Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Penring.

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JNO. C. BUNDY, EDITOR. }

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THE ROSTRUM.

The Address of Dr. J. M. Peebles Delivered at the Watkins Free Thinkers' Convention,

Reported expressly for the Religic-Philosophical Journal 1 And I heard a voice in the midst of the four benets say: A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorn-

down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great, voice out of heaven, saying, Behold, the tabernacie of God is with men, and he will iwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Bohold, I make all things new.—Rev. xxii: 2, 3, 4, 5.

No Ceylonese Buddhist reposing under the nendant branches of the sacred bo-tree, is

pendant branches of the sacred bo-tree, is more calm and contented in spirit than am I on this dark, dripping summer's morning. The chain of causation is perfect. In storm as in sunshine, in tears as in smiles, and in temporary pains and prisons even, I see only the necessary discipline of life. A good God is over all—and all, as will ultimately be seen—is for the best. Accordingly I have no curses for any oriental book labeled "sagno curses for any oriental book labeled "sacred"—no fiery anathemas for any class of religionists, and no voice of condemnation religionists, and no voice of condemnation for the martyred seers of the past, nor for those living in the present who may differ from me as radically, as conscientiously! It is not mine to carry a flail for thrashing, a knife for stabbing, or a torch for burning. Construction is the need and the work of the hour. The saviors of the future will be recognized as master builders. Toleration and charity will be the inspiring graces, and discontinuously. The saviors of the world are: Brahmanism, Buddhism, Christianis and Mohammedanism. They long ago vine love will be the cement to weld into symmetrical oneness the living stones that shall glitter with a radiance all their own in the temple of a renovated humanity:

Like others. I have positive convictions of what, in my estimation, constitutes truth -that truth, or those truths and principles which, if accepted and practically lived, would usher in the glad day of mental and spiritual freedom. Men and women are to e saved—theologies, false theories, and petrified creeds, are the tares to be gathered and burned with unquenchable fire!

When Sir Walter Scott was walking among the ruins of Pompeii, with its silent streets and its empty echoing dwellings, he whispered all the way along, "The city of the dead!" So when the investigator—the solid thinker of this century—treads the carpeted aisles of American churches, dismal with obscured lights, tawdry with antique tinselings and vocal with the pretentious professions or dissatisfied worshipers, he exclaims, "The church of the dead!" "Why seek ye the living

among the dead!" All through the land there are wails about financial failures and religious indifference The zion of sectarists is surely steadily languishing. They know it. Heresies are creep ing in to the most carefully guarded folds. Departures from ancestral faiths are rapidly increasing. And the restless, pushing genius of the age, is saying to the cunningly devised systems of Christendom what the apocalyptic angel said to the church of Laodicea, "I will spew thee out of my mouth!"

Such dogmas as the six days creation of the world—the fall of man through Adam and Eve—the total innate depravity of the human race—the salvation of the soul through the literal blood of the Lord Jesusthe omnipresence and personality of the devil—the plenary inspiration of King James' Bible—future endless hell torments, and kindred theological dogmas, are fast dying out of all cultured minds. Free-thought scientific research, and a potent Spiritual-ism—sacred trinity of forces—have with united persistence undermined the theologies of the ages. They are now in their death-struggle, and their ghastly forms will soon be relegated to the resurrectionless

realm of extinct beliefs. The Gehenna-fire of the gospels, whose worm was to neither die, nor the fire to be quenched, has been most effectually quenched. The valley of Hinnom—the hell mentioned in the ninth capter of St. Mark's gospel, has so cooled down into inviting fertili ty that vines, olives and fig-trees there grow in rich luxuriance. On no hill, nor down in any valley of the Orient, did I pluck and eat more delicious grapes than I did in *Hell*— that *Gehenna* valley that skirts Jerusalem I So fade away the fears and theological be-liefs of our childhood. Let them go-let them die and rot away into eternal forget-

Remember, however, that theology is not religion. Theology is only a churchly apparition that frightens, cramps and blights the most regal natures. But religion, binding and re-binding humanity to divinity—religion relating to moral duty and moral abbreation is the soul's grand effort to attain fulness obligation, is the soul's grand effort to attain unto the pure and the perfect. God is the author of religion,—and the devil of theology! Religion can never die. It is immortal because ailied to and innate in the spiritual constitution of man. Its pulsing power is felt by saint and savage: with the more ignorant and degraded it takes the form of superstition. All the better emotions of human nature may be perverted, though the fountain be pure, driftwood may float upon the swollen stream.

During my extensive travels in Eastern countries, I have seen the black men of Australia, the Veddahs of Ceylon; the Kaffirs and Zulus of Natal, and the Hottentots of Southern Africa; and I say without fear of successful contradiction that all these wild tribes, however low and unlettered believe in God, or gods, and in a future state of existence. They may have no word to convey the orthodox conception of God. This is not to be wondered at. Still they have words to and do express their own crude notions of some overruling presence! To be utterly devoid of religious emotions is to be abnormal. It amounts in fact to a serious cranial deformity. And such unfortunates should have the tenderest care, providing they exist, in quiet retreats!

ist, in quiet retreats!

The Australian black men say, when a compoer dies. "He go down a black man, he up comes a white man"—that is a whiter or more spiritual man. They fear to leave their rough tents after nightfall, lest they see grim ghosts and shadowy demons.

