the following declaration:

"Though I am quite far from accepting the encomiums that M. de Mirville would be stow upon me, and wishing to be understood, above all, that I do not commit myself in favor or against clairyovance I can self in favor or against clairvoyance. I can not, however, help declaring that the facts reported above are given with the most complete exactitude, and that the more I reflect, the more it is impossible to rank them among those which are the subjects of my art and profession.

ROBERT HOUDIN." Fifteen days later we received in addition the following letter:

"Sir As I have had the honor to inform you, I have been favored with a second se-ance at Marcellet's room. Yesterday's was even more wonderful than the former one, and leaves no longer in my mind the least doubt as to the lucidity of Alexis. I attended this last scance with the design to notice more closely the game at cards, which had so astonished me. I took, this time, much greater precaution than before, for distrusting myself, I chose a friend to accompany me, whose calm character could appreciate cooly, and establish a sort of equilibrium in my judgment.

"Here is what transpired; and it will be evident that subtleties never could have produced the effects such as I am about to cite. I broke the seal of a pack of cards brought by myself, and of which I had marked the envelope, that they might not possibly be changed. Having shuffled, I proceeded to deal them with all the circumspection of a man accustomed to the fine-ness of his art. Ineffectual precaution Alexis stopped me, designating one of the cards that I was about to place before him on the table:

'I have the king,' said he.
'But you know nothing about it yet; for the deal is not made.

'You will see,' he replied; 'go on.'
"Indeed, I dealt to myself the eight of dia-monds, and his was the king of diamonds. The game was continued in a singular manner; for he told the plays I was about to make, notwithstanding I hid my cards under the table and covered them with my hands. He returned my play without look-ing at his cards, and in all cases they proved to be the precise ones called for by

my lead.
"I returned from the scance filled with wonder and astonishment, and persuaded that it is utterly impossible that chance or skill could ever produce effects so marvelous.

"Receive, sir, etc.,

ROBERT HOUDIN."

"Bro. D. A. Eddy, of Cleveland, O., writes: When Edwin Forcest, the great tragedian, was in Paris he made the acquaintance of Houdin who related this affair with Alexis and other similar scances. This induced Forrest to investigate, who also became convinced of the truth of Spiritualism. I had this from his own lips the last time he visited Cleveland. I furnished him with spiritual papers while detained here by an attack of rheumatian some two or three weeks and for which he expressed much gratitude. He read the papers thoroughly

and remarked that they afforded him the only consolation he obtained during his coniinement."

This, then, remains a settled fact. The grand master in "subtleties," (to use his own expression) himself rests struck with stupor, stands confounded before the most simple of these phenomena, rejected by official science under the pretext of deception and jugglery.

Items of Interest-Gems of Wit and Wisdom.

I sir on the sands by the sea.

While the tired waves wearfly flow. And the waves seem to whisper to me Strange truths that I knew not or know

The lore of past ages they bring,
As they break on the shore at my feet, And the finite and infinite meet in the words of the song that they sing:

If the universe be but One,
And the bloom be One with the tree. Though the day that has been is done, The thing that has been shall be.

I gaze o'er the watery plain,
fill the heavens drop down to the sea,
And I cry as I gaze thus in vain, At what is not but seemeth to be:

Ah! local and limited man! Ever longing to travel through space. Yet fastened and fixed in one place, Running forward the length of a span,

Though each part with the whole be one Yet men must patiently wait: Though the day that has been is done, They must labor both early and late.

Still in vain do we struggle to pass The horizon that limits our sight; But darkly to-day through a glass We see, and soon cometh the night: And what in the future shall be,

And what in the past may have been. Ere the sun and the sunlight were seen Lie far on the infinite sea: While the whispering waves sing on-

If the bloom be one with the tree,

Though the day that has been is done.

The thing that has been shall be. "HUSBAND," said the wife of a young elergyman, "read me one of your sermons. I feel dreadfully wakeful to-night; and I

wish to sleep." "GRACIOUS me!" exclaimed a lady in a Boston witness-box, "How should I know anything about anything I don't know any-

I noLD it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be any friends in the world."

Somebody says Yale College students study one hour per day, pull a boat three, box two, and talk about athletic matters the

rest of the twenty-four. BENEFITS, like flowers, please while they

ire frash. Better the feet slip than the tongue. He begins to die who hath no desires. An evil nature never wants occasion. Kind words cost nothing and go a great

way. Nature cures and the doctor takes the credit.

Few of us are fools always; all sometimes. Let not every pain send thee to the doctor, every quarrel to the lawyer, or every thirst to the dram-shop.

He is not poor who bath a little, but he

that desireth much. He is rich enough who wants nothing. He that strikes with his tongue must

guard with his hands. To learn the value of money, try to bor-A modest woman should often neither

see nor hear. Bells and priests may call others to holiness, and know nothing of it themselves. Lies have long legs but weak backs.

"Did you ever know such a mechanical genius as my son?" said an old lady. "He has made a fiddle all out of his own head, and has wood enough for another.

Make common events serve a holy purpose. In old times Michael Angelo took his copies from the persons in the streets, and wrought them out on the walls of the Vatiwrought them out on the wails of the Vatican, changing a beggar into a giant, and an ordinary woman who bore a basket of flowers on her arms into an angel, and the beggar and the flower girl stand there now in their lustrous beauty, speaking to eyes that wander from every side of the great world. The rock slumbered in the mountain, and he reached his hands out and took it, and gathered the stones from the field about him, and built them into that awful pile which covering acras on the ground, reaches which, covering acres on the ground, reaches up its mighty dome toward heaven, constraining the mob of the city to bow their foreheads and to vow great prayers to God. So, my brothers and my sisters, out of the common stones of your daily work, you may build yourself a temple which shall shelter your head from all harm, and bring down upon you the inspiration of God.—Parker.

JESUS said. " Behold the lilies of the field which toil not neither do they spin, and yet I say unto you, Solomon in all his glory was not arrayed like one of these." But yet not Solomon or the lilies were ever arrayed in so beautiful a robe as Charity, whose mantle "covereth a multitude of sins." Under the folds of that broad and beautiful garment the erring are shielded—the unavoidable imperfections which pertain to all finite beimperfections which pertain to all finite beings, are hidden from sight; while from the golden threads of Wisdom, interwoven with the silver cords of Love, are emitted the diamond Thoughts of purity and goodness to chasten, and elevate, and refine the being, and lift the soul above those discordant conditions which have wrought only mischief in the past, into those harmonious relations which progress unfolds for the present and future. Let us all strive to array ourselves future. Let us all strive to array ourselves in the "Mantle of Charity," and work in Love to help one another—Kayner

A CLOUD may intercept the sun, A web by secret workers spun, Preserve the life within the frame, Or vapors take away the same. A grain of sand upon the sight,
May rob a giant of his might!
Or needle point let out his breath.
And make a banquet meal for Death.

How often at a single word, The heart with agony is stirred, And ties that years could not have riven, Are scattered to the winds of heaven, A glance that looks what lips would speak, Will speed the pulse and blanch the cheek, And thoughts, nor looked, nor yet exprest Create a chaos in the breast.

A smile of hope from those we love, May be an angel from above; A whispered welcome in our ears, Be as the music of the spheres. The pressure of the gentle hand, Worth all that glitters in the land; Oh! trifles are not what they are, But fortune's ruling voice and star.

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LOCATION

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A Substitute for Immortality. .

One Mr. Frederic Harrison, a clever and ready writer, and the head of the Positivist or Comtian school in England, has made quite a stir lately in theological and philosophical circles by the publication of an article in "The Nineteenth Century" on "The Soul and Future Life." The title is somewhat delusive, for it turns out that Mr. Harrison believes neither in a soul nor in a future life in the common acceptation of those terms. His soul is that "consensus of faculties" by which we think and feel: and his future life is the influence we leave behind us, whatever that may be. The soul ends with death, and the immortality is an immortality by proxy; a "posthumous activity." Well does Mr. Hutton remark upon the satisfactions of this kind of immortality:--

** A certain proportion of my posthumous activity is activity for evil, even when the activity itself is on the whole good. But when we come to throw in the posthumous activity for evil exerted by our evil actions and the occasional posthumous activity for good which evil also fortunately exerts, but for the good results of which we can take no credit to ourselves, the whole constitutes a *melange* to which, as far as I am concerned, I look with exceedingly mixed feelings, the chief being humiliation."

In answering this hit, Mr. Harrison makes a very poor show. Indeed the objection is quite unanswerable; and he has to dodge it virtually, though he goes through the form of a reply as follows:-

"Mr. Hutton again takes but a pessimist view of life when he insists how much of our activity is evil, and how questionable is the future of the race. I am no penimist, and I believe in a providential control over all human actions by the great Power of Humanity, which indeed brings good out of evil, and assures, at least for some thousands of centuries, a certain progress to-ward the higher state."

This by no means answers the point of Mr. Hutton's objection, which was to show the absurdity of Mr. Harrison's "immortality" as filling the measure of man's proper aspirations for a future life.

Mr. Harrison rarely misses an opportunity of a fling at Spiritualism. He pronounces it a." disgusting subject;" and he charges it with "systematic materialism." Inacmuch as he has brought in new definitions for the soul and for immortality, probably he has some new meaning for systematic materialism; for it is difficult to see how a system that denies the central doctrine of materialism—the very keystone of its arch-namely, the non-immortality of man

-should be stigmatized as "materialism." Mr. Harrison's single objection to the doctrine of immortality is, that he cannot "conceive the possibility of human feeling without a human body." Now that is preeisely what we Spiritualists cannot conceive of any better than Mr. Harrison; and so we believe in a duality of bodies, in a physical, and in, what for want of a more precise name we call a priritual body, coexisting with the other in this life, and parting from it at death/with the individuality, the memory, and all the faculties of the terrestrial man quite unimpaired.

And because Spiritualists hold this view, which, by his own showing, is the only rational and scientific one, he charges them with "materialism" and the adoption of a "disgusting" theory. The truth is, all his thunder is gone, if Spiritualism is true; and he feels the natural alarm of a sensitive author at the prospect of having his writings consigned to that wallet, which, as Shakespeare tells us, Time carries on his back "Wherein he puts alms for oblivion."

Mr. Harrison, as we learn from his reply to some animadversions by Prof. Huxley, understands by "materialism" the ignoring of that "posthumous activity." which he offers as a substitute for the Christian and the Spiritual idea of immortality. He says: " I call it materialism, for it exaggerates the importance of the physical facts. and ignores that of the Spiritual facts." By which he would seem to mean simply this: The Spiritualist, having acquired a knowledge of the fact that death does not kill the

plunged into materialism, inasmuch as he substitutes a continuous living activity, hereafter as well as here, for that "posthumous activity," of a dead man, so justly described by Mr. Hutton, and from the point of which Mr. Harrison vainly struggles to escape. In other words, according to Mr. Harrison, it is much more spiritual to exert influence as a dead man than as a living mun! And so, Spiritualism, is "a disgusting subject!"

