Ernth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Joks a Bearing.

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The Christian and Spiritualist-What do They Teach? BY E. V. WILSON.

The Christian teaches that man has a happy, future existence only through the blood of Jesus Christ; that there is no other atonement for sin; that sex is lost in the angel; that reform ceases at the grave; that the family compact is not known in heav-en; that the impenitent are eternally pun-ished; that those who die in infancy remain infants, or are lost in the waste-basket of nature; that the soul or immortal part of man, is an ex post facto creation or condi-tion, and not conceived or born in the child; that there is a day of resurrection in which the old body is brought up from the grave, re-animated and re-inhabited by the soul or spirit, but it has no corrector practical idea of where the soul or spirit may be during the rest of the body in the grave; that honest, moral men are lost because they have not faith in the blood of atonement; that men who have been villains all their lives, men who have been villains all their lives, guilty of every crime in the calendar, save one, are saved and happy in the love of Jesus through one or two days repentance; that God, the devil, heaven and hell are physical beings, facts and localities; that God is Master and Creator, hating evil, yet permitting it to continue; that he is love, yet angry with the wicked every day, and that there is none good, not one; that he so loved the world that he gave his only son to save it, and yet men and women are lost. ed the world that he gave his only son to save it, and yet men and women are lost. Indeed, Christianity teaches that the many are lost and only a few are saved; that when reason exercises the brain, faith is silent; that man was conceived in sin and born in iniquity. Thus teaches Christianity, and even Christians must accept these dogmas

or perish.

A Spiritualist is one who teaches progression here and hereafter.

Spiritualism teaches that men and women have a happy future existence after death, through keeping the commands; that the blood of Jesus availett nothing, and is no more vicarious than the blood of Judas; that sex. is continued in the Spirit-world and known in the angel; that reform and progress are factors in full activity in the Spirit-world; that the factors in full activity in the Spirit-world; that the family compact is known and fally recognized after the stroke called death; that every well defined conception in gesta-tive life is an immortal soul; that after the conception of a child, is the birth of an immortal soul; that infents on passing from this world into spirit-life are taken in charge and cared for in loving tenderness, thus maturing into adulthood; that the impenitent or wicked are not eternally punished, but are educated into a better life; that there is no need of a waste basket in nature, or of the resurrection of the old body, but that the soul or spirit mayes out of the old into the new body, the getting rid of the leaky condition of the old one; that honesty, morality and truthfalness are dogmas calculated to make good men and women in this life and angels of peace and mercy in the after-life; that men and women who, all their lives have been villains, do well to commence reforming before entering into the Spirit-world, but are not as good as those who were never guilty of crime either in this world or in the world to come; that not one or three days' repentance and the belief in the efficacy of the power to save sinners from a flery hell, through the the blood of Jesus, will warrant us happiness, but the whole life devoted to good deeds and works, and that morality will crown us with eternal happiness; that God is a spirit, and heaven and hell conditions of reward and punishment; that men and women are children of a common Father, whose soul is love, and all his works are good -a spirit in whom we live and have our being; that this world is the primary life—the future the objective one; that men and wo men are the temples of the living God and that his spirit dwells in these temples; that the Divine Spirit hates nothing, but loves all things; that perfect love casteth out all fear, hence we'do not fear the future, but look forward to a happy existence through good works beyond the stroke called death; that all-evil is but undeveloped good; that God is in all things, heree could not die for our sins without all nature dying; that not one human soul can ever be lost, without losing the whole, hence every human being is destined to become a perfect being through progression in the immeasurable goodness of infinite life; that reason is a sure safe-guard against any delusion, fallacy and fanaticism; that faith is not to be relied

Thus teaches Spiritualism, therefore is it not a misnomer to be called a Christian Spiritualist? Every true Spiritualist must accept one of these two systems. If he accept Christian, then he is not a Spiritualist; if the latter, then he or she is not a Christian. If he or she rejects both, then they are Atheists or Free Thinkers.

upon in our dire extremity; that a proper

generation needs no regeneration, hence only forced maternity can be considered a con-

ception in sin, and an unloved child an in-

Let us make the line distinct and clear. We are saved by our moral nature, good works, and without the blood of Jesus. The Christian is saved only through the blood of Jesus, and not through his moral teaching, or Christians' moral nature.

Can we be a Christian and a Spiritualist at the same time without violating the pri-maly teachings of Christianity or Spiritual-ism? We hold not. What says our friend the "Christian Spiritualist."

Biographical Sketch of Dr. Edwin Dwight Babbitt.

BU HUDSON TETTLE.

Dr. Edwin Dwight Babbitt is a grandson of the Rev. Abner Smith, who graduated at Harvard University in 1770, and son of the Rev. Samuel T. Babbitt, a Congregational, clergyman and a graduate of Yale. He was born at Hamden, New York, on Feb. 1st, 1828, and received the scholastic part of his education at different academies in that State, and at Knox College in Galesburg. Ill., where his father was residing as a missionary. An education which he prizes very highly, was that which he gained by residing in various parts of the Union, and by a year's residence in Europe, all of which opened up the great human world to him in its many phases. Another important experience in the art of imparting knowledge to others, was a considerable period spent in teaching. In his younger days he matured what is called the Babbittonian system of penmanship, which has been republished in London, and is still in use in Amèrica, being published by Geo. Sherwood & Co., in Chicago. In 1860 he established the Miami Commercial College in Dayton, Ohio, which he conducted for several years. It is still conducted with marked skill by one of his students, Mr. A D. Wilt, a cultured Spiritualist.

In 1869, when over forty years of age, and after having been a zealous member of the Presbyterian church for a quarter of a century, he received overwhelming proofs of the truths of Spiritualism, and rapidly enlarged the horizon of his mind until he could, as Keshub Chunder Lea beautifully says, embrace a world's religion which "accepts the truths of all scriptures and honors the prophets of all nations." Such is the solvent power of spiritual truth, that in its crucible it melts down all prejudices and educational tendencies, separating the dross and retaining only the refined gold.

His magnetic and inspirational powers became developed by means of the new knowledge and influence brought into action, and under the higher aid he rose to a far grander conception of man and the universe than ever before.

From the dreary fields of a narrow church creed to the freedom of the universe, was a wonderful change, and Dr. Babbitt's mind rapidly threw aside the fetters which had prevented its expansion. Unlike so many others who, confounding the church with the divine precepts of morality it teaches, and who run wild in a license they mistake for freedom, he retained his love and veneration for all that was good and pure, and held fast to the high sense of duty and obligation which is one of the sterling qualities of Christlanity. .

He commenced his practice as a magnet ist, or as a psychophysician, as he terms himself, in Chicago and Boston, but pursued it until the close of 1877 in Brooklyn and New York. Although this new course of life provoked the opposition and disapproval of dear friends and relatives, and it was especially during the first years of practice a severe struggle to become established, yet he can point to many cases of healthy bodies and built-up souls, which had certainly thwarted all other methods, and he considers the new light gained from his practice among the sick and suffering, and the higher illumination he was in the habit of receiving at stated hours each day, as being invaluable aids in the philosophy of human cure and human upbuilding to which he has devoted his life.

Considering man as the most refined portion of the universe, he advocates a change in the present system of therapeutics which amounts to a revolution, and the adoption of the pure elements of nature, such as vital and spiritual magnetism, light, air, water, electricity, food and food-medicines, in the place of crude drugs, blisterings, burnings, setons, relics of barbarism, which still prevail. His work entitled the "Health Guide," was favorably received, and had an extended sale. This work was the forerunner of the great effort of his life, and has been allowed to go out of print, now that it is su-

In this introductory treatise he presenteda new system of magnetic cure; mapped the head and body, and minutely described the treatment of most diseases, both of mind



DR. EDWIN DWIGHT BABBITT.

ed the work which will require generations to complete. Should be succeed in founding a school of psychopathy, its first duty would be to study this vast subject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplish more for humanity than all the medical colleges put together. or. Babbitt is evidently on the right track. He filled this book with admirable suggestions, both as to the preservation of health and regaining it when lost., In his reply to Dr. Brown-Séquard, he triumphantly proved the reality of auric force, or the magnetic, and destroyed the theory of that eminent savant that it is only imagination. His allusion to the barbarity which that physician practiced on the lamented Sumner in the name of science subjecting him to tortures more terrible than the Inquisition inflicted, and which would have made a savage blanch, was a lance most adroitly thrown/ The day of the slaughter-house doctors is waning, and the barbarous superstitions which pass as medical lore are beginning to be estimated at their true value. The term psychophysics is most admirable as expressing the philosophy of life. All will agree with Dr. Babbitt, 1st: That the leading medical men of the day do not comprehend the true basis of psychical and physiological action; 2nd, that their opposition to the vital magnetic forces comes from a lack of both thought and investigation; 3rd, that by means of them we can explai the philosophy of life far better, and be disease more rapidly, pleasantly and powerfully than by the old methods.

To the completion of the work thus introduced, Dr. Babbitt has devoted his later years with assiduity and self sacrifice, amid the most discouraging circumstances, and has been able to surmount all obstacles and publish it in a sumptuous style, under the title of "The Principles of Light and Color, including among other things, the harmonic laws of the universe, the etherio-atomic philosophy of force, chromochemistry, chromo therapeutics, and the general philosophy of the fine forces, together with numerous discoveries and pracical applications."

Dr. Babbitt inclines to the deductive method, and has far outreached the present boundaries of the known. In fact it will require a vast amount of investigation to prove or disprove some of the theories he strenuously maintains, and with the greatest plausibility. The ancient philosophers anticipated with gleams of prescience, the doctrines of attraction and evolution, and the clairvoyant intellect has ever gone before plodding observation. Dr. Babbitt has, in the arcana of the atom, far outreached inductive reasoning but perhaps has marked out a path for the slow observer to follow after and gather the approving or conflicting facts. No one can doubt that and body, which afflict mankind. He sketch- | he has, in the vital relations and curative

and that he here approaches hearer the fountain of life than any one has done be-

Dr. Babbitt was unfortunate in the loss by death of his wife, a most excellent lady, and two of their five children are with her in the Summer-land. Thus left alone, as it were, he has given his whole soul to the study and elucidation of the subjects which

"The Watseka Wonder."

BY D. P. KAYNER, M. D.

There gathers around the case given to the public through the RELIGIO-PHILO-SOPHICAL JOURNAL, under the above heading, an unusual amount of interest. Being personally well, acquainted with Mr. A. B. Roff and his family, and having some acquaintance with Dr. Stevens, and knowing they are not persons who would in any manner lend themselves to a deception in this matter, it assumes increased proportions in its importance as a wonderful phenomenon in which are displayed many principles relating to the spiritual philosophy; notably among which are first, the effects of bodily disease in favoring the influence of uncon genial or undeveloped controls; secondly, the influence of cultivated and properly di-rected mesmeric power in changing those controls for more congenial ones; and; third, while thus healing the physical body through changing the controls, and apparently chang-ing the individuality of the person controlled, giving a spirit, who had through a similar disease been deprived of a full earth experience, an opportunity to enter again inte those earthly relations and increase her experience amid earthly surroundings. Taken all together, it is one of the best authenticated filustrations of the phenomena and philosophy of Spiritualism among the millions of phenomena which have been presented to the world, and the solution of the complex problems of the philosophy of life, embodied in the phases presented, will greatly tend to elucidate life's many mysteries. That certain diseases, as epilepsy or catalepsy, predispose to render the subject easy of control by undeveloped spirits, seems to have been settled by this case. The changed polarity of the brain-magnets, deranges the harmonious control of the individual spifit ticated filustrations of the phenomena and

harmonious control of the individual spirit over its body by temporarily suspending the connection, and blending of the action of the spirit body or soul with the physical body, through which the manifestations of mind are shown. In this condition another spirit having sufficient knowledge of the psychic laws may form a connection with the external organs of the mind, either by acting directly upon the brain itself, or selzing upon the spirit body of the individual thus affected, and through that, by taking possession of the brain and its organs, hold control of the mind; and, acting upon any of the faculties at will, sway the thoughts, words and actions of the individual, thus said to be "obsessed" at their pleasure.

Another important lesson derived is, that harmonious control of the individual spirit

Another important lesson derived is, that calm, cultivated and properly directed mesmeric power is capable of changing the control and, in a manner, of influencing and directing the operations of minds in the mundane and supramundane spheres. In this we can begin to see som, of the philosophy of "the gift of fealing."

The spirit who has learned the law of

power of the forces of light, magnetism, etc., opened an exhaustless fie! of research,

imparts the most genial and positive psychic influences.

But, perhaps, the most difficult problem to solve, is involved in the question of "obsession"—of the spirit leaving its own physical body and roaming at will while another spirit takes possession of the physical habitation of that spirit and re-enacts over again the scenes of its earth life and renews its earthly experiences. From analogy, and from the accumulated knowledge of clairvoyance, it seems clearly established that a spirit cannot completely sever its connections with the body and again re-habilitate itself therewith. Now. just how far all apparent obsession, is subhave for many years received his attention. jective psychological spirit control acting upon and directing the individual's own spirit to produce the manifestation present-

> the peculiarities of mediumship, than all the sophistical arguments of the scholastic The subject of obsession has engaged the attention of some of the ablest minds in the world. Andrew Jackson Davis from the heights of clairvoyance, if we rightly understand him, considers it an utter impossibility for one's spirit to leave his body or be displaced by another spirit. the contrary, a case so clearly verified as the one under consideration will have more weight in deciding this question than all mere theories and assertions.

ed, is difficult to determine. In this problem lies the great mystery of the "Watseka won-

der," and its proper solution will do more to

unravel the tangled skein of the power of

mind on mind, of mind over matter, and of

self-control, whose cultivated reason holds the reins and guides the intellect, who readily comprehends the necessities of the

hour and grasps them with the strong grip of an educated Will, has that within him which, when properly directed, is more ef-fective in restoring a healthy polarity to a diseased brain and correcting all mental de-

rangement than all other means combined.

And this applies with equal force to spirits in the form or these who have departed this life. The mental influences with which an invalid is surrounded and the manner in

which his own mental machinery is set

in motion and made to operate thereby is,

when adapted to the necessities of the case, more potent than drugs in effecting a cure.

The healing power which can be imparted and aroused through the psychic forces are multitudinous, and vist in their properties.

portions. Disease may be said to be any derangement in the proper balancing of the working forces of body or mind, and the ad-justment of those forces, restoring the

equilibrium, will bring a return of health Changing the polarity of the brain-magnets deranges the individual psychic control over the bodily functions, and can only be restored to a normal action through some external impression or control which industrial

ences the me ital machinery to resume its normal relations and assert its wonted ac-tivities. This may perhaps be accomplished through the influence of drugs, but aside from their specific action upon special or-

from their specific action upon special organs, they are undoubtedly, more efficient in their operation upon the mind, in some way arousing the psychic forces which wheel the unbalanced organs into harmonious relations by which the vigor of health is regained, and the physician and his remedies are applianted.

It will however be noticed in this connection that the same medicine will act differently in the hands of different physicians and will act best in his hands who imparts the most genial and positive psychic influences.

airvoyance, it seems clearly

Again what are we to do with the case, where on a vessel wrecked at sea, one of the famishing persons on the wreck became unconscious and lay almost as one dead for two hours? On awakening he informed the captain a vessel was steering to their relief. During the time he was lying in the uncon-scious state upon the wreck, he was seen by the mate of the relieving vessel to enter the Captain's state room and write upon his slate, "Steer due North-west," and after the rescue, when pointed out to the captain as the mysterious person who had done the writing, on being asked to write the above sentence on the opposite side of the state,

the correspondence was perfect.

The case of a medium in Connecticut hunting up a sea captain for the captain's wife, inding and conversing with him in London, giving him his wife's message, and being seen by the captain sufficiently to be recognized by him on his return, while the medium's body, in an apparently dead state, was lying in the shade of an apple tree, is worthy of consideration.

To what sublime heights may not man soar, if he possesses the power to step out of his mortal tenement at will, through a knowledge and application of psychic law, and leaving the body in charge of some other spirit, enters upon the experience of the life beyond to return and re-inhabit the body again at the pleasure of the two spirits thus exchanging experiences? Which of the two propositions involved in this question is the true one, calls for our most devoted endeavors to discover. Taken all in all this "Watseka Wonder" being so well verified, forms one of the most interesting and important chapters in the history of Spiritualism. To what sublime heights may not man

To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any of our title-deeds. The may who owns whole blocks of real-estate, and great ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a hysterious possibility notivet born.—Chapin

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. PINNEY.

[CONTINUED.]

THE SPIRITUAL SIGNIFICANCE OF SCIENCE.