Religious aspirations are natural. In all lands and under all skies there are symbols of man's faith and worship. Burn the Ve-

of man's faith and worship. Burn the Vedas of the Brahmans,—the Avesta of the Parsees, and the Tri-Pitakas of the Buddhists—ignore the Old and New Testament—destroy all the Bibles of the Orient and the Occident, and yet man under some di-vine afflatus, would then write new Bibles, seek after spiritual marvels, and initiate religious devotions. And unless they did it they would not be men, but rather the post-poned possibilities of men!

The external passages preceding this discourse, refer to "four beasts." Four as well

tianity, and Mohammedanism. They long ago crystallized, and may be aptly symbolized as the "four beasts" in the midst of which was to be heard the "voice of the angel." Brahmanism dates back to the border-

lands of the prehistoric period. It came to us with our knowledge of the ancient Aryans. The Aryans were originally Monotheists. The word Aryans, in the Zend language, means honorable men. Brahmanism has signally degenerated since the inspirational era of the Vedas. It is burdened at the present time with useless forms and ceremonies. It caters to, and persistently enforces caste. It is opposed to progress and encourages arrogance. The priests cling to the laws of Manu. Some of the Hindu sects sacrifice animals. The Rishis and also some higher-class Brahmans, however, are very venerable men, abstaining from meat-eating, intoxicating drinks, and the "unfruitful works of dark-I witnessed their wonder-working marvels, and saw them cast out demons. Brahmanism, with a following of some 60,-000,000, is confined almost exclusively to India. Missionaries have hardly produced a

ripple upon its theological waters. Buddhism, begotten in the sixth century before Christ, was a brave inspirational protest against Brahmanical caste and ceremony. Guatama Buddha was the Martin Luther of this period. The son of a king, and educated a Brahman, he did not deny the tutelary gods of Brahmanism. His teach ings were more practical than metaphysical. He had visions and also trance experiences. His first command was—"Down with caste—all men in God's eyes are equal." Besides the prohibitory commandments, not to kill, nor steal, nor commit adultery, nor lie, nor be drunken, Buddha enjoined such positive virtues as integrity, charity, self-denial, the forgiveness of injuries and the practice of

There are 500,000,000 of Buddhists in East ern countries. Ceylon is the Rome of this religion. Here are their most venerable temples, and their most sacred books. The priests as well as others—men and women who minister in spiritual things are expected to live celibates lives. The priests wear yellow robes, receive no salaries, and partake of no food after mid-day. The afternoon and evening they devote to meditation, prayer, alms-giving and going out on errands of mercy. I found the Buddhist's priests of their Widyodaya College close thinkers and clear-headed reasoners. They consider us, so far as morals are concerned, Western heathens, and they intend ere long to send missionaries to evangelize us.

Christianity—that is to say historical Christianity—was initiated by Jesus of Nazareth, who assured his fellow-countrymen that he "came to bear witness to the truths." He selected his twelve apostles because of their mediumistic gifts. They were commanded to go into all the world, teaching, healing the sick, working marvels, and casting out demons. They had visions; they discerned spirits; they prophesied, and they spoke with new tongues. Like the and they spoke with new tongues. Like the disciples of Guatama Buddha, they were devoted Spiritualists, called "Galilecans," disciples," and later "Christians" by way of derision. They walked in the spirit. Their influence widened like morning sunbeams. They established sympathizing assemblies of believers, denominating them churches. They preached self-denial, enchurches. They preached seir-denial, enjoined probity, practiced peace, and held all things in common. But a storm was lowering. Beware of the Kings! Institutional Christianity was inaugurated by Constantine. Under his autocratic reign it crystallized, becoming a court-religion. The Council established a creed, and heretics were

condemned. The crimson dragon-flag of Rochman, and Roger Bacon were Spiritual-Rome floated in triumph. The liberal-ists possessed of mediumistic powers. Baron minded were hunted, heretics were perse-Swedenborg conversed with spirits and ancuted, saints were martyred, and the hells cuted, saints were martyred, and the hells kindled afresh for their souls. From this time the *Christ-spirit* left christianity. It is now the bloodiest religion upon the face of the earth. The Rhine was crimsoned a while since by the battles of French and German Christians. During our civil war, Bishop Polk, scores of clergymen, and whole battalions of professed Christians girded on their swords and in the parme of the Prince their swords, and in the name of the Prince of Peace fought like maddened devils. If

of Peace fought like maddened devils. If you would find polished hypocrisy, Congressional thieving, and profanity, war and drunkenness, travel among Christian rather than heathen nations.

Mohammedanism is the Unitarianism of the Orient. Its originator, the Arabian prophet, was by nature a mystic. While at Mount Hara, near Mecca, studying the different Asiatic bibles, he became the subject of unconscious ecstasies, trances, and the most extravagant visions of the future, the angel Gabriel, standing before him during the most sacred hour of the fasting ing the most sacred hour of the fasting month. Ramadan said: "There is but one God, Allah, and thou art his prophet, the last envoy of God." Immediately after this Mahomet commenced his mission, and for a time relied entirely upon persuasion, and enthusiasm and a burning eloquence to make converts. Mohammedanism has its Soonees, Shias, Wahabis, and other sects. These, like other sectarists, wrangle among themselves. Their slave-bartering in Africa. their compulsory circumcision in India, and their polygamy practices everywhere are sadly against them. The searching intelli-gence of the times tells of the certain doom of Mohammedan rule,