"An ounce of civet, good apotherary!" "The idea of a glorified energy in an ampler life." says Mr. Harrison, "is an idea utterly incompatible with exact thought, one which evaporates in contradictions, in phases which when pressed have no meaning," What he means by a "glorified energy," we do not very clearly understand. If he means to say that an "ampler life," evolved without a histus from this through a spiritual body, is "incompatible with exact thought," then he utters a mere dogmatic assertion, which the testimony of several eminent men of science wholly subverts and stamps as untrue.

One of the most eminent physicists of France, Chaves (not a Spiritualist), declares that we contravene no known law of science, chemistry, physics, mechanics, etc., in admitting the evidence of an ethercal or electro-luminous organism. And thus neithor reason, observation, nor science is opposed to the belief that man survives the death of the body, and that, provided with organs analogous to our present ones, he may be able to manifest himself to us by means appropriate to his new sphere, and subject to the laws which regulate the intercommunication.

The question is not of this or that theory, of what men like or dislike; it is simply a question of fact. Are our phenomena true? That is the crucial point. That they are very disagreeable to Mr. Harrison and Professor Huxley is no evidence whatever against their occurrence and their significance. There are plenty of things in nature—in the processes of life and death offensive to the fastidious æsthetic sensibilities of many of us. It is hard to reconcile' ourselves to them. They are facts nevertheless, and they persist. And so with the facts and legitimate deductions of Spiritualism, the sneers and scoldings of all the dilletanti and all the Professors cannot affect one tittle of our truths. Mr. Harrison may turn up his critical nose at them, but it will not after the course of things or put to shame this stubborn nature by which we are forced, willing or unwilling, into her ways. And should Mr. Harrison wake up one of these days and find himself in the Spirit-world, if he has been honest in his pursuit of truth, he will be disposed to exclaim, we do not doubt, though his author's vanity may be wounded at finding his predictions unverined. Well, it is not so ve disgusting after all!"

"One's Star. "

In Bronson Alcott's new book, "Table Talk," we find the following terse and practical lesson under the head of "One's Star:"

"Follow the star of promise first seen in your early morning, nor desist, though you find the labor tolloome and your guides mislead. In the ardor of his enthusiasm a youth set forth in quest of a man of whom he might take counsel as to his future, but after long search and many disappointments, he came near relinquishing the pursuit as hopeless, when suddenly it occurred to him that one must first be a man to find a man, and profiting by this suggestion, he set himself to the work of becoming himself the man he had been seeking so long and fruitlessly. When last heard from he was still on the stretch, near the end of his journey, the goal in his eye, his star blazing more brightly than when he first beheld it.

"The eldest god is still a child." Everyone has a guiding star, if they could only see it, which, if properly followed, would lead them to the cradle of the gods. In all the systems of education, hitherto, there has been a failure to develop the latent beams of one's own star. The mind has been crammed with the savings and systems of others which they, parrot-like, have been taught to repeat, instead of developing the original powers of manhood within their own souls, and letting their

own star shine forth. Society, too, has cut deep its ruts, and declared that no one should go outside of them. It has built its barriers and forbids any to leap over its walls. It has prescribed its formulas of thought and conduct, and conspired to ostracise all who will not swallow them entire. No wonder then that free thought has been trammelled,-that the inventive powers of the mind have been suppressed,—that the development of the innete powers of manhood and womanhood in their highest and holiest unfoldings have been crushed between these upper and nether mill-stones of wrong education, and social misdirection, until they have lost sight of the guiding star of promise which arose with the young life in the early morning, and would have guided all the way with its lustrous beams had the child's eye been fixed upon it by its carly education and its bright light not been obscured by the dogmas, creeds, and blinding faiths of religious observances, and the dark clouds of social errors developed therefrom.

The child should be taught to be self-reliant,-taught the value of individual goodness,-of unselfish goodness; should be pointed to the bright star of promise, which should guide it all through life,which will light up eternity,-the star of Justice to All. In this Must—the light of "One's Star"-the natural powers will develop from within and open outwards into forms of beenty, as living petals of the immential man, is thereby the more deeply | mortal flower of man and womanhood |

which shall bloom ever, and shine brighter and brighter in the realms of everlasting dav.

When this state is once attained—when the man of whom to take counsel is found, the individual will have become spiritualized to that degree that it will be safe to consult with self. It is true, many obstacles will require to be overcome before this condition is reached. Self will require to be sunk in the general weal of mankind, pasby judgment, and desire held subservient to a spiritually refined intellect; and when this is attained, "One's Star" will guide into all truth, and become the shining ladder which reaches up into the brightness of the perfect day, whose ever-widening and deepening glory furnishes the soul with material for constant advance in thought-power and wisdom with correspondingly increasng kn owledge and delimits.

Trancendentalism.

Samuel Johnson has a lengthy article on 'Trancendentalism' in the Radical Review for November, from which we make the

following extracts: "Processes of phenomena come to us as forms of knowledge; and idea, or conception, inevitably determines form. All we can know is ideas.-yet not as unrealities: 'tis the recognition of them as reporting objective truth that makes them, for us, knowledge. Nor can knowledge ever be anything else than this. And although in an idea there are two things,-the subject who thinks and the object thought, the two are one in that common substance of mind which makes them what they are; and this not in the case of secondary qualities only, such as color and sound, which do obviously depend on the mental relations of the organism, but equally for all qualities and even substances, since these can address us only in the language of mind. As Goethe says, "To ascribe everything to experience is to forget the half of experience." In other words, no philosophy of human knowledge can be genuine which leaves out man himself, or the unknown, unfathomed continent of active mind of which he is a living portion. Nor can the results of such omission be other than subversiye.".

Were not the eye itself a sun, no sun for it could ever shine: By nothing noble could the heart he won, were not the heart divine."

Again he says: "The step beyond experience is the common bond of all upward movements, intellectual, moral, spiritual æsthetic. This step is involved in the growth of true personality. Once discern that your experience through the senses is not adequale to account for your conception of the world; once mark how you transform such experience by laws of your own mind and of all mind,—and the free creative formation of your being is revealed. And so this perception of a force within us which posits itself over against the limits of experience, as its master, is what delivers individual mind from outward authority into free reason. Ask adozen men to think of an external object, say a tree; they all turn in one direction, and a supposed common sensation disguises their individuality; but ask them to look at the mental process by which they know the tree, and each finds that the primal source of his perception is internal; and the inference follows that its value must depend on his personal dignity and freedom., * * * * * * We want the personal ideal; inward dignities; a self-respect; and self-reliance that require new starting points in the philosophy of culture. We want training in principles instead of dissipation on details: convictions that the world reflects the mind, and the quality of our mind determines the value of our world; respect for the perception of moral order, for the sweep of law that transcends the bounded premise, the insight of prophecy that outruns experience; the freedom of the ideal to judge outward prescriptions and reshape the concrete world to fresh necessities of growing reason,"

Now! Just Now!!

The failure of the two large savings banks in this city, swept away several thousand dollars on which the family of the late'editor and proprietor of this paper relied in case of emergency. 'Last week, the failure of the Third National Bank deprived us of every dollar we depended on to pay our bills, and meet the current expenses of the business. This simple statement of facts, without another word should, it seems to us, inspire the thousands long indebted for the JOURNAL, to make a strenuous effort to do prompt justice and send in the amount due without the delay of a single day. Each individual account is small, but the aggregate swells to such an amount as would place us entirely at our ease, pay off every indebtedness and incumbrance upon the estate of Mr. Jones, and leave us with plenty of money wherewith to enlarge and improve our publishing business."

There is scarcely a person who will read this account but can raise the few paltry dollars due us with a tithe of the effort and sacrifice exerted by us to raise the few hundreds needed to pay our weekly bills on Saturday last, two days after the bank had closed its doors. We ask no charity, we only ask our dues, and we sak that we shall receive them Now! Just Now!!

Thanksgiving.

It would be hardly possible for a newspaper to pass through a more trying ordeal than has the Journal since early spring. We need only mention the tragic event of March fifteenth, to bring the matter vividly before the minds of our readers. While that terrible affair of necessity caused a violent tremor, and formed a marked epoch in the history of this paper, we were sion to be subdued to reason, will controlled | nobly sustained in our efforts, by the great body of our subscribers, and a majority of our prominent writers. Aided by co-workers, both in the physical and spirit form, we have succeeded in making marked progress. also in causing an interest in Spiritualism to be manifested in many quarters where heretofore it has been tabooed, and adding fresh impetus to the cause in other directions. For all these evidences of success we are deeply thankful. For the thousands of kind words and silent tokens of sympathy and support which have come to us, often from sources the least expected we are sincerely grateful.

. In the midst of a long continued depression in the business and financial condition of the country the Religio-Philosophical Journal has continued to be a financial success. When other papers both secular and religious, which had enjoyed, in times past, great prosperity, have succumbed to the inevitable, or are only sustained by drafts upon the strong box of a political party or church society, the Jouenal has held its own unaided by any organized association or subsidy, other than that supplied by our subscribers and the self-sacrificing family of the late proprietor. For all this too we are indeed thankful. The leading minds in the Spiritualistic ranks on earth and many of the bright spirits, who though free from the physical form, are aiding the glorious cause, unite in congratulating us upon our conduct of the Journal, and in predicting a flattering future for the paper; for all this we most humbly, with bowed head and overflowing heart return thanks to those who have thus showered their blessing and approval upon our earnest efforts. We are thankful that the great North-West the granary of the world, is filled with rich harvests; that all man needs for his physical comfort and well being here, abounds in plenty, and that out of our abundance we are supplying less fortunate millions. We are thankful that Chicago is rapidly becoming, if it is not already, the great Spiritual centre from which the Spirit-world shall send forth its faithful messengers to every nock and corner of this earth.

Let us all make a solemn compact one with another; and together with the Spiritworld, that we will strive more earnestly in the future to spread the knowledge of our glorious science, our beautiful harmonial philosophy, and our magnificent system of ethics; so that when the harvest of another autumn shall have been garnered we may be able to return thanks for a still more bountiful harvest of things spiritual.

The "Voice of Truth."

The "specimen number" of this paper is out and is being sent to those who have requested it. We feel a deep interest in the success of this paper, and are willing to show it, not by profession only, but by practice. These two ladies who have undertaken the enterprise are "worthy and well qualified" for the duties devolving upon them. It must be sustained. We need a spiritual weekly paper in the South, and we know of no two ladies whom we can more fully endorse than we can Mrs. Shindler and Mrs. Hawks.

The former, the daughter of a Presbyterian minister who was pastor of the largest church in Charleston, S. C., for many years. She was brought up with and is double cousin of the celebrated Rev. Dr. Palmer, the most influential Presbyterian minister in the South. She is the author of a num-ber of our finest songs used by the churches. While she was Mrs. Dana she acquired a fine reputation as a literary writer. She is also in the regular line of succession, her last husband being an Episcopal minister. Having investigated the subject of Spiritualism and been convinced of its truth she has followed her convictions by publishing a book giving her experience, and new in a more enlarged field she will wield her pen in the defense of the harmonial philosophy and general reformation.