In a world of miracles Science is impossible, simply for the reason that the forms of that world would stand in no consecutive order. Relationship, consanguinity, is the only ground of the possibility of Science. If, therefore, the world were originally started by a miracle, it must be kept going by a miracle. If started and kept going by a miracle, of course it requires the application of an external power-a power that is not instantial in the world. And of course, such a foreign power cannot be an object of either sense, science, or spiritual intuition.

In a world of miracle there is no possibility of Science. There is no possibility of endless culture for the intellect and the heart of man. These surface thinkers, who do no adequate thinking at all, miscalled theologians, think that miracle is the only method in which the world could have originated, not reflecting that this hypothesis takes the foundation directly from under-all possible theology and religion, and deprives man of all possible growth in knowledge of God.

What is the object of Science? I answer: It is the extension of human consciousness into the world of phenomena, and inward into the world of power, or reason. These two realms are the empires in which Science and Philosophy perform their functions. Scientific men of the present age suppose, however, that the study of the external world is the legitimate and only object of Science. They do not see the great spiritual idea that this external universe, in the language of an angel, is only the "educt of the world of ideas," and, consequently, their Science is shorn of any possible divinity and the heart loose from eternal Love. Logically it makes the world only a great show-box, and these forms of men and women of no more importance than so many paper men and women, whose function is to jump up and down between the opposite poles of this galvanic battery of earth, and finally jump down forever into eternal night.

It is a magnificent delusion viewed from the mere extern-al scientific stand-point. Learning and science lose their significance. What do we aim after? Not merely the extension of our consciousness into the external world. This does not satisfy us. A man may, in the course of his search grasp all the facts of the so-called material universes collate and reduce them to the order which is observable in their proceeding analysis, so far as they are phenomena, and yet remain unsatisfied. His heart has its logic, whose demands are higher than the radiance of suns. Is his heart the richer ? I grant he has illuminated his head, but his head only. These rays of light are only cold and chilling to the affections of the soul. The world moves by virtue of its love. It can move in no other way. The intellect is only a pioneer which pries with curious vision into the shadows and substances of things, that man may see clearly his pathway toward the kingdom of everlasting Love, and Beauty, and Perfection.

The tendencies of Science are toward the spiritual. Men, in their scientific researches and investigations, are very much like persons who have been asleep. The light gradually breaks over the eastern horizon, and their eyes see first the hugest and coarsest objects immediately around them. As the light deepens they perceive lesser and more delicate objects, until at last, when the full day is arisen, they see the dust in the rays of light. They come to observe attenuated forms of life. They examine the sunbeam until its function reveals itself to them, and backward they thus get swept into the cycles of everlasting career.

I said, the tendencies of Science to-day are spiritual. We will take, for instance, chemistry. When you come to the last chemical analysis, you find the apparently so tangible and solid substances evaporating and becoming attenuated, as water does under the influence of heat, until it escapes mere external perception by the senses. The farther any branch of Science is pursued, the more clearly It is seen to lead us into the realm of the intangible and imponderable elements and forces.

At first every Science is gross, deals only with the outside, and with that only in shreds and patches. The progress in the Science of Man indicates this tendency. Solence advanced from anatomy to physiology-from the study of structure to that of function. It advanced from the study of bones and muscles to nerves, and from the nerves to nerve-aura-nerve-soul-to life itself. It is only a short time since that Dr. Drsper discovered that the structure of the nervous system implies the imponderable agency, which the spiritual philosophy calls the soul, as the motor-power of that nervous system. He tells you distinctly that the scalpel does not reveal the power that contracts and expands these nerves, which, connected with the muscles and bones, moves the whole system; that the structure of the nervous system presupposes that the power is distinct from that system; that it is not only distinct from it, but it is interior to it; that it is not moved directly by the external magnetism of immensity, but only as that external magnetism and electricity is worked up into this composition; into the vital power which men in all ages have denominated the soul.

He laughs at Spiritualism, while he confesses that the tendencies of physiology are directly into the spiritual realm. The spiritual mind does not stop here at all. Science does not stop. You find it all converging toward the inward and the spiritual realm. Take, for instance, the facts of psychometry. A man writes a letter. Fifty years afterwards he ascends to the Spirit-World. : He writes that letter under the influence of disease. The letter, fifty years after his ascent to the Spirit World, is placed upon the head of the psychometrist, who comes magnetically into sym. pathy with the author; and he has all the feelings and the

symptoms of the disease of the author.

I remember once distinctly psychometrizing a letter written by Andrew Jackson. It was handed to me by Mr. Sparr, proprietor of a hotel in St. Louis. Not knowing the author of the letter, I very soon discovered that the person had ascended to the Spirit-World. I had all the symptoms distinctly not only of the disease, but had I yielded entirely to the magnetic tendencies, I should have absolutely pantomimed the death of the person. After this had passed away, I discovered myself in the realm of the intellectual and moral capacities of the author, traced him through his public life on earth, and went so far as to name the man whose name was signed at the close of the letter without reading the letter at all. In that letter, written under the influence of disease, a short time before he ascended/to the Summer-Land, he had described the very symptoms which I felt in my magnetic sympathy with him.

Dr. Buchanan, of Cincinnati, years ago attempted to re-

duce paychometry to a scientific system, and partially if not fully succeeded. Science alms to bridge over the darkness between the external world of shadows and the inner world of intelligence. We are only standing in the vestibule of that infinite temple, away in the Shekinah of which the Everlasting Light, and Love, and Intelligence, reside. But these are the steps that mark our career towards the realm of formative life.

Now let us look at the Spiritual Philosophy, and see if we have a basis of facts upon which the whole revolution in the intellectual and moral world proceeds. We have I position taken. I am glad you have the courage to do

seen the scientific physiologist admitting that the power which moves the nervous system is imponderable, intangible; that the nervous system is not moved directly by the agency of the external magnetism of immensity, but by the operation of the interior magnetism which he himself

Now we proceed a step further. Let us examine, for instance, the brain of man—the cerebral structure—and what do we discover? Gall himself laid the foundations of his phrenology by the correctness with which he was able to delineate the characters of persons from the organs. I am not very credulous about bumpology. I do not believe that the nicer and finer tendencies of character can be read from bumps. I believe that can be done to a limited extent, from the fact that the brain is the organ of the mind. You get some features perfectly, simply by craniology; but I do not believe that craniology touches the secret springs of the human intelligence. Dr. Gall was once called upon to examine the persons in a room in .---. He proceeded to delineate the characters of the different persons with great success. He came a person with large organs of spirituality. He went on to describe this man as deluding himself, with the idea that he could converse with the departed. The very nomenclature of Gall is an acknowledgment that man has in his brain a faculty whose function is to deal not only with the external and tangible world, but with another world totally distinct, totally different from that world. Now the fact was that this person whom he examined was constantly in the babit of supposing himself in communication with the souls of his departed friends. He would surprise his friends while they were present in his room by talking aloud to some apparent persons. His friends would look and see nothing but the empty air, but here was a man constantly conversing with them. They supposed him insane, because materialism had-its culmination at that stage of human investigation; and, therefore, they supposed the man was totally deluded, ignoring the facts of history, ignoring the cerebral structure itself. They made the same blunder that Gall himself did, of supposing that, if these faculties of spirituality were very large in the head of a man, he would certainly be humbugged.

> (To be continued.) Copy-right by H. Tutfle & G. B. Stebbins, 1878.

"Try the Spirits, If They be of God."

BY GENERAL J. EDWÁRDS.

THE RELIGIO PHILOSOPHICAL JOURNAL:

I am glad that the JOURNAL and the Banner, although oealed a thousand miles apart, each contains an editorlal leader in their respective issues of the 3rd inst. on the same subject; that is: Are honest, genuine, unconsclous, trance mediums ever used by evil spirits to prac-tice fraud upon honest investigators? This point must be and will be discussed until we arrive at a more def-

inite and satisfactory understanding.

If it be true that evil spirits can at times use honest, genuine mediums while in the unconscious trance state, to palm off fraudulent manifestations, that fact itself establishes the power of spirits to return, communicate and produce phenomena. If a spirit can by any means get flowers or birds into a room, unseen as to the method they employ, there is a fact, and if they were to inform the sitters that they were brought into the place through the door when the medium passed in instead of being transferred through the brick wall, it would

be, nevertheless, a spirit manifestation.

The risen Jesus visited the disciples who were in an upper chamber, with the doors closed, fearing the Jews, and Spiritualists possess the knowledge through ex-perience, that if the spirit of Jesus was in his physical body, he could not have passed through the walls of the building, and then as suddenly vanished out of their sight. We do know that spirits materialize, as near as the can do so, a body fac-simile to the one oc-cupied previous to death. The fact, then, that Jegus showed the prints of the nails, and the gash in the side, was no evidence at all that it was the same body which hung on the cross. But when measured by our individual experience, we can positively assert that it was not the physical body of Jesus he appeared in, there-fore the doctrine of the resurrection of the mortal body, is a fallacious one. That is one important ques-

tion modern Spiritualism has settled beyond all doubt. If John had not understood the fact to be, that all grades and conditions of spirits could return to earth and manifest to the children of men, why the necessity of his recording the injunction: "Try the spirits, whether they be of God?" For my part, I am glad John ut-tered that declaration, for the reason it is one of the foundation stones on which rests the beautiful and truthful fabric of the spiritual philosophy. It shows this conclusively: The fatherhood of God, the motherhood of Nature, and the brotherhood of Man; that the Infinite Spirit rests the works of His creation on general laws; that man may, of his own free will and choice, depart from the law and path of rectitude, but must suffer the individual consequences for that departure, while at the same time the way of return, whether in the flesh or in the spirit, is left free and open to him to return and pursue the right. In these general laws there is nothing compulsory here or hereafter; so un-der the general law of nature, a bad spirit has the same right to return and manifest that a good one has. I have met with all grades and conditions of spirits mingled together, good, bad and indifferent. I am glad it is so, because I am elevated thereby and possess a more exalted view of the justice and goodness of the common Father of all.

Jesus of Nazareth took Mary Magdalene by the hand. out of whom seven devils had been cast, and who had been caught in the act of adultery, and retained her in his confidence and association during his ministry. Is there a church in Chicago to-day that would dare do so in a similar case? Would not our good sisters with rustling silks and satins, shrug their shoulders and influence their ministers to ostracize such a Mary?

In my experience, I have generally come in contact with a good and pure class of spirits; yet I have met with dark undeveloped ones, bowed with repentance and humility, seeking the right way, and to know the truth under the general law of progression. Then, again, I have come in contact with another class, who had no desire whatever to progress. They stood ready to lie and cheat-everybody they could, therefore the caution John gave us, was a good one: "Try the spirits," for the law of spirit return is as much for them as for good spirits. As mortals, we must discriminate and exercise our best judgment and reason as to the character of spirits that come and manifest. There is nothing more clearly established than the fact, that a trance medium is a mere negative machine operated upon by outside influences, over which the medium can exert no power or control; that mediumship does not depend upon character; it is the gift of nature. Peter was one of the most powerful mediums of all the disciples, yet after all his boasting, he cursed and swore and enied the master.

If, under certain conditions, an evil spirit could get possession of a medium, and through that organism perpetrate a practical joke on a certain class of sitters wise in their own conceits, I do not see why they should not have the right and power to do so. Around all that there is of the good and genuine, is to be found the counterfeit. Our duty is to try the spirits, as well as everything which passes before us.

I hold tenaciously to the truth that all grades of spir.

its can and do return and hold intercourse with mortals; because modern Spiritualism is iconoclastic in its purposes. I want it to break, as it surely will, that "old-Image" in the Romish church that none but good spirits return through their church, the priests holding the keys of Peter to bind or unloose whom they please. Admitting that none but evil spirits manifest to the rest of mankind, I want to see that old false and superstitions dogma of the church hurled to the ground, and nothing short of modern Spiritualism can accom-

plish the object.
I know, Mr. Editor, you are honest and sincere in you

so, and arouse investigation on so important a point as the one under consideration. You are doing a great good to the cause of truth. Fear not the end, if the truth is the object sought. Washington, D. C.

A Universal Republic vs. A Universal Monarchy.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL!

Differing as I do, with both the science and religion of the day, on fundamental principles, as a subscriber and contributor to the JOURNAL from its earliest date, please allow me space for a brief explanation of the grounds of difference. For the last twenty odd years, in opposition to the general belief, I have been firm in my conviction; and have so invariably expressed myself, that the double condition represented in the sexes, the seen and unseen, are interchanging relations in-stead of distinct entities; or, in other, words, that the universe is a republic instead of a monarchy; that the powers that govern are derived from the governed in-stead of from a being that is supreme over and inde-pendent of them, and that our little planet is, as yet, judging from the intelligence manifested in its products, fully as near its lower extremities as to the brain of universal being. Belief in a spiritual oligarchy seems the last expiring effort of the superstition that made our world the centre of the universe and has drenched the total of universe and has drenched to the blood of universe and has drenched it in the blood of untold millions; a superstition that is fast sapping the foundations of the best government this world ever produced, a government of the people, by the people, and for the people, a balance of powers vs. the supreme power on which the monarchies of this world are founded. As well try to bail the ocean with a teaspoon, or set it on fire with a Lucifer match, as to sustain a republic based on a universal monarchy or spiritual oligarchy, as it is in direct opposition to is fast sapping the foundations of the best government the organic law by which we exist as individuals and on which all existence is founded.

Trace life backward through the animal, vegetable and mineral to the elements represented in heat and cold and in the expansion of the one and contraction of the other, you find what has heretofore been attributed to a supreme invisible being, viz., the source of motion and consequent life; that heat and cold are interchangeable, is demonstrated in the heat of summer and cold of winter and in the positive and negative of all conditions of being. The continue and negative of the minditions of being. The positive and negative of the mineral is a continuation of the heat and cold of the elements, and like them are interchangeable. The vegetable is an outgrowth from the mineral and in it the double condition and interchanging relations of the elements are continued. Trace vegetable life through all grades of vegetation, and all are subject to the same unvarying law, with roots in the soil and top in the atmosphere, the material and spirit spheres of the vege-table; the top an outgrowth from the roots, the roots derived from the seed a previous top produced. Here again we find interchange between the material and spirit spheres; the seen and unseen of the vegetable. The spirit sphere of the vegetable, the top, is the material sphere of the animal, and as the animal is derived from the vegetable, the same double condition, the same interchanging relations that exist between the roots and top of the vegetable, must, as a logical necessity, be continued in the animal. The visible mimal then, bears the same corresponding relation to an invisible counterpart that the roots bear to the top of the vegetable, or that the caterpillar bears to the butterfly; the two conditions, the positive and negative sides of

But analogy does not end with the animal, for if the spirit sphere of the vegetable—the top—is the material sphere of the animal; strict analogy teaches that the spirit sphere of the animal, is the material sphere of a still higher and more refined grade of beings, bearing the same relation to the animal that the animal bears to the vegetable. Man, the spirit, then, instead being the ultimate of organic law, is simply at the head of animal life, with as many grades of being be-tween him and highest in which he will be merged, as there are below him, that are merged in him. The fact that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that higher grades of being are evolved from lower ones, whether we are able to trace each successve link on the chain of being or not. The interchange between the roots and top of the vegetable, prove the laws, and makes both conditions equally necessary in the production and evolution of higher from lower species, whether existing as vegetable or animal.

Interchange between matter and spirit constitutes one universal being of all; it bridges the chasm that is constantly widening between materialists and Spir-itualists, and which thirty years or thirty eternities will fail to do, on the assumed supremacy of spirit over matter. That we are surrounded by a sphere to us invisible, we have positive evidence in the relations existing between the roots and top of the vegetable, aside from the manifestations that are constantly occurring in our midst, and that these relations are inter-

changing, is equally evident. Prof. F. W. Newman in an article published in the *Index*, June 18th, 1874, said: "When able reasoners persistently differ, neither can convince the other, it is probably because they hold some falsehood in common that makes each vulnerable to the other. In that which neither suspects to be wrong, the source of this endless contention may rea-sonably be searched for."

We need not look back of the supremacy dogma to find the falsehood that neither party suspects to be wrong, and legitimate parent of the endless contention derived from it, and the cause is too transparent to be much longer overlooked.

From time immemorial manking have been trying to look through nature to find a God beyond; with what success the past history and present condition of the world gives evidence that is anything but complimentary to the belief or the intelligence that sustains it. What kind of a compliment do we pay to the government of the universe by placing it on a level with the monarchies of our world, and then claim that our republic is the best government this world ever produced? Or where is the consistency of leaving a law by which we solve every problem that ever was solved, for one that has always proved a failure; a law that proves its own correctness by reversing the rule, the reaction balancing the action, for one that is independent of proof; common sense should teach us that it is useless to try to agree on the solution of any croblem until we first agree on a law by which that solution is to be affected.