Brahmanism is the most metaphysical, Buddhism the most ethical, Christianity the most aggressive, and Mohammedanism the most aggressive, and Mohammedanism the tronomer, after expressing his belief in most zealous of the four great religions of Spiritualism, says:—This spiritual hypoththe world. Neither of them is up with the esis, by which alone certain categories of spirit of the present century. They do not satisfy the aspirational wants of thoughtful souls. And what is more, they are all foreign, that is in origin, to our country, our soil, and our civilization. They are the revelator's "four beasts," in the midst of which was to be heard the "voice of the

angel," Spiritualism. angel," Spiritualism.
Considered analytically, a there a more sacred word than Spiritualism? The first portion of it, you observe, is spirit, and said Jesus, "God is a spirit," that is, God is the infinite intelligent Spirit of the Universe. And man, a finite spirit, bears the image of

The spiritual is the real. The very existence of matter is a matter of doubt with many philosophers. It is at most but a phenomenon-a problem awaiting solution. Materialists generally, and some of our distinguished scientists exaggerate the importance of matter, and deal too much with shells, fossils, and mere objective phenomena. It is quite probable that matter, the visible clothing of spirit, is nothing more than conditioned force, the solidified residium of the spiritual substance. Everything that the physical senses cognize, is certainly unstable and unsubstantial. No scientist pretends to have seen the assumed ultimate atoms of matter. All power, all force, all that is absolutely real and permanent is unseen by the physical eyes. Gravitation and attraction, instinct, will, thoughts and ideas are alike invisible, and yet infinitely more real than the crumbling rocks of the moun-

The ego—the conscious self—constitutes the man. This never dies. It is a partially detached portion of God, and is consciously allied to God, something as is the stream to the crystal fountain. The body, the fleshly clothing of the man, dies and lives again, lives in grasses, grains, and waving forests. Spiritism implies merely a conscious converse with spirits. It is a fact, or purely a mental science. Spiritualism, a term of much wider meaning, being the opposite of Materialism, indicates phenomena, philosophy and religion, a broad rational religion aflame with toleration and humanitarian endeavor.

It is well known to men of erudition that all of the old Asian Bibles, as well as the more prominent literary works of later periods, abound in descriptions of apparitions and spiritual manifestations-in prevision and trance—in prophecies, levitations, visions and oracles. Marvels underlie the origin of all the ancient faiths, and Spiritorigin of an the ancient raths, and spiritualism alone holds the key that unlocks "the mysteries," and reveals the meaning of those marvels that characterized the dust-buried ages of antiquity. According to all the trustworthy historiahs, the seers of the light partial of the property India, Egypt, Persia, Greece, Palestine, Southern Europe, and Central America, did hold at different periods conscious intercourse with the active world of spirits. To specify—Pythagoras the long-haired Samian taught that angels and the resurrected spirits exercised a guardian care over mortals. Socrates had his attending demonguide, to whose voice of wisdom he continually listened. Jesus attended by a legion of angels, conversed with the spirits of Moses and Elias. Constantine saw a flaming cross in the heavens, bearing the in-scription, "By this, conquer." Torquato Tasso frequently heard the voices of spiritual beings. The martyred maid of Orleans saw visions, and conversed with the risen saints. George Fox, the good Quaker, was blessed with healing, and other spiritual gifts. The Wesleys heard strange footsteps, and weird, mysterious sounds, attributable only to spiritual causes. Savonarola, Bruno

gels during twenty-seven years of his event-rul life. That religious body known as Shakers had, from the first, the "spir-tual gifts and signs" promised to believers in the New Testament. Prophecy was common among them. For many years previous to the Rochester manifestations, Shaker seers and visionists prophesied that the "gifts of the spirit," enjoyed by them, would certainly go out into the world—a "light to enlighten the nations."

to enlighten the nations."

The prophecy proved true. Spiritualism, in some of its multiform phases, is known and recognized in every enlightened country upon the face of the earth. I have witnessed spiritual manifestations in New Zealand, and other of the South Sea Islands, in China, India, Ceylon, Egypt, Natal, Palestine, and most of the countries of Europe, and, I say it without boasting, say it because it is true, that a majority of the truly great men of the world to-day are Spiritualists. Leon Favre, ex-Consul General of France, said to me in his Parisian residence, a few years since: "The most learned men of Europe to-day are Spiritualists."

Victor Hugo, president of the Literary Congress that recently assembled in Paris, is an avowed Spiritualist. I never met him

is an avowed Spiritualist. I never met him but once, and that was in his Mrs. Hollis-Billing's seance-room, in Paris.

The following is reported by M. de Lave-dan, from the lamented President Thiers, of France: "I should be glad, he explained in a tone of noble indignation, to confound Materialism, which is a folly as well as a peril. * * * I am a Spiritualist, an im-passioned one, and I am anxious, I repeat, to confound Materialism in the name of science and good sense."

M. Camille Flammarion, the French asthese phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Hoefile, the learned author of the History of Chemistry and general 'Encyclopædia,' and by the diligent laborer in the field of astronomic discovery whose death we have recently had to deplore, M. Hermann Goldschmidt, the discoverer of fourteen planets.

Professor Butlerof, the Russian physicist, of the University of St. Petersburg, in an ably written paper upon the genuineness of spiritual manifestation, assures us that:--The recognition of their reality will very

soon be the inevitable duty of every honorable observer, and finally, of all humanity."
William Crookes, F. R. S., editor of the London Quarterly Journal of Science, inventer of the radiometer and the discovered of thallium, is well known to be a Spiritualist. Cromwell F. Varley, Fellow of the Royal Society, and by common consent the greatest living electrician, wrote to Mr. Crookes in July, 1871, as follows:

"I know of no instance either in the new or old world, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who have never had the courage or the decency to make an investiga-tion of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress during the last 170 years."
Professor Zoeliner, astronomer and physi-

cist in the University of Leipzic, is an avowed Spiritualist.