Of Mrs. Hawks we have so often spoken in the highest terms that we need not repeat that she is the best inspirational lecturer and medium we have ever seen. If her lectures could be taken down as delivered we think they would be equal to Mrs. Richmond's, Our readers are familiar with her through the "Inner Life Department

of the MAGAZINE last year and before. Publishing periodicals, like many other things, the main difficulties are in the beginning. The financial question is a very important one, that must be met or other qualifications will not accomplish the obect. Are there not liberal Spiritualists in our South land who will contribute to the support of this paper by donating what they can to place it upon a firm basis financially? We propose to be one, who will pay for the last week's issue (no matter what it may cost) of the year 1878, and if necessary for each year for five years. Who will second this motion? Come, friends of our glorious cause—here

is a field full of promise. You may not be able to work for its promotion, but you can help those who are devoting their time and talents to this noble work. Subscription price \$2.50 in advance. Address Mrs. M. D. Shindler, 206, Union street, Memphis, Tenn.
— Editorial in American Spiritual Magazine for December.

The voice of truth and hearty good will which pervades the above editorial from the pen of our genial large-hearted friend. Samuel Watson, will find an echo in the heart of every progressive Spiritualist. Dr. Watson truly says the "main difficulty is in the beginning." Therefore let all who can, give the noble-hearted, brave women the substantial encouragement of a year's subscription and a hearty God-speed in their | dressed at Milwaukee Wis., for the present

enterprise. Words of praise and commendation without the money to back them will not publish a paper. The old saw that says, "Talk is cheap but it takes money to buy goods," applies with especial significance to the newspaper business. The enterprise ought to be a success; let us all strive to make it such so far as lies within our power.

Free Advertising.

Nothing would give us more pleasure than to publish the twelve to twenty columns of reports of cures and remarkable healing mediums which come monthly to our office, and which we are asked to publish free of charge. Alas, we cannot do it, for two reasons: first, it costs a large sum of money to publish the paper. Second, we should have space for little else, and in a very short time our subscription list would consist of invalids only and we should eventually find our way "over the hill to the poor-house." Our advertising columns are for sale to any reputable advertiser at reasonable rates.

Since Dr. Kayner attended the Minnesota State Conventon of Spiritualists, we have had several letters from parties in that state highly commendatory of his abilities as a lecturer. The Dr. is brimful of science, and his lectures are replete with inspirational thoughts which sparkle out like gems woven into the texture of his discourse.

He can be engaged for lectures within a reasonable distance of Chicago, by addressing him in care of this office; also to attend funorals, and solemnize marriages.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Read the editorial in another column headed, Now! Just Now!!

J. B. Haven sends \$1.50 to this office, but fails (o give post office address. Roll up our list of trial subscribers, we

months readers. Jesus of Nazareth, by Paul and Judas, is the most fascinating account of that won-

ought to have a hundred thousand three

derful man ever published. J. W. Medlin, of Bell's Depot, Tenn., would like to lecture in the Northern States

during the coming winter. Moses Remine sends to this office on business, but fails to give the name of post-of-

Money order letters reach their destination from twenty-four to forty-eight hours

sooner than registered letters. Remittances by money order are at our risk. Every post-office which is not a money order office, still affords regist ring facili-

ties, as do also the money order offices. "The Voices," by Brother W. S. Barlow, is a book which is sure to delight every reader. We have one customer who has given away among his friends seventy-three copies, and has not done yet.

As the holidays approach our readers will do well to scan our book list closely and make their orders before the rush commences, otherwise they may be apointed,

Although we advertise to receive three months trial subscribers, we hope that in the future many will send their new subscription for a year, as has been done in the past two months by several hundred.

Capt. Charles Gale, of the schooner H. H. Brown, of Cleveland, O., called at our office Saturday. He was the first white person born in Chicago, at old Ft. Dearborn, Feb. 17th 1817. He is still hale, and bids fair with pleasant gales, to sail the lakes for some years to come.

We have received the prospectus number of Paine's Age of Reason, which Seth Wilbur Payne proposes to issue weekly from January, 1878, from Science Hall, 141 Eighth St., New York, at \$1 a year, as "an eightpage liberal paper devoted to the affairs of this World, and published in the interest of the people now on Earth,"

Mrs. Emma F. Jay Bullene, will be remembered by the people of Chicago as a very pleasant and entertaining speaker, who lectured here a year or two since. She is now located at 361 West 34th St., New York, and will receive calls to lecture or minister at funerals within a reasonable distance of that city.

C. A. Vosburgh & Co. are out with the second number of their new illustrated monthly-The Chicago Cosmopolitan for November. It is a twenty-four page, three column quarto, done up in neat dress, handsomely illustrated with the latest fashion plates, and filled with well written articles and choice literature. It is making a good bid for public favor.

Sallie L. Mecracken, of Des Moines, Iowa a clairvoyant and medium for symbol tests. is stopping for a few weeks at \$45 Park avenue, Chicago. She is painting in oil a beautiful symbol of life-from growth to old age-from earth to spirit-life. Those who desire to procure symbols of the "besutiful land beyond" should not fail to call on Mrs. Mecracken during her brief stay in the city.

Dr. E. R. Smith, of Boston, made us a call at our office last week, on his way to Milwankee and Minneapolis. The Dr. hears letters from different parties recommending him as fully qualified to do all he represents himself able to perform, as business and test medium, and healer; and from several readings made while in the city, he is said to have fully demonstrated his powers as a paychemetric render. He can be ad

THE INDEPENDENT VOICE.

Answers to Questions.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenue,

Reported expressly for the Rulidio-Philosophical JOURNAL.

[Notice to our Readers.—Questions which are a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium. and is intended to subserve the interests of all rather than the few.—EDITOR JOURNAL.]

Question.-Have you ever met, or have you aver seen or known of a spirit who has met Jesus Christ—I mean Jesus Christ known to so-called Christiaus, as the Redeemer, the Savior—one of the sixteen crucified Saviors?

Answer:-I have not only met spirits who have seen Jesus Christ, but I have met him myself. Such a personage as the questioner alludes to, did exist upón your plan-

QUESTION:—What position does he hold in the Spirit-world at the present time?

Answen:-No higher or better position than many who have lived pure lives on earth. He is no more the son of God than

Question:—What is his precent escupation? Answer:-Sometimes that of a teacher and then, again, that of a scholar.

Question:-Was he cracified? Answer:-Yes.

QUESTION:-While being crucified did he call on God for assistance?

Answer:-Can not say, sir. Jesus was not the only man crucified on your planet; it was a system of punishment in times past, like your method of hanging criminals

to day. QUESTION:-The Empress Josephine has manifested by the aid of your medium. If proper to do so, will you give her views, and if possible the views of the great Napoleon, as to the probable duration of a Republican Government in France, and the result of the present crisis in the affairs of that nations.

Answer:-The Republic of France will continue for several years—perhaps five. After that period there will be an empire for a short time, and that will be succeeded by a republic; not only will such an event take place in France, but in England also eventually.

QUESTION:—Do you mean to say that there will be a Republican form of Government in England within a limited number of years?

Answer:-I here assert that within the space of twelve years such an event will take place; this, I am aware is a bold statement. If you could see the underground current working in England, you would have no hesitation in making the predic-

Question:—Will recent discoveries in electro-magnetism resulting in the telephone lead to furner discoveries in ti ne airecui improve the channel of communication between the mortal and the immortal?

Answer:-It will, sir. These important discoveries are brought to the earth from the Spirit-world; and brought as rapidly as the minds of the people are ready to receive them. There are hundreds of other important mechanical inventions, waiting for the people on the material side of life to become prepared to receive them. A thoughtreflector will eventually be brought into existence, so sensitive that it will imprint or impress your very thoughts upon paper.

QUESTION:-Heve you over seen that instru-

Answer:-I have sir.

QUESTION:—Can you approximate the time when it will be presented to the people of earth? Answer:-I can not do that. The feat will be accomplished just as soon as a medium is developed to receive it. It is certainly a very delicate matter to predict anything without a cause to predict from. The cause is now in England that will ultimate in her becoming republican. The lower classes are ready to-day to revolt.

Quastion:—Will a Republican form of government be achieved by revolution?

Answer:--Certainly, sir. QUESTION:-By bloodshed?

ANSWER: -- in no other way. Question:-Will this event happen during the

reign of the present queen? Answer:-It will occur after her death, The Prince of Wales could tell you to-day that he knows he will never be allowed to remain as King of England, for any great

length of time. He feels that fact. Question:-Will the time come, and if so, comparatively how soon, when apirits will be able to communicate orally, without the aid of medi-

Answer:-I don't believe that time will ever come, because they will require the magnetism of a medium through whom they can materialize. Of course, spirit communications will be much more general in the future. There will be a medium. probably, eventually, in each house.

QUESTION:-In it possible for persons, who in mortal life, have no ear for music, to become musicians in spirit-life?

Answer:-- I will explain that with another matter. It can not be repeated too often: it is the physical portion of man that restrains or holds the faculties in bondage. The spirit can express itself through an imperfect piece of machinery but imperfectly; there are within each organism a thousand undeveloped faculties, and when you lay aside the physical form that has chainad them, as it were, then sir, the inspiration will come in every direction; each facally anfolds, and music with the rest.

Opposes -- You don't mean to say that spirits all him aqual capacity?

America: I do air, most decidedly. I do het top, however. that all spirits in the shoulded form have the same intellectual sement through which spirits express admissives, and one spirit has as much ca.

pacity as another, but undeveloped; you see a deformed undeveloped animal called man; and you ask the question what part of God's creation is that being fitted for? When, however, he lays aside the physical form given to him, his spirit in time can develop God-like attributes. If that were not true, there would be injustice manifested in the creation of the human family: partiality I mean, giving to one what another does not possess.

QUESTION:—Picase describe the appearance of the lowest and darkest spirit you ever saw?

Answer:-Visit the grog shops and see the wretched creatures collected there for a drink, and you will see as low a creature as Thave ever seen.

Question:-The Congo negro is darker still, is

Answer:-Not any more miserable or darker than the low creatures you see every day in your midst.

Dr. F. L. H. Willis.

This eminent Spiritualist and highly successful physician spent a part of last week in this city, where he was cordially received by many old and new friends. Most of our older readers will recall the terrible ordeal through which Dr. Willia was called to pass owing to his possession of medial power, and his manly determination never to deny it. In 1857 while attending the Divinity School of Harvard College, he was persecuted by the professors and suspended by the college faculty, solely on account of his mediumship; even his bitter opponents were obliged to admit his high standing as a scholar and gentleman of the strictest integrity and morality. The excitement ran high at the time, and the victim was laid low with brain fever, from which with the aid of the spirit-worldhe barely escaped with his life; arising from his bed with an impaired constitution. A very full account of the affair is given by that graphic writer; Emma Hardinge-Britten, in her history of 'Modern American Spiritualism."

'As Dr. Willis is still a comparatively young man, we hope that his health may be sufficiently restored to enable him to render Spiritualism, that efficient aid which a cultured mind, united to a fine impressional nature and a holy zeal for the cause can "so perfectly render.

DIRECTORY.

This will be published one or more times during each mouth and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, is can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Joursan in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising as of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreclate its value.