In action balanced by reaction, we have a law that never fails. When that is left for the supremacy dog-ma, the flood gates of discord are opened. If the organic law by which we exist as individuals, is universal in its application, there never was a being on this or any other planet, that was not the effect of interchange between the seen and the unsets between spirit and matter. If I understand Spiritualism, and I have studied it from the first rap at Hydesville to the present time, it is based on the same foundation with the various isms it condemns, the difference being in the editice and not in the base on which it is erected. But the question stripped of all verbiage is simply this: Is the universe a monarchy or a republic? If a monarchy, if the powers that govern are supreme over, and independent of, the governed, then lic? If a monarchy, if the powers that govern are supreme over, and independent of, the governed, then our republic is a rebellion against legitimate authority, and the "God in the constitution" bigots, and all advocates of the sufremacy dogma; are fully justified in their efforts to destroy it; whether ignorantly or not, the effect is the same. If on the other hand, the universe is a republic, if the powers that govern are derived from the governed, instead of from a source or being that is independent of them, then all monarchies and aristocracies are usurpers of individual right, and to that belief may be traced the cause that has made this world a human slaughter-house.

Standing alone, so far is a know, on the broad platform of a universal republic against a universal monarchy, or spiritual oligarchy, a balance of powers vasapreme power, the powers that govern derived from the governed instead of from a being that is independent of them, all higher beings combinations of and derived from lower ones, by the same organic law that higher numbers are combinations of lower ones, with cause and effect inseparable and convertible, and we have a series of facts that challenge refutation and as such are respectfully submitted by ... I. Tinnex.

Westfield, N. Y.

Reflections on the Death of a Friend.

BY HENRY T. CHILD, M. D.

My friend, Benjamin K. Paist, left a request that I should preach his funeral sermon, and he had his sister write to me and express this desire. He passed to Spirit life on the 1st of August, in the eighty-third year of his age, from his home at Buckingham, Bucks county. Penn., but, at that time, I was prevented by sickness in my family, from fulfilling his request. The following are the impressions I received at the time of his

On these solemn occasions when we stand in the presence of the open coffin, it is fitting that we consider not only the question, What is Death? but that grander and more sublime one, What is Life? Standng here amid these beautiful hills and mountains, looking over the towering forests, the rolling streams, and these rich and highly cultivated fields which have been the familiar scenes of the youth, manhood and old age of our friend; we can but be impressed with the grandeur and joy there is in life. All nature proclaims in one happy refrain that the boon of life in all the waried departments is the most beneficient gift of its varied departments, is the most beneficent gift of the All Loving Father to the living objects which abound everywhere; especially is it so to man—the crowning work of Deity. Although there may be times when we feel that there are trials and discouragements in our pathway through life, yet the time will come to all of us when,-

Of the bright eternal morning by the weary spirit quaff'd,

Shall make all the joys and sorrows of this short life journey seem But as lights and shadows falling on the pathway of a

dream.

Mourn not, then, oh! child of sorrow for the gall thy cup may bring, But press forward to the fullness of the everlasting spring!"

Our brother realized the grand truth of immortality, and had no fear of death. He knew that "he who folows truth carries his star in his brain." - whilst he walked upon this earth, he felt that "man is the lonely and sublime Columbus of the creation, who wandering upon this Spanish strand of time, sees drifted waifs and strange portents horne far from the unknown some-where." That death was the beautiful barque which was to bear him to that new continent; and now-while we cluster around this pale form that must soon return to its native dust, he stands disrobed of mortality upon the blessed shores of the Summer-land, and, per-chance, gazing back upon this familiar form, sees it as we do; not only thus, but with the powers of the soul quickened, he goes back through the vista of the past, and sees this body which he has worn for more than

To him has come the power of tracing the wonderful changes of that life through which he has passed. From the time when he entered life—a little smiling base in his mother's loving embrace—through early youth to maturity and middle age and down the declinng steps of time to this hour, how, as his powers were gradually unfolded he grappled with new problems and grander conceptions of God and Nature! Passing rap-idly through all these wonderful changes, thrilled with joy, he stands to day upon the shores of immortality. grasping the hands of father, mother and loving ones who have gone before him, and with eager eyes, and earnest feelings, he looks forward into the new life, his soul expanding in the glorious light of that home into which he has entered, and of the blessed mansion when has been prepared for him by a life of integrity

Looking upon life in this light, is there any cause for mourning and lamentation? Should we not rather re-joice, be exceedingly glad that to us is given this inestimable boon, and that our souls are expanded and unfolded in the knowledge of that immortal existence which has been bestowed upon us? How grandly should we value life, how earnestly should we be to fulfill all its duties, and realize all its wonderful possi-

Being the recipients of such a rich inheritance from the hand of the heavenly Father, there can be nothing to fear; on the contrary, we should be bold and brave in the fulfillment of life's grand mission, the realiza-tion of its happiness and that preparation for new duties which are continually opening before us. Our re-sponsibilities are increasing daily, because light is shining more brightly in the world.

From this stand-point of life, there is no room forsadness or gloom on account of the change called death -it is but a transition:

There is no death, 'tis but a shade, Be not of outward loss afraid. There is no death, it is a birth. A rising heavenward from the earth."

We look over the earth and see it not as a vale of tears, but as a bright and beautiful garden in which the shul learns many of the grand lessons of life and from which when freed from the mortal body, which chains it down to earth, it goes into the more lovely gardens of God, there to bask in the sunshine of the eternal, and realize the unspeakable joys of a life of endless progression.

We cannot mourn for him who has thus been promoted; but we should rather rejoice with the angely ever the birth of his spirit into the realms of unentling bliss, and attune our lives to the highest har-mony that we are capable of, moving on towards that beautiful home which lies before us, and which we may all reach by living in accordance with the divine which is written in every human soul. Have we not all heard the voice of God and of holy angels calling us to come up higher?

This is the lesson of the hour, which comes on this solemn occasion and which we should all heed, for by so doing, we not only clear away the mists and clouds which may have surrounded the future, but we shall have such clear and unmistakable revelations of truth as shall cast a halo over our lives, and illuminate our pathway, as well as those of others.

With the knowledge thus attained we shall walk in strong but humble confidence in the all-protecting arm of the Infinite, and, assisted and guided by the presence of loving angels, our lives shall be filled with "joy un-speakable and full of glory."

Spirit Guidance Denied by the Church.

It became known that a member of a dissenting body was a Spiritualist, and straightway the priestly power proceeded to cast him out of the synagogue. He expostulated with the minister thus: "How can you deny spirit-communion when I tell you that the spirit of my mother appearing to me was the cause of my conversion? You know that formerly I was a great drunkard, and guilty of all manner of waywardness, but that I have been rescued from it all and have been a blameless member of your congregation. Can I for a moment prove an infidel to that which has been the means, in God's hands, of saving me?" The ear of the Little Bethel pope was deaf to testimony and reason, and he cast the spiritually-directed brother out into the world as a Wretch not fit to sit at God's table and claim the fatherhood of the gracious Infinite.

Overtures were made to him by the proselyting agent of another sect that he would enter their fold? "But I of another sect that he would enter their fold? "But I have been cast out of the last for being a Spiritualist," said he. The agent would consult his minister about it. That dignitary waited on the lost sheep, who preceded to make explanations. The spiritual guide—that is, the minister—co...! not understand these explanations. It was the devil—not spirits of good pectiple. "But," replied the lost sheep, "a house divided against itself cannot stand. I was saved from soul-destroying, God-dishonoring sin by spiritual warning from my ascended mother. If the devil did it, by all means let us have more of such work, and I think the devil's dominion would soon contain fewer inhabitants.—Medium and Daybreals.

Our young folks.

A CHILD'S DEATH.

The Dying Visions of a Little Deaf Mute.

Some four weeks ago, Carrie Wilson, an interesting little girl, aged about ten years, after a protracted illness, died at the residence of her parents, No. 1021 North Fourth street. From the day sie entered this care-laden world her troubles began, for she was born a deaf mute. Her parents were very poor people, able only by the strictest econ-omy to shift through from one year to another, and the little one, whose organs of both hearing and speech had been stricken by the Divine hand, was looked upon as a something human, of course, but nothing more than a little bit of bodily ills, who would always, in her helplessness, have to be provided for. A few years ago her fa-ther died, and her mother found it doubly hard to support a large family of small children. About this time, Mrs. Ann Bailey, a great-hearted Christian woman, residing at No. 2708 Chouteau avenue, became acquainted with Mrs. Wilson's circumstances, and having a tender spot in her heart for the little unfortunate, for she also had a deaf daughter, concluded to adopt little Carrie. Mrs. Wilson was not averse, and after a few weeks' sojourn in Mrs. Bailey's family, Carrie was sent to Fulton, Mo., to be educated under the supervision of Mr. and Mrs. Tuttle. She spent two years there, acquiring knowledge with a degree of rapidity astonishing for one of her tender years; but her health, always poor, failed entirely, and she was brought back to St. Louis to die. Mrs. Wilson had, in the meanwhile, mar-

ried again, and being in better circumstances than when Mrs. Bailey adopted Carrie, requested that she should once more be placed under her care. The days went by, and the little innocent creature grew weak-er and weaker, for consumption never relaxes its grasp from king or clod, princess or peasant. One forenoon Mrs. Bailey and her daughter Mattle received a message stating that Carrie was dying, and that she asked for them continually, and half an hour later they were at the bedside where the large speaking eyes were taking on a happier expression.

Through her feeble signs she communicated the wish to be left alone with her bene-

factor, and when her relatives had lere the chamber, she related the following story through her own peculiar language.

At 8 o'clock this morning she was all

alone in the little rooom, her mother having re-adjusted the pillows and gone into another part of the building to attend to her household duties, and on looking up she saw her dead father bending over her. She was not frightened, for he seemed so &ind and good, and his face was just like the portrait she had so often looked at for hours at a time in Mrs. Bailey's drawing-room—the portrait of Christ at the well in Samaria. "He seemed pleased and happy," her little ingers said, "and bending his head down by the side of my ear he whispered, and I heard just as plain as any person could hear, Carrie, my poor little afflicted lamb, you will soon have no more trouble, for I will take you to Jesus in exactly four hours. Even as he said that, Mrs. Bailey, our clock in the other room, that I can see when the door is open, and it was open then, for mamma had left it that way so if I wanted anything I could tap on the head-board and she would hear it, indicated just 8. 'Only four hours more, Carrie,' he said, and I heard it so plain, too, and then taking my face between his hands that were so light and soft and not a bit like they used to be when on earth before, he kissed me such a long kiss and left me."
The little hands lay quite still for a min-

The little hands lay dute still for a little or more, apparently tired out, said Mrs. Balley, and then they signaled:

"I began to feel easier then; this pain in here (pointing to her heart) left me all at once, and I thought I could get up and play like I used to before I got sick. Oh, I know have will care for he was a courset and papa will come, for he was so earnest, and he never told me but one story, and that was about Santa Glaus, and it wasn't a very big story. Don't you think he will, Mrs. Balley. Oh—!"

The little hands ceased their manipulations, said Mrs. Bailey, with a voice choking with emotion, the eyes left mine and turned upward quickly, with a half smile, the fee-ble hands were raised half above her head, she gave a faint flutter like that of a wound-

ed bird, and then nestled down quite still.

The tired, tortured spirit, that had never known one moment of unalloyed happiness on this earth, had gone out and on its way to the better land. I left the bedside, walked to the door, opened it, and lifted my eyes to the clock. The minute hand was just passing the hour hand that told 12 o'clock.—St. Louis Journal.

BOOK BEVIEWS.

THE EXPERIENCES AND OPINIONS OF GEO. WASHINGTON FROM SPIRIT-LIFE, Given through the Mediumship of Mrs. J. Upham Hendee, T. B. Clarke, publisher, No. 610 Commercial street, San-Francisco, California. Pp. 45. Price

We have read with deep interest the "Experiences and Opinions" of George Washington, given through the mediumship of Mrs. Hendee. He claims that his first awakening to spirit-life, was like coming out of sleep on a bright and lovely morning in June, when the freshness of flowers and the music of hirds at tune all nature to harmony. He of birds attune all nature to harmony. He could not understand where he was He was filled with awe at the appearance and grandeur of the wonderful sublime surgrandeur of the wonderful, sublime surroundings. He was greeted first by his mother, and then by many whom he knew on
earth. He was placed under the protection
of those who would assist in strengthening
and arousing his self-sustaining power, to
become an independent being. He was after a while taken to a museum of everything
created on our globe from its first formation to the present time, containing spirit
designs before the earth was moulded into
form, for he claims that "spirit conceives

designs before the earth was moulded into form, for he claims that "spirit conceives and impregnates the earth with its conception of everything that was made, whether life, vegetable or mineral."

He visited the homes of Shelly, Pope and Dryden, sages and 'philosophers in their earth-time and age, resting in this sphere to revel again in those fuxurious scenes of song in which they loved to linger. Speaking of mankind, he says:

"If they would take Carist's example and teachings for their guide, striving to do as he did, with the same simple faith doing good and persecuting none, they would not remain idle, waiting for him to cleanse them from their sins by the blood he shed upon the cross. All that fail to learn that lesson in earth-life will have to learn that they have a work to do, and that if not done in earth-life must

be done in spirit, as no one can escape his All 'must work out their own sal-

vation' in earth-life or in the life to come. "Such were Christ's words as were impressed upon me, and such all find it on coming here. Those who do not live with and by the spirit in earth-life, must work through that darkness after coming to spirit-life. There are many phases or spheres through which spirit has to grow to become an independent spirit of the spheres. Many linger around earth years, having so much of the earthy about them that it attracts to itself all that belongs to it. If the spirit has not grown to a condition to free itself from its material, it will cling around until grown into a more spiritual condition. Thousands have to come back and take possession of other persons to carry out their unprogressed condition, and the more material their medium is, the better can spirits of that class act through them. All should endeavor to class their mediums according to their development, and not allow those progressed to a more spiritual plane to mingle with those of the earlier development in a social relation of dircles unless as teachers. In section fourth of his Experiences, he

says:
"Inspiration is food that feeds the hungry soul and gives nourishment to the spir-itual life; it is the unbroken link which binds us to the immortal, and through it the departed friends can minister to the wants of men. I find other spheres or plan-ets are blending with our own; beings of an-gelic brightness visit and revisit our sphere, and speak of wondrous beauty surrounding them. They speak of the wonderful revelations in their world of changes, of progressive developments, records of past life in the lower spheres, showing plainly that all planets are formed by gradual process, until-they have passed on and resolved into a higher altitude of spiritual existence. Forms oflife are similar to those of our earth; they are living evidence of what this earth is yet to be. Man will yet stand revealed in so har-monious a condition while in the form, that he will perfectly recognize the spiritual condition of all the elements of his surround-ing, and will be cognizant of the mission of angels, and will be in harmony with the

The work is replete with brilliant thoughts and suggestions and no one can read it without feeling better thereby. Mr. Clarke is one of the leading Spiritualists on the Pacific coast, and he has made his influence felt there in a variety of ways. Previous to this publication, he has given to the world two interesting pamphlets, one on Ghosts, the other in relation to Martha Washington. All of them are worthy of being extensively circulated.

NOBODY'S HUSBAND. By Nobody Know! Who (except the publishers), Lee & Shepard.

Amusing, interesting, laughable experience of a bachelor, who, while he attempts to be amiable and obliging to his lady acquaintances, finds in the end that he is tru-ly "Nobody's Husband." The adventures which befell him in escorting his friend's wife on a pleasure trip to the Falls, etc., with servant, baby, poodle, are told in a racy manner, and are full of exquisite bits of human nature.

MR. PETER CREWETT. By the author of "That Husband of Mine," etc. Pp 221, 12 mo. Paper. Boston: Lee & Shepard. 1878.

This a pleasing story, pleasingly told, and one arises from its perusal with purer feel-ings, and a higher trust in the nobility of human nature.

THE YOUNG EMANCIPATOR George Stand-ring, 60 Grange street, Hexton, N. London, Eng-land. Price five cents.

A Free-thought magazine for the youth; it contains some interesting reading.

The Journal of Speculative Philosophy. Vol. XII. No. 3. (W. T. Harris, St. Louis Mo.) Contents; Some Considerations on the Notions of Space; Brute and Human Intellect; Hegel on Classic Art; The Science of Education; Fichte's Cricicism of Schelling; Notes and Discussions.

The Normal Teacher, Danville, Indiana, A monthly periodical devoted to the dissemination of Normal principles and practical school work.

Items of Interest Gems of Wit and Wisdom.

What are the two great divisions of na ture? Matter and spirit.
What is matter? The material of which

everything is made.

What is spirit? It is pure eternal force.

Of what is matter composed? Atoms.

What is an atom? It is the indivisible centre from which force emanates.