The great German philosopher, J. H. von Fichte, is a Spiritualist. In a letter written to G. C. Wittig, from Stuttgardt, July 7th, 1871, he says:—I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influence.

I feel deeply interested in the cause for I am by no means unaware of its high importance, both in a religious and social

Alfred R. Wallace, the learned author and distinguished English Naturalist, is a man-

ly, outspoken Spiritualist.
Poets are naturally Spiritualists. Accordingly, Spiritualism has met with a cordial welcome in the poet Laureate's family. Not only is the sister of Tennyson, but F. Tennyson's brother is an ardent believer in the present ministry of spirits. (See London Medium and Daybreak of July 20th, 1877.) During Mr. Longfellow's European tour, a few years since, he attended spiritual sé ances at the house of the Guppys in Naples, and at the palatial residence of the Baron Kirkup in Florence. He might well

> "For, though I close mine eyes I am awake, and in another world; Dim faces of the dead and of the absent Come floating up before me."

Abraham Lincoln, our martyred presi dent, was a Spiritualist, and was induced by spirit messages to sign the proclama-tions of emancipation. He attended spirit-ual seances in the city of Washington. If this is denied, I can prove it. Lieutenaut-General Count von Lutti-

Chau testifies that at a dinner party in which the subject of Spiritualism came up during the conversation, Baron von Hum-boldt said: "The facts are undeniable; it remains for science to furnish an explanation of them.'

Professor Franz Hoffman of Wurtzburg University, and Maximillian Perty, professor of Natural History in the University of Berne, are avowed Spiritualists.

W. F. Barrett, F. R. S. E. Professor of Physics, Royal College of Science, Dublin. under the heading.—"On some Phenomena associated with Abnormal Conditions of Mind," brought the subject of Spiritualism before the "British Association for the Advancement of Science." An audience of 1,560 listened in Glasgow to the Professor's address, in which he referred to a "series of careful observations he had made on a little girl not ten years old, the daughter of parents in good position in society. Whenever the child was in a passive condition, knockings were heard on the furniture, or even on an umbrella or other solid sub-stance when she was in the open air. Every possible source of deception was removed, nevertheless the phenomena continued." Professor Barrett frequently attends spirit-

Professor Barrett frequently attends spiritual scances in London.

Dr. Robert Chambers, author of "Vestiges of Creation," and other scientific and literary works, was a Spiritualist.

Archbishop Whately, the skilled logician, embraced Spiritualism before his death, as did Robert Owen, the English philanthropist. May we not exclaim, what an array of talent—what a cloud of witnesses!

Dr. Chalmers said:—"It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that

pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." I have seen tables, planes and other furniture raised up and moved about without the contact of human hands. I have seen human bodies, while entranced, levitated, borne about the room, and carried up to the ceiling. I have seen hands held in a flame of fire for five minutes, yet remained unburned. I have seen the sick healed by the laying on of hands. I have seen spirit forms materialized, walk in our midst, and then vanish from sight. I have seen uneducated mediums, while enas upon the day of Pentecost. I have seen writing without visible hands, thus confirming the hand-writing upon the wall, and the writing of Elijah to Jehoram after his entrance into the world of spirits. These and other phenomena still more marvelous are among the "signs"—the "greater works"—that Jesus said should follow those who be-lieved on him. The impudent infidelity of many modern Christians is only excelled by their shocking inconsistency. To wit: they reject the testimony of Wallace, Crookes, Varley, Butlerof, Flammarion, Hall, Hare, Hugo, Perty, Zoellner, Chambers, von Fichte, Humboldt, and others, relating to spiritual phenomena-reject the testimony of living scientists, scholars, poets, and their next door neighbors; and yet believe that the quails fell to an incredible thickness around Israel's camp, believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens; and that the whale swallowed the unfortunate Jonah. In fact, multitudes are so organized that facts must be two, three and four thousand years old before they can make any impression upon their hard, flinty cra-

How absolutely royal such hopeful words as these from the Right Hon. W. E. Glad-

stone, of England: "I know of no rule which forbids a Christian to ex-"I know of no rule which forbids a Christian to exsmine into the signs of preternatural agency in the system called Spiritualism. . . If the reviews and facts
of the day have in any way shaken the standing ground
of a Christian, is it not his first and most obvious duty
to make an humble but searching scratiny of the foundations? I speak as one who is deeply convinced that they
will bear it, and that God has yet many a fair plant to
rear to this portion of His garden."

It has been the steady work of the past cycle—the thirty years since the commencement of the spiritual manifestations at Hydesville, N. Y.,—to demonstrate the positive reality of a present spirit communion; to undermine dry creed-encrusted theologies, roll back the chilling tide of materialism, give the world a higher conception of God, and a brighter, better philosophy of human duty and destiny. This it has effectually done. The hopes of the ages are measurably realized; faith has risen up into truition, and a future existence has become a

demonstrated fact! Materialists, however, doubt or emphatically deny the future individualized and conscious existence of man. They contend that all begins and all ends in matter. Mind, whatever it may be, is evolved from matter, and returns again, so they argue, to matter. Man, capable and desirous of measuring immensity, and the scorpion that stings him lie down in the dust together forever! Here are samples of materialistic

teachings: * What is mind, but an evolved condition or form of the powers of Nature. like light, heat, mamerism? What are the instincts of snimals and the mind of man but a result of chemical action or material processess?" —Alkinson.

"Matter is the origin of all that exists; all natural and mental forces are inherent in it."—Buchner.

"In itself it is of little moment, whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter; matter may be regarded as a form of thought; thought may be regarded as a property of matter," etc.—Hunky.