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RATIFICATION OF THE LIBERAL LEAGUE PLATFORM.-All who endorse this Platform residing in Western Pennsylvania and Western New York, are cordially invited to attend a two days' meeting at Randolph, N. Y., Dec. 8th and 9th to ratify the same. Judge McCormick of Pa., W. S. Bell of Mass., Mrs. Clara Wymacn of New York city, Dr. T. L. Brown of Binghamton, H. L. Green of Salamanca, and others will address the meeting. A very large gathering is anticipated.

Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Solution! Conference will hold these days meeting in Spiritual Hall, Ource, Dec. 14th, 15th and 16th, 15th. Speakers engaged for the casasion: C. W. Stowart, W. F. Jamiescor, The meeting will be called to order Friday, at 10 a. M., sharp. Let all who wish an enloyable time be in attendance. Friends, bring your well-filled bashers. Our hall has been much improved since our last meeting. Come all to the feast.

Dr. J. H. Sevenation Proof.

DP. J. H. SEVERANDE, Prop't. De. J. C. Puillips, See'y. Omro, Nev. 19th, 167

Liberal League Ratification Meeting.

The fidends of the Liberal League Movement, of Western Pennsylvania and Western New York, are preparing for a large gathering at Randolph, N. Y., December 6th and 5th, Liberal arrangements have been made by the efficient of Randolph to entertain the multitude expected and the following speakers have been engaged and others are expected; D. M. Bentect, Editor New York Truth Seeker; Mrs. Chara Wyman of New York City; Hon. Judge McCormick, Franklin, Pit. Tev. S. W. Sample, Unitarian minister, Mendylik; Elder F. W. Evans, the distinguished Quaker preacher, of Mount Lebanon, N. Y., Dr. T. L. Brown, Fresident N. Y. Frechilekers Association, Binghamton, N. Y.; W. S. Rell, the able New England Liberal fecturer; H. L. Green, Safamanca, N. Y. Arrangements are being made for reduced radirond faces from Cloveland, Ohio, Akron, Ohio, Franklin, Pa., and Salomanca, N. Y. on the Atlantic and Great Western Ruiscond.

Business Actices.

Dn. Parce's exquisite Perfumes are appreciated for their peculiar delicate fragrence.

Spinitualists visiting the city can find comfortable rooms, with board, at \$1.66 per day at No. 251 South Jefferson St

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered

Our readers who may want to learn about the Far West are referred to the advertisement of the Kansas Farmer, an old established and popular fournal in the West. It is published at the Capital of the State. .

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J. V. MANSFIELD, TEST MEDIUM-ADSWERS scaled letters, at No. 61 West 424 Street, corner Sixth ave., New York. Terms \$3 and four 8 cent stamps. Register your letters. v21n4t52

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Gelkie should have chosen this time to produce a lift of Christ, when Canon Farrar's work on the same subject seems scarcely yet to have reached the zenith of its popularity. The present book, however, differs very considerably from its predecessor is ecope, and in many important features Dr. Geikle approaches his task from the same stand-point, that of an unreserved believer in revelation, but he takes a larger and wider view of his subject, giving a very full account of the political history of the fews at the period, besides a much more minute description of the social and religious life of the people. Indeed, the book is so exhaustive that we can scarcely think any scattered grains of information are left for gleaners who may wish to follow in the same path—Join Buil.

The author has brought to his difficult and noble task the stores of an eloquent, well-informed and devout

The author has brought to his difficult and noble tasks the stores of an eloquent, well-informed and devout mind. He has, in a very great degree, accomplished what he proposed, and brought before his readers the world in which Jesus moved; the country in which he lived; the people among whom he grew up and ministered; the religion in which he was trained; the temple services in which he took part; the ecclesiastical, civil, and social sapects of his time; the parties of the day, their opinions and their spirit; the customs that ruled; the influences that prevalled; the events, social, religious and neilitical not mentioned in the Gesrels. religious and political, not mentioned in the Gospels, that formed the history of his lifetime, so far as they can be recovered. To have accomplished such a task as this in any thing like completeness is no small schievement, and deserves no small praise; and to this Dr. Geike may fairly lay claim.—London Standard.

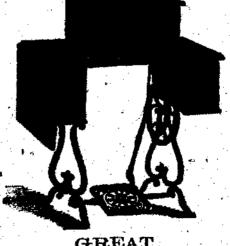
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PREFACE.

Under a sense of duty which I owe to mankind, and espacially to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZABETH: being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present ago as a natural man, whose traits of character were amiability. justice, trathfulness and benevolence; who finally became a martyr to his love and good intentions toward manking. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair audient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other spelogy to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of resders. Some persons, not being favored with the new light of the age, will probably discreditits Spiritus authority. If so, that will not letract from the merits of the work; for all those who shall feel interest to perme it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive offits great design, in dispersing from the minds of mankind the dark clouds of superstitious errors such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR.

CONTENTS.

Dedication; Preface: Introduction—The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Jazarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan; Saul in his chamber—The Conspiracy; Judas and Cosbi; Saul and the Sybli; Jesus in his Grotto—The Dream; Jesus at Nazareth; Bethasida, the home of Simon or Peter; Pialn of Genesareth; Bethasida, the home of Simon or Peter; Pialn of Genesareth; Ing of the plot; Fesst of the Passover—Jesus addresses the multitude; Saul and Judas—The working of the plot; Fesst of the Passover—Jesus addresses the people; Calaphas, Gaunalel and Saul; Pool of Belinaida—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuccitation of Lazarus; Jesus discourses with the Doctor of Law on Marriage; Jesus discourses with the Cocker of Law on Marriage; Jesus discourses with Nicodemus; Jesus Genes the woman charged with adultary; Jesus portrays the Scribes and Phariseses; Scene at the Paiace of the Sanhedrim; The assembling of Jesus and his followers; The entrance of Jesus and his followers; The Eanquet and Betrayal of Jesus; Jesus and Mary is the Garden of Gethaemans; Chamber of Gezith—Jams accused; Jesus before Plate and Barod; Procession to Golgoths; The lost Bracelet found; Herod and the Sybil—Astounding revelations; Saul and Judas—The reward of the Traitor; The last communication of the Spirit Saul to the Medium.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Devil is Dead.

Sigh, priests;—cry sloud—hang your pulpits with black,
Let sorrow bow down every head;
The good friend who bore all your sins on his

Your best friend, the Devil, is dead.

Your church is a corpse—you are guarding its tomb;
The soul of your system has fied;

The soul of your system has fied;
The death knoll is tolling your terrible doom;
It tells us, the Devil is dead.
You're bid to the funeral, ministers all,
We've dug the old gentleman's bed;

Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone:—there are no souls to save;

Their tempter, the Devil is dead.

Wee comes upon wee; it is dreadful to think,
Hell's gone and the demons have fied;
Thedamn'd souls have broken their chains, every

The damn'd souls have broken their chains, ev link, The faller, who bound them, is dead.

Camp-meetings henceforth will be needed no more; Revivals are knocked on the head;

The orthodox vessel lies stranded on there; Their Captain, the Davil, is deed. —Fref. Reven.

Of despois all upon the carth
That rule by fire and fagot,
Oh, give us any if we must
But the religious bigot!
For they would usil the Christ again
Upon the cross to-day,
And let old superstition's reign
Again assert its away.

Ah, yes! old superstition yet
Hor sable mantle spreads,
And while we thoughtless mortals let
It fall upon our heads,
We need to tread where martyrs tred—
We need the very power of God
To make us stand from under!

Dr. D. Ambrosé Dacts.

In this country are several musical geniuses. Liverpool. England has one too, a little boy, six years old who can play all the most familiar tunes, both sacred and secular, without hesitation, in seven different keys. He can do equally as well when his eyes are blindfolded and his ears stopped. He can tell the name of any note by the sound only, without seeing the instrument on which it is struck From the age of three and a half he has exhibited a remarkable talent for playing, and at five played at a public concert. He is the son of C. F. Savare. of 312 Upper Parliament street, Liverpool. Music -has a diabolical as well as a divine influence. In the low brothels of this city, the songs sung are calculated to degrade any human being; but there are melodies that have a divine influence, and which refine the nature, and make it better in every respect. The poet has well said:

O Music, swelling nobly forth
In grand o'ermastering tide,
What yearnings, lofty, great, and good,
'Upon thy bosom glide!
Awaiting feeling, chalning sense,

As on you slowly roll, How near seem Heaven and Heaven's God To the curaptured soul!

O Music, martial Music!
You burst upon the ear
In tones that break the Spirit's sleep,
So thrilling, loud and clear,
To deepest depths man's soul is stirred,
Home-ties are severed all,
And thousands swell the soldiers' ranks,
Responsive to thy call.

O Music, saddening Music!
Your notes drop soft and slow,
As fall the rain of summer-time,
In cadence sweet and low.
The jest is stilled, the light of mirth
Fades from the sparkling eye,
For, waked by thee from baried years,

Fond memories swiftly fly:
And hearts incrusted from the world
Grow warm and soft once more,
As "Mother," "Home," and childhood's friends
Beam out from days of yore.

O Music, heavenly Music!
Bursting in strains sublime;
From Angel-lips "Hosannas" pour
Through never-ending time!
Our Angels! grant when life is o'er
We swell that tide of song,
And on its bosom, to thy arms,
O may we glide along!

Dr. Bussel's Account of His Tortures.

Dr. L. J. Russell, of Harrisville, Texas, writes a lengthy communication to the editor of the Belton, (Texas) Journal, from which we make

the following extracts: "On Saturday night, the 6th of October, a few minutes before 12 o'clock, a man called at my gate, and told me that he was moving, and that his wife had been taken sick, and that he wanted me to go to see her. I caught my horse and we rode on together; we had some conversation on common-place topics. We rode on till we got about half way between Mr. Barber's and Mr. Young's, when my horse began shying, and he remarked, That is my camp. I said that I would ride around on the other side, and when I got round he said, 'I will lead him by,' and caugh hold of the bridle and turned his horse's head towards the fence and stopped. At that instant some one said, 'Well, you've got back; did you get the doctor?' 'Yes,' he replied, 'I've got him.' Some person on my left hand, whom I had not observed before, then said. Throw up your hands, doctor; we've got you. Something of similar im-port was said by another person at my right. I was told that if I made any resistance or any noise they would instantly shoot me. I saked, 'What do you mean?' The man who held my bridle re-plied, 'I'll tell you what it means—it means that we have got you out here to give you a whipping. We are not going to kill or rob you, but we are going to give you a good whipping.' I asked, 'What have I done that you are going to whip me for?' He replied, 'You are an Infidel--you don't believe in the Bible, and you are leading weak-minded souls to hell.' One of them said, 'We were advised to kill you when we left home, but we think that a good whipping will do you this time; but we will kill you next time. Infidelity has got to be put down.' One said, 'We know that you are an honest man and a good physician, and we don't want rou to leave the country, but we are going to put down Infidelity, God being our help-er. I was further told that the debate between W. Scott and myself should not come off; that I should write and stop it. Of course all remon-strance was in vain—they had me completely in their power. They tied my hands, took me off my horse, carried me about one hundred yards from the road, stripped me, and gave me a most un-merciful flogging. Whom the parties were it have not the remotest suspicion. They were all men whom I dever saw before, and would not reognize them if I should see them. I don't think that they were diagnised in any way whatever, and they are evidently mon who do not life anywhere near here. They told me that they had been after

DEATH.