What are the three states of matter? Sol.

What are the three states of matter? Sol-

id, liquid, gaseous.

How do we learn the qualities of matter? By means of its emanating force or spirit.

Do we know anything of matter, except by means of its forces? It is unseen, unfelt,

Will you illustrate this grand truth? As we learn of the sun by means of its light, heat and gravitation, so do we learn of the atom by its attractive methods of combination and other qualities. When we come in contact with a solid, it is not the atom we touch: we only touch the sphere of its eman-

What is the relation between matter and force? They are inseparable, co-existent, and co-eternal.

It is a sublime and beautiful doctrine of the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infan-

A MAN from Boston would not confess astonishment at anything he saw in Neva-da. As he was passing a hotel in Virginia City, the cap blew from one of the chim-neys. It was a circular piece of sheet-iron, neys. It was a circular piece of sheet-iron, painted black, slightly convex, and the four supports were like legs. The wind carried it down the street, and it went straddling along like a living thing. The Boston man asked what it was. "A bedbug from the hold," was the reply. "By George! I never saw anything like that," he began, and then added, "outside of Boston."

"During his ministry he made six hund-red hearts beat as three hundred, is the way a Maine paper neatly puts it concerning a local pastor.

A CRINESE official, having been shown a thermometer, expressed his surprise that the mere movement of a thin thread-of mer cury could make the weather so much cooler

A FLORIDA negro mistook a mule for a ghost and poked it with a stick. The verdict recited that he came to his death by using too short a stick in probing the unknowable for evidence of a future existence.

—Springfield Republican.

The day dies slowly in the western sky; The sunset splendor fades, and wan and cold The far peaks wait the sunrise; cheerily The goatherd calls his wanderers to the fold; My weary soul that fain would cease to

roam. Take comfort; evening bringeth all things home.

Homeward the swift-winged sea-gull takes its flight; The ebbing tide breaks softly on the sand;

The sunlit boats draw shoreward for the hight; The shadows deepen over sea and land;

Be still, my soul; thine hour shall also come; Behold, one evening God shall lead thee

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Private Home Circles.

Nature's most useful works are quietly and silently performed All growth is a silent and steady effort. Spiritualism, the child of the ages, and one of Nature's grandest revelations, is no exception. Modern Spiritualism, as it is called, came without a herald'in the lowly cottage of the Fox family-came in the tiny raps-came in the presence of the younger members of the family and made itself known through them

as a living, intelligent reality. Few, if any, of the best mediums have been developed in public circles. Most of them have been prepared for public work by sitting in the home circle, or sitting alone and passively invoking the presence of loving and intelligent spirit friends.

After the developments at Hydesville and Rochester, home circles were formed in many places over the country, mediums were developed, and manifestations of spirit return and spirit presence were given, with messages from the inner life to encourage and instruct those inquiring after knowledge of the life beyond. Many also sat in their own quiet rooms alone with their friends from across the river, and received the holy annointing apart from those who could not or would not receive this important truth.

-Such was "Modern Spiritualism" in the days of the "Rochester Knockings" when deceivers had not entered its fold, when pecuniary motives for deception had not developed-when frauds could not find ready dupes and be richly rewarded for their vil-

lainous practices. . Through the home circles, and the genuine mediums developed therein, Spiritualismogrew to number its millions. Through them belief gave place to knowledge-the day-star of immortality commenced to shine; light had broken across the "dark valley of the shadow of death," showing a narrow river bridged by angel love.

When Spiritualism had reached this point and had become respectable in numbers, soulless confidence operators saw a new field of adventure, and unprincipled mountebanks, assuming the role of mediums, entered the field to practice their nefarious schemes of deception, capture the dollars of the unsuspecting, and through the magnitude of the wonderful manifestations presented by them, cast all true mediums into the shade as lesser lights, while they assumed to be the grand luminaries of Spiritualism. After crowding themselves into this position they felt secure, thinking that those who had once endorsed them would be slow to admit they had been deceived, and that the mass of Spiritualists would defend them as genuine mediums, fearing that the exposure of fraud would injure the cause. In this way these frauds and their abettors-those who would cover up or apologize for their rascality-have brought upon Spiritualism the ridicule of the outside world, and have smirched all genuine mediums with ignominy and suspicion.

In the home circle, where mutual confidence exists, there can be no motive for deception, but this is not the case with the public circle and the paid medium. With those not scrupulously honest there are many temptations to induce them to practice 'fraud, and suggest modes of deception. To such money becomes a god, and fame the means whereby they come into sacred nearness with the god they worship; hence they will seize upon and unduly magnify every circumstance to which they have, unconsciously to the sitters, obtained a clue, to increase their reputation. But this is not true of genuine developed medi-ums who give their time to investigators and must necessarily live from their bustness. Even while we advocate the formation of home circles for development, for trustworthy, mediumship and reliable communications, we would not ignore the claims of honest public mediums upon public patronage for business and support. All honor to those noble mediums who amid the numberless temptations to commit fraud, remain true to their heaven-appointed and from the rich to feed the poor; thus he was

angel-commissioned mission to instruct and elevate the minds, and gladden the souls of humanity by bringing them into unmistakable communion with the loved ones gone before. And while we would not dispense with their services, which are invalnable to the earnest seekers after truth, yet we would still urge upon all the importance of organizing home circles and entertaining the angels under their own roofs and by their own firesides. In doing this, aside from getting communications upon which they can rely, they are at the same time becoming themselves more spiritualized and better prepared for the reception of the truth when it is presented.

We are aware that it is harder work to sit in a developing circle and preserve your patience hour after hour and circle after circle, awaiting developments that o give a dollar for a communication through a professional medium, but in the end intelligent perseverance will be doubly rewarded by getting the communication you desire, and at the same time getting yourself in rapport with the spirit communicating.

We cannot expect any rapid advancement or great stability among Spiritualists while remaining undeveloped themselves and relying upon others for all the evidences of spirit return and spirit communion. Its true growth lies in individual culture of the spiritual nature, in lifting up and drawing out the higher faculties of the soul which brings us into nearer approach to the angels. All growth in nature is the result of effort, or the putting forth of energy. Years or centuries even, may be necessary to its accomplishment, but yet the power which projected the effort, though it may be silently, is persistently at work for its accomplishment, and will, in the end, be crowned by complete success. Bo in spiritual growth it requires effort. To enjoy any good we must work for it. Honors unduly thrust upon a person soon become irksome and are often thrown aside as worthless. We value That has cost us an effort to attain when it has elevated us in the esteem of others as well as ourselves. Then let us be willing to place ourselves in harmonious relations with the angel world through cultivating the home circles, even though it cost as time to sit for them to be able to approach our magnetic atmosphere, and effort to so purify that atmosphere that the pure in spirit may enter into us as into living temples and commune and abide with us in very deed.

The Human Mind-Its Fallibility.

When a very distinguished gentleman and christian -so considered-pounded his wife with a rail, because she obstinately refused to attend church with him, and thereby failing to be as good a christian as himselfthe severe castigation killing her-he did not for a moment suppose himself a criminal in the eyes of God. The minister in New Hampshire, who whipped his little boy, from the effects of which he died, because he would not, or could not, learn his Sábbath-school lesson, did not consider that he had committed an act that merited the disapproval or condemnation of Providence.

The Scotch clergyman, whose character had been considered without a single blemish, and who was distinguished for his erudition, philanthropy and extreme piety, stole Bibles with only one object in view: to promote the glory of God, and disseminate the gospel in darkened places and obscure by-ways! 'His house was literally a religious school, where stolen Bibles were expected to perform the work of redemption, illuminating unregenerated minds, and sowing seeds therein that would germinate, producing angelic flowers that would crowd out all the pernicious weeds that had been so prolific under the tender guardianship of Satan. For a time no one doubted his honesty or impugned his motives; his actions were angelic in gentleness; his voice soft and musical; the expression of his eyes tender and sympathetic; his countenance radiant with high resolves and noble purposes; his presence impressive and commanding, and his teachings were fraught with a light divine, yet he had adopted a contraband process to save souls. Finally, he was detected in his various Bible thefts, after he had with consummate ingenuity organized a wide missionary district, leaving a stolen Bible at every house that was deficient in one. When he was arrested, he was on his knees, praying by the side of the bed of an old man who was dying; his voice was tremulous with emotion; his-eyes dimmed with tears; his words full of sympathy and love -a prayer was being made that could not fail to awaken tender feelings in the minds of those who heard it-yet, during its delivery the sheriff laid his hand upon his shoulders, saying, "You are my prisoner. What made you steal the Bibles?" at the same time shrinking back as if he had a serpent in his

"Providence made me steal them, good man. Heaven was weary of seeing his poor people perish of gospel hunger, because the rich Bible society could not afford to feed them, and so Providence sent me to steal for them, and save them," responded the offending pastor.

Here we have a clergyman, with only one offence resting upon him, and we can only come to this decision in reference thereto, that his mind was unbalanced, leading him to form wrong conclusions in regard to his duty,—the end to be attained justifying the means employed. All of his senses had done their duty well; they were not at fault; but his mind had become the seat of a dominant idea -the right to pilfer

driven to become an aggressor against law and order, and he should not be treated as a criminal, but as one who is morally sick. When Mr. Halstead cruelly pounded his wife, because she did not or would not cooperate with him in religious matters, we have the dominant controlling idea of his mind, causing him to perpetrate a violent act,-a criminal offence,-under the belief that he was serving God. He, too, was morally sick, of unsound mind, and hard labor within the walls of a penitentiary would not effect a cure.

It is not the senses alone that become perverted, but the mind often loses its balance in consequence of the potent influence and mysterious workings of a dominant idea impressed thereon. The boy who became an adventurer-first an inveterate liar, then a thief, then a murderer-in consequence of impressions received from a novel-illustrates the pernicious effects of dangerous sentiments that finally become dominant ideas in the mind, and control one's life in every respect.

Hallucinations of the mind may be found in almost every department of life, when they assume an aggravated form, the unfortunate person is generally sent to an asylum for the insane, for special treatment. In an asylum in the East, there is one man who belives himself to be Jesus Christ, another God, another the prophet Jeremiah; one thinks she is cousin to a certain ex-governor of Iowa, of whom she is constantly talking. Thus the mind, the soul-consciousness, the presiding officer, as it were, of the physical organization, loses its power of analysis, and becomes the recipient of an idea, which assumes complete control, and dogmatically asserting its supremacy, it transforms the poor sufferer into a Napoleon, and his imagination is freighted with warlike schemes for self-aggrandizement; or into a poet, and his mind is full of grotesque fancies and his lips mutter in jingling melody his singular rhymes; or he believes himself an emperor, whose dominions are the finest, whose army is the largest, navy the most extensive, and treasury the richest of any on the globe. A case is instanced by Dr. Wigans, who says: "I knew a very intelligent and amiable man who had the power of placing before his own eyes himself, and who often laughed at his double, who in turn would laugh at him. For some time this was a subject of amusement-a joke-but the ultimate result was terrible. He became gradually convinced that he was haunted by himself and was driven to commit suicide." Indeed, who can fathom the mystery of the human mind?

An Ohio Farmer's Visit to Chicago.

Some weeks since Mr. Tuttle mentioned in a letter to us that he had the day previous stacked wheat all day with the thermometer at 102 degrees in the shade. . We replied to his letter suggesting, that as soon as practicable he should take a rest, for even an Ohio farmer needs rest, especially if he works on his farm all the hours of daylight and then writes till midnight for the great spiritualistic public, as Mr. Tuttle for years. We further hinted that Chicago being the most comfortable summer resort in the country, he should with his family take a steamer at Cleveland, and come around the lakes to this cool refreshing city. With that sound judgment for which he is noted, Bro. Tuttle accepted our timely advice-as sensible people always do-and leaving Ms. Tuttle to take care of the farm he arrived in this city on Thursday evening of last week, accompanied by his son and daughter. The next day was spent in company with friends in viewing our extensive parks and other interesting sights. On Saturday we placed the party in charge of our associate editor, with orders to show the party all that could be seen by the aid of his experience, and energy, aided by the fastest team he could find. Now, if there is any one thing above another that our associate takes pride in outside of the Journal, it is in his knowledge of the city and its immense elevators, manufactories, packing houses and other places of interest to a visitor. After exhibiting to his party numerous wonders, the enthusiastic journalist would not rest satisfied until he had shown these Ohioans one of our packing houses at the Union Stock Yards. Bro. Tuttle supposed after visiting Cincinnati, it was not worth while to see a Chicago packing establishment, especially in the summer time, but when the confident JOURNAL man landed him at one, and he saw how two thousand hogs could be handled in an August day by this single house, he admitted Chicago was ahead in this, as it was in journalism, and nearly everything that goes to make life desirable. In the afternoon we concluded the party needed cooling after the lightning pace at which their gulde of the morning had put them through; accordingly an excursion on the lake was undertaken. Two miles out the crib was reached, whigh' guards the lake end of the tunnel supplying the city with water. From this point a fine view of the city, and water front studded with all manner of craft, was had.

The boat was now headed down the lake passing Lincoln Park and affording a sight of one of the most lovely panoramas in the West; then turning about, the little steamer tore through the water for home as though she knew that the party were anxious for dinner. Landing at the dock greatly invigorated and refreshed by the trip, the party proceeded to the home of the editor, and after dining spent a quiet evening with a few friends. On Sunday morning before breakfast we had two applica.

tions for Brother Tuttle to deliver funeral discourses during the day in different sections of the city and three miles apart. With his usual accommodating spirit our guest accepted the task and during the afternoon delivered two funeral discourses, rode six miles to Rosehill cemetery, returned to dinner and then rode three miles to deliver a lecture for the First Society of Spiritualists. On reaching the church a good audience was tound waiting, though the day had been unusually suftry for Chicago, and the evening was very warm. The speaker already exhausted by his severe afternoon's labor, was get able to give us a fine lecture and all seemed to feel repaid for the effort required to attend, on so debilitating an evening

On Monday morning Bro. Tuttle and his son took the train over the Michigan Southern road for home. Mr. Morse the courteous and efficient, General Western, Passenger agent of the road, made every arrangement complete which could any way conduce to their comfort. Miss Rose Tuttle will remain in Chicago a few weeks, visiting her numerous friends.

A Brace of Bad Ones.

CLAIRVOYANTS BUBINESS AND MEDICAL CLAIRVOYANT IS MRS. PORTER.

BORN WITH A NATURAL GIFT. She has been tested by some of the great 'nobility of Europe and America; tells the name of the one you will marry; that of her visitor; also decreased and friends is full; shows like neases; has that great French secret for such as love and speedy marriages; cures all diseases. She succeeds where all others fail. Fees, 20 cents and \$1. Parties residing out of the city can consult Mrs. Porter by letter, enclosing a lock of hair, \$1 and stamp.

OFFICE:

OFFICE 652 Wabash av., near 18th St. No genta MADAM NOVELLEA, NATURAL CLAIRVOYANT, IVI wonderful test and business medium; hours, daily, from 10 s. m. till 7 p. m. No. 239 West Madison street, second floor

The above advertisements appear daily in a Chicago paper in connection with others of the same sort. They do not deceive Spiritualists, and it seems incredible that such flimsy-balt should tempt any one; but it is remarkable how little effort is required to gather in a harvest from credulous souls anxious to learn of the mysteries of the future, and who imagine there is no trouble in buying a message from the Spirit-world for half a dollar at any time; thinking no more of calling for such merchandise than for a basket of peaches.

"Mrs. Porter," as she styles herself, is the most barefaced swindler we have heard of lately; she rivals "Huntoon" in audacity and is reaping a rich harvest, it is said. She wears a veil constantly, so that her face capnot be seen. Her principal trick is in Wetting the dupe to write her name and those of others on a slip of paper, which having been laid on the table, is surreptitiously removed by the medium, who, under one pretense or another turns her back to the sitter, then deliberately raises her veil and reads the names on the stolen slip, and afterwards dextrously exchanges the slip for the blank one she has left in its place. She shows each, unmarried customer her future husband, by pulling a photograph out of her pocket and displaying it. The same photograph does duty right along for each

Madame Novellea is the "professional" name of Miss Witheford, the sister of Dr. E. J. Witheford, who committed suicide last month. Hearing that she was assuming the role of public medium, we sent at different times, experienced and trustworthy reporters to get at the facts of the case. Their reports'are uniformly to the effect, that she is perpetrating a cruel, heartless swindle, and they believe she is aided and abetted by her mother.

One of our reporters is a lecturer and medium, widely known as a good clairvoyant and skillful physician; while under control, Miss Witheford informed him he was a farmer, but would sell his farm in a few months and move into a city. This "test" is a fair sample of the various communications received. On being asked by a reporter if Dr. Witheford had not lived in the house, she answered ".No." The reporter then said, Were you acquainted with Dr. Witheford? the reply was, "No, but I once attended one of his séances and thought him a good medium."

