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Truth fears no Ash, bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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NO. 24.

SPIRIT IMMORTALITY, AND THE RESURRECTION

Considered From the Bible and Scientific Stand-point, in Two Lectures.

BY MRS. MARIA M. KING.

No. 1.

"How are the dead raised up and with what body do they come?" 1st Cor. 15th chap. and part of 35th verse.

It is well to consider our title to immortality from every stand-point; to gather the proofs of it contained in the inspirations of the olden times; to add authority to the evidence of the same offered so abundantly by modern investigation and revelation. We strengthen our cause by every item of added testimony; and Bible evidence, when it coincides with that of science and modern revelation, is of great importance, since it shows the identity of revelation, ancient and modern, and also that true inspiration is never at variance with true science.

Paul was undoubtedly a philosopher, who tempered his philosophy by his religion; but who, nevertheless, could interpret some of his religious opinions in strict accordance with sound principles and the revelations of nature.

His dissertation on the resurrection in the chapter above quoted, proves his deep insight into the subject and shows him to have been a student of nature, capable of understanding its intricate processes, and of utilizing his knowledge for the illustration of an all important truth. The language with which he introduces his reply to his imaginary interrogator, is by no means complimentary to the intelligence of his interpreters in the Christian church, who, from age to age, since his time, have habitually misinterpreted his ideas of the subject. "But some men will say: 'Why are the dead raised up and with what body do they come?' Thou fool, that which thou sowest is not quickened except it die;" thus on to the fiftieth verse inclusive, of the same chapter, the argument is continued. To the unprejudiced, intelligent investigator, his words bear no doubtful meaning. His evident purpose was, to divest the subject of its mystery as far as possible, and death of its horrors.

He would have men understand that Nature's laws reach beyond the boundaries of the visible and material world, into the spiritual; ruling there as surely, as definitely, as comprehensively, as in the physical world. Paul distinctly declared in the same chapter, that Christ's resurrection was nothing exceptional. The 13th, 15th and 16th verses read thus: "If there be no resurrection of the dead, then is Christ not risen; * * * yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not. For if the dead rise not then is Christ not raised." Christ was subject to the same law to which other men had ever been, according to this scripture. According to it, his spiritual, not his natural body, was raised, and if he was seen after his resurrection, it was by the operation of another law of nature as fixed and sure in its operation under the proper conditions as any other.

The law of immortality reveals itself in the very constitution of man, as well as in all nature below him; and they who study as carefully with the view of discovering it as Paul evidently did, need not be in doubt concerning it. But the great difficulty in the way of a comprehension of this law lies in this, that men are apt to look on the material side of nature alone, either discarding the idea of a spiritual side altogether, or leaving it out of their calculations in the consideration of physical phenomena.

If it were possible to disconnect physical from spiritual phenomena, or God from His universe, then such a course might be consistent. So long as life, the persistence of force, the phenomena of mind and intelligence, and the relation of these with matter are unaccounted for, physical phenomena are unexplained, and physical science rests upon an insecure basis.

Says one eminent in the field of scientific inquiry, Prof. Joseph LeComte: "The belief in spirit like the belief in matter, rests on its own basis of phenomena. The true domain of philosophy is to reconcile these with each other." This philosopher, from tracing physical force through its transformation to chemical and thence to vital force, and to the point where this latter force disappears from the physical plane at death, is forced to concede spirit. He says, previous to stating the above proposition: "Force and matter, or spirit and matter, or God and nature, these are the opposite poles of philosophy—they are the opposite poles of thought. There is no clear thinking without them. Not only religion and virtue, but science and philosophy cannot exist without them." From this firm basis of philosophy we proceed to the discussion of our subject by first considering the question of spirit. The problem is wrought out before us on the face of nature, and we have but to comprehend the elements of the proposition, to understand its solution.

Physical life illustrates all life, and physical phenomena involve all the forces operative in the universe; and therefore they illustrate the operation of spirit and its functions in nature.

The chief mystery which science has not solved, is the persistence of life—the origin of the force which co-operates with the physical forces in the organic world, to maintain the phenomena of life. Living germs—whence are they, and where is the beginning of life? Force—where does it originate, and how is its perpetuity fixed? The answer to these queries is to be found in nature's mode of action; at least so it appears upon close observation of all the phenomena involved.

Matter is graded and forces are graded in correspondence, the various grades of matter serving as the vehicles of corresponding grades of force. From the fires on the sun's surface to the human brain, from heat, light and electricity, to human thought—the phenomena of mind, science traces this gradation. There is no life without it, for upon this arrangement the perpetuation of life depends.

Correlation, interchangeability of forces, lies at the foundation of action in the material world, as is well understood. All natural processes that can be fully comprehended are traced to the correlation of energy, the reciprocity of action between related elements, forms and forces. It is positive and negative—the actor and the acted upon, interchangeably, as far as investigation has reached; and men know positively that without the action of this law there can be no reproduction, no life. By this law life in the physical universe is a perpetual round. Generations succeed each other, drawing their life from the well-spring that cannot fail while the natural order is maintained. But the real well-spring—what is it? Whence originates the impulse that is perpetual, that keeps the vast machinery of life in motion? To the border line of the material world forces can be traced and this correlation and reciprocity of action analyzed without difficulty. But here investigation is stayed, science, as yet, not recognizing immaterial forces as within her domain. But why pause here? The ground is surveyed into the domain of the immaterial, even to the very citadel of force, and it only remains for inquirers to occupy it—to build upon the data they already possess while searching for more. For investigation to pause where physical science merges into spiritual, is to abruptly break the chain of correlated truths bearing upon the question of the origin of force, and to shut itself off from the solution of the problem.

To discover the correlation of nervous and mental energies, is to overlap the chasm that divides the physical from the spiritual plane, or the material world from that something that lies beyond it, that is correlated with it, standing in the relation to it of a promotor of its action, as a superior force on the physical plane does to an inferior. Indeed, as it appears, to discover that the master force of nature—mind, is directly related to the physical forces, acting with and upon them, as it is itself acted upon, is to find the clue to the mystery of life.

Mind is the great positive force of the universe, and it ever acts upon and through matter, being itself acted upon by physical matter as a negative. Intelligence, the power and fruit of mind, is the highest positive man can discover; and this, he knows, is a positive that sways an absolute scepter over matter, using it, as its arm to do whatever it will, as it is unfolded to comprehend the uses of matter and its own power and prerogative in the universe.

Mental forces are graded, as physical forces are; and it appears that this gradation is, as it were, a chain through which the forces of intelligences are communicated to the physical world, and thence through the chain of physical forces and elements, to every grade of matter. Mind acts upon matter through the means of its magnetic forces acting upon nervous force; this latter being the physical lever that moves the arm to do the will of the superior brain power.

Instinctive forces in the human constitution, and in the world of forms and matter of an inferior grade, but perceptibly allied to this superior force. They are also as perceptibly allied to physical magnetic forces, which they directly act upon for carrying on the functions of life, reproduction, etc.

In man, co-operation between instinctive force and intelligence on the one side, and a physical force on the other, is as apparent as the interaction of any allied and interdependent forces. Mental emotions affect the involuntary action of the human system in a most marked manner, showing a direct relation between mental force and these involuntary forces. The mind has no recognition of this relation more than of its relation to instinct, yet as it readily proves its control of the latter by the exercise of will, so it can of the former by the persistent effort to educate the will to control involuntary functions of the form. Consciousness is by no means a necessary condition for the exercise of mental force, as is shown by the phenomena of clairvoyance, somnambulism, the force of habit, emotional effects, etc. The will acts unconsciously in many ways, supplying thus additional evidence to that already deduced, of the superior function of the intellectual force in the human economy.

Now what does this co-operation of the higher and lower forces signify? What, but that the impulse to the action which is life or reproduction, is communicated from the superior or positive force of the organization, through the chain of forces to the physical matter, the negative, which thus becomes

the servant of the higher? Reciprocity of action between the higher and lower, or positive and negative forces of an organization, is the condition upon which its life depends, or, in other words, is its mode of life. This being the known law, upon what other basis can be fixed the law of the origination and maintenance of all life?

Nature is an open book, which all may read, who learn the significance of its characters. By symbolism, by correspondence, easily studied and comprehended, its most intricate laws and processes are revealed. The law of life is symbolized by the interdependence of all varieties of forms on a planet's surface, and of all bodies of the solar system, indeed of all worlds; also by that of the different varieties of minds, of mental qualities and of the qualities of matter. Positive and negative forces acting upon each other are symbolic of the interaction of all forces and all forms, of all grades of matter and of force, and of the different planes of existence to which forms and forces, material and immaterial, reciprocally tend.

As every form of whatever grade embodies the law of life, so every form corresponds to nature, or the universal form.—Man, however, standing at the head of the world of forms, embodying in its perfection the highest law of life that can be discovered, corresponds to nature, or to the embodied life and intelligence which is the universe, as no other form does. He is fitly styled a microcosm, an epitome of the universe, from the fact of this perfect correspondence.

Thus it appears that man illustrates nature outside of himself, while nature illustrates man. As we have seen, interaction of diverse forces, originates and perpetuates life, the diversity being fixed as material and immaterial, or matter and spirit. The word spirit is only a name applied to a form of energy, which, in its functional capacity, is like any force. It is simply the positive pole of the universe, material substance being the negative. Spirit, as superlative intelligence, acting as the author of life, the disposer of events—in fine, as the great positive force of the universe, the god of nature, has been the idea of the ages; but this idea has been so obscured by ignorance that it has lost its significance in great part, in the superstitious dogmas of religious sects. Nevertheless, it is nature's idea, expressed in the law of man's life, and all inferior life. Spirit, acting with matter, the immaterial with the material, the forces of the two interblended, the former the positive force, is nature's mode. The world of the ethereal; the spiritual forces, is co-extensive with the world of action, for no life, no motion can be where the necessary diversity of forces is wanting. The physical ever presupposes the spiritual, as the brain presupposes mind, or as matter presupposes force.

The forces that vitalize all matter, all forms, from man to the molecule, are instinctive with a spiritual life that is either intelligence or kindred to it. Law regulates their action, each being, form, and molecule, being a law unto itself, or developing a mode of action by the law of its organization. Utility is this law. Germinal life holds gross matter in subjection, and its instinct is to bring about development and progress. From the crystal to the human brain, this instinct is apparent, and cannot be ignored. The philosopher gazes with amazement and awe at the phenomenon of crystallization. He sees atoms instinctive with a force that is almost intelligence, and knows that this is the starting-point of formation, that finds its climax in the receptacle of mind.

What the force is that thus vitalizes atoms, giving them a power in themselves to aggregate obedient to the law of utility, while obeying that of polarity, is a mystery to him until he opens his mind to the conception of spirit. Until then, the perfect accord of all natural process, the adaptation of means to ends and all to a supremely great end, is to him automatic, and nature's harmonies are lost to him, or are but as automatic music.

Mind rules matter for bringing order out of chaos. Mind alone adapts means to ends and coerces the forces of matter into the service of order and progress. In man's world this is the rule, and correspondingly, in the universal world, by the law of spirit which guides and governs all. Else why this universal order, the adaptation of means to ends, such as supreme intelligence alone could devise?

Chaos is where form is not, where germinal life can not act upon matter for the evolution of elements, forms and faces. Spirit is incarnated for the purposes of development. On the material plane, the forces of spirit act with those of matter for bringing order out of chaos. The atom, actuated by the instinctive force of spirit, is set in motion in the direction of the development of form. This force is perpetually renewed, stimulates organic force, thus co-operating with the chemical forces for building up tissues and forms and continuing the phenomena of life.

Attractive force has its origin from spirit. The impulse to motion is given to matter from the element or force nearest allied to it on the immaterial plane. Matter would be inert bereft of its forces—an inconceivable condition, and it follows that the higher force is the basis of all action.

Unity in diversity is the law of spirit and matter, co-operating for the production of motion and life; diverse being on opposite planes, yet acting in unison in all the processes of nature. The laws governing all physical processes, are but the reflection of

the laws of spirit, originated by the Divine mind. It has been truly said, that phenomena are but the expression of the interior life or force of nature. As it has been already remarked, mind alone organizes order out of confusion; and law in nature organizes perfect order, must have its origin in mind. Legislators express themselves by the laws they enact and keep in operation. Enacting and keeping in operation, by established means, is the full function of a law-giver, and nothing short of this. Thus it appears that superlative intelligence not only conceived nature's laws, but keeps them in operation by established means. Thus nature, though it is a vast machine, is constructed intelligently, while at the same time intelligence is the power that moves it, and utility is the result of this intelligent foresight. Spirit is the breath of life that animates all living things, and mind moves upon the vast deep of animated nature and the perfection of god is attained.

Physicists in tracing the laws of decomposition and growth, reach the spiritual in their researches, elucidating clearly to minds on the lookout for phenomena to prove the existence of spirit, the grand fact that such a force is operative here, and that it is correlated to the physical forces. Vital force is discovered to be more distinct from its nearest related forces on the physical plane, than the other correlated forces on this plane are from each other. This distinctive quality is designated as a peculiarity, and it points the investigator to the important fact that he is now on the borderline of the two worlds, material and spiritual; the force with which he deals marking that line, unmistakably. Vital force derives its marked peculiarity from the fact that it is the embodiment of spiritual with physical force as no other physical force is, it being peculiarly the vehicle of spiritual force. On each side of this line of demarcation are located the distinctive planes of action, and forces converging to this point, which is, in truth, a vital point in the philosophy of life. This force may originate in transformed chemical forces called also nascent affinities, yet it is not the force that virtually removes it from the plane of these to a higher. It is a constructive, a preserving force, acting in opposition to a destructive one. It is nature's builder, constructing after the most approved laws of mechanics, from material prepared by its agents on the lower plane.

In its office, vital force illustrates the office of spirit. It is life-giving, opposed to death-dealing, conspicuously; reacting upon chemical forces so as to bring life out of death. It is the resurrecting power which annihilates death from the universe, making it only the servant of life. It is the conservator of form as well as of life, utilizing the affinities of matter for the production of like from like the universe over. It bespeaks the indwelling intelligence that uses it as its instrument for reaching the physical world, and transforming primeval confusion into the order that is congenial to intelligent beings.

Organic matter alone develops vital force, since this is the first stage of matter where it evolves forces of grade to act with sufficient intensity with correlated spiritual force, to create vital energy. Chemical forces are vitalized by spiritual force, but on this low plane of action, the truly constructive processes of nature can not be carried on. Chemical compounds are forms vitalized by forces that may be compared to the tools of the builder—not to the builder.

At the point of the initiation of life, thus it may be seen how, in universal nature, two distinctive forms of energy counterbalance and co-operate with each other as a positive and negative, and how this co-operation results in life and the perpetuation of life. Formative action, traced to its ultimate, in every department, in every sphere of the universe, reveals no other origin, no other method of life. Matter is, and force is; these co-exist eternally, as far as man can discern, and by the law of their diversity.