John Watling, of Bath, Michigan, writes: I am cast down and discouraged with what I have seen at the deathbed. I have heard tell of dying by inches, but now I have seen it. Why? I should like to know why my innocent boy should have to suffer such agony in having his spirit separated from his body. Spiritualism has been some comfort to me, but now it is all dark."

Dying is not accompanied with as much pain as

you imagine. The contraction of the muscles,

the spasms that you often witness in the dying, the distorted features, etc., are accompanied with no disagreeable sensations. The spirit does not realize the existence of those ghastly and disagree. able appearances that cause the spectator so much pain. A spirit says through Mrs. Danskin: "Emily Ward was my name, the wife of George Ward, the daughter of Samuel Joyce It was at Rye, New York, that I died. A beautiful poem is the resignation of death. When no clouds flit over the vision of the one to whom death comes, truly may it be called the poem of resignation. The lips may he silent when death is unclosing the prisonhouse, but the brain is active in thought. The free dom which is given to the spirit in the land of no death is more beautiful than I have words to describe. Before deep consideration was mine, I thought death was terrible, but after I learned that God was love, that wisdom was His, that all His attributes were good, I then knew within myself that what He had fashloved with His own hand, He could not east wholly from Himself, and I have not been mistaken." A writer in the London Spiritualist said: "About 1842.5 we had in New York a celebrated mesmerist named Leroy Sunderland, publisher of The Magnet. A friend of mine, who did not believe in meamorism, one day said to me, 'If you'll go with me to Sunderland, and he puts you to sleep. I'll believe in it, for I know vou won't deceive me.' We went. I was not nut to sleep, for no one ever succeeded with me to this extent, but I was thrown into such frightful convalsions that my inconsiderate friend thought me dying, and said afterward that he never suffered so in his life, and that he could have given five thousand dollars down to see me safe out of it. The point I wish to make here is this-Externally, bodily, I was convulsed and scemingly in great agony, and yet I was not suffering in the least. I felt no pain; within was all serene. I couple this with another fact to say a word on the 'agonies of death.' About 1847 we had the great discovery of "letheon," the name originally given to the anæsthetic 'ether,' but little was known at first of the true way to administer it; especially the necessity of an admixture of some pertion of air with it. Burdell, the dentist, was an impatient, testy creature. I was sitting in the dental chair, he administering the letheon; I did not swoon away quite quick enough to please him, so he pinched my nose, cut off all the air, and so compelled me to breathe the pure ether. Naturally, like one drowning, I gasped and choked, and next door to died. But, the delight of dying!' who can picture it, who can paint it? Only that one short spasm of the fleet. ing second, only that last gasp to catch the fleeting breath, and then the spirit, like a circling rip. ict, swells onward and outward, still expanding, still embracing, until, as I found myself saying to myself, "and now I am approaching the Infinite! How still it is, how calm, how vast, how transmil how delightful, how sweet to not breathe." Coupling together the two facts I have narrated we can see how mistakenly we may think of "the death agony;" in most cases the "death struggle" is vary likely quite unfeit by the dying one: the pain to us is his glory; awakening once more from the dream sleep of earth; the soul's incarnation; the antithesis; the episode of a spirit's long journeying on the highway immortal."

While Mr. Watling's son was dying, he was, undoubtedly, witnessing the most soul-enchanting visions. The release of the soul from the body is never accompanied with great pain.

Is attrabum, ninged above. As the seance progressed a materialized spirit, with heavy moust take and gotee, spoke to our son, and said that his brother on the other side wanted this scance progressed a materialized spirit, with heavy nous and then the seance progressed a materialized spirit, with heavy nous and the seance progressed as materialized spirit, with heavy nous and the seance progressed as materialized spirit, with heavy nous and the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as materialized spirit, with heavy nous and said that the seance progressed as the se

Mins Wood, the Physical Medium.—During the course of our investigation, we experienced the difficulties of having to contend with what we called evil controls, when the most stubborn sepect of human nature was exhibited, combined with low, reckless manners. These we found difficult to manage, and it is a still harder matter to express an opinion about them. Sometimes we supposed them traceable to the humor of the medium, sometimes to the system being overtasked; when due to the latter cause, absolute rest was the only remedy, whilst the former, having a moral cause for it, had in like manner to be treated. We were not successful in our treatment of them, but, from what I then and have since observed, I should suppose the exercise of a strong will-power to be sufficient to cope with the difficulty.—Medium and Daybreak.

It is a fact that physical mediums in some cases are subject to an influence that is far from being acceptable to investigators or to Spiritualists' generally. Miss Wood seems to be one of that unfortunate class. In commenting upon her unfortunate condition, Mrs. Mould says:

"Various opinions have been expressed as to the cause of the evil, some supposing it assignable to the nature of the noviciate, others to the body, having been rendered so sensitive, it readily imbles the atmosphere of either good or evil, in the company that is encountered during the day, bearing the unseen influence to the circle room, where it becomes manifest. No doubt there is some truth in this, rendering it important for mediums to keep as free as possible from such malaria till the spiritual nature is strong enough to resist its incubus.; but a great deal depends upon the mode of developing. Sitting too much, and too long, by trying the powers too much, weakens them, inducing morbid feelings, till the healthy tone of their whole nature, because lowered, and unfit for proper courted, is acted spon unhealthily, thus deteriorating the manifestation and preventing progress."

It is needless to deny the fact that the sphere of some persons—without any fault of theirs—is of that character that it is exceedingly difficult for spirits to manifest in their presence. Again, there are others whose natures are so suspicious and skeptical, doubting everything, that a medium is unnerved by their presence, and their efforts to communicate something desirable is defeated.

Prenatal Industre.

J. H. Mendemball, of Mulberry Grove, Ill., writes:
Some time and I gave through your columns expression to a few thoughts touching the subject of "Prenatal Inflatence, showing the causes of certain bodily effects observed in Inflat manhood to exist principally in the infealer movements of the maternal mind during the pastetive period, and that said causes are both voluntary and involuntary in their law of action. If my memory serve me correctly I promised to farther netics this silinportions quantities, in case the way should open. The hour, it seems, has come for redeeming my promise, and it thus begin, my league: Oh, how little handle was of him diff-unctivally of his origin and seethers but even if the whysend the wherefores of his present phenomenal life, and what is still were than ignorance itself, is the false modesty with which accisty has been enviroused through the force of long habitual projudice, until it is almost criminal for min to dure or even desire to investigate the leases powers of his own divinity. Little deen he care to think (notwithstanding all in cause and effect) that to a great extent the chanceter, the life-line, of an individual lies in the force of majornal will exercised at the

moment of conception and the remaining part of the period of gentation. The power of the paternal will properly exercised at the important moment is granted. As it is not our purpose, in this paper, to enter into an examination of the vast interior of man, i. e., the beginningless germinal state of the spirit of man, we shall merely state that said germ contains within its divine folds all principles, powers and possibilities that it ever will possess, and that these are progressive in their powers of manifestation, ever revealing more clearly their divine nature as the wheels of time move forward from lower to higher conditions of being; all lite, ultimating in the distant future, into one boundless sphere of intellectual effulgence. Finding man, then, an occupant of this mundane plane, possessed of these powers, with the advantage of observation, reason and experience, it does seem that it is his (man's) province to lay hold of the opportunities thus afforded; and with the diamond chisel of thought, cut through the rugged steeps of life a brighter pathway of destiny for the yet unborn millions. Why not?

Madame Blavatsky says: "There are several well-recognized principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Relchenbach's disciples assert that her odic condition is very intense. Du Potet warns against incantionsly meamerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and ofton it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and viceverse. "It is true that her imagination has an influence upon the feetus," admits Magendie, thus contradicting what he asserts in another' place; and he adds that "sudden terror may cause the death of the feetus, or retard its growth."

Another Spirit Artist.

He Paints in the Dark Under Test Conditions.

U.B. Matteson writes: About two months ago the spirit-control of W.E. Stedman (known as a materializing medium) at my residence, Cortland Ill., made the announcement that on the eve of Nov. 16th, 1877, they would paint an oil landscape through the instrumentality of their medium. They gave directions that a stretcher and canvas be prepared and painted with several coats of white; also that tube paints and brushes be purchased and in readiness, and that a committee of five disinterested persons be chosen to examine the cabinet, and that it be made dark during the painting. Accordingly, on the night mentioned, a large number of friends assembled to witness what a great many of them thought would turn out to be a grand humbug. The committee was chosen, and they did their work of inspecting well, after which they wrote their names on the back of the canvas that was prepared for painting. Mr. Stedman then took his seat at the easel in the cabinet, after which the door was locked, a disinterested person keeping the key. The lights were then extinguished, and the members of the circle sang several pieces, the hells in the cabinet keeping perfect time. In about twenty minutes the control called for a light, and soon after a beautiful landscape was held up to the orifice, to the astonishment of all present. The committee as named below gave a verdict that it was the same canvas, and that none other than spirit control produced the painting! Committee: Mrs. A. C. Smith, Sycamore, Ill.; Mrs. E. A. Holdridge, Sycamore, Ill.; Mr. E. J. Rathbun, Sycamore, Ill.; Mr. W. H. Matteson, Sycamore, Ill.; Mrs. W. H. Matteson, Cortland, Ill.

Flowers Brought to a Circle,

Mr. Entron:—As I promised some time since to notify you of any new phase in the course of development, I write you in reference to our seance last evening. The cabinet was set up in the patlor in front of a side door, over which there is a transum, hinged above. As the scance progressed a materialized spirit, with heavy moustache and goice, spoke to our son, and said that his brother on the other side wanted this scance for him, as it was the eve of his birthday, and then dematerialized before us, first adding, "God bless you." Our spirit son then said, "Watch the transum," which soon opened in plain view, and there were five most luxuriant plants or flowers handed in at the top of the cabinet, the shawl being first elightly shoved forward. The plants were no sooner received than they were handed out of the cabinet. The earth around two of the plants was frozen quite hard. We found upon examination at this moment some earth dropped on the second step of the veranda about six feet from the door. One of the plants had no dirt around the roots. The control said that his band was working hard and wanted to show us that plants could be carried without being dematerialized. The flowers were as follows: Two aslmon colored roses, two geraniums, and one red begons. There was no one present but one gentleman friend and his wife and our own family. The band says the medium must not be known before the world till he is sufficiently developed.

We have had the pleasure of meeting the writer of the foregoing incident, at our office, and we have every reason to believe him an honest, truthful man.

Hindson Tuttle well says: "The body

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

There can be no doubt but that the emanations from the human body partake of the physical conditions of the person, which are made to correspond to their observance of natural law. If they fail in this, using improper articles of food and drink, not observing due cleanliness, perverting the appetite and passions, whereby they can only eliminate an impure and immoral atmosphere into which no elevated mind could and the least attraction, they have no right to expect communion with the exalted in intellect, the pure in morals, and minds advanced in wisdom. It is a settled fact of psychical law, as well as a common saying, "that like attracts like." Therefore it is but natural that the slave of tobacco, alsohol or lust, will attract the lower order of spirits, or those allied to their plane, while the continuation of those impure influences will repel the spirits of a higher order.