There has been a general feeling of sympathy for Mrs. Witheford during the past year, and also for this dau ter: They have now forfeited all claims to the respect or countenance of decent people, by thus deliberately entering upon a course of fraud; and in the same house where only a few short weeks before a son and brother had ended a disgraceful career on earth, and hurried himself into the Spirit-world. Think of that young girl sitting there, in the house yet damp with a brother's blood, earning her bread by gross deception, and denying her relationship to the dead.

The Watseka Wonder.

- The remarkable case of Lurancy Vennum, as narrated by Dr. Stevens, continues to attract great-interest. We desire to call the attention of those who doubt the truth of the story, to the fact that the trustworthiness of the whole account in all its interesting detail depends solely upon the truthfulness of Dr. Stevens and the Roff family. The nature of the evidence is such that no inno-cent instake on the part of the observers can be admitted; they have either told the truth, or have willfully prevaricated. The editor of the JOURNAL has entire confidence in the truthfulness of the narrative and believes from his knowledge of the witnesses. that the account is unimpeschable in every particular. The story has been told in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been

made far more thrilling, and yet have remained within the bounds of truth. We shall publish it in pamphlet form in a few

DR. WATSON'S SPIRIT COUNSELOR. "STRANGER." .

He Sends The Editor a Ringing Message.

Those who are familiar with the writings of Rev. Samuel Watson, will recollect that in "Clock Struck One," and in "Clock Struck Three" as well as in his magazine and paper, there have been many wise and striking communications from a spirit of very superior intelligence and wisdom. In the earlier days of his investigations this spirit had control of the band who were manifesting at Dr. Watson's circle, and then was, known only by the name of "Mystery." In later years he takes the name of "Stranger," though Brother Watson considers him an intimate acquaintance, one of his most valued friends and wisest advisers.

In a letter from our veteran brother received last week, we found a short message from this spirit, which is as follows:

The Lord of hosts is your counselor through the agency of wise and pure spir-its, Col. Bundy. Fret not at malignity or contumely, but bear the burden in patience and charity. Your guides are not asleep, but ever watchful. They are bearing you up lest the stones that lie in your pathway lacerate your feet and you become weary of the journey. Your feet must be "shod with the preparation of the gospel of peace," to enable you to walk successfully in and out before the world which is hungering for the knowledge of spirit communion. The storm cloud will be driven away by the Power which holds it in the hollow of His hand.

The purifying process, through which Spiritualism is passing, was ordained for its spiritualization. It was drifting into Mam-mon's ways and phenomenal worship, and was becoming a curse rather than a blessing to humanity. God will not suffer any work of His to come to naught-hence from the hierarchy of heaven He dispatched His angelic sentinels to stand upon the walls of Zion and cry, Return from your wicked idolatry, my children, and worship the God of your fathers from the inner man, which must be renewed in knowledge and good works. Your works will suffer loss unless they are spiritually sanctified.

God's spirit is working in you and others, to go forward in this work of regeneration. Put on the whole armor of God—"cry aloud and spare not," but let your admonitions be given in the spirit of christian love. Show error for the purpose of establishing good, and good will come to you and your cause. As you mete so shall it be measured unto STRANGER. you.

The Spirit-World.

The very grave is a passage into the beautiful and the giorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss-we can almost feel the throbbing of their hearts today. They have passed from us—but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and/comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us? not far away—it may be very near us, in the heaven of light and love. there anything to alarm us in the thought of the invisible? No! It seems to me that sometimes when our heads are on the rollow, there come whispers of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts to raise our affections toward the other and better world.—Bishop Simpson.

We clip the above from the Northwestern Christian Advocate. Dr. Edwards, the editor, is apparently ready to disseminate Spiritualism, if it only comes from a Methodist bishop. Well, we do not object. The Adep. cate man is certainly furthering his master's work better in publishing such spiritualistic extracts from the sermons of Methodist dignitaries, than when, in partnership with "Huntoon," he was putting a quietus (?) on Spiritualism. Keep on, Bro. Edwards, we are not without hope that the scales will yet fall from your eyes, and you may be made to see elearly.

Religious Matters in Canada.

In a late issue of a Chicago daily we find the following startling head-lines: "The Religious situation at Ottawa, Ont., still described as critical!" "A summing up of the broken heads resulting from Monday's Revival!" "The Montreal young Britons compelled to return home 'by the back door.'" "A mob of devout Papists held in check with difficulty by the police." The Protestant shoulder-hitters forbidden to embark at the main depot by the railway officials." "Both parties at their headquarters at last accounts spoiling for a set-to!" The difficulty, as usual, was between the Britons and Orangemen on one side, and the Catholics en the other. The Catholics were determined to wreck the hall of the Orangemen, while the latter were intent on destroyingthe Cathedral. Finally fully one thousand Orange Young Britons and the Orangemen gathered in their hall, resolved to escort their visiting Montreal brethern to the train. An equal number of their opponents were at the Catholic union hall as firmly resolved to prevent the march. The time is not far distant when the streets of the large cities of Canada ill flow with blood, resulting from a quarrel that has been transferred from the old country to that section, all done in the name of religion.

Mrs. Chra Robinson, the well known magnetic healer, is expected home this

RELIGIO-PHILOSOPHICAL JOURNAL.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Bear in mind that all notices of meetings, etc., must reach this office on Monday, in order to be inserted in the issue of that week. A. J. Davis says "Ethics" is the best work Hudson Tuttle has written, and we fully agree with him.

Mrs. Richmond will resume her lectures in this city on the first Sunday in Septem-

Dr. Bushnell, President of the Eirst Society of Spiritualists of this city, has just returned from a short vacation, the first relaxation from his professional duties in seven years.

Mrs. M. J. Wilcoxson, that tireless worker in the cause, is now in Colorado, where her always delicate health is somewhat improved. She has the hearty good wishes of thousands of acquaintances, and we wish she might again be able to take the field.

Henry Stubbs writes, that a grandson of his, thirteen years of age, has been developed as a powerful healing medium, flaving cured an aggravated case of opium eating. also of asthma, and showing many other instances of healing powers.

Dr. Samuel Watson and family have flanked "Yellow Jack," and established a new base at Augusta, Ark., a healthy section of country now, but the last time we were there, it was producing too large a crop of bushwhackers to be healthy for those not acclimated, and especially if they wore blue.

The account of the "Watseka wonder," as published in the Journal, has excited great attention, and although we printed an extra edition of "each issue, every copy is now gone. We shall republish the account in pamphlet form in a few weeks, with valuable comments, and send it out as a missionary.

The Watkins Convention convenes this week. The editor of the JOURNAL is detained at home by important business, greatly to his disappointment. He had anticipated a glorious treat of liberal speech, and looked forward with pleasure to the epportunity of spending a social evening with the able representatives of all shades of free-thought.

The clergy of Rochester, New York, have set their faces against extravagance at funerals. Bishop M'Quaid publicly announced the following order recently, "No flowers or floral offerings of any kind would be allowed on any coffin or casket brought into the church on any funeral occasion; nothing but the black pall would be permitted as a covering of the coffin, except in the case of a child of seven years or under. Then a white pall could be used, and, if desirable, some white flowers.

Mrs. Chloe Crocker, wife of Mr. Luther Crocker, and mother-in-law of the well known medium, Mrs. H. H. Crocker, passed to spirit-life last week, aged over seventythree years. Her son, Mr. H. H. Crocker, with his wife, were in Massachusetts at the time, and did not reach home until Saturday evening. The funeral services were conducted by Mr. Hudson Tuttle. The family formerly resided at Richmond, Indiana, where they were well known for years as devoted Spiritualists.

W. E. Copeland will be at the Watkins convention, and would like some engagements after it is over, to address societies of Spiritualists and other liberals in the Middle States, Ohio, Michigan, Wisconsin, or Illinois. This is the season for grove meetings, and he would like, while East, to become somewhat better acquainted with the liberals of that section. Some of his subjects are, "The Devil Worshipers of America," "Armageddon," "The Reign of Law." "The Loom of Life," "The Positive side of Liberalism." His address will be in the care of H. L. Green, Esq., Salamanca, N. Y. -

Mr. W. H. Butler, an old settler, having lived in Chicago more than thirty years, died last week. Brother Butler was a con-sistent Spiritualist, and passed on to the Spirit-world in the full knowledge of his future existence. Hudson Tuttle delivered the funeral discourse on Sunday last, and the remains were buried in the family lot at Rosehill. Mrs. Butler, the widow of our old friend, is a most estimable lady; her friends say she has long been an excellent medium, and that she has been greatly aided and sustained in this her hour of trial, by her watchful band of spirits.

The following notice was received too late for insertion last week:

Let for insertion last week:

E. V. Wilson, the seer and speaker, Mrs. M. Emerson Wilson, a fine test medium, giving names and dates, and Mrs. M. Porter, daughter of E. V. Wilson, a fine musical medium, will be at the Saranac Grove meeting, Aug. 23d, 24th and 25th, holding seances, giving te ts, singing and playing the piano. etc., in grove and hall. Saranac is on the Detroit & Milwaukee Railroad, twenty five miles east of Grand Rapids. Let the people come out with baskets well filled with the good things of the farm. Do not fail to good things of the farm. Do not fall to bring blankets.

Speaking of a wonder-worker at San Erancisco, by the name of J. D. McLellan, a Chronicle reporter says:

"There could be no other conclusion than that a magnetic current had been driven in to the reporter's body, through his own and the doctor's arms, without any metallic contact and no discoverable circuit. This action seemed to defy the understood rules of magnetic currents. The test was then repeated, standing and sitting, in different parts of the room with equally astoniahing results. At one time the doctor raised his hand above the noble brow of the reporter, and the effect was to cause his silken locks to crackle and snap and rise on end like quille upon the fretful porcupine." "There could be no other conclusion than

Dr. Samuel Watson has removed his family from his city residence in Memphis, to his plantation at Augusta, Ark., a beautiful and healthy little place on White River, where we first saw our esteemed friend in 1862, when we were taking a hand, in the "late - unpleasantness." The editor of the JOURNAL was then an officer on the staff of Gen. Curtis, and Dr. Watson was a staff officer in the "army of the Lord;" and as we had the heaviest guns, the Lord was on our side, consequently in the due course of events, the fortunes of war find us in later years zealously fighting side by side-but with none of the old-time weapons-for the advancement of pure Spiritualism. .

Lyman C. Howespoke at Cuba, New York, Saturday and Sunday, August 17th and 18th. Will be at Eddyville, New York, again September first.

The Soul in Dream-land

Some months ago we made the following quotation from Swedenborg, with the re-marks that follow:

"There are three sorts of dreams. The first come immediately through heaven from the Lord; such were the prophetical dreams recorded in the Word; the second sort come by angelic spirits, particularly by those in front above to the right, where there are things paradisaical, hence the men of the Most Ancient Church had their dreams, which were instructive; the third sort come by spirits who are near when man is asleep, which also are significative. But fantastic dreams have another origin." He further says of these latter dreams that "they are but the sportings of an abstract mind." The internal or correspondential character of certain dreams was dimly seen in the ruder stages of civilization, from whence come many of their superstitions and omens. The wonderful visions of Ezeand omens. The wonderful visions of Ezekiel, the dreams of Joseph and Jacob, and
Nebuchadnezzar, have a strange, deep significance shining on through the ages of
time, constant as the Plelades or asteroids
of our earthly skies. As we grow wiser and
older, and learn to look more within than
without for the solution of dream-mystery,
we find that dreams are something more
than the children of an idle brain, begot of
nothing but vain fantasy—"the interludes nothing but vain fantasy,-"the interludes which fancy makes"—something more than "the fantastic reflections of the day's doings upon the screen of night." As sleep, "that knits up the raveled sleeve of care," is in one sense "the death of each day's life," may it not be also the spirit's partial or temporary translation into the realm of spirits? For sleep would seem to be a series of dreams in which the dramas of our daily life are sometimes rehearsed. Sir William Hamilton at one time ordered his servants to wake him at various intervals when asleep, and he states that he was invariably called to consciousness from a dream, and that often when falling as eep again the same dream would be continued. This in-dicates that our spirits wander about in dreamland, though the recollection of much that we see and hear there is rolled away from our memories with the shadows of night.
To the above we wish to add one or two

incidents in our own dream-life experience. The first is a simple episode. While presiding ever the old homestead at Laporte, having the care of the animals, we were oftentimes much harrassed and annoged, as are most Western farmers, by the wandering away of the cows from the latitude of home, seeking after "pastures green"—at least, more green than their own—and forgetting to return, causing many a long, weary search. We had lost a snow-white bovine which we prized very highly. Had searched and scoured the outlying country for a week on horse and on foot, but in vain, and finally gave up the search as hopeless, sup-posing that she had been stolen. On the night that we had reached this conclusion, we dreamed of seeing the animal in a lane but a short distance from our residence, mildly chewing her cud in front of a neigh-bor's house. In the morning the memory of the dream was not in the least dissipated by the bright sun shining in our face; so to satisfy a little "morbly curiosity," we im-mediately repaired to the place dreamed of, and there, indeed, stood the bovine rumin-ating placidly and regarding us with all the unconcern of an innocent cow who had never left the barn-yard or the home pasture. Now this dream could in no way result from the imagination, as we never imagined that the animal was so near home; besides, we had passed the house every day. She had come thus far on her homeward way in the night, and some associate spirit, in all probability, reflected the picture upon the spiritual vision of the dreamer. —The New Church Independent.

An excellent compilation, both as to its contents and mechanical execution, is Giles B. Stebbins' "Poems of the Life Beyond and Within." It is a collection of the best poems on immortality and inward commun-ion with divine things. The selections are almost without exception made with exceeding good taste and fine appreciation, and embrace the range of all literatures. The Oriental poets are represented in some of the very best selections, as are the classic and medieval poets. All the best names in modern literature appear. This book will comfort many a heart, and give strength to many an eager seeker for larger hope about the great things of life.—Pamphlet Mission, (Unitarian) Chicago.

"The Ethics of Spiritualism" Is now published in book form and ten thousand copies ought to be sold within a year. See advertisement and notice in other parts of this paper.

Basket Meeting.

The Spiritualists and Liberalists of Montealm, Gratict, Ionia and Clinton, are invited to attend a lisaket meeting, to be held on the 7th and 8th ef September, near Manle Hapirs, in Mr. Allen's Grove, Michigan. Speakers engaged: Charles Andrus, of Flushing; Mrs. Mary C. Gale, of Byron.

By Onder of Committee.

Camp Meeting.

There is to be a camp-meeting held by the Spiritualists, at Salem, Jewell county, Kansas, commencing on the 7th day of September. All are invited to strend, with tents and baskets wall filled.

C. L. Lawis, Sec.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Lily Dale, on the Island at Casacaga Lake, on the Dunkirk and Warren Haliroad, Chautsuqua Co., N. Y., commencing Sept. 6th and continuing ten days; speakers engaged for the term: Mrs. Watson, of Titusville, Pa.; Mrs-Pearsall, of the West; Mr. O. P. Kellong, efothor; Judge, Mc. Cormick, of Poun., and Geo. W. Taylor and others.

We expect a materializing medium from Ohio, and other test mediums will be in attendance. Arrangements to meet expenses, byra been made by taking of a fee of 10 cents admithance. It like grounds daily.

By Daden Con. Arrangements.

·Friends of Human Progress.

The Twenty-third annual meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hall, Brant, Erie county. New York, commencing on the 86th day of August, and closing on the 1st day of September, 1878, opening each day, at 10 o'clock a, Mrs. L. A. Pearsail, of Michigan, Mrs. E. L. Wafson, of Titusville, and others will be present as speakers. Good miss will be a strendance.

LEWIS DEAN.

A. M. HAWLEW.

MRS. W. WOOD.

Basket Meeting.

There will be a Basket meeting in Ida. Monroe Co., Mich., the 25th of August, one mile west of Ida Station, at Mr. Davis'. All honest seekers after spiritual truths must come with a basket bountifully supplied with provision; and the skeptics must more than fill their baskets, as they have not been accustomed to hearing divine truths, therefore will need plenty of estables to supply the wants of nature.

Lavy Lawre. Lavi Lawie.

Michigan Spiritualists and Liberalists

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1878, will be held at Grand Haplday commending on Thursday, August 28th, and closing Sunday, Sept. 1st. The arrangements that are being made, it is hoped, will make the meeting the largest liberal demonstration ever beid in the State. Some of the best speak erain the Spiritual and Liberal ranks will be present.

8. B. M'CRACKEN, Sec'y.

Grove Meeting.