"Above how high progressive life may go, Around how wide, how deep extend below," it is still God and nature, living and operated by the one law of life revealed in the molecule and the man.

The province of action on the physical plane is to evolve the energies of matter. The universe in chaos embodied all spirit, all matter, as it was the matrix from which issued force, motion and form. Spirit was to be evolved in such form as to be made the effectual force to produce universal order in the place of chaos. Force disseminated was less effectual than force concentrated and individualized, and thus intelligence conceived the plan of formation. Matter yielded up its forces only that they might be organized as effectual helpers in development and progress.

Spirit still co-operated with matter as its soul, its essence, interchanging forces with it for the vitalization of new forms. So, interchange was the law from eternity.

This law of interchange is symbolized everywhere in the natural world. It is giving and receiving,—bestowing in one form to receive in similar, but not exactly the same form. "Love is the loan for love," and diversity of sex, constitution of mind of individuals express the diversity of the sentiment exchanged by the law of reciprocity. Diversity alone makes this reciprocity possible.

The earth yields her stores to man in exchange for what he expends upon it. Labor is magnetic force, and intelligent supervision is a superior force still, and

both are repaid in kind by the refined substance yielded for food, and the variety and beauty that adorn the cultivated landscape, that are appreciated only by the refined and intelligent mind. The sun of a system gives of its forces to its dependent bodies, in such measure as is requisite for their uses, and receives through them as the organs of its own body, elements to help feed its glowing fires and hasten on its own development. The brain of man, the central organ of the body, and as such corresponding to the sun of a system, manufactures force for the body, but does this through the reciprocal action of all the other bodily organs.

Thus the world of spirit and the world of matter interchange action and force. Thus, as matter yields up its spirit, its forms are in return vitalized by this life-giving essence.

"God over all, blessed forever," is a sun that shines for all nature, dispensing life and blessings through his connection with it. Enshrined in the "Inner Temple" the "Holy of Holies," it is his prerogative to give the first impulse of life, as Superior Spirit, and also to receive tribute of life developed through the action of His own forces upon His universe.

"Thus the seer
With vision clear,
Sees forms appear and disappear,
In the perpetual round of strange,
Mysterious change,
From birth to death, from death to birth,
From earth to heaven, from heaven to earth,
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal
The universe as an immeasurable wheel
Turning forevermore
In the rapid and rushing river of time."

TEST CONDITIONS.

Communication From Prof. Denton.

I am very much pleased with the course that you have taken in demanding the most thorough evidence of the reality of professed materializing manifestations.

There are skeptics, it is true, whom no amount of evidence can satisfy, not even the repeated evidence of their own senses under the most favorable circumstances. It is their misfortune to have been born incapable of belief in the existence of certain classes of phenomena, as others are born incapable of perceiving certain colors or combinations of sound. There are also prejudiced people who have made up their minds that all spiritual phenomena are the product of fraud, and who are determined to find it or make it whenever professed spiritual manifestations take place in their presence. These are, however, but few compared with the hosts who can appreciate facts, are willing to admit their significance, but demand that what are presented, shall be facts, and not frauds perpetrated by wretches whose only desire is gain or notoriety, and who would dupe their best friends for a paltry dollar.

Unless that is done which trickery under the circumstances cannot do, how are we to know that it was not done by trickery? Taking for granted what professed mediums say about their manifestations, they have painted, and are now painting upon Spiritualists the grossest of frauds.

We have flower mediums who nightly rain upon those who have duly paid their dollar, showers of roses, lilies, ferns and an occasional bottle of wine or bouncing gold fish, which are supposed to be brought by attendant spirits and dropped through the ceiling. But who knows? Has any one ever taken a locked box, set it on the table and had the flowers dropped through the closed lid? Have they ever been passed even through musquito netting, so fixed that it could not be tampered with? The medium in this case has every chance for the practice of fraud. No one holds her hands, precautions are not taken against the admission of confederates, no one thoroughly examines her to see that articles are not secreted upon her person; yet, after the séance is over, the presence of flowers and other articles upon the table, placed there in absolute darkness, and while loud singing is taking place, is published as evidence of spirit's presence and power. When this is shown to be a fraud, as I think it will be, and as I believe it to have been in every case that I have seen, then Spiritualism will have to bear the reproach.

There must be more discrimination practiced by Spiritualists and by the editors of Spiritual papers than there has yet been, and I am glad to see that you are moving in what I regard as the right direction in this respect.

WILLIAM DENTON.

Denver, Col.

Music is the rod of Hermes. It calls up the spirits from below, or conducts them back again to Elysium. It not only excites the imagination, but invigorates eloquence and refreshes the memory. It is like besprinkling a tasselated pavement with odoriferous water, which brings out the images, cools the apartment, and gratifies the senses by its fragrance.—Walter Savage Landor.

There is one good—happiness. There is but one sin—selfishness. All law should be for the preservation of the one and the destruction of the other.—Ingersoll.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

What are we trying to do, for instance, in the domestic relation, the relation of the sexes? What is it necessary for us to do? What is the unuttered thought and purpose in the bosom of each maiden and each young man when they seek companionship in the sacred and the holiest of human relations? I ask if it is not simply the effort to so adjust themselves to the laws of Love as to secure not only happiness to themselves, but also such harmony and unity and social life as shall accumulate virtue and strength and sweetness and power for the life of the world. And the result of this non-adjustment, of this want of proper attitude and relations to eternal laws, is seen in the disorders of homes, of societies of the nations. Look at your national institutions to-day; what is the great lack there? I answer, the presence and influence of the other half of the world—women.

Now this nation is agitated, tortured, torn, and bleeding, because it has not yet learned what is the proper attitude in the state of man and woman; because it has sacrificed the interests, the powers, the saving forces of woman to the dominance of mere coercive force in the state. Do you suppose that, had woman's voice been as distinctly heard in national affairs as man's has, had she been left with her soul untrammelled to lay her affectionate hand on the national authority, to modify the national laws, to attend to the national housekeeping, that this national housekeeping would have been in such a dilapidated, heterogeneous and anomalous state as it is to-day. Nay, verily.

Nay will this nation or any other on the globe, have permanent peace until it has learned the proper attitude of success in the national life itself. Now what is the Spiritual or Harmonical Philosophy trying to do in this world? It is working with all its energies on the question of attitudes. Our Harmonical Philosophy aims at universal health. And what is health? It is that state of real harmony of body and soul, of individuals and of society, with the laws which build body and soul and true society. Obedience to the organic laws of physical, spiritual, and social nature, is the only safe attitude for the physical, spiritual and social man. To attain this attitude the world struggles through creeds, science, and revolutions: "Our Father who art in Heaven, [in harmony] ** thy kingdom come," is the prayer, uttered and unuttered, of all races and all ages. To attain this whole-hearted relation to the universe, is the great work of the centuries. And when this kingdom comes, then comes peace, plenty, and happiness.

How difficult it is to get the sexes into perfect relations to each other. For centuries the world has rushed headlong in its career, careless of the highest interests of marriage. On low and sensual planes have the sexes met, with no knowledge of the true laws of marriage, until our pains and sorrows have become too terrible to be ignored longer.

Marriage ought to be as much an object of science as mechanics; and yet, how many of us are engaged in this great business. And here must be the work of adjustment begin. We may pull down all the mere external forms of wrong, but unless we guide the social vitality into purer and fitter channels, it is nearly null. It is a modern thought that marriage has its true laws, and may have its true science, as much as mathematics or chemistry.

True marriage is chemistry of hearts, and when its laws are known and obeyed, all the departments of social life are regenerated; the perfection of individuals ultimately itself in the grand Social Harmonies. It is ascertained, by scientific experiment, that the power generated by the union of one pound of hydrogen with eight pounds of oxygen, is equal to the task of lifting forty-seven million pounds weight one foot high. But I think the proper union of man and woman in all the affairs of life would generate a power which would speedily lift the whole social world into the fair morning of an eternal millennium. Shall we apply science to the development of mechanics and the arts, and shall we not also to the development of social and conjugal life? Will we be told that marriage is too sacred for science? We may go to work at the present generation; we may pull down their old Demons of superstition, knock off the fetters of political despotism; we may form and reform empires, but until we begin here, until we come up to the fountains of life, until we direct those streams in those channels that harmonize with the corresponding celestial currents, our efforts are comparatively abortive. Certainly it does not become me to complain of Iconoclasts. I who have been smiting idols for years, but certainly it does become me as well as the rest of us, after we have so smitten, after we have taken off these fetters, and cleared the rubbish from the path of men, that we do point the world directly to this great initiative step, necessary to the accomplishment of the harmonization of man and woman, of societies and nations.

Take astronomy, for example: We are trying to discover the order and harmony of the skies. But wherefore? Shall we not also imitate that sublime geometry in the social order? And when astronomy shall have accomplished its purpose, what must be the result? The stars will pour themselves through space with no sublimer sweep than they do through our intelligence. We shall learn through astronomy not only to calculate the distances and densities, the latitudes and longitudes of these teeming circles of suns with their attending planets and satellites, but we shall have done a vastly sublimer thing. The laws that make this order and this harmony so visible in this flaming geometry of God will make themselves visible in the conscious harmony of the soul of the world—will announce themselves, repeat themselves, incarnate themselves in the attitude of the individuals and of the nations of the world. Of what use is it to know that stars swing orderly in their orbits? Of what practical utility is it to us to question them, to read them, to understand them, unless it be that we learn to apply, through our voluntary powers, those laws so discovered to the equal harmonization of the daily life of man—of the universal man?

We study the laws of chemistry that we may relate ourselves properly to the elementary forces and spheres of the world. And when we do this, health is the consequence, so far as chemistry affects the life of man.

It advances the arts, the mechanical and the special industries of the world. And the first step is the discovery of the truth of these laws of chemistry. We wish also to incarnate the laws of science generally. We want a hierarchy of the science, and we want that hierarchy incarnated in the world arisen into the consciousness, taking possession of the daily life until it shall make life itself as spontaneously beautiful and sweet as it is in the universe around us.

If you light a jet of gas, putting over it a small cylinder of glass, and raise your voice through the various notes of the musical scale, and that, when you strike the key-note of that fame, it will sing responsive to your voice. So when the united souls of man and woman, when society, shall strike the key-note of God, the morning stars shall sing responsive to the hymn of a regenerated, harmonized and beautiful human world; the coming years shall catch the pitch of Divine heroisms and chant one to *Deum laudamus* forever.

"Then shall we cease from all that is base and frivolous

in our action," and not till then. And in this high estate shall we be able to "cease from weaving a spotted life of shreds and patches, and live with a divine unity of purpose" that shall "calmly from the morrow in the negligency of that trust which carries God with it," and so have all the attitudes and beatitudes possible in the bottom of its heart, and on the throne of life.

"Holy and pure the thoughts that then will walk Within our spirit-depths—unmoved before, High thoughts and strong, like those by which were shaken Strongholds of evil in the days of yore, Which, trembling, tottering still, will fall to rise no more."

(To be continued.)

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In re Jesuitical Influence in Spiritualism.

BY WILLIAM EMMETTE COLEMAN.

For a number of years past, at almost regularly recurrent intervals, we have been greeted with the cry of Jesuitical influence in Spiritualism. I was then—as I am now—a vigorous and determined opponent of the fallacies of re-incarnation, yet never for a moment was I so foolish as to doubt the sincerity of M. Kardec, Anne Blackwell, and the other able defenders and promulgators of that to me untenable and unreasonable dogma. M. Kardec was intellectually in error, that was all; and it was an outrage upon truth, and a vile calumny against his reputation to characterize him as a paid agent of Jesuitical machinations.

When M. Buguet, the Parisian spirit photographer, consequent upon his arrest and the substantiation of fraudulent practices on his part, confessed the cheat and endeavored to establish the deceptive nature of the whole of his psychic photography, implicating as his co-conspirators innocent and worthy men like M. Leymarie, the shout at once went up: "Buguet is a conspirator with the Jesuits to aid in crushing Spiritualism!" Was any proof produced of this conspiracy? I fail to remember any. Buguet, as he has since acknowledged, confessed to much that was untrue, in order that the consequence of his guilt might be transferred from his own shoulders to those of guiltless Leymarie, in which endeavor, we are sorry to say, he succeeded.

In 1876 the doctrines of Occultism and Magic were brought prominently before the Spiritualists of America by Mad. Blavatsky, Col. Olcott, Mrs. Hardinge-Britten, and others; and in their furtherance the Theosophical Society was founded in New York. All no doubt remember the insensate howl of "Jesuitism!" "Jesuitism!" that resounded far and near. Mr. G. X. Felt, an Austrian gentleman prominent in the Theosophical Society, was denounced as a special emissary of the Jesuits, and the whole movement anathematized as a plot of the unconscionable society of Jesus to weaken and divide Spiritualism. In like manner as I had combated the sophistries of re-incarnation, so did I, with pen and voice, seek to evidence the nonsensical and purely fallacious character of the Occultic bombast and necromantic nonsense with which we were being deluged; and, as in the former case, never a word did I whisper of Jesuitical influence being operative in the attempts to fust these vagaries upon pure Spiritualism.

The folly of such perille statements was manifest to all clear-headed thinkers; and I, in common with many other more critical and discriminating anti-Ocultists, regretted exceedingly that our fellow-opponents of this wild and weird system of medieval mysticism were so palpably demonstrating to the modern Magi—to speak plainly—what consummate blockheads they were making of themselves. It is now notorious that the loudest proclaimers of the Jesuitical theory of Occultism have since recanted,—acknowledged their error.

Closely related to the outcries of Jesuitical impulsion in Spiritualism, are the—if possible—more silly and more absurd attempts to fasten upon the Young Men's Christian Association sundry hypothetical plots and conspiracies in connection with certain mediumistic impostors. Whenever, now and then, some pretended medium is exposed in his nefarious practices, loud and lofty vociferations cleave the air, emanating from swindling pseudo-mediums and their credulous dupes, to the effect that the exposé is part and parcel of a deep-laid plot by the Y. M. C. A., against Spiritualism in general and the aforesaid innocent, guileless medium (?) in particular; the ulterior purpose being to bring the phenomena of Spiritualism into total discredit, and to hasten the downfall of the entire spiritual movement. Not the faintest trace of any substantial evidence in attestation of these empty assertions is ever given; and no sensible person, Spiritualist or otherwise, ever heeds them for a moment. This senseless cry was raised in the case of those clearly demonstrated frauds, the Holmeses; and now, *mirabile dictu*, we again hear of it in defense of those self-confessed impostors, the Blissés. The "retardant vindicator" of so-called mediumistic frauds, buttings, jugglers, impostors, and dead-beats, Mr. Thomas R. Hazard, has been holding séances with the Blissés, in like manner as he did with the Holmeses not long since; and once more we are favored with the old familiar strain,—that is, the Blissés are genuine materializers, and are the victims of a foul conspiracy, despite the fact that they have openly avowed themselves to be tricksters and cheats. It therefore follows, that if the Blissés' confession was untrue, they are deliberate falsifiers and consequently unworthy of confidence; and, if their confession be true, they must assuredly be unprincipled knaves and swindlers. Bro. Hazard is privileged to take either horn of the dilemma he may elect. Pity it is that a man like Bro. Hazard, one of kindly, generous nature and with broadly humanitarian instincts, should suffer himself to be so completely hoodwinked by these dextrous charlatans. In sorrow be it said, that Thomas R. Hazard is to-day probably doing more injury to the cause of pure, unadulterated Spiritualism than any other living man.