Mediums and all Spiritualists should understand that "cleanliness is next to Godliness," and that purity, honesty, and obedience to the natural laws of being, are necessary requisites towards placing them on resport with the higher spheres of spirit existence.

Om Friday evening, Oct. 16th. Mr. Horace Seaver, editor of the Boston Investigator, was attacked by a ruffian, while passing along the street and badly injured. Mr. Seaver in an article on the subject says: "It is a maryel, almost that we were not killed on the spot or maintal for life; but as some people can go through a great fell and will live," we may have in see a number of years yet to devote to the help of the Liberal cause."

Have Charity.

In a late number of the Journal, bearing date Oct 27th, under the heading, "Plain Language," are extracts from three letters, and as you have given space to the sentiments therein expressed, I trust you will be as ready to make room in your columns for a different view of the case. Brother French remarks: "The time has fully come where homest mediums The time has fully come when honest medlums and intelligent and sincere Spiritualists, should protect themselves against impostors, worthless vagabonds and brainless mission hunters, who properly belong in jails and lungile asylume." I would ask Brother French, in all kindness, if he thinks there is any better way for honest, earnest and intelligent persons to protect themselves from the opposite conditions, than by remaining true to the principles of honesty and virtue, condemning not those who are less fortunately or-ganized. If we have faith in the beautiful gospel If the angels, we must surely believe that those falthful mediums, and other workers, who are endeavoring to teach humanity the beautiful truths of the harmonial philosophy, by example and precept, content to work as best they can, although in the midst of difficulties innumerable, waiting patiently for the time to come when the public mind will be more receptive to these im-portant truths, and less inclined to that which is merely sensational, we must believe that such workers will be protected and sustained not by prison bars and lunatic asylums not by earthly courts of justice. (which not by earthly courts of justice, (which might oftentimes be called courts of injus-tice) and man made laws, but by those pure and oving angels whose dwellings are in Heavens, far above earth's crudities and discords. Are our jails and lunstic asylums places where the morally and mentally diseased are restored to virtue and health? Are innocent mediums any the better protected, while their less fortunate brother or sister is confined in such a place. Innocence and virtue are their best protectors. Spiritualism comes to inaugurate a better system of things, and as it advances, jails, lunatic asylums and hospitals will disappear, as also will the occupation of ministers, doctors, and lawyers. In a letter from Mr. Wolfe, of Cincinnati, Ohio, Brother Bliss is called an infernal scamp, who ishould be disabled in such a mauner as to make him incapable of practicing imposture. Would'nt it be more in harmony with the teachings of the spiritual philosophy, Mr. W., to aid him in cultivating his spiritual nature and mediumistic gifts by example and precept and not seek to disable him by putting him in a place where the mental atmosphere is of a nature destructive to epirituality and morality, rather than reformatory? Could'nt we do more towards uniting the respect of mankind, and what is of more importance, the respect of the angel world, and our own self-respect, by strengthening the weak, uplifting the fallen, aiding the cause of the oppressed and unfortunate, than by calling them rascals and holding them up for public reprobation? Can we do more to benefit the race than by building up for ourselves noble, unschieb and virtuous lives, filling our own souls so full of divine charity, of wisdom love, that there shall emanate from us an influence which will attract souls groveling in darkness, upward into the light of spirituality and wisdom, as the magnetic rays from the sun draw the plant upward from the

dark carth. Brother Hoffman's remarks have reference to marriage. Every true Spiritualist must, it seems to me, regard the marriage relation as too secred and holy a thing to be tampered with. Spiritualism seeks not to separate two loving souls, but rather to bind and blend them together, to spiritualize, to cause them to work together in harmony, in honor, preferring one another in health and sickness, in prosperity and adversity, becoming more closely united in spirit and purpose as the years roll by. But while the angel world rejoices over, strengthens and blesses such unions, it weeps over the shams, hypoerisy and double dealing which are sometimes practiced, but which present an outward show of respectability. All falsities and imperfect conditions have but a temporary existence, only the real, the true, can stand the test of time; let us then, as Spiritualists, so relate ourselves to those principles which above all bring peace and prosperity, health and happiness, as to truly merit the name of harmonial philosophers. In other words, let us seek to know the law and obey it; let us not be weary of well-doing; fearing not the world's cen-sure, neither being elated by its applause, but looking upward for guidance and protection to that power at the helm, which is controlling the spiritual movement, remain faithful to the end. Barah S. Allen.

Mediumship and Parity of Life.— In my opinion mediums and all others can not be too careful of their personal habits. I should not dare to indulge in gross and stimulating food, or any form of spirituous liquor, unless I desired to be attended by, and negative to self-indulgent, passionate and unwise spirits, who would be sure to lead me (and those consected) into difficulty. It lead me tand races connected) into difficulty. It should be remembered by us all that whatever type of spirit influence we make condition for, that will we have with us. It is for apprilualists to recognize and beed this law, and desiring heaven on earth, go to work understandingly to have it shout it was bedies an access. bring it about. If pure bodies are necessary as fitting receptacles and channels for pure spirits (our own and others), let us make and keep them so—by supplying them only with pure elements. If like attracts like, purity of thought and life, and sarnest endeavor at self-improvement, may be expartical endeavor at sent improvement, may no expected to bring to us a corresponding inducence and element. When a young lad, I concluded I had no need of strong drink; and not a single glass of wine has ever passed my lips. Not long after, I concluded that the habit of feets eating was detrimental to mankind, and incompatible with a pure, peaceful, harmonious and happy state of society. I accordingly discontinued it, and have been a practical vegetarian ever since—about twenty-seven years. I look forward to the time when human bodies will not be living sepulchers. when numan nomes wen not no nating sopmensis, stuffed with the horrid remains of dead animals, slaughtered to appears the blood thirsty appetite of an imperfect civilization—of a savage or semi-savage social state, in which neither animals nor human life is held sacred; to that time when the human me is need secred; to that time when the invisible aura or magnetic emanations of human bodies will not be smothering and disgusting to those who visit earth from the high heaven of purity and peace, on missions of far reaching philpurity and peace, on missions of mi-reaching pull-anthropy and cosmopolitan education; when hu-man bodies will not emit a "ghastly cadaverous odor," like that of a charnel-house or battle field; to the time when the earth will be govered with groups of happy homes, with gardens of fruits and flowers, and waving fields of grain, and when the denisons of earth understanding batter than the dealzens of earth, understanding better than we now do the laws of life and spirit intercourse, and heading them, will present to spirit life such refined and pure conditions that it can pass over with ease and pleasure the charm of death, and come and dwell with us, through the perfected development dwell with us, through the persected development of that sublime phenomenon of which we have as yet but a rude prophecy, or crude and comparatively unsatisfactory "first attempts"—and which we call materialization. Thus shall "the last onemy, death, be literally destroyed" and "God (which is love) be all and in all." For this good time coming lating work and "stoy inc." coming, let us work and man. For this good time wait; ectting an example of it and making a beginning so far as possible, in our own persons; knowing the truth, let us dare to maintain it; having light, let us dare to walk in it; but above all let us low one another.—J. H. Allen.

A Theory of the Deluge.

One of the wildest of theories, I fear, is the Astronomer-Royal's, that the deluge was simply a rising of the Nile. Sir G. Airy is so confident respecting this that he says: "I cannot entertain the smallest doubt that the flood of Noah was the flood of the Nile," precisely as he might say: "I cannot entertain the smallest doubt that the earth moves around the sun." On one point we can end tertain very little doubt indeed. If it rained before the flood, which seems probable, and if the sun ever shone on falling rain, which again seems likely, nothing short of a miracle could have prevented the rainbow from making its appearance before the flood. The wildest theory that can be invented to explain the story of the deluge cannot be wilder than the supposition that the rays of sunlight shining on falling rain drops could never fall to show the prismatic colors, ... Interests,

The Beigium papers are largely taken up with

The Boston Herald says there is a new flower medium in New York, lately from Boston. Who? Whate Slade has been in Europe he has re-

ceived written communications on the slate in almost all the different languages.

The English Spiritualists are endeavoring to secure a hall for Dr. Monek to hold meetings in

regularly.

It is claimed by some that a true clairvoyant can see what is in the hand, or concealed about the person. With others who see different things,

the phenomena is subjective.

P. B. Randolph, the eccentric medium, who committed suicide, says that if you neglect your duty on earth, your spirit will have to return and work out your silvation. A good many will undoubtedly return.

P. B. Randelph, a spirit says: "When you cast off your mortal coil, life is there, and God is there." And yet he knows as little of God as he did on earth. Spirits, as well as mortals, will talk learnedly of God.

W. L. Jack, M. D., writes from Haverbill, Mass.: I find the Journal is gaining friends here every day and I do not wonder at it, for like a ray of light it sheds its genial and pure influence wherever itgoes.

Mrs. Mand E. Lord was tested in New York; she was put into a netting bag, and, though not in as good health as usual, she obtained some few manifestations. Four ladies declared themselves touched, and a pack of cards was distributed inside the circle. There can be no doubt that netting would interfere with the manifestations to a certain extent.

The members of the Grand Lodge of Free Masons in France have taken a step ahead, bringing them fully up with the progress of the harmonial principles of the spiritual philosophy, by incorporating in their constitution by an immense majority that, "Free Masoury holds to the principle of an absolute freedom of conscience and to the brotherhood of mankind. If excludes no one on account of his belief."

Ira Phillips, of Ottumwa, Ia., writes: We have quite a number of mediums here—among them several headers, the principal one of whom is Paul Caster, an illiterate uneducated man, who has attained to such a degree of success in healing the sick that he has become wealthy, having built four large—brick buildings here in eight or ten years, and he came here in the most abject poverty. Some of his cures are of the most marvelous character.

The Heligio-Philosophical Journal, the able exponent of Spiritualism published by Jno. C. Bundy, Esq. Chicago, Ill., is largely occupied in its last number, Oct. 20th, in exposing the frauds and deceptions of the Bliss family on the people. The Journal seems to be fully as earnest in condemning what is wrong and injurious as it is in advocating what it knows to be scientific truths in Spiritualism. It is a paper that is read by a large class of intelligent readers, and its field and usefulness is fast widening.—Recorder, Janes ville, Wis.

The Duluth (Minn.) Tribune, speaks as follows of Prof. Denton: "He has, to start with, the greatest familiarity with his subject and as a word painter he has few equals, while his hundreds of illustrations give a better idea of many matters than any mere words could do. When Prof. Denton is out on his lecturing tours, it can truthfully be said that 'the schoolmaster is nativoad;' as he, not being tied down to some college, doubtless imparts more instruction in the science of geology in the course of a year than any other geologist in America; and long may he live to instruct the people!

Mindson Tattle says: As the spirit and the physical body are matured together; as, while connected, they are mutually related,—it is clearly self-evident that one cannot be injured without at least; a sympathetic effect on the other. A wrong done to the immortal is retained forever. If a man lose a limb, he has a scar telling of the wound. Although he live a century, it is not outgrown. The least mark is indelible. If the physical body to tenaclously retain the witnesses of former transgressions, how can any one expect to proceed for a life in a systematic course of wrong to his immortal nature, and escape with impunity?