The Liberals and Spiritualists of Kalamanoo and adjoining counties, will hold a one-day grove meeting to Judge Dyckman's beautiful Island Grove, at Schoolcraft, Mich., the last Sunday in August. The most eminent speakers in the field of reorm will address the meeting. All railroads centering at this point will run for half fare from South Rend, Ind., Battle Greek, Grand Rapids and Sturgis, Mich.

ALBERT BURSON.

Northern Wisconsin Spiritual Conference.

The friends will please bear in mind that our next quarterly meeting will be held in Omro on the 5th, 5th and 8th of September peat. Prof. R. G. Eccles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate, flood vocal and instrumental music secured. The dining room will be under the supervision of a competent committee. The delicables of the season, with the substantials, will be served at the low price of 15 cents a meal.

M. BROWN, Prest.

Dr. J. C. PHILLIPS, Sec'y, Omro, Wia, Aug. 7, 1808.

Omro, Wis., Aug. 7, 1878.

Camp Meeting.

Camp Meeting.

The Spiritualists of Central Iowa will hold a camp meeting in Mill's Grove, one-hair mile east of Montour, Tama Co., Ia., con the life of the C. & N. W. R. R.) commencing Sept. 12th, and ending Sept. 15th, 1878.

O. H. Godfrey will conduct the meeting, assisted by able speakers from abroad. A general invitation is extended to good mediums and all interested in the promulgation of pure Spiritualism. Arrangements will be made for entertaining those coming from a distance at reasonable rates. Bring your tents with you. Hay and wood farnished on the ground. Speakers and mediums will correspond with 0 H. Godfrey, box 115, Montour, Iowa. All other correspondence will be addressed to J. T. McKee, box 115, Montour, Tama Co., Iowa. By order of committee of arrangements:

J. M. Mill. 13, Gadfrenan, C. W. MOYF EIT.

J. B. MERRHITT.

T. D. H. WILGUNSON,
J. T. MCKEE, Corresponding Sec y.

DR. PRICE's Floral Riches, Pet Rose and his

Business Botices.

charming Allsta Bouquet, are as fresh and sweet as the fields in hay-making time. Try them.

J. V. Mansfield, Test Medium-answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, 43 and four 3 cent stamps. Register your letters. 34-15-25-14 SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

ARTICLES in which Dr. Price's Special Flavoring Extracts are used, have no disagreeable odor or sickly taste, but are always enjoyable.

by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its DR. KAYNER, Surgeon and Eclectic Physician

A Tonacco Antidork, manufactured and sold

Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

SPENCE's Positive and Negative Powders for sale at this office.. Price \$1.00 per box. 24-1tf.

SAPONIPIER, see advertisement on another page-

DR J. A. CLARK, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-tion. 24-9.26.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ili. Water Color Portraits a specialty. 24-12tf

Househoups where true economy is studied will use Dr. Price's Cream Baging Powder.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON; M. D .- Thousands &c. knowledge MRS. MORRISON'S inparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedles prescribed by her Medical Band.

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United

States and Canadas. Circular containing testimonials and system

of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

Dr. G. E. Roogra, the celebrated magnetic healer and practical physician, cures all chronic diseases with his vitalized and magnetized remedies. Also magnetized letters and paper; by this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a P. O. order for \$5.00, which pays for examination and one month's remedies. Cancers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will

have to visit him in person at his residence.

The Vital Lung Healer, prepared and magnetized by Dr. Rogers, is an unfailing remedy for all-diseases of the throat and lungs, tubercular consumption, etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohio. 24-21tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cufe. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 23-10-25-9.

New Advertisements.

CLAIRVOYANT,

DR. AIRIN, 70 State St., Chloage. (Book free.) Specialty Longs, Nerves, Debility, Cancers, etc. 24 25-25-2

AGENTS WANTED to sell Dr. CHARR'S 2000 BB-JOUR BOOK. New Price Met. You double your BOOK. Address Dr. Chare's Printing House, Asn. 44-25-24

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTRINING TO THE HARMONIAL PHILOSOPHY.

The Two Travelers.

BY WILLIAM COLLEN BRYANT.

[The following exquisite poem, one of the most beautiful of the many written by Mr. Bryant, is not contained in any edition of his published works:

'Twas evening, and before my eyes
There lay a landscape gray and dim;
Fields faintly seeb; and twilight skies,
And clouds that hid the horizon's brim.

I saw—or was it that I dreamed?— A waking dream —I cannot say; For every shape as real seemed As those that meet my eye-to-day.

The air was thick with falling anow;
And on ward, through the frozen mist,
I saw a weary traveler go.

Through leafless shrubs the cold wind hissed

Driven o'er that landscape bare and bleak, Before the whirling gusts of air, The snowflakes smote his withered cheek, And gathered on his silver hair.

And murmuring to himself he said:

"The night is near, the darkness grows,

And higher rise the drifts I tread.

"Deep, deep each autumn flower they hide;
Each tuft of green they whelm from sight;
And they who journey by my side
Are lost in the surrounding night.

"I loved them, oh, no words can tell.

The love that for my friends I bore;

We parted with the sad farewell

Of those who part to meet no more."

"And I, who face this bitter wind, And o'er these snowy hillocks creep, Must end my journey soon and find A frosty couch, a frozen sleep."

As thus he spoke, a thrill of pain
Shot to my heart. I closed my eyes,
And when I opened them sgain
I started with a glad surprise,

'Twas evening still, and in the west
A flush of glowing crimson-lay.

I saw the morrow there and blest
That promise of a glorious day.

The waters in their glassy sleep
Shone with the hues that tinged the sky,
And ragged cliff and barren steep
Gleamed with a brightness from on high,

Into the slowly gathering night; With steady step he held his way O'er shadowy vale and gleaming height.

And one was there whose journey lay

I marked his firm though weary tread, The lifted eye and brow serene, And saw no shade of doubt or dread Pass o'er that traveler's placid micn.

And others came, their journey o'er,
And bade good-night with words of cheer;
"To morrow we shall meet once more;
'Tis but the night that parts us here."

"And I," he said, "shall sleep ere long—
These fading gleams will soon be gone—
Shall sleep, to rise refreshed and strong
In the bright day that yet will dawn."

I heard; I watched him as he went, A lessening form, until the light Of evening from the firmament Had passed, and he was lost to sight.

Uses of Adversity.

If none were sick and none well-sad, What service could we render? I think if we were always glad We scarcely could be tender.

Our patient ministration.

Faith would grow cold, and miss, indeed,
Its sweetest consol tion.

Il sorrow never claimed our heart,
And every wish were granted,
Pallence would die and hope depart—
Life would be disenchanted.

· Self-Psychology.

Dr. Fahnestock, following the lead of Dr. Braid, Dr. Carpenter and many other physicians who, from their mental constitution and blas, are unfitted to perceive or explain correctly the working of these sine psychological forces, contends that there is no such thing as magnetic or fluidic emanation-which may pass from one person to another, but that all meannerie, somnambulic or similar phenomena are caused by imagination, or suggestion, or volition, or some other action of the mind. This is on a par with saying that Gollath was not smitten by a stone from David's sling, but by David himself. In other words it declares that the mind does something, but quite ignores the matrument through which it works. In my li'tle work addressed to Dr. Brown, Sequard, I supposed that I had given an array of facts which would entirely destroy any such hypothesis, as they showed the power of these forces to work at a distance upon adults and sometimes upon infants who were entirely unconscious of their exertion, but it makes no difference how often you kill these theories, they will come to life again the next day in some other form. The method by which the doctor belonds his own and other people's vision at present is, by asserting that a person may put himself into the measmeric or statuvolic condition, and therefore this is conclusive proof that he never receives any emanations from another person. By similar reasoning we may say that a man can dash water upon him. I have already shown that the measmeric or lucid sleep consists not only in having the vital ethers and blood of the brain drawn away into the body by means of passes from some other person's hand, or sent away by one's own volition, but in drawing outward the finer and more powerful psychic ethers by means of looking at some object, or thinking of some object, outside of one's own brain. A person who is finely magnetic can assist in charging another's brain and putting it in rapport with these fine forces, a man like Major Buckley, whom Dr. Gregory describes, bein

Dr. E. W. Stevens writes: I am receiving so many questioning letters as to how or by what means Lurancy Vennum, of Watseks, alluded to id the 'Watseks Wonder," published in the Journal of Aug. 3rd and 10th, was cured, that I cannot answer them separately. I desire to say through the Journal, that both of the Watseks catalogitics, Lurancy Vennum and Miss Minnte Doyle, whose case was equally remarkable and even more distressing, were treated and cured by an application of the principles of spiritual force and the laws of control, by which the spirit and body both are reached; and let me here asy that all cases of catalogsy and most cases of real insanity, are readily cured by this thoroughly proven and vastly superior system of medical practice.

Twelve English clergymen have in one month joined the Church of Rome. It is thought the entire ritualistic portion of the English Church will ultimately be absorbed by the Church of Rome.

Diseased Literature,

The Delphi, (Ind.) Journal is fortunate in its Boston correspondent; his letters are always able and interesting. From a late letter we make the following extract, believing the subject to be one of vital interest:

But what shall we say in this connection sgainst the flood of diseased literature not yet subject to special legislation, but a kin to the above and stamping its unmistakable impress upon the youthful mind. We refer to the semi-illustrated weakly papers, whose fertile source is in New York, the sensational border-life novel, and other types of ephemeral literature which lay pretentious claim-to respectability, all so omalterously devoured by the boys to the exclusion of better reading and tending to mental as well as moral suicide. It requires more than an occasional insight or a stray editorial to convince parents that these are fast nearing ascendency as educational factors. The influences which they exert are under-current. Their literary feeders live in the shadow of noms des plumes, their publishers avoid unenviable fame by omitting names as thiding their workshops in the depths of great cithes while the boys, awars of the ban resting upon suffreading in intelligent society; drink in their false teachings in privacy, then busy them deep in the corners of their trunks, or anywhere away from the watchful eye of a mother. The danger is greater because every step of the evil is crafty and insidious.

Glance at the vile illustrations which mark these pages. They have been aptly styled the "distorted offsprings" of the imagination, shameful as they are inaccurate, at best but sorry carleatures at humanity, shadowing forth in every case some past or present crime. Their constant lesson is the ripe result of what a hero may do by the dexterous use of a dirk knife, revolver or pugilist's brawn. Forgers, bank robbers, bandits and gallows candidates are blazoned to the public in a manner which dazzles and allures the ambitious youth of the quiet country village. In this study of them no principle of honor or contempt for crime is stirred within them, but he only draws the instruction of a daring, heroic and hastily acquired renown. Another pathway to notoriety is

the instruction of a daring, heroic and hastily acquired renown. Another pathway to notoristy is suggested and he is charmed with the thought.

The reading portion of this literature is even more execrable. It dishonors the name of fiction, for it as far exceeds pure fiction as that does the real. It is the possibility of sensational word-building carried to its last extreme. It is the receptacle of the vilest slang that drops from the tongues of Bowery boys and Water street gamins. Under its blighting education youths aspire after the imaginary freedom of a trapper's life, the dashing career of a highwayman, or the criminal exploits of a western bandit. They would rather be a Dick Turpin, a Fra Blavolo, or a Jack Sheppard, than be president. The more advanced come even to look upon these as specialists unworthy ministion. Their equilous nature appeals to hife which combines the characteristics of these three. They reach an Meal in the reign of Tubircio Vasques—the hero of thirty murders. Their longituga are to claim kinship with the cunning Mexican, the cruel Spaniard and the intrepid Californian. They dream of defiance to the law and couple it with romance. Fed on the false they read with avidity the literature of real murder published daily and weekly throughout the land. They become the aworn champions of the Stokes' and Mrs. Clems. With the thought of murder as a possible incident of their lives they follow with the keenest interest these trials, and attempt to discover the week points where discretion in speech or action should have been used. You think that there are no exemplars of the effect of this literature?—that the boys are not being schooled for the gallows? Jesse Pomeroy, sixteen years of age, whose sentence to be hanged was commuted to life imprisonment, replied to an interviewer: "I had read so many novels that I wanted to kill somebody." He had quarreled with a compade, gone off, and returning with a kuife stabbed his friend to the heart. When arrested he had the wonderful jedgment to decline

Again in this city, only a few months ago, a bullet, which was fired from a revolver in the hands of a boy of fourteen, went crashing through the skull of a child of four years. The murderer left the house, traded his revolver for a hat, assumed a false name and knocking at the door of a home for boys, in care of the Catholics, told such a plausible story that he was admitted as a member and remained there a week before the good Father in charge discovered that he was protecting the boy whom the anthorities were searching for so vig.

Recently two young Claude Duvsis, twelve and fifteen years of age, hid themselves behind bushes, near a road in the suburbs of New-York, and with knives and loaded revolvers there awaited a victim. They very soon selected a well dressed laborer, who was seen at a distance to take from and return to his pocket a wallet. The elder motioning his-chum to remain quiet, stepped suddenly forth, and pointing a revolver at the man's breast demanded his money. A scuffle ensued, the revolver going off, the bullet grazed the man's breast demanded his money. A scuffle ensued, the revolver going off, the bullet grazed the man's shoulder, but the boy was made a prisoner. The younger one concluded to escape to the mountains but was soon esptured by a man whom the noise of the shooting had attracted. In the hands of the police they frankly confessed that they were anxious to reach the plains and become outlaws, and had only been attempting to raise money to further that object. They hubsequently acknowledged their participancy in a shooting affair three weeks previous to this time. Of the latter the authorities had not been able to obtain the alightest clue.

Other similar cases could be recalled, but these are sufficient to show a startling familiarity with the idea of murder among the lawless boys of the land. The responsibility rests chiefly with the pernicious teachings of bad literature. A persistent course of such reading is absolutely certain to bankrupt the morals and unfit the mind for studious application to the real problems of life. It is an unfortunate reflection upon the public press to say that it has accomplished the evil; but this is the case, and it should awake to the necessity of correcting the wrong which it has done. There is also an urgent demand for public discussion of the question. Let parents and municipal law makers enter into a personal examination of what the boys are doing. The earlier decisive action is taken the carlier will follow the eradication of an evil which threatens to rival in magnitude the curse of intemperance.

Flaunting the Paine Flag-Either Blunder or Buncoube.

From a private letter, written us by a New England Spiritualist, we quote the following very pertinent remarks:

. The proofs are so plain that Seaver & Co

are salling under false colors in putting Tom Paine's name on their flag, that I do not wonder they are dazed in having the evidence of their inconsistency placed fairly and squarely before the public, by quoting Paine's own explicit language to proof that he was no the contrary, a somewhat enthusiastic believer in both God and immortality. Now what is the Investigator published for except to attack and ridicule in every possible way, these two beliefs? The publishers will try to crawl off by pleading that they take up Paine as the representative of freedom in thought and speech; and that it is an evidence of their liberality to hold him up as their representative in spite of his theism and his belief, "even to conviction" in immortality. But this is a poor, weak evasion. The simple truth is, their faunting of the Paine banner was either a blunder or an attempt to keep up the false impression that Paine was both atheist and anti-Spiritualist. What an absurdity, otherwise, would it be to thus use the name of a man whose vital and supreme teachings were directly hostile to their own! In stripping from them the mask, you have done a good service to the cause of truth and to the memory of Paine.

A rational skepticism may serve as an incentive to profound thought and deliberate action, while an unquestioning credulity is alike fatal to both. Many believers in Spiritualism have need to adopt a more scientific mode of investigation. At present they yield a childish ascent to the superficial claims of things, and are strangely unmindful of their istinese qualities. We are by no means to presume that every efficial can make crooked lines.—Dr. Brittan, on apocryphal Spirits.

An Excellent Mediam.

I promised some time ago to write to you in reference to spiritual phenomena. The medium is a married lady, Mrs. Proctor, living three miles and a half from the city of Coldwater, Mich. She has been a medium from a child, but has developed very slowly until the last two years. I made her acquaintance twelve years ago. She was married a few months after, and moved to Massachusetts. It was during these few months that I learned for the first time that spirits do return to earth and communicate with their friends. She could produce the raps at will, cause chairs to move about the house, and rock, write spirit messages, etc. Five years passed away, and then Mr. and Mrs. Proctor moved to Michigan, where I again met with the latter, and for the past six or seven years have been more or less associated with the family. While living in Massachusetts they tell of many strange things that happened. Between sunset and dark, on one occasion, Mrs. Proctor saw a man walk through the gate. She rose up to go to the door; at that moment a door opened leading to an adjoining room. A man whom she knew well (a Mr. Sweeny, that had died several years before), stepped into the room. Her husband, on reaching home some hours after dark, was surprised to see his house illuminated, every window from cellar to garret—it being a large two story house. On entering he saw a faint light in an adjoining room, and was surprised to find his wife entranced, standing in the centre of the room, pointing towards the door out of which she afterwards said that Mr. Sweeny came. She knows she lit no lamp and recollects nothing after rising to go to the door.