Reverting to the supposititious Jesuitico-Spiritualism, we discover that once again are our ears assailed with the cry of "Wolf! Wolf!" when in verity, no wolf is nigh save the wolf of superstition and credulity. In the *Banner of Light* of July 6th, Mr. Hazard caps the climax of pseudo-Jesuitic vociferation. As absurd as have been the previous asseverations of the malign influence of the Loyaloyan Society in Spiritualism, the present instance is incomparably more absurd. Because certain prominent Spiritualists of Chicago and New York, in the due exercise of their reason and judgment, being unwilling to lend their aid and influence to those closing their flagitious misdeeds under the masquerading mantle of Spiritualism, decline to recommend to public favor those falling to give decisive proof of the possession of genuine mediumship; because these champions of truth and honesty in spirit-phenomena, as earnest and devoted friends of Spiritualism as in Mr. Hazard, and as free from all taint of Jesuitic contamination as Mr. Hazard, decline to receive, as the direct utterances of wise and exalted minds in Spirit-life, ideas and language in the highest degree discreditable to those minds, and in the interest of fraud, dishonesty, villainy and knavery; and because Mr. C. O. Poole, a Spiritualist of thirty years' standing, defends from unjust assault—said assault being due to the culpable ignorance of the assailant—the principles of the Harmonical Philosophy near and dear to his soul, and further, demonstrates positively the utter absurdity of

such childish fulminations, emanating as they do from the brain of the speaker,—being, as they are, the enlightened reason and conscience, the calm, unshaken judgment and higher wisdom of these ardent, fraudulence-hating Spiritualists have all alike found expression in words and acts indicative of sound sense, and of a true and worthy devotion to a rational and undistorted Spiritualism, and to honest truth free from superstitious entanglements and fanatical credulities, because of this we are sagely informed that these vigilant, far-seeing men and women, these sagacious thinkers and logical reasoners, these staunch Spiritualists of many years' standing, are one and all the unconscious victims of Jesuitic snares and devices! Can folly and absurdity, in the guise of a credulous, superstitious and fanatical pseudo-Spiritualism, descend to a lower depth than that presented in Mr. Hazard's article in the *Banner* of July 6th?

Take the case of Mr. Poole, for instance. Mr. Hazard tells us that the second article of that gentleman in the *Banner* thoroughly convinced him that Jesuitic machinations were undermining Spiritualism. This is equivalent to saying, that Mr. Poole's ideas, as broached in the *Banner*, were due to an influence exerted upon his mind by the Society of Jesus. The amazing perspicacity and long-sighted sagacity of Mr. Hazard in this instance is manifest, when we remember that Mr. Poole has in that article simply expressed views held by him for thirty years past. From the first enunciation of the Harmonical Philosophy by Mr. Davis, Mr. Poole has been its steadfast champion, and from that championship he has never wavered. The opinions set forth in his series of criticisms of Mrs. Richmond have not been hastily formed of late years, but from 1840 or 1850 to the present date they have been consistently cherished and persistently nourished; and this Mr. Hazard ought to know. Had Bro. Hazard paid less attention to marvel-seeking and "ghost"-hunting, and devoted the time thus (much of it) uselessly spent to the intelligent study of the philosophy and literature of Spiritualism, he would doubtless have seen at once the folly of attributing Mr. Poole's well-matured thoughts, so cogently and appositely propounded in his three essays, to the baleful influence, at this late day, of Roman Catholic intrigue.

Bro. Hazard ever seriously considered what a grave charge he is preferring against Mr. Poole and the other well-known Spiritualists so unjustly criticised by him? He is, in effect, asserting that they are all so weak-minded, so unstable in principle, so lacking in the essential qualities constituting a person of even mind and common sense, as to allow themselves to be approached by agents of the Romish church, who, obtaining their confidence instill into the minds and consciences of these whilom true-hearted Spiritualists false and pernicious ideas and principles, antagonistic of what Mr. Hazard considers genuine (?) Spiritualism and subversive of rational spiritual truth; which false ideas primarily derived from their crafty Jesuit preceptors, became so firmly lodged in their feebly developed craniums that they bravely and heroically battle for their validity and substantiality, despite the scorn and contempt, the prejudiced vilifications and undeserved detraction, inevitably awaiting them from such simon-pure Spiritualists as Mr. Hazard, J. M. Roberts, and the Chicago signers of the attempted vindication of Mrs. Richmond from the obloquy cast upon her in consequence of her recent defense—while under alleged spirit control—of those arrant tricksters, Bastian and Taylor.

Mr. Hazard having so basely slandered these gentlemen and ladies,—his insinuations against them being demonstrably untrue *in toto*—exact justice demands that he render them a due apology for his attacks upon their character, probity and common sense. Being, as I believe, a just man in intention,—not desirous of willfully wronging man, woman or child,—it is to be hoped that seeing the error of his way, he may be impelled by a "quickened conscience" to retract the implications and innuendoes, the tradumencent and aspersions, he has seen fit, in haste and unadvisedly, to hurl at the heads of these sturdy spiritual workers.

In conclusion, let us hear no more of these unfounded averments of Jesuitical influence in our ranks. Let this the latest and most absurd of these flimsy surmises be also the last. Let not an honest difference of opinion be assumed as due to the sinister tactics of a cunning foe; but when diverging views among us clash, as clash they must,—when conflicting ideas in moot points present themselves,—let them be regarded as the inevitable outcome of the natural, inherent differences in the mental constitution of their respective advocates; which differences, owing to the strong individualizing tendencies of the Spiritual Philosophy are necessarily frequent and prominent,—such being the only rational manner of accounting for the many diversities of opinion both within and without Spiritualism's plethoric folds. Let the variations in views found among Spiritualists be discussed logically and candidly, yet vital vigorously if need be; but with no ascription of unworthy motives to those of opposing sentiments, and no attack upon their integrity or probity, unless, indeed, conclusive proof be offered of their moral obliquity, and let the sole endeavor of each one of us be an eager searching after, a wise application of, and the enduring establishment of, truth pure and pristine, irrespective of all preconceived opinions, of all educational or circumstantial bias, and of our most deeply cherished, most tenderly nurtured prepossessions.

Fort Leavenworth, Kan.

The Planet—Man Physically.

BY NORMAN LEANDER.

NATURE may be termed the aggregate of causes and effects. It consists of all that our senses can perceive or recognize, either directly or by results. POWER, MATTER, INTELLIGENCE, appear to be the elementary parts, all of which are subject to LAW. These have their origin in the GREAT FOUNTAIN OF CAUSATION, the existence of which we can recognize, but in other respects to the human mind incomprehensible.

POWER is invisible, imponderable, spiritual; it is cognizant to the senses only by its effects.

MATTER in its primary condition, is but one substance; it exists, however, in three forms: after leaving the first or gaseous state, it passes into a liquid, and from that to a solid. It contains properties through which power and intelligence manifest themselves.

INTELLIGENCE is that portion of the higher order of organization, which appears to have a controlling influence over the others.

The grand fact of the universality of natural law and its application to everything existing, is accepted by all advanced thinkers of the world; belief in its suspension under any circumstances or for any purpose, is passing away in proportion to the advance of science and dissemination of knowledge.

We recognize in power four different movements: first, straight lines, the shortest distance between two given points; second, undulations or waves; third, circles, and fourth, spirals. These different movements under primordial law, were all necessary to bring into their present shape suns, planets, stars and other material bodies; these with all the various forms of matter existing upon them, are the results of an expansion of power which has, does, and will continue to manifest itself in the production of the different organizations, animate and in-animate, existing in nature.

In the formation of a planet under primordial law, there were brought into requisition the straight-line movement and revolving currents.

The straight lines passed out from a positive or a central point to a certain distance, when their polarity became reversed, and they returned to experience a similar change at the centre, or starting point. The revolving currents were so arranged in their movements as to produce a globular or spheroidal form. Thus, matter necessary to compose the planet by these movements passed out of a gaseous state, and by crossing the lines of force was deposited into a liquid mass, surrounded by an elastic covering. (Nebula and comets doubtless consist of matter in a semi-gaseous state.)

While in this state the flattening of the poles occurred, after which its crust became solid, and most

likely remained about its present size. To produce such a result these motions continued for cycles, the number of which it would be impossible to compute. During the cooling period changes were continually taking place upon the exterior in its growth towards the condition in which life was evolved upon it. These consisted in modifications of the solid or mineral elements upon its surface which were acted upon by internal and external forces. The crust of the earth, after being broken up by violence resulting from the internal fires, irregular shrinkage, and washed by the seething waters, was prepared for the reception and growth of the vegetable, and as a habitation for living beings.

Chemistry recognizes sixty-four separate and distinct substances known in Science as primates or elementary bodies, which are constituted of perfectly identical particles; so long as one of them is kept from contact with other bodies, it will retain unaltered its own essential properties. The material out of which these are composed, is a separation of the one elementary substance. They vary in density in proportion to the amount of force it required for their production and use. These primates enter into and are an essential part of all forms of matter; the mineral and vegetable appropriating as many as are necessary for their respective purposes, while the animal takes in, not only all the other two possess, but a greater number.

When the time had arrived for the evolution of life, forces similar to those which produced the earth itself, straight lines and circles of motion, evolved out of the plastic elements in the waters the first form of life, a simple cell or monad, the exact prototype of the world itself. The radiating lines deposited on the interior and exterior surfaces of the revolving ones, particles of matter, more crude on the exterior than the internal, being a prophesy of the shell, or cuticle, in the one case, and of the mucous membrane, or stomach, in the other. Forces of a similar character to those that produced the world, brought forth these first-born germs—the simple cell of a plant, and afterwards of an animal. These were multiplied in incalculable numbers, but each one had its mission to perform, and accomplished something in changing, refining and progressing the elements which entered into its structure, and were modified by the forces which had been at work in them.

Thus far two forces only were called into use—straight lines and the circular; in process of time, under the law of continuity, a new series of beings were to be evolved. To accomplish this there was another development of power, which, when brought into action, produced a higher form of life; not by the natural addition of a new force, but by the natural expansion of an existing one, under common conditions. This force was the beginning of the spiral motions, which extend throughout the entire realm of life, and produce all the higher forms of living organisms. This motion uniting with the others, resulted in the formation of more complex organisms. It was not a descent, as Darwin has it, but an ascent. The elements which had already passed through countless organizations were prepared for this evolution of higher forms of life when the new expansion of power came into harmonious action.

By this process the vegetable ascended from the mineral, the animal from the vegetable, and man from these, each appropriating to itself as many of the primary elements as the law of nature required, in addition to those of its constituents.

Each primate or elementary substance necessarily represents a new expansion of power, for the former is the result of the latter. It is probable that there was but one primary substance, the basis of all forms of matter, the result of the one central power which produced the various forms by a divergence into different lines.

The elementary bodies or constituent qualities of nature, which are supposed to be constituted of perfectly identical particles, together with the different forms of more gross matter, originated in this manner; their density is produced by the varied rates of motion.

Whatever number of primates the first monads required, the first ascension needed more, each additional expansion bringing with it capacity for the reception of additional primates; and when this was fulfilled, and the primates taken into the organism, the point for a new departure was reached—the basis of a higher organism was laid, with the power to receive new elements, the vegetable appropriating as many distinct forces as were necessary, with a capacity for the same number of primates. The animal rose higher in the scale, when primordial man came upon the earth. Not as a descent, as we have said, but as an ascent from the animal by the additional expansion of power, and the use of primates which the animal can never reach. It was not any of the higher order of animals, either in physical structure or intellectual manifestation, that laid the foundation for the evolution of man; it was the entire mass of mineral, vegetable and animal, which had preceded, that ascended to the grand work, and the time had come when by the law of progress a combination of all these could do no other than produce a human form; so low, indeed, that we would scarcely recognize him as our ancestor, but endowed germinally, not only with the capacities which are now manifested by the highest forms of the race, but with many which we are not cognizant of in our present unfoldment.

Whatever degree of mentality the highest animal, or generation, reached in the scale, man takes in all that precedes together with his own endowment, and although he has been upon this earth tens of thousands of years, he is yet in his infancy, crude and imperfect. The very highest types that we find to-day appear to have appropriated comparatively few elements above the animal, while his entire capacity, we suppose, is to take in the whole sixty-four, and perhaps others not yet discovered.

Mysteries of the Mind.

The following psychological incident, which was told to me by a gentleman of undoubted veracity, may prove of interest to those of your readers who are studying the occult phases of nervous phenomena. The narrator, a man of fine nervous organization, was taking his afternoon siesta; his daughter, a young lady of seventeen, sitting by his side, with her hand in his, and reading. As he passed from the wakeful state into the one of semi-slumber, he saw or seemed to see, appear at the foot of his bed a tall man, with a sorrowful expression upon his face, who, bending down tenderly, lifted up a coffin and disappeared. He was so disturbed by the vision, that after tossing restlessly for a few moments, he opened his eyes and said,—"Daughter, I believe I cannot sleep to-day, and will get up." Looking up from her book, in which she was evidently deeply absorbed, she said, "Papa, this is a strange book I am reading." "What is it?" said he. "The Life of Marie Antoinette," she replied and then read from the pages before her a recital of the exact incident that had just constituted his dream.—*Louisville Medical News.*

How silent, how spacious is time, what room for all and yet not a place to insert an atom—in graceful succession, in equal fullness, in balanced beauty, the dance of the hours goes forward still. Like an odor of incense, like a strain of music, like a sleep, it is inexact and boundless. It will not be dissected, nor unraveled, nor shown.—*Emerson.*

According to Democritus, truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which truth may be reflected. I have heard, however, that some philosophers, in seeking for truth to pay homage to her, have seen their own image and adored it instead.—*Richter.*

You can imagine thistle-down so light that when you run after it your running motion would drive it away from you, and the more you would try to catch it the farther it would fly from your grasp. And it should be with every man, that when he is chased by troubles, they, chasing, shall raise him higher and higher.—*Becher.*

Our Young Folks.

The Little Pilgrims.