"All the natural bodies with which we are acquainted are equally living. * * When a stone which is thrown into the air falls again to the earth according to defailte laws; when a crystal is formed from a sailne shid; when sniphur and mercury unite to form cinnabur; these facts are neither more or less mechanical life phenomena than the growth and flowering of plants, than the propagation and sensory faculties of animals, or the perceptions and intelligence of man."—H solet.

"These modes of the unknowable, which we call motion, heat, light, chemical affinity, etc., are alike transformable into each other, and into those modes of the unknowable, which we distinguish as sensation, motion, and thought. ** The flow talls metamorphosis takes place—how a force existing as motion, beat or light, can be-

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THE GREAT SPIRITUAL MOVEMENT.

BY BRIDEN J. FINNEY.

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Clairvoyance is simply extending the interior consciousness through the cerebral organs directly into the soul of the world. It, too, has its channels of life, which are not confined to the external senses. It deals directly with these fine, ethercal substances and laws which escape the chemist and the physiologist, and with those currental rivers of celestial magnetism, on whose ample bosoms suns and systems float in the boundless expanse of light. It feels the tide of the Eternal Life setting through its

heart. You cannot possibly stop in the soul, notwithstanding its manifestation in psychometry, psychology, and clairvoyance; and, by the by, these facts are acknowledged by externelists. I say this does not exhaust us, because we find a still deeper and more interior life. The soul, which is a circulatory force, a nervo-vital energy of the physical system, may extend its gaze into the wide world, catch the shadows of coming events, exalt itself into the divine state of prophecy, simply because it lives in the realm of causation. But this does not exhaust it. Not merely in the realm of these external forces does man apply his intellectual or his spiritual power. If he could accomplish a perfect solution of all the external phenomena of the universe, if his feet could stand upon every starry world in space, if he could sweep into his external consciousness and by his intellect grasp the whole science of the external or socalled material world, he would not yet exhaust his power. The coul stratches into the intengible and imponderable realm, or it rides on the currents of celestial magnetism, or feels the chimmering sunbeams from the realm of im-

But I go further than this: I say the very fact of the existence of the faculties of the soul, and of the performance of these functions implied by the existence of the faculties, presuppose another realm—the realm of the absolute. The body is relative, and its faculties relate to the outward world. The soul must also be relative; its faculties must relate to another world objective to itself, though inward to the world in sympathy with these external bodies. There must be some other world in us which lies around and above the empire of the soul, whether the latter be engaged in the body or whether it be disengaged from this material structure and living with the souls that have accended to the Summer-Land; for there, too, we shall find ourselves surrounded by a world as objective to the soul's hody-to the soul's form—as this external world is to the physical form. But, does that objective spiritual world exhaust man? I valieve there is something vastly diviner than that spiritual world with its golden glories. There is something still more interior: and that something is implied by the existence of these faculties of the spiritual nature.

Some have supposed that Spiritualistic Science ignored Divinity, that it had no Divine side, that it did not trust the intuitions of the human race; but it is the only intellectual chart of man to reduce the existence of these great intuitions to positive scientific certainty.

With a body intimately in sympathy with the external world, with a coul that can sympathize and stretch its feelers into the magnetic or soul realm—not merely the realm of the coul elements, but of the powers that connect him through his brain directly with Divine Intelligence itself—see what vast capacity is man's. Stending upon the top of the external world, he finds himself tethered with all the cycles of the career that have preceded him. He finds himself made up of the came stuff with the "materialistic" world. Then he discovers that his soul is united to the coul of that world by positive and negative laws; that he can lift himself into communion not only with the soul of the world, but with the souls of all the planets in the uni-

Man starts with the external world; he has powers to interpret that world. He finds himself, by genealogy, connected with that world. He, however, finds himself attached to it not merely as a locomotive apparatus—not merely as a physical, but also as an intellectual and spiritual being. Then his soul comes en rapport with the great spiritual facts of the here and the hereafter. His powers stretch across the grave and illuminate its darkness.

I know of no curse so dreadful as earthly immortality It would not satisfy the demands of any person. It would not take an eternity for man to grasp the science of sensuous existence. Physical immortality would result in putting a period to our progress; for, tied to this earth, we could extend our researches but a little way into the surrounding immensity. While the mind, yearning to advance, was fastened here on these rocks, the unfathomed depths of space would be brilliant with worlds which would shine in voin for want of an interpreter and admirer. Endless progress would be to us an impossibility, for our earthly gravity would hold us down to the dust. The soul, aspiring toward unattained and unattainable perfection, yearning to ascend to the burning vortex of Divine Reason, but finding itself imprisoned here, would become frenzied between its aspirations and its failure to advance. No orthodox hell can equal the agony of a soul aimed at infinite excellence but so fettered as to be unable to advance toward it. An hour comes when the soul yearns to visit the surrounding worlds in space. It is not content to point the telescope at them. It would know if they be inhabited; and if so, by what sort of beings. It longs to stand face to face with the whole vast brotherhood of the upper skies. It aspires to hold fraternal converse with all the inhabitants of the stars. It cannot rest short of knowing the whole geography of this starry, soul-peopled universe.