"Animal" Magnetism.—Hudson Tuttle says: A gentleman once walking in his garden sceidentally saw the eyes of a rattleanake; and by watching it closely, he found to his dismay that he could not withdraw them. The snake appeared to him to swell to an immense size, and in rapid succession assume the most gorgeous colors, rivalling the rainbow in beauty. His senses desort-ed him, and he grew dizzy, and would have fallen towards the snake, to which he seemed irresistibly drawn, had not his wife, coming up at the moment, thrown her arms around his neck, thereby dispelling the charm, and saving him from destruction. I wo men in Maryland were walking along the road. when one, seeing something by the way, stopped to look at it, while his companion went on. But the latter, perceiving he did not follow, turned around to know the cause, when he found that his eves were directed towards a rattlesnake, whose head was raised and eyes glaring at him.

Bitangely enough, the poor fellow leaned as far
as possible towards his snakeship, crying pitcously all the time, "He will bite me! he will bite me!" "Sure enough he will," said his friend, do not move off. What are you standing there for?" Finding him deaf to all his entreaties, he struck the creature down with his cane, and pushed his friend from the spot. The man thus enchanted is stated to have been sick for several hours.

Cases of snakes fascinating birds are common. Prof. Silliman montions that in 1823 he was proceeding in a carriage, with a friend, along the banks of the Hudson River, when he observed a flock of small birds, of different species, flying hither and thither, but never departing from the central point. He found that this point of attraction was a large snake, which lay coiled up, with head erected, eyes brilliant, and incessantly darting its tongue. When disturbed by the carriage, he went into the bushes, while the birds alighted on the branches overhead probably to await the reappearance of their deadly enemy.

Riving Memation.—L. L. Burdett, of Oakdale, Cal., writes: "The Journal is too valuable a paper for me to get along without." W. Waddall, of Canton, Ill., writes: "Cannot do without the Journal." Chas. A. Warden, Auburn, N. Y., writes: "Having been a subscriber for many years, I must pay promptly now, I see, in order to keep the paper, which in its improved condition I could hardly get along without." George White, of Washington, D. C., writes: "I consider the Journal, indiapensable as a spiritual paper and hope it may meet with the extended patronage it deserves." As Hewen, of Marche, Ark., writes: "I expect to never part with your paper as long as I can raise a dime." Jno. McDougan, of New Orleans, I.s., writes: "Your paper constantly improves in interest." Militon Webber, of Aurora, Ill., writes: "Truly, the pages of the Journal sparkle with increased soul-strring instre." H. C. Shull, of Halls Corners, Ind., writes: "As Spirituallsus progresses, how plainly we can see the old dogmas of ignorance and superatition pass into nothingness." D. P. Walling, of Tripoll, Ia., writes: "I believe I have taken every number of the Journal, cines its first issue, and I don't feel any more like doing without it than I did pears ago." J. V. Spencer, of Battle Creek, Eich, writes: "Bishop A. Beals is with us. We find him a very interesting speaker." F. T. Moss, Moravia, than to do without the Journal." A. Fore, of Bunker Hill, Kan., writes: "The copy of the Journal, cines are security to hand, and is read with interest." Ws. L. Booth & Bon, of Hempales, of Valton, Ws., writes: "Your paper (the Journal), evenes accurately to hand, and is read with interest." Ws. L. Booth & Bon, of Hempalesd, Tairi, writes: "The fact is, I do not think any house is complete without the Journal." A configuration is to make with we sould add a hundred to your subscription list." Mrs. B. Mason, of Vinsen.

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Continued from the First Page jects to being forgiven at all. And that Spurgeon says is a sufficient reason why he will not be forgiven.

It is certain that this commercial theory of salvation bears stronger marks of the Jewish mind than of the mind of the author of the universe, for nowhere in the universe of nature are violations of natural laws forgiven on any such principle.

Diverse as may be its moral effects, the doctrine of forgiveness through faith, instead of the inexorable punishment of all sie of the essence of any propagandizing aggressive conquering faith. Judaism, Brahmanism, the Greek and Roman religions, Confucianism, and all natural religion are now propagandist faiths because they fail to teach that the supreme virtue in human conduct is that element which musters men into the religious organization holding that faith. On the other hand Christianity, Buddhism, and Mohammedanism are the aggressive conquering

Each of these makes the supreme virtue to consist in that state of mind which gath-ers the sinner into the organization, be it Christian, Mohammedan, or Buddhist, just as military leaders in time of war say, it matters not what you are or have been so long as henceforth you fight on our side. This is a very simple weapon for an evangelist seeking simply to enlist troops, but it is much too simple for a moral philosopher seeking to inquire into the causes of the war and the merits of the contest. One of its immoral effects is to reduce all sins to one level, by the mischevious sophism that they are so in the sight of God. Thus the Christian minister who was recently convicted at Dixon of having poisoned his wife in order to marry pretty Miss Paddock, could consistently with average Christian teaching have reasoned thus: It is as wicked for me to desire Miss Paddock as it would be to marry her if my wife were livwith the to harry her it may write west my wife dead as it is to murder her by poison. But, as I wish both these things, I am un-der condemnation spiritually for both these crimes. I could not need any greater for-giveness if I had committed them both, By committing both and repenting I can se-cure at once the highest measure of social and personal happiness without sacrificing my own eternal welfare; and as to my wife she is a good Christian, and while she is rather uncomfortable here, she will be immediately happy in heaven. Principles which work out such an argument cannot but have something of this tendency, even in minds which do not follow the chain of deductions so coolly.

According to the commercial theory of salvation it is a sort of bankruptcy. The larger the aggregated score of unpaid debts, which in our days of sin we run up to the Almighty, the more valuable is the faith and the Savior, who wipes them all out and says, practically, now go, and don't do it again. At least such is the philosophical view of this question, which has its share of truth, i.e., is half true. When I come to speak of the religious passion as a moral purifier. I shall present the other half, which is also half true. You never can arrive at a whole truth without marrying in one two half truths which cannot live apart, and yet when united perpetually

CONTRADICT FACH OTHER. These cases of domestic crime, wife-mur-der, and husband-murder, for the purpose or marrying ofher persons, are more com-mon among religious persons than the irre-ligious, for the reason that to many religious unchastity that is discovered seems more disgraceful than a murder that is not discovered, and of course the religious guilt is equal because each violates God's law, and nothing can do more, On the other hand many irreligious persons are unable to see that incontinence is immorral, or in only a light degree. To a mind that is under the reign of law, without re-ligion murder stands out in a deformity so creat that forgiveness cuts no figure, and would be laughed to scorn. He cannot see how the murdered person can forgive him or why society should, and he doubts if God, if he believes in God, and whether it would renair the evil if he did, will forgive him. Such a person has no temptation to commit murder, in order to perpetrate matrimony or to make money. If he kills it is through brutal passion, not cool premeditation. Some years ago a minister at Elgin had the grief to see his wire drown in eighteen inches of water, after which he went and collected an insurance on her life.

While I write a Baptist deacon, of great influence and long apparent piety, and his paramour await trial for a like crime in Vermont. Probably twenty such cases of cool, deliberate domestic murder arise every year against religious persons in the United States, and have during most years for fifty years past. I knew a young, careless woman, professedly a Baptist, who was generally suspected among her fellow-church-members of poisoning her two first hus-bands and of inveterate unchastity during her widowhood. Thad occasion, while taking testimony concerning the latter charge, to become satisfied of its truth. I therefore speak with greater freedom of the former. The only effect the suspicion produced was to induce a general concert of action to hush investigation for the good of religion, and to aid her in marrying a third husband. Had she at any time become skentical. Had she at any time become skeptical, which fortunately she could not be for lack of brains, or repudiated the church, there would have been a post mortem and a murder trial. And many a sage deacon would have declared that he never yet knew man or woman, well brought up, to fall away from sound doctrine without the Lord and his kingdom getting the best of them in the long run. In this case, certainly, the lady made more out of the Lord and his kingdom than the Lord and his kingdom ever made out of her. Not the least of the sins which religious organization has to answer for, is the unscrupulous clannishness with which it protects and covers every criminal who does not repudiate his faith, and the saintly arrogance with which it assumes that the evidence which should convict a skeptic should ac-

Another evil, is the danger of the state of sentimental gush, or what Carlyle, in deriding the word enthusiasm, calls emtoosymoosy, meaning thereby an enthusiasm which is maudin or drunken which pervades certain stages of religious experience. Re-ligion is not an exception to the universal law which governs all medicinal substances, that if the first and immediate effect upon the system is stimulant, the second and drug effect must be narcotic; if the first effect is so keen as to make the conscience feel that he that looketh upon a woman with desire has committed adultery, the second will be so stupifying as to prevent one perceiving that adultery is any greater ofance than admiration.

quit a Christian.

Protestantism abolishes the confessional mainly because it believes it unfavorable to virtue. Yet in so doing it removes the grated and barred partition and the sense

of official weariness and monotonous routine which usually separate the Catholic priest from the penitent, without removing that principle of human nature which leads sin-burdened men and women to insist on confessing to somebody, the confession being the more gushing and melting in proportion as it is rare. A. minister, deacon, new convert, the family doctor, anybody will do at a pinch, but confession there must be. Even if there is nobody around any more competent to fergive them than a lawyer. I do not feel at liberty nor would it be consistent with etiquette before a mixed audience, to cite instances of distinguished immorality which have occurred so near to the period of sincere conversion, and so immediately after the feeling that one's sins were forgiven, as to seem simply incredible. In one case, upon