Mrs. H. F. M. Brown sends the following exercise, for our Children's Progressive Lyceums.
Conductor: Hail! hail! Little pilgrims!
Where come ye? and whither going?

MINNIE WARREN'S BURIAL.

The Little Mother and Her Babe Laid Away in a Child's Coffin.

Minnie Warren was buried this afternoon with her baby in her arms. The funeral services were to begin at 2 o'clock, but long before that so many persons came from Middleboro and adjoining towns that it was impossible to accommodate more than a small portion of them in the house.

BOOK REVIEWS.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy, founded on Evolution and the continuity of man's existence beyond the grave. By Hudson Tuttle, author of "A Treatise on Nature," "Antiquity of Man," "Career of the God-Idea in History," etc. Chicago: Religio-Philosophical Publishing House, 160 pp. Price, in cloth, 50 cents; Pamphlet 40 cents.

We have carefully read "Ethics," and must say the subject has been admirably handled all the way through. Mr. Tuttle's style may be called lucid, for he cuts boldly into and clear through many errors, and unhesitatingly lays them open to view; then leaving the obvious thus exposed, he conducts the reader into the fields of deductive truth with the hand of a ready master.

The chapter on the Appetites shows the benefit of being natural, temperate and judicious, to insure happiness. The selfish propensities are discussed somewhat at length, and it is shown that when held to their true sphere, they are pure and right—corrected, or in excess, they lead to wrong doing and the injury of others.

The province of the Will is carefully examined, and shown to depend upon the action of all the faculties. The relations of labor and capital are tersely stated, and the rights of labor clearly, though briefly, laid down; the illustration of the mill is very happily presented. The rights of woman are shown to depend upon the question, "Is she a human being?" The duty of individuals, of parents to children, and children to parents, forms an interesting section.

The duty and obligations of society to individuals, are well presented in the "Fable of the Wheel." One of the very best chapters is on the duty of society to criminals; and although the ideas advanced may seem to be utopian, yet society can never be free from the depredations of criminals, until its efforts are directed to the reform of that class of persons, and through their radical cure, cease to bind upon the children the burdensome sins of the parents.

D. P. KAYNER, M. D.

A Partial List of Magazines for August.

Popular Science Monthly, Supplement.—(D. Appleton & Co., 549 and 551 Broadway.) Contents: The Approaching Total Solar Eclipse, by R. A. Proctor; A Modern "Symposium," II. Subject: "Is the Popular Judgment in Politics more just than that of the Higher Order?" Consciousness of Time, by Geo. J. Romanes; "What the Sun is Made Of," by Norman Lockyer, D. B. S.; Political Economy as a Moral Science, by W. Cunningham; On the Position and Influence of Women in Ancient Greece, by J. Donaldson, L.L. D.; Impressions of America, by R. W. Dale; On the Possibility of Explaining Past Changes in the Universe by Causes at Present in Operation, by S. Tolver Preston; What is Morphology? by W. K. Parker; The Evolution of Beauty, by F. T. Mott, F. R. G. S.; The Fear of Lightning; The Problem of Final Causes and Contemporary Physiology, by Paul Janet; Brief Notes.

Revista Espiritista for July, published by R. Reynaud, Montevideo, is just at hand, containing articles of interest.

Items of Interest—Gems of Wit and Wisdom

A little child held a mirror, bright as burnished silver, and every thought of the child was written thereon, and every deed was pictured day by day. Day by day the present overshadowed the past, and the outlines of the old became more dimly defined. At times the mirror was bright and beautiful when thoughts white as snow were written thereon, with pictures lovely as Eden. At others the black thunder-cloud over-spread all its face, and only the demon eye of the fierce lightning of passion could be discerned.

There were pictures of joy, of misery, of pleasure, of pain, of duties done and neglected, of successes and defeats, of anticipations and regrets of wonderful kaleidoscopic change. And the child thought and the man and the world that the new writing, with its sharply drawn images, ever blotted out the old, and that the fading outlines disappeared forever. But there came a day when the child having ascended the pathway of life, and descended, reached the headlands over the mystic sea which waves with sullen waves the shores of death. The dawn-light from the remote horizon was caught by the mirror, and it became a blaze. Every thought, every image which had beautified or darkened its fair face appeared in an ineffable panorama.

In the spirit while in the body can influence the spirits of others in the body, at a distance of hundreds of miles, it is surely not unreasonable to suppose that when the spirit has dropped the body, it can still influence them, and thus reveal its existence. Besides this, we have abundant evidence that the spirit does communicate with the living, thus establishing the third fundamental principle of Spiritualism.—Denton

GENUINE religion is "our savior," no matter in whose name, or in what age it appears. It has even saved Christianity, made it popular and respectable in spite of the crimes of its misrepresenters and creed-makers. It knows nothing of "substitution." Its "saving grace" acts through the natural laws of inspiration and growth, because it is only through these processes that souls are schooled for higher life. Its "probationary period" never can be over, hereafter, while there is a crooked path to make straight, a mistake to correct, an error to overcome, or an excellence to attain. It is justice itself. It says "with what measure ye mete it shall be measured to you again." It never shouts "amen" when an honest man is scourged as a thief. It does not offer a premium on vice by telling sinners they may live selfishly and basely to the end of their days, and then make a sudden assignment of their load of wickedness to Jesus, and steal an inheritance in another world which they never appreciated much less earned here.—Clarke.

I MUST confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know, and consequently never love them after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in the firm persuasion that I shall converse with them forever; and I take comfort in those that are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love.—Baker.

As to the power of holding intercourse with spirits emanated from our present sphere, we see no reason why it should not exist; and do some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somewhere; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross so that he cannot walk steadily in his present path, should not enjoy it when of use to him.—Fuller.

ALL houses wherein men have lived and died Are haunted houses. Through the open doors, The hapless phantoms on their errands glide, With feet that make no sound upon the floors. [Longfellow.]

THE CHINESE SOLOMON.—A version of the real Solomon's story is to be found in China. As in the Hebrew tale, two women had each of them an infant, one of which died by misadventure, and the bereaved mother claiming the surviving child. The official before whom they came, did not suggest so cruel a measure as the division of the infant, but simply ordered that it should be handed to a domestic in his yamen to be brought up for official life. He rightly surmised that the real mother would gladly accept so good a chance for her offspring, while the pretended mother, who only wanted the child in order to dispose of it, would demur. Judgment was accordingly given in favor of the tearful acceptor of the proposition, and the story, which is alleged to be historical, is widely believed.—Folk Lore of China.

One of those Sunday school teachers who are always desirous of drawing out the ideas of children, asked her class what they supposed Daniel said when he was placed in the lion's den. One of her scholars, who was of a practical turn of mind, answered: "Good-bye! I'm a goner!"—Norwich Bulletin.

A little daughter of a Connecticut clergyman was left one day to "tend door," and obeying a summons of the bell, she found a gentleman on the steps who wished to see her father. "Father isn't in," said she, "but if it is anything about your soul I can attend to you. I know the whole plan of salvation."

A Sunday-school boy of Maysville, Ky., was asked by the superintendent if his father was a Christian. "Yes, sir," he replied, "but he is not working at it much."

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Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. K. FRANCIS, Associate Editor.

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CHICAGO, March 19th, 1877.

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CHICAGO, ILL., AUGUST 17, 1878.

CHRISTIAN (?) BARBARITY.

A White Girl Whipped by a Colored Minion of the Law.

Last week a young white woman was stripped naked to the waist and publicly whipped by a negro constable, at Elizabeth Court House, Va. This was done under a law passed by the recent Democratic Legislature of Virginia.

Any person steal from the person of another money, or clothing, of the value of \$5 or more, he shall be guilty of grand larceny, and be confined in the penitentiary for a period of not less than five nor more than ten years.

The law does not say how the stripes are to be administered, but the barbarous custom of slave times was that the accused should be stripped to the waist and modern Virginia follows the same custom.

A negro constable whipping a white woman in Virginia! Has Christian civilization in the nineteenth century again turned back to the barbarous practices of the unenlightened ages, and the slave driver's whip been placed by law in the hands of the former slave, to scourge the bare skin and lacerate the quivering flesh of the more delicate white woman, in that proud state?

Without one word of apology for negro slavery, its crimes and its horrors, the picture becomes doubly revolting, when, after that curse has been removed, and the barbarities which were practiced under that system prevented by statutory laws of the United States, a white woman can be tied to the whipping-post and lashed by a burly negro by Virginia law.

Upon the adjudged criminal its influence can be only bad. It will lessen her self-respect, arouse a hatred of mankind and of all human law, by stirring up all evil passions in her nature. Instead of reforming, such degrading punishment promotes increased viciousness.

The effect of such a system will be, if possible, still worse upon the community than upon the criminal. Familiarity with such brutalizing punishment tends only in one direction—the hardening and brutalizing of all the natural sensibilities of the community; and in the end, lessening the kindlier affections, and conducts to the highway of crime.

Spiritualism teaches another lesson in this matter. It discloses the effects which follow actions, shows that the law of compensation is so perfect that if a single individual is injured by the oppressive enactments of a community, the entire community will, directly or indirectly, be made to suffer therefor.

public whippings, public executions and the general barbarities practiced upon the adjudged felon under cover of such inhuman laws, all the natural sensibilities become blunted and all the kindly maternal affections destroyed, what human monster would not that mother be likely to present to the world.

Can it be possible that the first families of Virginia desire such a state of things? That they would have their former proud history given to the world with an after-fame like this? That they desire to listen to the ringing crack of the whip, or the thud of the lash, as it cuts into the quivering flesh, and hear the shriek of the white woman, whose back is being lacerated as the "stripes" are laid on by the hands of an unfeeling African?

Far better for Virginia, for the United States and for the world, if the teachings of Spiritualism were heeded, and legislative enactments and human actions made to conform thereto. Its cardinal principles instruct us to lead the erring by kindness and love into the ways of knowledge and goodness, and that instead of arousing the worst passions of their natures by vindictive punishment, though restraining sufficiently to protect community from their depredations, far more can be accomplished by arousing their better natures, awakening the purer emotions of the soul, and surrounding them with such loving influences and genial aids, as will prove a shield and bulwark to protect them against temptation in the future.

The Human Mind—Its Fallibility.

It is a well known fact that the senses, through the instrumentality of which communication is established with the outer world, are often led astray in consequence of the mind not fully comprehending the nature of the impression made thereon.

A recent phenomenon that occurred near Parkersburg, W. Va., as set forth by an exchange, illustrates the subject under consideration. About seven o'clock in the afternoon several persons glancing towards the sky, observed what appeared to be a solid substance, so moulded as to represent in minute details the beautiful and symmetrical form of a white horse—his whole body fully defined, the limbs in regular motion as if the animal was swimming in the clear atmosphere, endeavoring, apparently to reach some distant point in the heavens.

The vision in this instance was not deceived; the eye discovered a horse, saw his movements, and witnessed the scene when he vanished in the distance; and to the untutored mind groping in darkness, the appearance so vividly presented would have been recognized as consisting of bones, flesh and blood, when in fact it was a mere reflection—or what is denominated in the scientific world as a mirage.

A person observing this strange phenomenon and considering the presentation as consisting of a tangible object—a horse, he would be as much mistaken in his conclusions, as many were who attended the exhibitions of Mrs. Bennett, who materialized spirits to order, in Boston, and deceived several erudite, but not very critical minds.

The true explanation of mirage, through the instrumentality of which many superstitious notions have been developed in the world, attributing to the gods or infernal beings that which was derived from natural causes alone, was first presented to the world by Monge, who accompanied Bonaparte's expedition to Egypt, he setting forth that the phenomenon was caused,—"By refraction of rays of light in strata of different densities, increasing or decreasing rapidly, and sometimes by refraction and reflection combined."

Not many years ago the world was startled by the announcement that a terrible

calamity had occurred at sea. The sailing vessel, Loch Earn, had run down the Ville du Havre, and a thrill of horror pervaded the minds of the people as they read the account of the terrible accident, which resulted, as some claim, from mirage—the Loch Earn appearing to be in a position upon the waters where she was not, and the mind was not sagacious enough to determine the fact in time to prevent the terrible collision.

Illusion of the senses is followed by a delusion of the mind, and the latter, no longer able to analyze or comprehend the character of the impression received, gropes in darkness, is bewildered at the fantastic scenes and grotesque figures that are presented to it, leading a person to appear eccentric, producing unsoundness of mind and finally rendering him a fit subject for medical treatment.

Dreams.

A victim of the terrible railroad collision which occurred at Mingo Junction, on the Pan Handle railroad, where a dozen lives were lost, while eating his supper a few hours before, "fell asleep," the account says, and dreamed that he was killed by a railroad accident. On coming to consciousness, he told his "dream" to a number of persons, took his train and rode on to death and the Spirit-world, at the rate of forty miles an hour.

The Springfield (Mass.) Republican gives a remarkable incident connected with the murder of a colored woman, Mrs. Randolph, by her husband. He killed the woman with a wash-board during a quarrel, and probably did not intend to strike a fatal blow. After the murder, Randolph cut the body up and buried it in his garden, planting corn and beans over the spot.

The Rev. W. Stainton-Moses sets forth that many persons during sleep become clairvoyant; many are conscious of what transpires at a distance. Many receive spiritual impressions which they more or less perfectly recollect on waking. Manish, in his "Philosophy of Sleep," quotes a curious dream of his own, which bears on the question of clairvoyant or prophetic dreams.

These prophetic dreams indicate the presence of spirits who can discern the future, and who impress what they desire upon the receptive mind of the sleeper.

That "Silly Exposure."

That good natured dealer in whitewash, Mr. John Wetherbee, in speaking of Mrs. Pickering, says he thinks "she will yet prove that the silly exposure will be qualified when the facts are known." Silly exposure! That's very good, indeed! How silly it was for the Gowards, the Fletchers and others to break up the profitable business of the Pickering's by showing the medium was a trickster.

"When the facts are known," exclaims the veteran philanthropist. The statement of the facts as they were witnessed by a score of reputable witnesses, has no weight with the Hazard-Wetherbee school. The unsupported testimony of Mrs. Pickering outweighs all. When are the "facts" likely to be known, if they are not now? They are known and well known. Mr. Wetherbee probably took hold of the whitewash business out of motives of philanthropy—as a contemporary says he did the stone business.

This brother is dreadfully afraid, too, that the great body of its followers are trying to make Spiritualism respectable. There seems to be nothing he fears so much, and as proof of his assertion he points with confidence to the fact that Spiritualists are exposing fraudulent mediums, demanding greater safe guards in observing the phenomena and using their own judgment and reason.

Mr. John G. Lee, editor of the News and Journal at Grand Haven, Mich., has our thanks for courtesies extended us while in that beautiful summer resort and thriving little city. No one will ever regret a visit to the place.

A World's Convention.