It to very beautiful, very desirable to hold intercourse with the celestial world. Indeed, what can be more gratifying to the affectionate heart, when, finding the earthly circle gradually narrowing, seat after seat vacated, as the loved members of that circle have been translated to a higher existence—what could be more beautiful than with the spiritual eye to watch the growing family circle in the Summer Land and to find the deep currents of the affection and sympathy stretching across the grave. A husband is bereaved of his loved companion; child after child follows her up the shining steep to heaven-what is more beneficent to the human affections than to find that companion, those children gathered in the beautiful home of the Spirit Land? There is something vastly more beautiful than this. I grant that when we ourselves shall ascend to that world it will be indescribably delicious to blend the powera of the soul with the great geniuses of the centuries, to sit beneath the droppings of these great hearts, of these cultured intellects that have gathered wisdom through the revelations of time. But even that cannot exhaust us. There is something that stretches over the angel-world grander than that angel-world. It is something which feeds the deep affections of the human spirit, something which surges like the waves of everlasting love through the chambers and magazines of the soul.

There is a loftler realm than that of the soul—it is the realm of the human spirit, of the Divine excellence, of the everlasting, impersonal principles of Nature herself. Talk about your Christian heaven! There is not a Christian in the world who would stay in it twenty-four hours if he could get out of it. You might clothe your God in all the glories of fantastic supernaturalism—Father, Son, and Holy Ghost—and then get down and worship them as ob-

jective realities; but there would be a terrible blank in the deep recesses of the spirit itself. Unless the man could feel that divine beauty which he sees shimmering around him, unless he could feel the rays of the Eternal Sun of absolute justice, love, law, light, and beauty, falling upon his own heart and translating themselves into his own consciousness, he would be unhappy. I say an objective Christian heaven is an insult to the deepest nature of the man. It could not by any possibility exhaust even the soul, much less that diviner part of man, which, deeper and more interior than the soul, can be fed only by the divine essence. We yearn to be "God," not merely to see Divinity.

It is seen that the possibilities of Spiritual Philosophy, though it is based upon the rocks, tower beyond the realm of the gods. Thus it is seen that man, having a tri-fold nature, has powers that can shoot out into all these realms, connect him with the visible world, sympathize with its revolutions, study the stars, translate the cosmogony of time, roll up the photography of God Almighty that blazes on the infinite blue into the reflections of his scientific career. We long to extend ourselves into all the spheres of life and light, and to have all life and light extended into us. We would exchange ourselves with all the cosmos, giving it interpretation for its bestowal of sentient life. From the wide horizon round we desire to feel the streams of life pouring into us. And so myriad-sided are we, so infinitely strung, that we can thus relate ourselves to Nature

to Nature. External science does not satisfy us; communion with the angels of heaven does not exhaust us. It must be unutterably blessed, when earth's life-work is done, to rise to that world of light and join the family-circle there in songs and labors of love and beneficence; it must be blessed to stand as an angel beside the rising soul of a friend as it leaves this world; it must be indescribably joyous to the arisen wife to welcome her heart's mate to heaven, and of each to be welcomed by the other, and, with their previously arisen darlings, to reconstruct the family group in the fair homes of the free and purc. But there is a higher joy, a sublimer consummation in the conscious union of man with God. That great hour will surely come to every immortal, when, standing on the far verge of the seventh sphere, with all opacity eliminated, all discord harmonized, and all darkness enlightened, the human and the divine shall become one in Love, Will, and Wisdom, and celestial societies repeat the primal song of the morning

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OUR RECEIVED OPINIONS.

Will you allow one who is not controlled by the regnant orthodoxy of to-day, the privilege of ventilating, through the medium of your paper, some progressive opinions, which have been trying to be exhumed ever since the disagreeable experience of listening to a discourse which might have been delivered in the medieval ages, with more appropriate less than in this age of polemics. Indifference concerning progressive truth hears a striking analogy to a physical law that makes a man so satisfied with his unwholesome diet, that he likes it best from mere force of habit.

It is said that the mind is naturally conservative, and cannot receive truth any faster than it can get ready for its reception; and, again, that it is of no consequence what is believed, provided one is good; but this is one of the errors of the past. In order to act right, we must think right; intelligence must be our guide, for even when our feelings are good, we are liable to err through an uneducated judgment,—consequently it is more judicious to keep all the senses awake, so as to receive the emanations of truth. Religion is not enough; seience must aid man, and they who see farthest into material elements, are those who form the truest conception of the divine architect. Nature acts by general laws; that is, the occurrences or the world result from causes which operate according to fixed and constant rules; and man comes into being under a code of immutable laws, the violation of which are always at tended by corresponding consequences; this is evident in every department of nature, and herein is the origin and cause of all imperfection; ignorance and its attendant consequences, are the penalties; but intelligence right and goodness have their own reward; evil its own punishment.

Now, while I would emphasize the potential truth, that the inherent religious element of piety and devotion, cannot be neglected with impunity, and while I would leave all the glorious privilege of thinking their own thoughts, not infringing upon the sacred prerogative of individual temperament in the slightest degree, yet my understanding does not acknowledge the doctrine out of which so many derive so much consolation. As it is impossible to conceive any work planned by divine love and wisdom being so incomplete as to lose all connection with the law of progressive development, and as there is no retrogression, and mankind not having preoccupied the position they now sustain, therefore the race has not fallen or degenerated; but error began with man, because of his uninstructed faculties; and now only requires gentleness of instruction and the attainment of a pure and useful knowledge to

effect his elevation.

We cannot accept the opinion that a being was expressly designed and adapted to destroy the deleterious effects of transgression, and to restore mankind to the position they once sustained; and it is presuming upon impossbilites to attempt to prove a theory of any kind, which is not based on the laws of nature; such as the allegorical representation of the primitive family in the garden of Eden, because there is not the least practical utility in such logic.

Practically, we do duty to our Creator by obeying the natural laws and rules of life, and it zealous, religious teachers were not blinded by prejudice and educational affection, they would choose their topics of discourse less frequently from the tomes of the past, and oftener from the truths of science, philosophy and current events, in consonance with the broader-minded teachers of this practical age.