THE WORD OF A METHODIST .. of high standing, the most serious lapse from virtue occurred in the same hour in from virtue occurred in the same hour in which he knelt at the prayer altar with a lady of previous and subsequent perfect chastity. Both were admitted to the church, and have ever since been reputable and moral members, upon an experience which was inseperably connected in their own minds only with this inexplicable and solitary immorality. When I have stated this to elergymen in certain instances they have frankly said that psychologically it was rare but not incredible, since in their own experience their periods of highest reown experience their periods of highest re-ligious fervor were frequently those of least self-control. While sporadic cases of immorality

growing out of high religious ferver may oceur, its general effects are certainly purifying, and in many instances very beautiful. Still the effects are not always good where no immorality supervenes. It is this stage of religious fervor that supplies the sad, very sad, cases for our insane asylums, which you have all seen something of. But apart from these, I have known cases in which the fact of conversion without occasioning insanity, has produced the same effects as Millerism or millenniumism, has exercised so powerful an influence over young men who previously were industri-ous and useful, as to withdraw their affections from the world and daze them into sickly fools, without ambition enough to continue in the performance of any duty and without talent enough as exhorters or lay preachers to make their continual Bible reading and religious frenzy a means of either usefulness to others or even of mental exhilaration to themselves. Their religious life became a sort of paralysis of the intellect, destroyed their muscularity and masculinity, and was as blighting to their further usefulness, as intemperance or any vicious excess would have been. The wisest preachers even in the midst of revival seasons tell such persons to let religion alone, keep away from meetings, and go on with their secular business. On the whole, however, it is the reaction from this high stage of the religious fervor, which is more likely than the fervor itself to develope immoral effects. In the emotional churches like the Methodist, Christians backslide into non-Christians or as they are called worldlings. In the more austere churches like the Presbyterian and Baptist, which hold to the doctrino of the irresistable perseverance of the saints, that a man or woman once a saint is always a saint; the loss of the di-vine fire lands the saint in hypoerisy or in vine fire lands the saint in hypocrisy or in I do not mean by these illustrations of utter self-deception. These sail anomalies the evils indirectly resulting from the too have occurred so continually within my great faith in the principle of forgiveness, knowledge that I am satisfied that the to imply that it has no place of utility in means of maintaining moral conduct in men and women should be taught on some more scientific and comprehensive basis than that of mere religious faith of any kind. At least the consciences of men and women should not be drugged into stupor by the assurance that, having got their faith fixed into a certain theological channel, they have done all they can, and if ever after that time they sin, they are sure of forgiveness. It would be nauseous for me to enumerate cases of people who are both devotional and unscrupulous; of men given to prayer and also to the polite forms of rob-bery that prevail in business; of praying women who, half in ignorance, half in crime, wage a cruel war against nature itself to evade the duty of motherhood, of individuals in both sexes who seek, while maintaining their church membership, to ward off their true reputations by continual treachery and falsehood. I think such per-sons would be purer if they reversed the Christian faith, and instead of regarding their faith in Christ as the ground of their salvation, they understood that it must be possible for Christ to have faith in them. And here let me add in justice to these persons, that their hypocrisy is in part inevitable, and arises out of the economical system. as I think unsound, which Christianity, and more especially the teaching of Jesus Himself present, as in the relative duties of selfishness and benevolence. I do not feel that I trespass on the domain of theology when I discuss the teachings of Jesus concerning the acquisition of property because this is a question mainly of political economy. It effects mainly this life. The teachings of Jesus are, in my judgment, intense and impracticable communism. They oppose the acquisition of property, and favor its immediate free distribution; they oppose industry, and recommend idieness; they

CONDEMN WEALTH AS A CRIME which shall shut every man out of the king-dom, and commend property as a beatitude. They make giving the chief virtue, and so commend beggary as the noblest employ-ment. I know there is a popular habit of glossing over these doctrines and taking them in a Pickwickian sense. But those who will study the history of the sect of the Essenes, as given by Neander, will see that Jesus uttered them liberally. When the moral young man who had great possessions, and who kept the law perfectly, asked him and who kept the law perfectly, asked him what more he should do to inherit eternal life, he said "Sell all thou hast and give to the poor, and come and follow Me." It was very demoralizing advice. When He counseled His disciples to "Be ye therefore as the lilies of the field, for they toil not, neither do they spin." He means literally that they should not work. Following this teaching literally in Russia, under the teaching literally in Russia, under the Greek church, beggary is commended as a virtue, and the class of men whom the Czar canonizes into saints are the lazy, lousy, filthy religious tramps who wander from the Crimea to Novgorod seeking cast-off garments more filthy than their own, and visiting sacred shrines and begging. Hence the obligation on the Russian priest to perform no productive labor and to own no property. -poverty, chastity, and humility, to have no land, no will of his own, and no wife, being his three yows. Hence the admiration with which Protestants look upon Muller, whose dependence on prayer, however, to support his enterprise, is simply a depen-dence on a judicious system of religious advertising, for he knew that an amounce-ment that he intended to live by prayer alone would be so remarkably presumptious that everybody would tell it to everybody

and this free advertising will cause suff cient contributions to come in, better than open appeals for aid. Now, the difficulty with this whole economical system is that modern society knows that industry, i. e., active, hard-working selfishness, or creating and accumulating capital by labor, is the masculine and main virtue, while the duty of giving or disbursing this capital is the secondary or feminine virtue, wholly subordinate in its utility, and which cannot even be performed until the prior duty of selfishly and industrially accumulating something to give has first been performed. A recent traveler through Judea wrote that in passing from the one end of that country to the other he saw only one main doing anything, and he was falling off a

The lethargy is due more to Mohammed-an fatalism than to the economical errors of Christianity. But in Italy and southern Europe the feeling that to live by religious beggary is the highest form of worship, has dedicated the best men and women of that country to celibacy and left the continua-tion of the race to the robbers and lazzaro-mi, until the demoralization and ruin are as nearly complete as this idea could prevail to make them. Now our practical western mind delies and overrides this element in Christianity, by sheer force of hypocrisy. It pretends to believe that benevolence is always demanded, but it knows better. It knows that every man's first duty is to himself, and it is well it does. It is saved from economical desolation by taking refuge in a system of economical hypocrisy. Another mode in which religion compels hypocris, is by the inherent insatiableness of its demands. Like every other passion, it will not regulate its own demands, but must be moderated by other and antagonistic forces. If you bow the head, like the Unitarian, its natural tendency is to demand that you bend your back like an Epis copalian. The crooking of one joint in the neck is not sufficient in the presence of God. When you have bent your back, it says, Get down on your knees like a Methodist. When you have reached your knees, it says, Kiss the ground, like a Catholic When you have kissed the ground, it says, On your helly you vile creature, like a Mo-On your belly, you vile creature, like a Mohammedan or a Persian. And long before you have reached your belly it has made attacks on its contents by prescribing fast-ing, and if you consent to fast it requires that you waste the body more vigorously by scourging; and when you have scourged there are intimations in the New Testament that "there be some who have made eunuchs of themselves or taken out their right eyes for the kingdom of 'heaven's

It is the inability of human nature to stand the galling exactions which the inherent insatiableness of religion compels it to make, which causes individual races and nations inevitably to repudiate its authori-God's law, in its nature, must be something that man never has obeyed or can obey, for as soon as man adopts it by legislation or conduct, it becomes man's law, and a new law of God must be set up. Nations which accept and love religion as a persuasive adviser, fall into innervation and decay if they allow it to rule them on its own terms, and are compelled to seek at last sal-yation in revolt, which ends in restoring re-ligion to its subordinate position.

to imply that it has no place of utility in morals. It has its place, and an exceedingly delicate and useful one it is in the human heart. It is the great antagonist of the principle of law everywhere, whose proper functions are feminine, to soften the asperities where the law is too severely masculine. All nature is equipoised through the conflict between just such forces, whose attitude to each other is one of general repulsion, subject to particular instances of exceptional attraction and unity In every human state there is above the courts the pardoning power. No laws are inexorable. In criminal jurisprudence,

CLEMENCY FORGIVES THE CRIME. in civil, equity relieves in exceptional cases from the law, until it becomes itself so rigid in its system as to lose its distinc-tive merit, and then usually legislation relieves from equity. In commerce, bank-ruptcy forgives the debt and the statutes of limitations cry peace to many claims which are still morally due. Yet the de-feat of justice that is wrought by this very pardoning power, by chancery from Lord Bacon to Judge Barnard, by special legislation, by bankruptey, and, in short, by all expedients for intercepting law in human affairs, instructively shows how dangerous and unreasonable it must be to assume that the forgiveness element, law-defeating ele-ment, is the foremost one in the divine government of the moral universe.

Nevertheless in the home, by the fireside, among friends, while cold respect springs from obedience to rules of right, love is more often born of the grace and kindness that overlook their breach. There is as profound and suitable philosophy in the parable of the prodigal son, illustrating for giveness as the source of love, as there is in the return of Regulus to Carthage, or the sacrifice of his son by Brutus; illustrating the incorruptible integrity of law. To il lustrate it more familiarly:

A father closing a door, accidentally catches therein and pinches the little child's fingers. He in the spirit of law, which is masculine, says: "Aha, you careless urchin, that will teach you better than to get your fingers in the door again." That is very true, but it snaps the chord of affection and burns up the two ends of the string with the strong fire of hatred. The mother, representing forgiveness, which is feminine, says: "Your papa is very sorry my child. He did not know your finger was there. Let me kiss it and make it well." Here are two little falsehoods, and one doubtful statement, but they leave in their wabs lave.

their wake love. This mystical word, love, is one with which the chameleon could not compare in many-coloredness. The lustre of pearls and diamonds strives in vain to symbolize it. Brilliancy of plumage, and the odors and corollas of flowers, those sexual amulets borrowed by womankind from a lower life, are a few of the scattered syllables through which nature speaks inaudibly the sublime

omnipotence of love. This divine word suggests the chief of all services which religion renders to the world,—one which scientific and philoworld,—one which scientific and philosophic infidelity cannot render,—for they have in them none of this illegical, irresistible, overcoming power, unless enthusiasm in the pursuit of scientific and philosophic truth may be said to be a kind of worship. Man has a religious nature, capable of developing into a passion for a certain mostiveloping into a passion for a certain mysti-cal union of the human with the divine, of the natural with the supernatural. Upon this nature philosophy operates like celiba-cy denying the gratification, but not sup-pressing the revolt of nature. Let not the

language in which this religious love may be described be deemed irreverent if it borrows sensuous imagery from the next lower and stronger passion known to human nature. The mythologies, with their loves of the gods for the daughters of men; the sacred writings, prayers and hymns of all ages, blend the language of this religious fervor, worship or ecstasy with amorous imagery. The young Catholic maiden's imagination leads her into the life of a recluse by the dazzling imagery which makes her agination leads her into the life of a recluse by the dazzling imagery which makes her as a nun the virgin spouse of God. In the Protestant imagination the church is the bride of Christ, and Solomon's amorous song, which may not be read in public, is interpreted to be the expression of the Savior's love toward this bride. The light of this divine enthusiastic passion, the feeling of perfect sanctification and unrestrained communion with God, is the believer's ideal of heaven. Whether such a belief rests on truth or hallucination is wholly irrelevant truth or hallucination is wholly irrelevant to the question of its value as a moral force. It is the inner life of all sects; it has its exaltations and ecstasies, and its seasons of coldness and hypocrisy. It satissies a passionate power and an emotional want in the human mind in a degree that often when it obtains the mastery, subdues and supersedes the other passions, controlling lust, intemperance, gaming, avarice, ambi-tion, by the double power of an absorbed preoccupation of the mind in the admiration of what it believes to be admirable in Christ, and by the impossibility of the human mind holding two master passions at once. It produces effects on the nervous system which make some persons dance, or fall into cataleptic trances, as Mohammed and Swedenborg did, or as Paul at his conversion. It makes others exhilarated, happy, as if with wine, so that Paul on one occasion could only refute the charge of drunkenness by reminding his hearers that it was only nine o'clock in the inorningthe fourth hour of the day, an argument that in Chicago would not have been deemed conclusive. You are all familiar with that standard picture of the cross of rock, to which the beautiful maiden clings with both arms amidst the waves of the ocean, which threaten to engulf her at the next breath. In a strict maritime sense, a yawl-boat, with oars wielded by a couple of rough tars, and a good ship in the oiling, would be worth a dozen of it so far as that girl's safety is concerned. But it would not be so expressive of religious ecstasy. Precisely the same passionate clinging is expressed in

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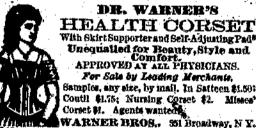
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