Bro. S. M. Baldwin, of Washington, D. C., suggests that a world's convention of philanthropists be held at that city, in 1883. He claims that if there could be a general coming together among the nations of the earth, and if they should conclude, after due deliberation, to issue an address to the world, advising among other things, Stephen Girard's plan for training the young, a court of arbitration to settle all disputes among nations, and a universal religion or creed for all, by the dawn of the twentieth century all military establishments on the planet could be disbanded.

No doubt a convention of the character suggested, would ultimate in great good. Let all the civilized nations of the earth come together through their respective representatives, and by calmly considering the important issues of the day, establish a fraternal feeling, and therefrom will spring results that will bless the entire world!

Photographing Spirits in Daylight.

James Bowman, of Glasgow, Scotland, writes the following to the London Medium and Daybreak:

I feel I have some intelligence which you should have to spread over the world at once, so without further talk you shall have it. On Tuesday last, June 25th, Miss Annie Fairlamb came to my house from Edinburgh and brought with her two negatives of the spirit "George," and told me that three negatives had been taken by a gentleman in his garden at six o'clock that morning. I will send you copies of each negative. The thing was hardly believable; yet there were the negatives. Now, I know it can be true, because six of us left St. Enoch Station at 1.45, and got out at the Bridge of Wier, walked up the hill to the old castle, and rigged up a little tent, and Miss Fairlamb crept into it and sat upon the grass inside. In two minutes we were told by "Cissy" to go farther back. We went away about twenty-five feet, and sang about five to ten minutes, when "George" put out his head, and then his head and a good part of his body repeatedly, and spoke to us—in this bright sunshine, about five o'clock, Saturday afternoon, June 28th.

Dear Burns, this is the most wonderful manifestation I have yet seen. We tried to photograph "George" by the magnesium light in our little hall, but failed.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. H. B. Miller is having good success in holding private circles.

The Brooklyn Orbit is now devoting its columns to the interests of the laboring classes.

Dr. Samuel Watson says: "I look for each number of the JOURNAL with increasing interest."

Mr. H. H. Crocker and lady, of Chicago, are at the Pequot House, in New London, and took part in a circle held at the Post Hill House, Tuesday Evening, August 6th.

We learn that Prof. Chaney, of Portland, Or., who denies the divine authenticity of the Bible, has recently been challenged by Geo. W. Wills, Esq., to a public debate.

J. J. Morse, trance medium, makes some excellent suggestions under the head—"Concerning Professional Mediumship," on the sixth page.

Apartments have been reserved for the editor of the JOURNAL at Glen Park Hotel, Watkins, where he will be happy to receive his friends during the convention next week.

Mrs. Talbot, of Galveston, an inspirational speaker, ministers to the Spiritualists of that city. This is well; every city contains mediums who with practice, encouragement and preparation, would make good speakers.

Mrs. H. M. Morse has relinquished her contemplated trip East, and will remain in Michigan and lecture. She has engagements at South Haven, Manistee, Ludington and other places.

An old and prominent citizen of New Orleans whom we regard as trustworthy, in a private letter to us says: "I assure you the stories of yellow fever here and the fear our people are in, are greatly exaggerated. I blame our board of health; a conceited ass is its leader."

Mrs. Parker, lately from Ireland, is now in Texas, in the interest of an Irish colony, who are seeking homes. Mrs. Parker is a lady of great ability and said to be a member of the English bar. She is a thoroughgoing Spiritualist, and lately delivered a fine lecture at Galveston.

John Tyerman, of Australia, is now at Virginia City, and will lecture there. He goes from there to Salt Lake City. His address until the end of the first week in September, will be Salt Lake City, Utah, and after that date in care of Dr. J. C. Corey, Iowa Falls, Iowa.

Mr. Thos. Keats and wife, of Galveston, Texas, were in the city last week. Brother Keats is not only a zealous Spiritualist, but an active laborer in the Temperance cause, and goes to Janesville, to attend the meeting of the Supreme Council of the Temple of Honor, a temperance organization of some thirty years' standing.

Because the JOURNAL does not join with the Investigator in wholesale denunciation of the Christian religion, and because we cannot for the life of us see any affinity between Spiritualists and the squad of materialists which the Investigator leads, the moss-backed lieutenant of the Paine's Memorial Mortgage cries out in his wrath, "Some Spiritualists (like the editors of the Chicago RELIGIO-PHILOSOPHICAL JOURNAL) seem to be laboring hard to transform Spiritualism into a bigoted and exclusive sect."

We are pleased to learn from Dr. Watson, that Mrs. Hawks is convalescing, and we hope this amiable lady and fine medium and lecturer, will soon be able to resume her public duties.

THE WATKINS CONVENTION bids fair to be an eminent success, under the efficient management of Mr. Green, aided by competent local committees, every thing has been well prepared for the gathering, which takes place on the 22nd—25th of August.

Mr. H. N. Wheeler, editor of the Elgin, (Ills.) Leader, reported at this office last week. Mr. Wheeler is a fine newspaper man, and deserves every success in the profession which he honors. We have known him for thirty years, and have always found him upright, downright and straightforward.

S. M. Baldwin well suggests that as the States have received an invitation to put in marble at the Capitol, two of their most illustrious men, that the Watkins convention make the preliminary movement to have the statue of Paine, among other great men, sent there from the District of Columbia. The suggestion is worthy of careful attention.

A telegram from Hudson Tuttle as we go to press informs us that he is to be in the city this week, accompanied by his daughter and son. The party will be guests of the editor of the JOURNAL and we have no doubt will be glad to see old friends and such Spiritualists and Liberals as may feel desirous of meeting Mr. Tuttle, who will only remain a couple of days.

Mrs. Maria M. King was known a few years ago as one of our ablest lecturers; she is also author of several books which have had a good sale. Though less before the public of late, she is still as deeply interested as ever. We have the pleasure of publishing one of her lectures in this issue, and hope the public may again receive the benefit of inspired teachings from her lips and pen.

E. V. Wilson will lecture and give tests at Lowell, Mich., on the eve of the 13th; at Fowler, on the 14th and 15th, if wanted as per his letter of advice; at the Hicksville Ohio convention of Spiritualists, on the 17th and 18th. He will lecture and give tests in Hicksville on the evening of the 16th; at Saranac, Mich., on the 22nd, 23d, 24th and 25th. He will not be present at Lake Pleasant camp meeting this year.

T. BRIGHAM BISHOP is the alias under which some vagabond is traveling through Iowa, claiming to expose Spiritualism, and to have been the confederate of many well known mediums. That he is a miserable fraud and unconscionable trickster is certain. Give him a good letting alone. He assumes his present name that he may be confounded with that chief of liars and pet of the clergy, W. Irving Bishop, who having done most of the prominent clergymen in America, now seeks new game in Europe.

The Friends of Progress will hold a picnic grove meeting at the head of Geneva Lake, Geneva, Wisconsin, Sunday, August 18th. Dr. D. P. Kayner, of St. Charles, Ills., has been engaged to address the meeting. The steamer will ply between Geneva and the grounds, and those desiring tickets at reduced rates, should apply to M. D. Cowdry, Geneva. Let the friends in Northern Illinois, and Southern Wisconsin, rally in their strength to greet this veteran speaker, and have a good time generally.

Prof. Denton is prepared to give a course of lectures on "Geology," illustrated by hundreds of fine paintings and photographs, illuminated by the oxyhydrogen light. He also has illustrations for lectures on the Origin of Man, Deluge in the Light of Modern Science, Revelations of Geology regarding Man, Ancient America, its "Mound-builders," and its Copper-workers, Ancient Egypt, its History, its Monuments, and its Religion. Prof. Denton stands high as a scientific lecturer, and wherever he holds forth, the people are enthusiastic in his praise. He is on his way East now, and those who wish to engage his services, should address him immediately at Denver, Col.

CONUNDRUM.—How can "Bob" Ingersoll, from his hotel in Paris, work off his pyrotechnics at the Watkins convention? Possibly he has condensed his "wickedness" in a phonograph, and left it to console his brethren. Robert having been advertised far and wide as one of the attractions at Watkins, of course Mr. Green will have to fill the bill by machinery in the absence of the eloquent sinner. How liberalizing it will be, and so refreshing too, to sit a couple of hours on an August evening, and hear the burning iconoclasm of Ingersoll ground out of the machine by a perspiring African. O we are just longing for that "sweet by and by" to arrive.

The editor of an alleged newspaper which is mainly interested in disproving the Bible, ridiculing Spiritualism, and begging for money to save the Paine brick pile, takes our late remarks about employing none but Spiritual speakers at Spiritualist camp-meetings, as a direct attempt to despoil him of his livelihood, and calls us bigoted. Really we had no thought of the old gentleman, and regret if we have deprived him of any stray coppers. Possibly if a certain "Lecture Fund"—a sacred trust—could be extracted from Paine Memorial Building and judiciously invested, the interest would recompense this vendor of stale platitudes for his merchandise, and he would not have to figure for Spiritualists' money.

Mrs. L. M. Child, says: "Music is a prophecy of what life is to be—the rainbow of promise translated out of seeing into hearing."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

"Peace Be Still."

BY DELLE BUSH.

All life is beautiful, the humblest flower That cheers the dusty highway with its smiles, Has something of a heavenly power, That oft our hearts of weariness beguiles. The blue-eyed violet of the glen and grove, Earth's sweetest offering is a thought of God, A tiny peep of wisdom from his love, And making eloquent the softest creed. A shining bubble in the river's bed That scarcely makes a ripple where it lays, May teach a lesson worthy to be read By all who murmur at the world's dull ways. The soft green moss we tread beneath our feet; The waving grass that carpets hill and plain, Take to their generous hearts the dew or elect, And uncomplaining greet the autumnal rain. They do not question of its use or power, But modestly they receive what's given; Thankful alike for sunshine or for shower, As we should be to all the gifts of heaven. O'er nothing comes within our scope of vision, From flower to star, from insect up to man, But comes to say to us, "I have my mission, And fill my place in the Creator's plan. So in our lives there are no griefs or losses, To those whose will doth with the Father's run, But all events will have for us such uses As will be sweet to us as blessings won. There are no ills that patience may not conquer; Nor trials that we may not learn to bear With a serenity of union betwixt; The spirit mind that fears no toll nor care. Duties to rest in them; nor murmur over, Nor wish to change one fraction of his will; But to each trumpet of the spirit rising, In patient firmness whisper, "O, cease, he still!"

HEADING THE STARS.

Death of Thomas Lister, the Astrologer—His Prediction of Lincoln's Assassination.

[From the Boston Herald.]

Thomas Lister, the astrologer, who for many years was familiar to the people of the West End (this city), where he lived, died a few days since in his modest residence, No. 50 West Twenty-third street, New York city. His death recalls one of the most prophetic events it foreshadowed, and which came true. Those who remember him will recollect that in the fall of 1864, he prophesied the time when the civil struggle, which had been taking place, would end in the president's assassination. His prophecy was fully contained in a communication to the Herald, written and signed by him on Sept. 29, 1864. The same was published in the Sunday Herald of Oct. 2nd, the same year, and from it we copy the following extract relating to the death of our president: "Persons born under Jupiter are ever destined to be fortunate. We believe that the finger of God points to Abraham Lincoln as the right man in the right place to put down this wicked rebellion, and further, we believe that he will be elected at the coming election on the 8th of November next, from the fact that Jupiter, his ruling planet, will be transiting over his ascendant in his own house, astrologically speaking. The transit of the evil planet Mars, in opposition to his ascendant, plainly shows that the struggle will last until the month of April, 1865, about which time the foe to the union cause will be compelled to lay down their arms. In December of '64, and again in January, '65, some deep base plot will be got up against the person of the president, showing the personal danger, but believe that the danger by pistol shot, or by some infernal machine. During these months more than ordinary caution and watchfulness are highly necessary. After February that evil transit will have passed away. We could increase our remarks in regard to the personal danger, but believe that forbearance in this case would be a virtue." The fulfillment of the prophecy is now a matter of history. Lister was a venerable-looking, white-haired man, 65 years old, who pretended always to follow the strict rules of the "celestial sciences," as handed down by the old writers on the subject. He had a library of about 300 books, three-quarters of them of a miscellaneous character. The remainder constitutes what might be called a working astrological library. Among the books is a well preserved copy of "Angeli Opus Astrologicum," published in Germany in 1712, in Latin, and contains numerous astrological tables and horoscopes. The latter were colored in red, blue and green, after the preswork was done. Lister paid \$500 to Christian Hansen, of Cambridge, Mass., in 1853, for a translation into English. This translation in manuscript is also in the library.

Spiritualism.

Now, Spiritualism is a young movement, and is very much subject to the same series of painful, and even fatal, afflictions, as are observable in the infancy of the family circle, and the result of this is evident. Was Spiritualism, have inherited a whole host of hereditary diseases of a spiritual and moral character. Who have been our forefathers? Our immediate progenitors have been ascetics, fanatics, schismatics, scapegraces, Churchmen—High, broad, and low Swedenborgians, Quakers, plain lies, philosophers, poets, and what not; and in the far past we can trace ourselves to Pagans, Heathens, Druids, and renegade Jews, the worst of all. Such a miscellaneous parentage, conferring the fruit of its loins upon the family of Spiritualists, must have communicated therewith almost every vice, weakness, and falling peculiar to man as a moral, theological, social, and spiritual being; hence the innumerable vagaries of every shade and distinction which crop up through our thought, expression, and social actions; hence the inscrutable difficulties and obstacles which stand in the way of spiritual intercourse, or a demonstration of the cardinal fact of man's continued existence after death. The more the spiritual nature of man is stirred up, the more forcibly the Divine life within man pulsates, the more vigorously do the numerous organs and throw out upon the surface the deleterious humors that hitherto lay dormant in the moral and spiritual nature of man. Theology and materialistic philosophy, after long warfare against the spiritual needs of man, and by their methods of treatment have tended to repress and stultify those curative processes which are necessary to the health, progress and development of mankind. But Nature knows best, and spiritual diseases and social irregularities will manifest themselves, and what we may. Our business is not to ignore them, not to oppose them, but to endeavor to understand them, and aid them to fulfill their beneficent purpose. Our mercenary mediumship, the social lawlessness of some, our helpful brothers, the exposure of mediums, the society makers, adventurers, and all persons possessed of "dominant ideas" inside and out of our ranks, are, indeed, necessary to our health as a Spiritual Movement. They are the pores and pustules through which the accumulated virus of ages is discharging, and it is only by such an expression of irregularity that true order may be established within the inner realm.—Medium and Dehydrat.

Honest Mediumship.