After moving to Michigan, she seems to have been surrounded by a more powerful and infelligent band. The raps still come for her; she writes sometimes, but they are using her for a more noble and glorious purpose. I look upon her as being a very wonderful woman, and I believe that with proper surroundings and conditions, as a clairvoyant and healer she would be second to none.

One of her phases of mediumship is the power to get her hand filled with oil, by simply reaching out for it. I have witnessed it more than one hundred times, and can produce hundreds of credible men and women to verify my statement. I have carefully examined fier hand (rolled up her sleeve), washed and wiped it dry, held it, without taking my eyes off of it, and have seen the oil gather in such quantities that it would run down between her fingers—equal to that which ran down. Aaron's beard, even to the skirts of his garment.

At the spiritual convention at Sturgis, Mich., in 1877, Mrs. P., in the presence of hundreds, generated the apprit oil several times while under the rigid scrutiny of newspaper reporters, skeptics and fossilized church members, and escaped without being called a fraud. For a wonder, tally one! This manifestation is always accomplished in the

Another phase of her mediumship is the materialization of spirit forms. She has never held scances for this at any place except at her own house, and not then under what you will consider test conditions. We have had three sittings with her for materializations. I shall speak of one in particular, it being the first. Norman Schoon-over, his son Wilson, Mary W. Smith, Mrs. Proc-tor's mother, Mr. Proctor and myself were present. The medium took her seat in a small room, which answered the purpose of a cabinet. A thick, dark woolen cloth was hung in the aperture of the door woolen cloth was hung in the aperture of the door. The medium sat not to exceed four feet from the door. A stand was placed in front of her. All being in readiness, the light was taken to an opposite part of the room, turned down very low, although persons could be easily seen across the room, though large. In about ten minutes raps were heard in the room with the medium, and the stand was thrown violently out. In a short time lights were seen. The cloth not reaching outs to lights were seen. The cloth not reaching guite to floor, and a little open at the sides, I could easily look into the place where the medium was sitting. We formed in a circle around the door, and rang several songs; presently the curtain was raised, and I could distinguish some one standing by the side of the medium, who was still sitting in the chair. The curtain was lifted several times, and hands, arms and faces were shown, and then the light was increased until I could read a newspaper while standing in the middle of the room and the light ten feet off. My position in the cir-cle was near the door. By this time the spirits were fairly at work. Their presence and power was feit by all. For ap hour different spirit forms stood before us, varying in size from the little child to the man of six feet in height. There stood at one time by the side of the medium the form o woman. She spoke the German language, but did not leave the medium for a moment. The voice of her Indian control was heard very often. The first one that stepped forward was George Ferguson. I knew him well in earth-life. He passed over about seven years ago. He turned the curtain one side, and stepped over the threshold in full view. He took my hand, gave it a welcome shake, remained three or four minutes, and then stepped back. He was dressed in dark, well fitting clothes, clean white collar, cuffs and bosom, and was about six feet in height. I said, "George, is this form you?" He answered, "Yes." I asked him some questions to which he replied. The next form appearing was that of a little child about three years of age. She stood before us see eral minutes, but said nothing. Then a very tall well dressed man appeared, whom Mrs. Smitt thought she recognized as her husband, who died thirty-five years ago. She said his voice sounded natural. Then a voice was heard singing. Mrs Smith recognized it as that of her own brother, and remembering some portions of the song, she joined in the singing. He sang in a strong and distinct voice. The curtain was then raised, and he stepped forward. I could distinctly see the medium in the chair.

In a few moments an old lady stepped out. Mrs. Smith said, "Oh, mamma, is it you?" She answered, "Yes, Mary." Mrs. Smith was completely broken down and wept.

Aunt Lucy, as she was called for many years before she passed to spirit-life, took my hand. She said to me, "Have mercy on those around you." She remained three or four minutes, shook hands with all, and retired. I saw her very plainly, and surveyed her form quite carefully. She was peculiarly dressed; I cannot describe it, but it seemed to be after the Oriental fashion—a flowing robe bound about the waist. She wore a white cap with broad strings hanging down in front, and the most pleasant face imaginable. I saw the medium still in the chair. Then we began to sing, and voices were heard inside the cabinet, five or six at one time. They sang very loud, and Mrs. Smith said she recognized her brother's voice above all the rest, he being a good singer while in earth-life. Several others appeared, shook hands, but did not speak. Sinosses, the medium's Indian control, had long promised to show himself. I now called for him. In a minute or two he came forward, raised the curtain at least six feet high, and commenced to dance. I think his weight must have been considerable, for the house shook with his tread. He is a powerful looking man, dressed in moccasins, fringed leggins, wampum belt, and a feathery band about the head. He says he is seven feet four inches in helght, and I verily believe his statement. During this seance I distinctly say the medium in the chale.

medium in the chair.

It was an hour and forty minutes from the time Mrs. Proctor commenced the seance, until she was brought out of the room. She was in a deep trance at the time, and after recovering consciousness, she was very much prostrated for several hours. She has held materializing seances twice since; the manifestations were good.

Mrs. Proctor can, without leaving her seat, cause small articles to come from an adjoining room. On one occasion, when she wanted some shee buttons, I said to her: "Bend the Indian for. them." In a moment he controlled her, and said he could bring them. I said, "I don't believe it." I had the shoe in my hand; examined it closely, and then set it on the window sill not two feet from me. I had scarcely put it down when I heard something drop into it. I picked it up, and three new buttons (just the number wanted) were in it, in plain sight. Mrs. Proctor was controlled, and sat not less than six feet away.

At another time the Indian asked the if I thought he could bring me this bree.

At another time the Indian asked me if I thought he could bring my "tickum" (meaning my watch) out of my room. I said no. I held the medium by both hands; she shock stolensle for a moment, and then I heard something rattle about her neek; it was my watch and chain. This was in the dark. I know the watch was in my room, in the chamber, not fifteen minutes before, and no one had been there after I came out.

J. B. Tinxiaspavon.

Spiritualists and Evil Spirits.

This is a subject of vital importance to every earnest Spiritualist or searcher after truth. Owing, I presume, to its not being a very engaging subject, it is avoided; nevertheless, it is one that should be most seriously thought upon and moreover acted upon. We shall see, if we scan a few cases, the many evil effects these spirits have upon our daily thoughts and actions, and I think we shall all agree that some step however slight, should be taken towards the amelioration of this great evil.

great evil.

It is frequently said by Spiritualists, it would be an angelic mission to visit at haunted house and endeavor to free the unhappy spirit from its earth-bound condition. They seem to overlook the fact that though these spirits are so unhappy, they are but reaping that which they sowed in the flesh, and are, to a certain extent, harmless and quite unproductive of any real or serious injury. Yet the dense crowds of spirits who are ever haunting our streets, alleys, public houses and other places of vice, and who are equally unhappy, only under different circumstances, and whose actions are so fearfully telling in our midst to-day, are allowed to go unheeded. We know full well that every spirit in or, out of the flesh plays a very beneficial or mischlevous part in the production of that which at present exists. We also know that spirits are still actuated, greatly intensified by the charge, by the same motives and desires, and that all are indelibly stamped with the character played in the flesh. This being the case, is it any wonder that spirits of this class are continually pouncing upon sensitives that they may happen to find, and to lure them our through ignorance upon the subject—maybe to drink, to suicide, to deeds of murder, or in fact, to any of the other multifarious forms of vice, that through it they (the spirits) may, to a certain extent, participate in the pleasures they find in such practices. Therefore, seeing the power these spirits have, and will continue to have, unless prevented by some practical effort, it is to the advantage of every one to assist in endeavoring to diminish the evil.

If Spiritualism is to become the future religion of the world, and to become its salvation, it needs must be a religion which appeals not only to the spirit-faculties, but to a life of practical uprightness, and a religion that possesses the resity of the saying, "Do unto others as you would that others should do unto you."

No church or sect which lacks this practical

No church or sect which lacks this practical spirit, has, or ever can hope to become a substantial and reliable way to everlasting happiness. We see the want of this spirit in the church at the present day, and we note the result—disunitedness and discord—the which cannot but tend to bring destruction to this, religion the sooner. Realizing these evils, a religion like Spiritualism, which is in its infancy, should profit by the severe lessons taught by the Church. May it be so. If Spiritualists intend to take the step which will advance their cause, it is high time they set about

vance their cause, it is high time they set about it. They must throw their lethargy aside and become more zealous, learn to seek farther than the mere crust of sphenomena for their information, and not so eagerly swallow all that spirits say, but use their own judgment and think and act for themselves; unless they do this their work is not and their progress completely thwarted. Then let us no longer remain inactive, but "up and doing:" let us show the world that we have thrown away the husk and retained the spirit; let us show forth a religion in practical deeds of charity and love to humanity; let us learn to assist and uphold the weak and the fallen, ever as Christ "went and preached unto the spirits in prison," proving to them that progression and happiness is still possible, showing them the path which the bright and better ones have shown us, that the truth may set them free. What a glorious mission and how divine! What lives of happiness we then should lead, and what affections would dwell in our bosoms! What a glorious halo would the angels be waving o'er our heads, and what crowns of glory and homes of unsurpassed beauty and loving facts would there be waiting our entrance into the heavenly realing where the purified and mighty of all ages dwell.—Medium and Daybreak.

Madame Blavatsky-A Correction.

BY WILLIAM EMMETTE COLEMAN.

It having come to my ears that some of the few adherents of Madame Blavatsky, found among Spiritualists, are asserting that I have been silenced by their high-priestess, and am unable to reply to her vituperative onslanght upon me in the Journal a few months since, I write this in justice to myself, to correct all such erroneous asservations. Consequent upon Madame B,'s savage attack, in which she charged me in several instances with "unmitigated falsehood" and with "literary fraud" in misquoting her, I drew up an extended reply, completely refuting every one of her untruthful charges, and critically analyzing her column-andahalf article. I demonstrated indisputably that it was, from beginning to end, a tissue of falsities and misrepresentations. I pointed out plainly and clearly twelve (12) distinct "unmitigated false-hoods,"—untruths patent to all,—saying nothing of the self-stultification therein—
"Thick as autumnal leaves that strew the brooks

In Vallambrosa;"
and pertinently inquired, if her one and a halfcolumn newspaper article contained twelve or
more glaring untruths, how many could reasona-

more glaring untruths, how many could reasonably be supposed to be contained in the 1,400 pages of her "Isis Unveiled?"

Owing to the length of my reply, the crowded

Owing to the length of my reply, the crowded condition of the Journal's columns, and the exclusively personal nature of the controversy, Bro. Bundy, probably very wisely, has found it inexpedient to publish it in his paper. Doubtless the many readers of the Journal estimated her mendacious effusions at its true value, deeming its palpable misetatements, and reckless disregard of all fairness, truth and justice, as its own best refutation. Had it not reached me that the occulitate were chuckling over my presumed discomfiture by their doughty champion, I would have said nothing more; but, being unwilling to rest content under such an unjust imputation, I write this disclaimer. Neither one nor a million Blavatskys can silence me when battling for the good and true. In a righteous cause I yield to none on earth. To one power alone either on earth or in the spheres, do I ever yield, and to her imperious mandates do I bow. Truth! fair, noble, god-like Truth! to thy cause have I dedicated my earnest, honest efforts; and never will I prove recreant to thy sacred behests, though me sons of armed foes oppose, whether in guise of Christianity's credulous, crimson-coated cohorts, Pseudo-Spiritualism's pretentious perjurous prestidigitateurs, reincarnation's ranti pole retrogressive rhapsodists, or Occultism's overweening obumbrated oracles.

E. W. King writes: For about a year and a half I have been a constant reader of the Journal. Being a member of the medical profession and one of those regulars whom you have most unmercifully accurged through the columns of your paper, still I can but admire the courage and ability with which you have battled for the truth as against narrow-minded sectarianism, bigotry and particularly fraud and deception among the so-called professional mediums. They have retarded the advancement of the truth and rendered the subject of Spithtualism obnoxious to the inquiring mind, by reason of their fraudulent practices. They have proatituted their god-like qualities to base and selfish purposes, and to gratify their love of gain, have played upon the most sacred thoughts and feelings of the human mind. Go on—let the polluted atmosphere of the temple be purified. Scourge the wrong doer as Christ did the money-changers, and let truth and purity reign supreme.

W. H. Hill writes: We have discontinued our lectures here until Sept. dext, our last course being by Mrs. R. Shepard, on the 7th and 14th of the present month. Mrs. Shepard is a new worker in the field of reform, and blds fair to equal, if not rival, con best speakers. She is inspirational and her discourses are of the highest order—clear, concise, logical and sminently entertaining.

E. L. Crafts writes: We are holding private circles with very good success, and are convincing a goodly number of the young people of this neighborhood of the truth of Spiritualism.

Orson Brooks writes: Go shead; you are publishing by far the best paper on our interesting philosophy in the world.

Addie E. Frye writes: We all like the course you have taken in conducting the JOURNAL.

Spiritual Picnic.

A Spiritual picnic was held at Ottokev, Fulton Co. Ohio, on Sunday the 4th inst. Hudson Tuttle and his excellent companion and co-worker were present, as the principal speakers. Bro. Tuttle delivered a fine lecture to a large and appreciative audience the evening previous. On the 4th many came a long distance to hear the renowned author of the Arcans of Nature.

The Methodist choir volunteered their services and furnished excellent singing, and they were followed by a soul-inspiring song by Mrs. Emma Tuttle (her own composition.)

Bro. Tuttle was then introduced to the audience, For two hours he dealt out plain common bense, reason, philosophy and logic, in allopathic doses, and yet the fountain from which he drew his information did not seem to be in the least exhausted. The services in the afternoon commenced with a beautiful song which harmonized the large audience, and brought tears to the eyes of all whose hearts were attuned to angelic music.

Mrs. Tuttle's readings excited marked attention

Mrs. Tuttle's readings excited marked attention She has a fine physique, as stately in appearance, and finely cultivated, and as a dramatic reader there is a brilliant fature before her. Brother Tuttle then gave the History of Spiritualism from the first tluy rap to the present time. I do not think there was ever a more quiet or appreciative audience; it was really a feast of reason and a flow of soul.

Judge Verety, that genial, whole-souled, outspoken Spiritualist, superintendent of the county infirmary, and Allen Shadle are entitled to much credit for getting up this Spiritual entertainment. DR. D. NOTEMAN.

Mediums.

To me, the tiny rap produced and wisely directed by an intelligent cause claiming to be the spirits of those once living on earth, and in both light and dark circles, is better evidence of the real presence of our spirit friends, than any of the so-called majerializations ever given in darkness or in very imperfect light. I would not, however, put down any form of spirit manifestations that intelligent spirits might see fit to give us. At the same time I would denounce impostors and fraudulent mediums. It is a fact that many of our professed Spiritualists are so very skeptical themselves, that they doubt everything,—akhost their own existence. I have heard some say as much. What then, let me ask, can we reasonably expect of those that look for nothing but fraud in our mediums, and would prefer, apparently, to have every attempt to obtain genuine spirit manifestations a failure, sooner than have our claims sustained: therefore let us strive to cultivate in ourselves, and in all, a love for honesty, justice and truth, to the end that we become a pure, true-minded people, worthy of the cause we profess.

W. Jordon.

Henry T. Child, M. D., writes: I have been deeply interested in the course you have pursued in the JOHNAL. It is the old, old battle between right and wrong, truth and error, and I am very glad to see the bold and unflinding stand you have taken against all fraud and dishonesty.

I believe undeveloped spirits, in the form and out of it, are doing this terrible mischief which is

out of it, are doing this terrible mischief which is bringing the fair name of Spiritualism to be a byword and a hissing. I have no idea that the spirits bring the masks and rag-babies, etc., as Allen Putnam says, but I am by no means certain that an undeveloped spirit did not prompt him to write that singular defense of mediums, and perhaps exult over it when they saw it in print. I trust you will go on in the same bold and fearless manner, and that there will be found many times seven thousand who have not bowed the knee to the Baal of corruption and fraud, but who will stand on the side of truth and right. It must be so; for ever the right comes uppermost, and ever is justice done. "Truth crushed to earth will rise again; the eternal years of God are hers;" but error is short-lived and must die. That which is right and true in Spiritualism will triumph, and the grand blessing which is to come to millions who sit in darkness and in the shadow of death, will not be frustrated by the undeveloped conditions of those who would put evil for good, error for truth.

It is a truth that each one is responsible for his own acts, and he will have to pay his own debts; that as we sow, so shall we reap, and we may all realize the grand truth, that if we do well we shall be accepted, but if not, sin lieth at the door.