I regard the primitive scriptures in a historic, rather than in a theological sense; but, notwithstanding the light now illuminating this age, orthodox teachers deem it expedient to endeavor to prove vicarious atonement from allegorical and symbolical Scripture, as foreshadowed by the first sacrificial offering of the primitive man, imputing to Deity such a nature as to reject with indignation the cereal offering, and accept with approbation the blood of an innocent lamb, which seems a barbarous idea, and could have only orignated in the imperfection of uninstructed intellects, and from which originated the obnoxious and atrocious theory of illimitable retribution! It derogates from the character of the divine mind, and removes from him his celestial dignity and beneficence. It is announced beyond its highest religious idea: as man is, so is his God; and who can be at once Jewish and American in the expression of his religion.

There is a God for all nations, inspiring liberal Greece and prudent Rome, not less than pious Judea; a God for habies sprinkled, and for babies all unsmirched by priestly hand; a God for Jacob and Esau, Jew and Gentile; a God to whom mankind is dear, Father and Mother of us all. Through the progress of refinement and intellectual attainment, this age adores a reasonable God, one who works through law, and not through schemes. The death of Christ had no possible connection with the sins of the world, sin being the misdirection of man's physical and spiritual powers, generating unhappy consequences; and the death of no being will extirpate the same; nothing short of a knowledge of the causes of these evils, and the capabilities of man to overcome them by righteous living, can ever smellorate his condition. Man always neglects and injures himself when he fancies the possibility of obtaining a reliable antidote—a kind of vicarious atonement for his

sins or misdemeanors.

Notwithstanding the mythological opinions of primitive scripture, have been gradually and imperceptibly modified, as knowledge has been unfolded, yet our intellects are still trammeled by hereditary and educational error; we are not prepared for abrupt innovations, or to forego a system to which we have become habituated. It would be a mark of wisdom, and a good sign of mental resurrection from ignorance, if theologians would discard all these superstitions that were only useful nearly two thousand years ago, and which can only serve the present age merely as a record of the religion of the past, and it would be well to consider primitive history in its primitive meaning, and thus let it repose.

Language has changed in its application, and many terms have ceased to express what they once did in former ages; and it is impossible to give the real signification to expressions, the soul or cause of which originated merely in the theology and mythology of an age when misdirection and hallucination had possession, to a great extent, of every human being. Doubtful questions concerning the past, should not engage the time and talents of brain-workers, inasmuch as their solution would not promote the physical and moral renovation of the race.

The many revelations that are now existing in the scientific and theological departments, are of minor importance compared to the great principles which must be discovered and acknowledged before that social and moral condition can be attained, for which all should strive. The mind would admit all things that agree with its nature, and are congenial to its requirements, if the feelings and faculties were adequately appealed to and impressed; but time has rendered sacred the past, and mankind have cherished the opinions of their antecedents, and not from a conviction of judgment, but merely from an affection for hereditary impressions, and consequently a filial obedience to the past, stands in lieu of practical religion.

Nothing should be venerated more than the beautiful and truthful prophetic meditations of the early writers, concerning a universal deliverance from evil, tyranny, bondage and wretchedness; and it is an honor to the human race to become acquainted with pure beings of former days, as disconnected from all the extraneous obscurities, that have shut out their real characters from the mental perceptions of the world. It is the greatest honor and privilege of this age to know, love and appreciate the greatest of all reformers in the field of labor—in the great vineyard of natural culture—the Christ of to-day, as disconnected from all the erroneous conceptions heretofore obscuring his physical and spiritual qualifications; and when we abandon all physiclogical and theological speculations about Jesus, then he will be better understood and loved, and his principles more practiced than they have as yet been; the true beauty of his principles have never yet been duly recognized, because they have not escaped the darkening influence of misinterpretation.

As it requires a Shakespeare to fully comprehend and sympathize with a Shakespeare, so it requires a Christ to understand a Christ. The spiritual elements within man have not yet unfolded their gentle teachings, save in the minds of some noble and enlightened intellects, who perceive that Jesus was a type of spiritual goodness and perfect social qualification; that he possesses the highest spiritual elevation and refinement, and the highest development of the physical and mental powers, and consequently promulgated truths capable of immediate and useful application.

As it was not foreign to the order of mental movement in primitive times to invest great souls with deific power, and even to worship the personification of ideas, Jesus being the highest in the scale of being, received the greatest adulation; according to the inherent law of veneration, we shall always roverence good-

We love Jesus because the sympathetic emotions of our natures seek propinquity in the object of our worship, the spirit yearns for contact—soul with soul; and we cherish in the spirit of adoration the memory of a being, whose mind was so exactly built, so temperamentally constituted, as to recognize intuitively the and the promernood or man. Although he would have borne our burdens, he could not cancel our transgressions, or change any law of our nature; but we may endeavor to rise to the plane upon which he stood, and from which all selfish traits depart. Then let us adore the divine spirit, who gave us so beautiful a prototype of excellence, purity and serenity, a living soul to draw us onward and upward, nearer to our Father, nearer to Thee our God, nearer to Thee! Oak Park.

Inspirational Prophecies, and their Fulfillment.

(Concluded from last week.)

BY B. T. YOUNG.