Editor JOURNAL.—I am a very private citizen, but the warfare going on in your columns relating to the deception of mediums, so forcibly reminds me of a personal experience as an investigator of Spiritualism, that I am tempted to send you a few sentences:

Some years since, one of our celebrated mediums was thoroughly "exposed." The Spiritualists were mortified and troubled. An editorial in the Banner of Light reflected their thoughts. It was stated that the medium had, undoubtedly, produced genuine manifestations. Why had fraud been resorted to? The editor treated the case as a profound mystery—a great puzzle difficult of solution. But, finally, a solution was ventured upon. It was this: The attendants of seances, having fraud, deception and suspicion on their brain, created a mesmeric atmosphere in which it was quite difficult to be deceived. The editor, D. D. Home in a public letter seemed to confirm that view of such cases. To say the very least, I thought the solution a peculiar one. Soon afterwards, while on a long journey, it was my misfortune to come in contact with a few words, "cosmos" medium, an excellent opportunity to study the "puzzle" and seek a solution of the painful "mystery." Neither did I have to tarry long nor strain my senses. The case was surprisingly plain when beheld at short range. The solution can be expressed in a few words. The medium was completely demoralized. The causes of demoralization were vanity, deception, avarice, licentiousness and whiskey. The associations were evil; the habits bad. The fitting result was fraud.

Since then I have inquired freely as to the "ways and means" of mediums, and have arrived at the decided conviction that, so far as deception is concerned, there is vastly more to be feared from the spirits and their subjects, the mediums, than from any evil influence of sitting investigators. The medium is a fact of history, that fraud publications have urged upon investigators the necessity of being pure, innocent, upright, and altogether loving, lest we should obsess ourselves with a fraud! But, while endeavoring to be properly thankful for such good advice, it will be well to observe as a fact of history, that fraud obtains a large share of its victims among the honest, innocent and virtuous. A medium whose character is so weak that he cannot be trusted to sit with investigators, is not likely to be of any benefit to Spiritualism; and if at any time a man can be as "wise as a serpent" precisely when he is studying mesmeric phenomena.

Perhaps it is time that the soft gingerbread should be removed from the edifice of Spiritualism; that the ornamental gilt, varnish and illusion should be cleared away for something better. The work now being done is not only unchristian but absolutely necessary; if the time is right, you will succeed; if not, your experience will be no worse than once befriending our good friend A. J. Davis.

In doing this praiseworthy but disagreeable and arduous work, we will leave the good-will of our hearts to save you from inflicting any unnecessary pain upon any worthy medium, or placing obstacles in the way of honest mediumship. Is there any employment known to man that brings so intense a strain upon the character as mediumship? Mr. O. B. Frothingham, in his "Spiritualism," has a strong case for this new view. Enveloped in a shifting cloud of marvels; subjected to constant and extreme variations of mental temperature; buoyed upward to the glories of a mesmeric heaven and plunged downward into the gloom of a mesmeric hell; a subject of "cold, hot, and unknown and uncontrollable powers"—can we wonder that mediums are erratic? Those who succeed in maintaining a high character under such vicissitudes, show that they are of precious material and should be cherished as the apple of the eye. F. D.

Concerning Professional Mediumship.

The position of the professional medium is in some respects a peculiar one. He appears to be asking pay for acts he has no part in originating. It is urged that as his powers are "gifts," he has no right to receive pay for their use, or, in other words, that he is a "medium," and not a "mediumship." If so, who confers the gift in question? What entitles to the receipt of it? What entitles its withdrawal? A careful inquiry into the matter of mediumship brings out the fact that it is constitutional, and no more a gift than the ability to sing, play music, write, or paint. As all these are gifts that can be cultivated in persons of proper temperament, so, likewise, is mediumship a matter of temperament and judicious training. It is superfluous to argue that "mediumship is any more sacred or divine than any other possible attribute of human nature." True, it can be degraded—so can all other functions; at the same time, like other departments, the susceptibility to development and exaltation is practically limitless. Mediumship is not a special favor conferred on a select few, but a faculty common with all other faculties, and its development, the exercise of which constitutes labor. The "professional" medium is but a worker in the hive of human life. It is no more discredit to him that he should take pay for his services than that the poet should take money for his latest epic. The discredit rests with those who under the mask of sentiment, would avoid rendering a just reward for the time and strength consumed in their gratification. No murmur is raised against the enormous sums spent in maintaining doctrines that are actually untrue, supported primarily by many who are not Spiritualists. Professional mediumship, if circumstances fix an individual as a professional worker in Spiritualism, surely the position is as honorable as that of a minister devoted to preaching a doctrine which Spiritualists repudiate.—F. J. Moore, France, Medium.

Jason W. May writes: "I think it was in the fall or winter of '52-'53," when I happened to call on one of our old neighbors in Indiana, where there were some children in a room experimenting with what they called spirits. Among others there was a little girl, who, they said, was a well-to-do medium. We all took the child out of herself, write at all. She had a slate and pencil in her hand and was actually making some fair capital letters. In a short time she had made two large spots on the slate by rubbing the pencil on each one twice in a number of times. Some one said, "I wonder what that means?" The medium's hand instantly struck one of the spots several times with the pencil, then wrote below it with a flourish: "My eye that burst," and gave a name which no one present ever knew. One of the girls took the name, and said: "Mamma, did you ever know any one by that name?" After thinking a little the mother said: "Why yes; your Uncle William had a little girl called by that name, she has been dead twenty-two or three years." "What was the matter with her?" asked the daughter. "She had cancers in her eyes, and one of her eyes burst," replied the mother. When I went home I told my own mother about the slate and pencil experiment with the child medium. Mother being one among the first children, confirmed the account about the little daughter of William Parkhurst, both as to the correctness of the name, and as to her dying from the effects of cancers in the eyes, and that one of her eyes burst. Now, how nice was the little girl, Mrs. Huxley, or some other scientific materialist, who is familiar with all that is worth knowing, would "rise and explain" how a little information about an "eye that burst" nearly a quarter of a century before, came to us in a written sentence from the hand of a child, who could not more write than I can. How could she have known that? Do you not think it is about time for the advocates of a grossly material philosophy to explain some of these things, or suffer their science to take on a fresh invoice of modesty?

A. A. Martin writes: The query in a late JOURNAL as to whether the editor is a Spiritualist, I think a pretty good joke. Whether he is or not does not interest me so much as the amount of good I think he will do the cause he is supposed to be working for, provided he keeps the track he is now on. As some one else has said, so say I: "Go forward until everything spiritual and impure is scourged and purged from Spiritualism pure and undefiled." I don't wish to flatter, but the JOURNAL is certainly getting better and better with each successive number.

Mediums and Mediumship.

I will not say to others: "Don't patronize mediums who refuse test conditions," for the simple reason, as it appears to me, some people do love to be duped and defrauded out of their money, therefore I would not deprive them of the pleasure of being humbugged. If a man would put his feet on the ground, and instead of sugar to sweeten his coffee, and will not test by examination, before purchasing, let him buy it; but when Thomas R. Hazard, and every "other fellow" advises me to purchase pulverized charcoal instead of ground coffee, or a run doctor risks of so doing, without examining a sample, I will say: "Thomas, mind your own business; don't advise any person to pay money unless they are certain to get their money's worth." I know that many, however, are deterred from attempting an investigation of the philosophy of Spiritualism on account of "exposures," which would never have been heard of had strict test conditions been required. The novice in Spiritualism is unlike the advanced Spiritualist who will stand his ground, and "expose" a medium, while the new recruit will retreat at the first fire.

I would not attend a materializing seance unless I was positively convinced that there was no fraud. I can spend my time more profitably in my library and obtain knowledge I know is true, and I can be certain it is true beyond question. What profit is there in gaping at something that may or may not be spirits?

It is far from satisfactory to me to remain in doubt as to anything, or to more credit it be upon the great question of immortality. But if any persons want to be "fooled," let them acquire what they desire. Experience is a very good teacher, yet the knowledge obtained is often dearly bought.

I have often feared that I would "go down to my grave" without in the least benefiting a human soul (except in originating the Burns' Raspberry) but I have been the humble instrument of, to a certain extent, losing some orthodox scales on the eyes of some professors of Christianity, by assuming, and to my mind proving, that all the religions have been derived from the common source, and that the original was Brahmanism or at least so far as we can now obtain any evidence. If it were not for the villain who professes to be a Spiritualist, causing so many exposures, by his false and untrue statements, I believe that the Spiritualists would have been able to have done a great deal of good in the world, but many are ripe for investigating the intellectual side and must become convinced.

What is the reason that mediums are not presented in every instance of truth? I have sympathy with the erring, but when lazy vagabonds in order to make money, are guilty of frauds in falsely pretending that they are materializing mediums, I would impose the penalty of the law if it were in my power to do so. No man will ever get my money unless he comes under test conditions and if the spirits will not materialize under test conditions, they can stay where they are; I will not sustain any loss even if I don't see something of a bogus or real spirit.

We have hundreds and thousands of honest mediums in the country, as good as any now known, but their power or gift may not be known to themselves. Let me suggest to every Spiritualist, no matter what country he may live in, to ask his family or neighbors if they have a neighbor who desires to investigate, then join his family with your own, and in a short time you can converse with your departed spirit friends. We are told by spirits that it is very rare that two families can be found that one or more of them are mediums. If you are a medium, let me suggest to you that you should be a Spiritualist. I find that this is not generally known among investigators, hence we often see calls through the press for mediums to visit different localities. To such I suggest the propriety of saving the railroad fare, board and pay of a medium, and the cost of the materializing, there are several small works costing a mere trifle. When you read one, follow the directions strictly and you will be certain to obtain communications, but you must not at first rely too much on the truthfulness of what is said, but rather on the fact that you are in contact with an undeveloped medium which they desire. Always bear in mind that a spirit is only a man or woman disembodied, and may err like those who are in a fleshly body. If you fall with one neighbor's family, try another. The flesh of people going to the front door, or to the back door, to meet a medium, has always appeared to me lost labor, as they may in their own house or in the family of their next door neighbor, have better mediums than those they spend their time and dollars in traveling hundreds of miles to see. It is not necessary to go to a spirit, if his time is to sit in a circle as some writers direct, and all will be satisfactory if you persevere and have patience. A. M. BURNES.

Psychometry.

There are many phases of manifestations in Spiritualism that have come before the people since the first rap with the Fox girls at Hydesville; but none more beautiful or useful than the phase of Psychometry; and I wish to call the attention of the people to this subject, for comparatively few know anything about it, and many do not know what the word Psychometry means; it means: soul-reading! A Psychometrist is a person that has a very sensitive nervous system, like all other mediums, and when well cultivated in this extreme sensitive condition, is able to see and feel spiritually—also readily impressed by spirits; also, when brought in contact with persons, is able to see and feel them just as they are; if in good health or otherwise, telling how and why so, pointing out the mental and spiritual conditions, and giving directions for self-improvement, thus giving a better understanding of one's self. In fact there is not any other report with Psychometry, the Psychometrist to read the character and life of any individual, and to do good to suffering humanity.

When there are more and better developed Psychometrists, it will do away with the three great professions, the doctor, the lawyer, and the preacher, and work a great reform in all directions. Now as all persons are more or less Psychometrists, the same as all are more or less mediums, those that are the most naturally so, with better cultivation, will be able to do the most good. The word Psychometry is simply living in the spiritual, subject to spiritual laws, making the spiritual positive to the physical, therefore controlling it. As I understand it, we are all Psychometrists in the spirit world, and know each other by and through the same laws, and we are governed by spiritual laws and not by physical laws, as in this life, when we have to judge largely by the external which is often deceptive. Hence it will do away with all deception and hypocrisy; then we shall stand upon our merits alone. That is what we have in this life in regard to the turning our attention to the development of Psychometry. I would like to point out the uses to be made of this beautiful phase of Spiritualism to a greater length in some future article. Dr. A. B. SEVERANCE.

Question of the Succession.

"He that hath ears to hear, let him hear." We learn from his biography in the book of Numbers, that Balaam was a magician, notwithstanding he was on occasion chosen by the Lord to communicate. But Balaam was unrighteous, and a magician, and his power was not of God, as a magician required it was ascertained by experiment that he was not impressive. Under the circumstances it became necessary to substitute the best on which he journeyed. The animal, though proverbially stupid, proved to be the more sensitive subject, and was properly developed as a speaking medium in the Hebrew language. The case was extraordinary in those days, probably for the reason that the species was less numerous than at the present time. Among our genuine mediums are many pretended ones who might establish their claims to the "regular succession" from Balaam—if they were only occasionally inspired, and could talk to us in any dead or living tongue that anybody could understand. Touching the question of "the succession" and the transmission of the "spiritual gift" it will never do, gentlemen, to point us to the ears for the evidence.—Dr. Britton in the Spiritual Telegraph.

OF THE UNIVERSAL LANGUAGE.

Foreknowledge and Self-Materialization.

The "magnetic operators" generally, in their anxiety to account for everything by magnetic influence, forget, if they ever knew, that their exists throughout creation, a natural or universal language, and that stativists, somnambulists or sensitive persons, and even children at birth, no matter of what nation, tribe or hue, possess the faculty of knowing and communicating, as well as spirits out of the body.

It is no outspoken language but an innate power of mind reading or knowing and communicating. It is not a matter of words, but of a quality in the mind which would be widened and enlarged by motives, as well as the minds of those who manipulate, or do anything for them. This knowledge is of itself sufficient to induce the stativistic condition, and consequently to effect a cure. The sensitive persons of all ages can fall into the stativistic condition, independent of any cure, and, in a measure, foretell future events, cannot will be doubted, as there are too many instances in which these things have been done, to be ascribed to the imagination, magnetism or to sensitive persons, or the will or clear-minded powers of the stativists.

We know of many such persons, and during our visit to South Carolina, we frequently met with a gentleman who was an unwilling participant in the war, and being naturally susceptible, from day to day, of the most violent delirium, he would be engaged in battle, and also who in it would be wounded or killed, &c. His predictions were so true that both officers and men would make daily inquiries as to what would take place. Upon one occasion he predicted that on a certain day he would be translated to the other side of the prediction, like the rest, was verified to the letter. The following has also been thrown in my way: Last week a lady and her husband were here for stativistic treatment. She being very susceptible possesses the power of foretelling future events with a remarkable accuracy. Being at Columbia, South Carolina, with her husband at the commencement of the rebellion, she predicted that they could remain there in safety until a certain day, but if they delayed a moment longer, they would not be able to return north. Her prediction was verified in every particular, and they came away in the last train that passed over the road. This is but one of the many cases in which her predictions were true.

That the spirit of man while in the body, is also in some cases able to separate itself from the physical body and be seen by the natural vision of others in a separate place from that occupied by the body of the individual, is more than probable. This has often been witnessed and recently occurred in our immediate vicinity. Seabrook possessed this faculty naturally, and it can only be accounted for by supposing that the spirit, while in the body has power to envelope or enrobe itself (if we may be allowed the expression) in its own bodily or physical aura, and thus be rendered visible to others, as those spirit forms are, who materialize themselves by using the mind or effete materiality that emanates from mediums.