M. D. Cowdery writes: I feel impelled to write and thank you [Dr. D. P. Kayner] for your instructive article on mediumship in the Religio-Philosophical Journal the 27th ult. It sets forth the scientific bases on which the various grades rest, more satisfactorily to me than any I-baye before read.

It seems to me that the discussion now going

on with regard to mediumship, must result in raising the standard to a higher plane than it has hitherto occupied. If it shall result in raising it to the plane of reliability, as your article shows to my mind it may be done, all honor will be due to those instrumental in accomplishing the task. Science is indebted to clairvoyance for valuable discoveries, but up to this time it has not recalted the credit due. I do not believe that elevated spirits, who have the welfare of humanity at heart, will long consent to spend their time with mediums who practice their mediumship simply to increase their worldly gains.

Frank C. Johnson writes: Knowing that you always like to hear from friends interested in the cause of Spiritualism, I thought it would be interesting to let the readers of your valuable paper know how we are progressing. We have a circle here for our own benefit and those who wish to attend. About two months ago a small party sat down to a table for spirit communication, and were blessed with raps. Four mediums have been developed through this circle, two boys, who are speakers, the others are test mediums. Your correspondent and others (orthodox) received tests. The spirits have given the names of persons in spirit-life, telling the number of years that they have been there and also given the names of the parties questioning, they being entire strangers to the medium. The orthodox here are numerous and very bigoted, and they say it is the work of the devil.

The Relieso-Philosophical Journal (Spiritualist) of this city is making a persistent and noble fight against the mediumistic frauds which are appearing in such numbers all over the country. While it finds considerable sympathy and support from the better class of Spiritualists, the smount of opposition that it encounters from large numbers of others is so great as to leave anything but a pleasant impression on the minds of on-lookers. The ingenuity and fertility of mind displayed in many quarters in apologizing for, and trying to explain away, the most unmitigated and transparent juggieries and deceptions, is simply amazing. The editor of the Journal has our profound sympathy in the needed campaign which he is so bravely pushing on,—Pumphlet Mission (Unitarian), Chicago.

Hitherto many clairvoyants and spirit mediums have been greatly injured by the unwise flattery of their friends, and the authority which the latter are prone to attach to whatever the former may say. In our judgment they are beset by no evil so dangerous, and against which it is so difficult to defend them, as this foolish addiation of admiring friends, who make each medium the oracular disposer of all things within the circle to which he belongs.—Dr. Britten, in Spiritual Telegraph, 1862.

Exels convict in the state prison at Concord is allowed to take one religious paper. More than one bandred subscribe to the Boston Pilot. The Pilot is a Catholic paper, and the fact that so many of the convicts choose it, is a pretty good indication of the source whence offenders against the law come.

James I. Hogers writes: Let me say that I heartly endorse the larless manner in which you advocate your principles and the general tone of the columns of your most valuable paper.

As I approve of youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but can never be so in mind.—Otero.

Man's likeness is reflected in his gods.—Schiller

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atonement, it rejects utterly the doctrine of specific rewards and punishments,-holding as a self-evident truth, the proposition that virtue is the result and reward of true culture; vice, the child and companion of ignorance; and happiness and misery condi-tions incident to the one or the other.

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Argument which proves that sin will cease, involves principles which would prove that it will never begin.
 Judicial blindness occurs under the operation

of the two natural laws that repeated sin impairs the judgment, and that he whose judgment is impaired alns repeatedly.

3. The self-propagating power of sin arises from the same laws.

4. The effective need of new light in another

world to cause reform cannot be scientifically pre-dicted face to face with these laws.

5. Under the power of judicial blindness and the self-propagating power of sin, a man may fall into permanent voluntary moral remoteness from God, or final permanence of evil character. 6. While sin continues, its punishment will con-

Let us consider these six propositions in their order, for the promulgator of them assures us that he does not know "an evangelsures us that he does not know "an evangelical denomination on the globe that would
deny any of them." Well, then, let us put
them to the test. We are told (1) that the
"argument which proves that sin will cease,
involves principles which would prove thatit will never begin." Substitute here the word error for sin (which we are justifled by analogy in doing), and the absurdity of this proposition will be at once apparent. It is a mere tophism, with no vital root whatever in honest science.

The next propositions (2 and 3) are: That

such is the effect of repetition, and such the self-propagating power of sin, that a "judi-cial blindness" or state of moral irresponsibillty is the result; and we are thus left to the inference that this blindness is incurable. In other words, God Almighty has so beautifully planned things, that he is to be the keeper of eternal lunatic asylums for the irremediably insane!

Out upon the hideous blasphemy which, under the stolen name of science, puts forth such propositions as demonstrable! This mockery of the scientific method ends, not in proving what is the real thing to be proved, namely: the existence of eternal sin, freely chosen and intelligently practiced,—but in juggling us with a substitution for this, in the extinction of moral freedom through irremediable impotence and insanity!

The propositions (4 and 5) are substantially involved in the 3rd, to which we have ust replied. The assumption that no new light, no benign influence, no spiritual experience in the next stage of being can help to effect a reform in the sinner, has not one particle of scientific proof for its ground; and all the facts of Spiritualism contradict the notion that there are any 'laws," human or spiritual, justifying such a proposition.

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Sin is no mystic entity, to be driven out sin is no mystic entity, to be driven out magically or vicariously. It is a depravity, an error, a disease, to be cured, like other diseases, by our own efforts and desires, aided by such helps as we can get. It punishes, just as disease may sometimes punish, and we can hope for no relief till it is thrown off. Incurable in this world, that is no reason why it should be so always. is no reason why it should be so always.

This life is a probation in relation to the

next precisely in the same sense, and in no other, that to-day is a probation for to-mor-There is no reason that we know of; no reason in the nature of things; no reason growing out of any known law of nature, why a man, five minutes after death, should not be just as free to choose for himself good er evil, to go up or down, according to his choice, as five minutes before death. There is nothing in death, as far as we know, that produces any miraculous change in character. You are the total result of the life you have lead; good or bad-just as your life, your thoughts, and acts, have been good or bad.

Were we all what we are in mar holiest moments, we were all god-like Multiply-and court those holiest moments. Let them shape and purify your character; replace bad thoughts by good; seek-all pure influences whether from the unseen world or this; and sink not into that miserable dogma of presumption and despair, that in the case of any one of God's intelligent creatures, here or elsewhere, sin is incurable.

RECITATION. Abide not in the realm of dreams, O man, however fair it seems, Where drowsy airs thy powers repress In languors of sweet idleness. Lo! the broad fields with harvests white Thy hands to strenuous toil invite; And he who labors and believes; Shall reap reward of ample sheaves The present hour allots thy task;

For present strength and patience ask, And trust His love whose sure supplies Meet all thy needs as they arise. O'make us apt to seek, and quick to find Thou God, most kind!

Give us love, hope, and faith in thee to trust Thou God, most just! Remit all our offences, we entreat— Most good, most great!

Grant that our willing though unworthy quest May, through thy grace, admit us mong the blest.

INVOCATION. ninds and purify our wills, that we may discern and obey thy everlasting laws, which are the laws of our welfare now and forevermore. Bring us, we beseech thee, by our glad obedience to the same, into conjunction with thee, and into communion with the angels of heaven, so that the blessed life may begin for us here, even here, amid the calamities of earth, and the infirmities of the flesh. Strenghten, purify and exalt the inner man, that thy truth may ennoble, and thy love may win and control; so that we may find great gladness in thee in this mortal life, and the hour of transition may be one of exceeding joy. Amen.

HYMN. By each saving word unspoken, By the truth, as yet half-won, By each idol still unbroken, By thy will, yet poorly done,— Hear us! hear us! Our Almighty, help us on.

Nearer to thee would we venture, Of the truth more largely take, Upon life divine enter, Into day more florious break;

To the ages Fair bequests and costly make. BENEDICTIC N.

May the Infinite Spirit whose exuberant life fills all forms, and palpitates in the uni-verse, strenghten our hearts with his love, and illuminate our minds with all saving knowledge; teaching us to comprehend an properly estimate our immortality, and to learn that there are no duties to God outside of those we owe to man and to our own souls, since to serve God is to benefit and advance his whole creation. Amen.

Boston, Camp Meetings, etc.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: It has been remarked "that all residents of Boston leave the city during the summer season." I/believe it. From early morning to late at night, almost every man, woman or child you meet, is hurrying with satchel, package or bundle in hand to the cars or steamer, bound for Nahtasket, Nahant, Martha's Vineyard, Onset Bay, Lake Pleas-ant or some other of the many beautiful spots that lie within a short ride of the city, there to pass a few hours or days away from the cares of business, and to return refreshed to renew the struggle for exist-

By the way, Mr. Editor, did you ever enjoy a bath at Nantasket? If note take your "grip sack" in hand, and come on at once, "before the summer is ended," and take a plunge in old "Ocean's bosom. I tell you there is nothing like it. Just imagine yourself standing upon a broad and sandy beach reaching for miles each way, dotted with hotels, bathing houses, etc.,—Old Ocean rolling at your feet, its blue water sparkling in the sunlight, the music of its breaking waves making sweet melody in your very soul-then turn, and behold a

change comes over the spirit of your dream! There amid the waters, see that strong and powerful swimmer buffetting the waves, fearless of all danger, now and then disappearing from our view, to rise again far away, thus giving confidence to the more timid bather. There nearer the shore see that group of young ladies; with hands joined; they pass step by step, all the time uttering little cries of terror as the water, scarce above the ankles, sends its drops about them, until a high wave takes them to the terra-firma. But hold! Now the fun begins; who is this emerging from the bath house? It certainly must be a woman, but with panta and skirt, and that straw hat with monstrous brim upon her head, she can pass unknown to the lookers on. What a delicate and sylph-like form, not over 250 pounds avoirdupois-she trips lightly down to the water hand in hand with one of the finest specimens of man-hood—weight 110 pounds—height five feet four inches; beautiful sight! They enter the water, she with all the confidence in the world, well knowing his ability to support and sustain her amid the breakers; he feel-ing assured that if the worst comes, he has a life preserver to which he can cling, and whose 250 pounds will carry him safely to the shore. But alas! there comes a wave-colling in its mighty attempts toward that

deal of lefty tumbling reach the shore, he holding to the skirts of her bathing suit with the grasp of a drowning man, and which he releases only to go to the bath house, well satisfied in the words of the neet.

'That into each heart (stomach?) some rain must fall."

But enough of this, let us go to Onset Bay. Any one who has visited this delight-ful grove and sea-side home of the Spiritualists, will be agreeably surprised to see the many changes and improvements that have been made this season. In the first place, trains on the Old Colony Rairoad land-pas-sengers within half a mile of the grounds the Association, and stages are on hand to take visitors from the station to the grounds, on the arrival of all trains; and when once there, you are made to feel at home by being surrounded by such genial spirits as H. S. Williams, the President; Dr. Storer, the Secretary of the Association, together with E. Gerry Brown, of the Spiritual Scientist; A. W. Wilcox and family, W. H. Currier and family, and others whose faces are before me, but whose names I do not now recall.

land States are represented by the cottager; over 250 lots having been sold, and many really fine residences erected this season Among the most noticeable are those of W.
H. Currier, Haq., the father of the well-known musical medium, of Haverhill; Mr.
A. W. Wilcox and Mrs. Sibley of Wercester;
Dr. Greenleaf, Mr. Hankins and Captain
Nash, of Boston; Dr. Brigham and Mr. Apline, of Fitchburg, in fact over 40 pleasant and comfortable houses stand upon the border of the bay, or among the trees, to say nothing of the smaller cottages and tents with which the grove is supplied. The attendance is large, which indicates

Many of the large cities in the New Eng-

that the place is rapidly growing into public favor. The speakers stand has been enlarged, a new office opened for the exchange of tickets—sale of liberal works, etc, and on last Sunday, Aug. 11th, the grounds were well filled, it being estimated that over 2,000 persons listened to the addresses made

by the speakers present. The morning lecture, was given by J. Frank Baxter. He spoke from manuscript, classing Spiritualism to be practical in its results, and showing what those results would be if its teachings and philosophy were more carefully followed. It was an able effort, and at the close he gave many fine tests, describing spirits present, which were invariably recognized by those in attendance.

In the afternoon Mrs. Fannie Davis Smith, of Brandon, Vt., gave a brief but forcible address, the subject being: "The Gift of the Divine Spirit." Mrs. Smith is a very pleasant speaker, and sorrow was expressed "that she did not oftener appear on the platform." This speaker was followed by Mr. Cephas B. Lynn, of Mich., who gave us a lecture on, "After Moody and Sankey,

Thanks be to that innumerable army of loved ones over there, we still find many who choose to think and act for themselves, not willing to become mere walking ma-chines—with brains, perchance, but having

no use for the same. Mr. Editor,—right here I want to tell you of the many favorable expressions of regard for yourself and the JOURNAL, which have filled my ears during my stay in the East. Knowing as I do the many friends who stand by and support you, and the "old reliable Journal." in the West, I did not expect to find here in the East, right in the borne of the oldest Spiritualist paper in home of the oldest Spiritualist paper in the world, so much outspoken approval and expressions of Good will towards you as I have listened to during the past few days. I wish you could have been an invisible looker-on and heard the words of praise bestowed upon you, for the course that you have taken in sustaining the true and good, and in crushing out from our ranks the base frauds and tricksters, who have made thinking, reasoning, true men and women in our land.

It would have given you new strength to fight the good fight in which you are en-gaged, and you would know as I now do, that the minds of all the thinkers are with

you in this work.

Not all the thifting scenes and acts in this play of Bastian and Taylor, brought upon the stage by Mrs. Richmond her controls, with its "Banner" and the Hazard that Roberts takes to save his Bacon no not even if a General Putnam should arise to aid and sustain them could they make any one with brains believe that to expose fraud and to hold up to public censure and indignation, rascals who take upon themselves the garb of mediumship to serve the devil in thereby making money out of that which is dearer than all else to those who have parted with loved ones, is doing anything but what is just and right; and all this cry of "abusing mediums" is put forth by the very people who permit or commit these frauds, while the true mediums speakers and thinkers, with scarce y an exception (and those few from mistaken sympathy) sustain and bid you Godspeed in the work you are doing. Let me ask you in behalf of suffering mediums, who are true to the angel bands speaking and acting through them, but who are starving for the helps which should have been showered upon them, but which by the cheek and audacity of these frauds, have been turned into their already well-filled pockets, to go on as you have begun, snowing as we do, that when a few short years have passed away, and you shall stand upon the shining shore of that beau tiful herea ter, your reward there will well repay you for all the trials, struggles and you have met with here, fighting the battle for all that is noble and true in Spiritualism. I shall be unable to attend the Lake Pleasant meeting; suffice it to say it is a success in every particular. Crowds upon crowds assemble to listen to the speakers present and to enjoy themselves in the many ways provided by the association hav-ing charge. I trust the time is not far distant when the Spiritualists of the West will rally and get up a camp-meeting, the, results of which shall be felt for good to Spiritualism to the remotest portion of our land.

JOHN RANDOLPH. Boston, Aug. 13th, 1878.

What heart has not acknowledged the influence of this hour, the sweet and soothing hour of twilight, the hour of love, the hour of adoration, the hour of rest, when we think of those we love only to regret that we have not loved them more dearly, when we remember our enemies only to forgive them?—Longfellow.

. Whenever we cease to hate, to despise and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them men of pure hearts and unbiased judgments, who, reasoning on the same data with purselves, have arrived at different conclusions on the subject of the spiritual world. The Inter-Ocean's Opinion of "Ethics."

Ethics of Spiritualism is a collection of a series of articles which have attracted attention in the columns of the RELIGIO PHILOSOPHICAL JOURNAL, published in this city. Mr. Tuttle is evidently a manwho has given much thought to the subject he discusses. His style is terse, and his thoughts more clearly expressed than is usual for writers who traverse the realms of Spiritualism. He strikes boldly at the accepted doctrine that a correct sys-tem of morals thust be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man.

He reasons from evolution and attempts the demonstration that "man, never having fallen, needs no redemption."

He claims to show by logical deduction that the octrine of incarnation is a fallacy, and that the origin of life is the primordial cell, and man is only the outgrowth of the ages of the past. His chapter upon "the appetites," as well as "the duties of indiiduals to society," can be commended. The chapter upon marriage has many sugges-tions, and wholly combats the ideas of Free Lovers. The author is courteous in his discussion, and undoubtedly aims at fairness in discussing questions the truth of which his own mind has been thoroughly con-

The merals inculcated in the volume, and the human rights demanded, are such as to meet with approbation. His arraignment of theology, annihilating the old notions and, erecting new systems, are certainly on very weak, and insecure foundations. — Inter-

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