We see no reason why if one possible the other should be impracticable. It has often been stated, and is supposed to be upon good authority, that Swedenborg also possessed the power of translating his spiritual body to a distance, even as has been related, over the ocean, and was there seen and conversed with by a gentleman who afterwards recognized him as the person spoken to, when the ocean was between the physical bodies. A similar circumstance is also said to have transpired at sea—where the spirit body was translated from one distant ship to another, and at a desk in the cabin to have written upon a slate the words, "Steer North." The natural body of this spirit was afterwards recognized upon the deck of the vessel, and it can only be accounted for by supposing that the spirit, while in the body has power to envelope or enrobe itself (if we may be allowed the expression) in its own bodily or physical aura, and thus be rendered visible to others, as those spirit forms are, who materialize themselves by using the mind or effete materiality that emanates from mediums.

The question here naturally arises that if the spirit of man while in the body, is able to do all, or the bodily form be seen in two distinct places at the same time, can the power of translating it to distant places be limited? The fact that stativists and sensitive persons can translate all their senses and faculties to distant places and use them there as well as here, would go to prove the power of those who were depicted in the condition cannot be limited as to distance, be obstructed by matter nor bound down or be subject to the limited powers of man, when in his natural condition. Lancaster, Pa. Wm. BAKER FAHNESTOCK.

Dark Circles.

Much is being said through the columns of your paper upon the subject of dark circles. In number twenty I see an article from Dr. J. M. Peebles, that according to my ideas, comes as near truth as anything that I have noticed. Either dark or light circles are what the sitters make them. It seems that if people come together with pure intentions, with firm desires for something, that they will receive purity whether in the light or dark. I am a consistent Spiritualist and do not wish to condemn anything that is pure in the cause, but I repeat, if you are not of our public science, I am totally disgusted with them. If all Spiritualists instead of running after and trying to help develop the wonderful, veiling this and that seance in search of the miraculous (which nine cases out of ten proves a fraud) would cultivate their own power, and place themselves in conditions to receive spiritual truths as they would be impressed upon their minds during their quiet moments, they would be far better off themselves and of more use to the world. Making merchandise of, and bacchanalian feasts for, our gifts, and our powers, is like the juggler, who, after the surface of polished steel, it will require much after-scouring to efface; but let us all with spirit help, apply the emery of common sense, and efface the blot as fast as possible. I will again say to all Spiritualists, keep in such conditions that you can receive from a pure spiritual source, and as you freely receive, freely give.—Dr. BECCA G. DEAMAN.

J. Timony writes: In your last issue Brother Wilson seems to think the cause of Spiritualism is in danger. He says the mutterings are deep and bitter all over the country, that all materializing mediums are under a cloud, and the cry of deception comes up from every quarter, and under these circumstances, he asks: "What are we to do? Please allow me to answer: Admit what all nature teaches, that spirit and matter are convertible—the positive and negative sides of all circles of being; our spirit friends on the positive side of the same circle that we are; that from spirit to matter is as necessary in the production and evolution of higher from lower grades of being, as from matter to spirit; a mathematical demonstration against guess work, whether coming from this side or the other.

John Danforth writes: A Spiritualist circle was held at the Post Hill House, in New London, Conn., Sunday evening, August 4th, 1878. The circle was opened by prayer from the oldest member present, Mrs. H. M. Crocker, from 451 West Washington street, Chicago, Ill., was controlled by the well-known citizen, deceased, Mr. David Rogers, who passed away about twenty-five years ago, living about three miles south of the New London Court House. The medium gave a happy account of his new home, etc., and at the close gave several facts.

Gen. John Edwards, of Washington, D. C., writes: You are doing a great good in squelching out fraud and fraudulent mediums. The good name of Spiritualism demanded it, and in the end will strengthen the cause and the JOURNAL. It was necessary even if some of the innocent had to suffer in order to rid us of the unworthy. The honest, true and sincere mediums, and your sympathy, the dishonest say severest condemnation. I wish you success. Silas Garner writes: I will cheerfully sustain you in your new departure.

Indian Jugglery Extraordinary.

Mr. E. Stanley Robertson, late of the Bengal civil service, contributes to the capitally-conducted University Magazine (Hurst and Blackett) an interesting article with the above heading, which was reprinted in the London Spiritualist. He says: "Early in January, 1877, I was stationed at Moradabad, in Rohilkhand. My wife was in England, an invalid, so instead of living alone, I had adopted a common and convenient Indian fashion and was 'chumming' with a friend. My chum was Mr. Carmichael Smyth, acting superintendent of police for the district. One day Mr. Smyth told me that he expected to receive a visit from a native, an amateur conjuror, who would perform some amusing tricks. It so happened that on the same day we were waited on by a Parsee pedlar, who wanted to sell us ivory and sandal wood carvings and such little nicknacks. These are the usual stock in trade of the Parsee traveling merchants. While we were chaffering with this man the conjuror was announced, and was shown into the common sitting-room. He was followed by a crowd of our servants for the better of over a score, and a crowd of our children, and a juggling performance with the simple admiration of a child.

"There was nothing very remarkable in the appearance or dress of our conjuror. An elderly man, short and sparely made, dressed in dingy white cotton, with very tight drawers, and very tight legs to his drawers; he might have been a respectable servant out of place, but actually was a small landowner, who had taken to conjuring for his amusement. "When he entered the room he spread a white cloth upon the floor and sat down upon it with his back to the wall, the door of the room being upon his right hand. His spectators were disposed in the following manner: Mr. Smyth sat on a chair nearly in the middle of the room. I was sitting on the floor next to the door, and a group of about a dozen Parsees, who were the largest group being between the door and the conjuror. As soon as he had settled himself he turned to the Parsees and asked for the name of a rupee. The Parsee named a rupee, and the conjuror on being guaranteed against loss, he produced the coin. He was going to put it into the conjuror's hand, but the latter refused, and told the Parsee to hand it to Mr. Smyth's bearer. The bearer took it, and at the request of the conjuror, looked at it and declared to be a rupee. The conjuror then told him to hand it to his master. Mr. Smyth took it, and then followed this dialogue: Conjuror—Are you sure that is a rupee? Smyth—Yes, Conjuror—Close your hand on it. Smyth—Hold it tight. Mr. Smyth said that in Europe, but do not tell me your thought (then the conjuror ran over the names of several countries, such as France, Germany, Russia, Turkey and America—for the native of India is under the impression that America is in Europe). After a moment's pause Mr. Smyth said, 'I am not a conjuror of a country.' 'Then open your hand,' said the juggler; 'and see what you have got, and tell me if it is a coin of the country you thought of.' It was a five-franc piece, and Mr. Smyth had thought of France. He was going to hand the coin to the conjuror, but the latter said, 'No, you must hand it to another shah.' Mr. Smyth accordingly put the five-franc piece into my hand; I looked closely at it, then shut my hand and thought of Russia. When I opened it I found, not a Russian but a Turkish silver piece about the size of the five-franc, or of about half the amount. This I handed to Mr. Smyth and suggested that he should name America, which he did and found a Mexican dollar in his hand. The coin, whatever it was, had never been in the conjuror's hands from the time the rupee was borrowed from the merchant. Mr. Smyth said that he and I both of them closely examined the rupee, and Mr. Smyth and I turned over several times the five-franc piece, the Turkish coin and the dollar; so the trick did not depend on a reversible coin. Indeed it could not, for the coin underwent three changes, as has been seen.

"The following evening Mr. Smyth and I were to dine at the mess of the 28th Native Infantry. We told some of our friends in the regiment of the tricks our juggler had shown us; they asked us to invite the man to perform after dinner in the mess room. He came accordingly, and began his show by some very common tricks, and then wanted him to do the coin trick, but he made some excuse. I should mention that one of the officers was himself an amateur conjuror, and Mr. Smyth introduced him and our juggler to each other as comrades in art magic. Possibly our juggler may have been a conjuror, but he would detect his method; or perhaps he only felt nervous about repeating a trick which must have depended very much on more guess work. Be that as it may, he would not perform the coin trick in his mess. But he did another, almost equally wonderful.

"As before, he was seated on a white cloth, which this time, I think, was a table cloth, borrowed from the mess sergeant. He asked some one present to produce a rupee, and to lay it down at the remote edge of the cloth. The cloth being three or four yards in length, the conjuror, who had not touched the coin without being seen, and, in fact, did not touch it. He then asked for a signet ring. Several were offered him and he chose out one which had a large oval seal, and projecting well beyond the gold hoop on both sides. The ring he tossed and tumbled several times in his hands, now throwing it into the air and catching it, then shaking it between his clasped hands, all the time mumbling half-articulate words in some Hindostanee patois. Then setting the ring down on the cloth at about half its length from the end of it, he said, 'Come and distinctly, in good Hindostanee, 'Ring, rise up and go to the rupee.' The ring rose, with the seal upmost, and, resting on the hoop, slowly, with a kind of dancing or jerking motion, it passed over the cloth until it came to where the rupee lay on the remote edge; then it lay down, and the conjuror then said, 'Bring, lay hold of the rupee and bring it to me.' The projecting edge of the seal seemed to grapple the edge of the coin; the ring and rupee rose in a kind of jerking attitude, and, with the same dancing or wriggling motion, the two returned to within reach of the juggler's hand.

"I have no theory of any kind to explain either of these tricks. I should mention however, the juggler entirely disclaimed all supernatural power, and alleged that he performed his tricks by means of a frame of wood, which he said, could be put in any position, and that he would be observed that he had no preparation of his surroundings, no machinery and no confederate."

Dr. E. D. Hubbard writes: It is a blessed work to show up such miserable frauds as the Pickering and others who would fasten their selves upon this heaven-born cause. If the JOURNAL will continue to expose and whitewash of these atrocious exposures upon the Spiritualist, it will render, it may pure and beautiful as the dwelling place of men and angels, it will accomplish great good. Of course this must be done in the spirit of charity which I presume you aim to manifest towards all.

M. M. Thornburgh writes: In my humble judgment the JOURNAL has lost none of its merits in your hands. May it continue to weed the same from the true use of unsuspecting, honest persons will cease to be trampled upon and driven from the ranks of Spiritualism by "frauds and tricksters." There is a terrible shaking of "dry bones" on the Pacific coast.

E. U. Warren writes: Please allow me to say that your policy toward fraudulent and tricky mediums, meets my most hearty approval; and your effort to weed out the tares and chaff and to bring in the wheat, is a most laudable and vigorous growth of true Spiritualism, merits the fullest endorsement of all lovers of truth and character.

The Lowell, (Mass.) Morning Times quotes an editorial from the JOURNAL on the Pickering affair and prefaces it as follows: "The Religious Philosophical Journal, published at Chicago, Ill., and which is considered good authority on all matters relating to spiritual philosophy, gives the following sensible advice to Spiritualists."

W. H. Mott writes: I congratulate as well as thank you for the course your paper has taken in relation to exposing false and unreliable mediums, as Spiritualism proper has been retarded more from false and bogus mediums than any other cause. Ed. Payne writes: I am glad you are putting such a fearless course; it is the best way and will win in the end.

DEVOTIONAL SPIRITUALISM.

[NUMBER FIFTEEN.]

The thinkers and seers of all the ages have been laid under contribution in this series. Credit will be given due time, but no distinction is made between what is original and what is selected or compiled.

The Feeble Islander who thinks that to devour a human victim, in the name of one of his cannibal gods, is a meritorious act, condemns as destitute of religion his Samoan neighbor who makes no sacrifices to these cannibal gods, but is just and kind to his fellows.

It is almost impossible for a zealot to conceive that his own religious system may have but a relative truth and a relative value. Thus he finds the test of conduct in accordance with the demands of a form of religion, rather than in its intrinsic character as conducing to human welfare; and thus the theological bias brings errors into the prevailing estimates of societies and institutions.

A religion that shall rise superior to all such biases and limitations, is the only one that can be unchangeably in accord with the everlasting laws of human welfare and progress. The reaction of the rational sentiment and all the scientific culture of the age against the prevailing systems, founded on the decisions of councils, disputed translations, fallible scriptures, and priestly dogmatism, is going on and cannot stop.

Doubs, schisms and thoughts of secession rankle and spread in the churches, hereby abounds at many important centres of learning, and clerical influence is everywhere on the wane.

Something must be found as a substitute for what is passing away; and in God's good time we have it in that wonderful blending of Pheism and Pantheism with the assured fact of immortality, which the highest construction of Spiritualism reveals.

The only true remedy for the dark infidelity and cold materialism that threaten the utter destruction of the religious life in a large portion of the people, is to give them a living faith—true to the conscience, true to the intellect, true to the realized science of the age.

This is the grand purpose of Spiritualism; this is its reason for being. It is not to create the religious sentiment in man, for it is in his heart already; it is not to supply him with a cultus (or form of worship) for its expression, for this must be the natural outflowing of the sentiment itself; but it is to recall him to the free exercise of the spiritual faculties and sympathies, to rouse him to the full sense of the immense being, and that Conscious Mind presides over the universe, and knows its secrets.

The lowest, shallowest, and most confused mode of viewing the world, is that wherein what is perceptible only to outward sense is regarded as the whole and as the highest, true, and self-sufficient existence. Meditation on the facts of Spiritualism, if faithfully pursued, must cure us of this error and lift us to the realization that there is an unseen world around us, extending, perhaps, through all the interstellar spaces, which is to the visible and material what substance is to matter.

The true and real religious life is not contemplative only, does not merely brood over devout thoughts, but is essentially active. "He who dwelleth in love, dwelleth in God, and God in him." It is altogether in vain to say to the man who does not dwell in love—"Act morally"—for only in love is the moral world revealed, and without love there is no such world.

If any man does not act, neither does he love; there is in him no corresponding reality. "He who says I love God, and hateth his brother, is a liar;" or, as we would say, in language more suitable to our age, although not a white more tenderly—"he is a sham, and has not the love of God abiding in him."

The morality and religion of the whole spiritual world are closely connected with the activity of each particular individual, as effect with cause. The moral-religious man desires to spread morality and religion universally. Never, under any circumstances, does he cease to labor for the enlightenment of his fellow-men, and consequently never, under any circumstances, gives up his hope in them. He looks beyond the Present to the Future; and in that glance he has a whole eternity before him, and may add cycle upon cycle to the vista, as far as thought can reach.

At last—and where is the end?—at last must arrive at the sure haven of eternal peace and blessedness;—at last the kingdom and the power and the glory of God (that is, the advancement of his creation) must surely come—not all at once, perhaps, but part by part.

In this ennobling belief is involved the true religion, which is simply a state of the soul and not a formal duty. The religious man, indeed, does all those things which the law of duty enjoins; but he does them, not as a religious man, for he was already bound to do them as a purely moral man, and independently of all religious considerations;—as a religious man he does the same things, but he does them with a nobler clarity, a more cheerful mind, a more loving enjoyment. He spreads around him, in his family, in his business, wherever he goes, the very atmosphere of cheerfulness.

And why? Because he knows that which we call heaven does not lie beyond the grave; it is even here, diffused around us, as its light arises in every pure heart. It is a state of the soul and the affections—amplified, fanned, purified, by contact with angelic spheres of goodness, and by the developments of powers and influences latent in every individual spirit, even here in the flesh.

Great spirit of renewing truth! Come shining through our darkened eyes, And make the tides of light roll in To cleanse from sorrow and from sin. Destroy the refuges of lies!

If any falsehood of the Past Round us has thrown its iron chain, Burn through and melt each fettering link, Ere slaves of prejudice we sink; Give to us freedom once again.

Faith in the present may we have! Faith that God lives and works to-day; Faith that all righteousness prevails, That revelation never fails In souls that nobly work and pray.

O Future, thou art held in trust! To build for thee a glowing way Our hearts are pledged; no Past can bind,

No age's promise is behind— Set forth! Pursue the radiant day!

INVOCATION.

This new day, O Heavenly Parent, is Thy gracious gift; for Thou art the ineffable fountain of all life, the creator, the sustainer, the sacred providence. Thine is the pleasant light, thine the cheerful lustre of the heavens, and thine the tender beauty of the earth. And from these are all the endowments of our minds, and all the affections of our hearts; for as the light of our planetary system cometh from our sun, so doth all pure love come from Thee.

Enlighten our consciences that we may seek and learn Thy will. Help us to realize unceasingly the great fact of our immortality. Let it prompt us ever to good thoughts, to pure affections, and to noble strivings. Save us in the hour of sudden temptation; make us quick to feel the approach of evil and impurity; forget us not when we forget ourselves. Help us under all trials to maintain our integrity; to be faithful to our trusts; to repudiate with a noble disdain every inducement to make a fraudulent or unfair use of what is confided to our honor. Strengthen us in our peace of mind and our faith in absolute right.

May our beloved ones realize that in leading a godly life, building up a stainless character, and practicing charity to all mankind, lies their true salvation, for time and for eternity. Help us to think what Thou wouldst have us do, and to do what Thou wouldst have us do, and to be what Thou wouldst have us to be. Amen.

HYMN.

Chance and Change are busy ever, Man decays, and ages move; But His mercy waneeth never: God is wisdom, God is love. Even the hour that darkest seemeth, Shall his changeless goodness prove; From the gloom his brightness streameth; God is wisdom, God is love.

BENEDICTION.

May the Spirit of Eternal Truth save us from all rash precipitancy of belief; from credulity; from self-delusion; make us quick to detect error and imposture; and strong to resist all evil, whether from the seen or unseen world. Give us Thy blessing, O God, in our daily activities. Help us to discharge our duties aright, and may Thy peace be ever in our hearts to comfort and to cheer. Amen.

THE CASE OF LURANCY VENNUM.

A Communication from Prof. J. R. Buchanan.

In reference to the case of angelic incarnation (Mary Roff and Lurancy Vennum) reported by Dr. Stevens, there is no need of indorsement or comment by Scientists, on such facts so well reported. When the sun shines we need no professor of optics to teach us the fact.

One such example of angel visitations to earth, would enlighten all the world, if it were not for the stubborn hostility to truth of the materialistic press and fossilized church, which causes the systematic suppression and concealment of such information from the people, and imposes upon all who are really enlightened the duty of aiding in the diffusion of this narrative. I think that every Spiritualist should purchase as many copies of this remarkable narrative as he can afford, and distribute them among honest inquirers.

I would add a word in reference to the marvelous fact of spirit exchange or transfer of souls between two bodies. All spiritualists are familiar with the trance mediumship in which one from the Spirit world occupies a human body while the spirit of that body is either resting quietly, or, as has happened in some cases, gone out to obsess another body. Experience shows that this is not a hazardous or unnatural thing, but it is very strange to those who have not learned the rudiments of spiritual science. By way of explanation I would say that spirit is far more easily transferred than matter, and that the exchange of souls between Mary Roff and Lurancy Vennum is no more marvelous to those who understand it than the pouring of a quart of water from a full pitcher into one just emptied.

The spiritual potency of a dose of medicine of any kind (morphine, quinine or any other drug) held in the hands by any one who is not of a hard temperament, will pass up the arm and pervade the whole person. It may also be arrested in its progress at the arm and by a few dispersive passes thrown out of the body entirely; or it may be transferred by contact into the person of another individual, thus relieving the one who first felt it of the drug symptoms.

As the psycho-physiological effects are so easily transferred, and as pains are often transmitted from one who is suffering them to a healing operator whose touch gives relief—psychic impressions are still more easily transferred. The intense melancholy or joy felt by one individual is often suddenly transferred to another even without touch, at the first approach of a sympathetic person.

But personal presence is not necessary. A letter held by a psychometer on the forehead will give the entire force of the emotions of the writer and a consciousness of his whole character, which is vividly felt. Sometimes the impression is so complete that the psychometer becomes lost in the character, and actually personates it.—as in Boston thirty-four years ago, an intellectual lady, in describing Mr. Clay under the influence of his autograph, at length lost her identity and assuming the dignity of Mr. Clay, declared to be catatonic any longer as to her impressions. Mr. Clay was then living.

The extremely impressionable or sensitive individual, may thus take on any character by merely coming into psychometric rapport with it, and for a time personate the individual, giving a very good embodiment of his character. Indeed a considerable portion of that which has been considered spiritual obsession is of this sympathetic or psychometric character, and is sometimes a tolerable expression of the spirit's sentiments, although the spirit may have nothing to do with it. The same sympathetic sort of quasi-obsession may take place concerning living individuals, and the psychometric medium may personate and speak or write for a living individual, as in the case of a girl in Ohio, who at the same sitting wrote a prescription from Dr. Hahnemann, the founder of Homoeopathy, and another from Dr. Hill, a living physician.

Thus a spiritual transfer of thought may take place by receptivity, when the party supposed to speak, is entirely passive. But when that party is active his psychic power and personality are transmitted far more effectively even when the recipient is not endeavoring to receive them. Dr. Brittan tells of his own success in projecting his spirit so as to be seen and recognized by

persons at a distance, and Dr. J. no. F. Gray of this city, a distinguished physician, by making the effort to look into the condition of a patient whom he could not conveniently visit, made so strong an impression on the man (who was not expecting him, that he firmly insisted that Dr. Gray did visit him) and remarked on the strangeness of the fact that Dr. Gray would come to see him and walk off without saying anything. Hundreds of such cases are reported in spiritual literature, as well as similar cases in which the party came out of himself spiritually, has like Swedenborg visited the Spirit-world and seen his friends, or has seen and described others to the satisfaction of their surviving friends.

It is quite a familiar old story for the last hundred years that clairvoyants in mesmeric somnambulism visit distant places and describe them minutely; and the Spirit world has often been described by the somnambulists who have visited it. There is nothing in this "Watsaka wonder" which is not illustrated by parallel facts and experiments, although they are but little known to the world. But in none other do we find so satisfactory an array of public and private events, combined with the peculiar angelic beauty of sentiment which is displayed and which is so honorable to all concerned. A deeply interesting volume might be made by compiling these authentic narratives.

So easy is the interchange between the two contiguous worlds, that spirits have often eaten of earthly food in their materialization, which has disappeared forever as their new bodies vanished, and, on the other hand, living women, like Mollie Fancher, of Brooklyn, have been spiritually fed while fasting for many months and been thus sustained in health like Mary Roff. "I have food which ye know not" is the language that may often be used by spiritual exalted.

This Watsaka case is interesting as an illustration of the elevated and beautiful nature of spirit communion, and the gradual elevation of mankind by its increasing frequency and power. The "communion of saints" which orthodoxy has failed to realize is to become hereafter a grand factor in human elevation, and, as the centuries roll on, the still accumulating power of the Spirit-world, organized for earthly labors of love and aided by the increasing spirituality of mankind, will surround our lives with sweet influences as if we were breathing another atmosphere, and standing in the presence of all that is holy.

J. R. BUCHANAN, No. 1 Livingston Place, New York.

Testing Mediums.

In view of the numerous recent exposures of fraudulent practices on the part of professed materializing mediums, the spirit in which demands for test conditions have been met by some veteran Spiritualists, is a matter of profound amazement. We are gravely told that no conditions should be demanded, except such as are dictated by the "spirit guides" of the medium. Now what evidence can we have as to what conditions said spirit guides may dictate, except the word of the medium? Suppose the medium to be dishonest, will he not dictate the conditions himself, and pretend that they are dictated by his spirit guides? And will he be likely to prescribe any conditions except such as he feels well assured he can successfully evade by his art? If materializing mediums are to be subjected to no conditions except such as are dictated by themselves, in what respect can any reasonable investigator think that the manifestations produced at their sances differ from those produced at the exhibitions of professed jugglers?

Writers who oppose the exacting of any conditions, except such as the medium says are dictated by his spirit guides (notably the venerable Thos. R. Hazard) assume that mediums are such peculiarly sensitive beings, that conditions proposed by spectators are liable to produce such inharmonies as will prevent good manifestations, and, in some cases, will cause the medium unconsciously to resort to suspicious practices. I do not deny that this may be true. But if true—if those who witness the manifestations are to have no other means of judging as to their genuineness, than a juggler's audience has of ascertaining how he performs his mysterious tricks, then all materializing exhibitions should be discontinued as utterly worthless, and worse than worthless. They can never satisfy an investigator of ordinary common sense, that he has witnessed anything more than clever jugglery.

Perfectly fraud-proof conditions need not be in the slightest degree either painful or disagreeable to the medium. We forms purporting to be materialized spirit forms, walk out of the cabinet in which the medium sits, the following simple and harmless test will be a thousand times more satisfactory than any possible tying with ropes. Let a piece of tape or narrow ribbon be tied and sealed around the ankle, wrist or waist of the medium, so that it cannot be slipped off without untying, and let the two ends be sealed to the floor or wall in such a manner, that it will be impossible for the medium to walk out of the cabinet without breaking or disengaging the ligament. Then, provided the proper precautions have been taken to prevent the possibility of any confederate entering the cabinet, if forms walk out, and after the sance is over the fastening is found to be intact, no reasonable person could suspect that the medium personates such forms. Other tests equally conclusive and equally harmless to the medium, will readily suggest themselves to the honest investigator.

Now, if there are any mediums, however genuine, through whom the spirits cannot manifest under such simple test conditions, they ought never to give public sances. Or, if there are spirits who cannot honestly manifest themselves under such conditions, they ought not to be encouraged to manifest at all. For an honest investigator has a right to demand of the spirits as well as the medium, such conditions as will make the manifestations produced conclusive evidence that they are what they purport to be.

Public exhibitions of so-called materializing phenomena can have no legitimate object except to satisfy investigators that veritable materialized spirit forms do manifest themselves. And nothing short of fraud-proof test conditions can satisfy any investigator, whose opinion on the subject is worth a straw, that genuine spirit forms do appear.

Washington, D. C. "This test our correspondent will find is not a test of form materialization, though it may be of spirit power. It seems to be well settled that spirits can and do release their media from fastenings and return them, the knots and seals remaining intact."—Ed. JOURNAL.

GENERAL DEBILITY.

The Commander-in-Chief of the Women of America.

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As they Enthusiastically Affirm, Their Lives Were Saved by the Liver Pad.

Diseases of the Liver affects women more than men, because of the great delicacy of their nervous system. A woman with this disease will have many additional symptoms, and they are very often considered as so many different diseases, when, if the liver difficulty was removed, many symptoms peculiar to women would at once disappear.

Symptoms. Sick headache, nervous headache, neuralgia, rheumatic pains in various parts of the body, great prostration, excessive weakness of the entire body, the limbs are scarcely able to support the body, they ache intensely and tremble when walking. There is a sense of dragging down from the loins and back forward until it is quite difficult to stand erect; most always a severe backache; the shoulders are lame, weary and droop with an indescribable sense of aching heat under the shoulder-blade, and an aching, sickening, dragging, unbearable agony. These last symptoms thousands of women have more or less severe. There is a great sense of weariness and pain at the base of the skull, many times with intense suffering. This is followed by a sense of burning heat, and finally spreads over the entire head, and may be the commencement of sick headache.

Now, if this condition of the liver is not improved, other organs will become diseased. The blood will become so laden with impurities, and so impregnated with bile, that it will not be able to nourish the various parts of the body.

No part of the economy suffers more from this state than the nervous system, and among delicate females the number of ailments that are directly attributable to this one cause are legion, and in many cases their sufferings are well-nigh unbearable. Add to this disease dyspepsia, which is almost always present, and we can account for 75 per cent of the ailments peculiar to women.

The following testimonial clearly illustrates what the Holman Liver and Stomach Pad is doing for such cases:

MRS. KATE MITCHELL CLARK, wife of the Rev. Matthew M. Clark, of Hyde Park, Ill., said: "My health gave way over twenty years ago, and my system ran down to such an alarming extent that at times I lost all desire to live. I have experienced all the sufferings accompanying a badly diseased liver and spleen, and have not been troubled for all these years with constipation of the bowels. I have tried every treatment, and have taken, of course vast quantities of medicine of every description, and, I must say, to no purpose. I recently read Dr. D. W. Fairchild's lecture on the treatment of disease by absorption, etc., by the use of the Holman Liver and Stomach Pad, Plasters, and absorption baths. I found the 10 tube replete with good sense, and sound reasoning. The following day, April 4, 1875, I determined to avail myself of the treatment, and called at the Holman Pad depot, 134 Madison street, Chicago, weak, emaciated and hopeless, and purchased the splan belt, the foot-bath absorption salt, the body and foot plasters. This was nearly four weeks since. I am now (strange and marvelous as it may seem) able to walk several miles an entire day from constipation, also my stomach, liver and spleen troubles; have an excellent appetite, and I feel like a new woman. This to me seems marvelous, but it is just what Holman's Stomach and Liver Pad, etc., did for me. I send you this statement most cheerfully, and shall ever recommend it to those who are afflicted with the same troubles." Messrs. Bates & Hanley: Enclosed please find \$3 for a pair of those Holman Liver Pads. When I received the other one I thought I could live over three months, but in four weeks I was able to work some, and am well now. Yours gratefully, V. A. WEAVER, Westerville, Ohio.

Gentlemen: My Liver Pad has made me a new man. You know for fifty-four years I have been poisoning myself with powders, pills, liniments, syrups, bitters, herbs, mercury, chalk, magnesia, soda, potassium and God knows what else, and the Liver Pad has done what all combined failed miserably to do. Yours, S. C. CLOW, North Sewickly, Pa.

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