We will now consider some of the prophecies that refer to the Messiah, the Prince and Christ of God, whose advent was looked for so anxiously for hundreds of years, by the Jewish nation and also by some of the wise Gentiles of the East. The prophecies relating to him described his character in a two-fold light: one as meek and lowly in poverty and grief, and the other as great and powerful as a prince, ruling in great glory, etc. The Jews overlooked all relating to him, except those that had respect to his kingly office, by which they expected to be delivered from the servitude of other nations, and refused to consider him as the one expected and prophesied of long before. They still wait for such a prince, to give them earthly power and splendor in Judea. While the Christian believers understanding the scriptures to refer to different manifestations of Christ at different periods of time, accepting his first advent as fulfilling a portion of inepiration. ing his first advent as fulfilling a portion of inspiration regarding him, they regard the others as relating to a spiritual condition. Jacob, as a prophet, just prior to his decease, in Gen. ch. 49: 10, says: "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." This was true in its fulfillment in referring to Christ as "Shiloh," for the last king and law-giver that ruled in Judah was just after the death of Christ; and the destruction of the city of Jerusalem and nation, with all their kingly power, took place a few years after. In Daniel ch. 9: 22, 27, we have a prediction of the Messiah's advent, also the time given in symbols of weeks of years (a day standing for a year) also the time of his death to be within a short period thereafter, etc., all of which was fulfilled as declared.

As a prophet, Moses declared in Genesis ch. 18:15, 19. "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto him shall ye hearken." And the Lord said unto me: "I will put my words in his mouth, and he shall speak unto them all that I shall command him." Christ as the leader of his followers and their spiritual law-giver, fulfills the prophecy as stated in Acts ch. 3: 22—26 and

ch. 7: 37, 38.

In Issiah ch. 7: 10, 16 and ch. 9: 6, 7, and Matt. 1: 18, 25, and Isaiah 42: 1, 9, and ch. 49: 6, 9 and ch. 52: 13, 15 and ch. 53: 1, 12, we have a complete description of the birth, life, character and death of Christ, as fulfilled by him when on earth, recorded near eight hundred years before. The reader is referred to the testimony named in Micah ch. 5: 1, 3, and Jeremiah ch. 31: 15, 17, and Matt. ch. 2, we have the name of the town of his birth, also the sorrow and distress referred to in the death of the children, by Herod, in his efforts to destroy Christ. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel, whose goings forth have been of old from everlasting." This can refer to no other than Christ, and was accomplished in him, as also the many others referring to him as given above.

The promises to be realized in the future will as surely be enjoyed as that the predictions of the past have thus far been accomplished—"not one jot or tittle of all the prophecies that refer to Christ will fail of their fulfillment." In Dan. ch. 12:4, 10, we learn that "knowledge shall be increased in the time of the end, and the wise shall understand." And in Joel ch. 2: 28, 32, it says: "I will pour out my spirit (saith God) upon all flesh and your sons and your daughters shall prophesy," etc. In Acts ch. 2: 1, 21, we find this prediction realized, and it was to continue in its manifestations ever

These evidences of the spirit's power promised by Christ, that he would send from the Father, even the Spirit of Truth, to abide forever with the children of men, performing wonderful works and signs, have been given, and will still continue to give evidence of its presence, as the Christ spirit that was to continue with his followers until the end, when men having become as brothers, in deed and in truth, will be prepared for the introduction of much greater manifestations of God's kingdom, commenced as Christ says, "within you," and amplified by the aggregation of billions of mortals and immortals pure in mind and thought seeking each other's happiness rather than their own (thus fulfilling the law of love), mingling and commingling together in the millennial reign of peace and righteousness (not confined to one thousand years, but forever continued). The great wave of the Christ spirit, influence and power, that has swept over the earth in this present generation, (similar in character to the wave that astonished the atrangers and the Jewish nation on the day of Pentecost), will continue silently, yet surely, to permeate all nations, until they shall re-alize that the kingdom of heaven, like leaven (as Christ said) will finally leaven the whole, preparing the true subjects thereof to enter into the visible kingdom, when the proper time comes. Then it will be found that Christ's coming so anxiously looked for by many from christ's coming so anxiously looked for by many from the time of his first appearing, will have had its accomplishment in the subduing and overwhelming influence and power of his spirit, from the time of the outpouring of pentecostal power in accordance with his promise, and since continued. We will now rest the subject, so far as it may relate to the preparatory induced of the standard and consider those promfluences of Christ kingdom, and consider those prom-ises and prophecies that pertain to the perfected condition of the earth and its inhabitants, under the new dispensation, when Christ and those in harmony with his spirit, will personally appear in his kingdom, so often declared in sacred books to belong to him and them forever.

It appears from the prophetic word, that God made a covenant with Abram, Isaac and Jacob, to give them the land of Canaan to possess and to inherit it forever, including all those of his seed, and also the Gentiles, who, like themselves, should become circumcised in heart and life, in righteousness, etc., (see Gal. 3rd ch). They were distinctly told, that they were not to possess it in this life, but in a future one; and their sojournings in the land as pilgrims and as strangers was not to be considered, in any sense, a fulfillment of those promises, nor was the occupying of Canaan by their descendants subsequently under covenant conditions, (which was for this life only), to be the accomplishment of his purpose, but had respect to a heavenly and more perfect condition of the earth than could be had at that time.

In Genesis ch. 13: 14, 18, and ch. 15, 17, 22: 15, 18; chs. 26 and 28, we have these promises as noted above. That they were not to possess a foot of the land while dwelling in it, as strangers, was taught by all Christ's disciples (see Acts ch. 7: 1, 5), and Heb. ch. 11: 8, 16 and ch. 12: 22, 23, and ch. 13, 14. In this we perceive that with the heavenly inheritance the heirs also looked for a city of God, to be located and to supplement as the prototype of the old Jerusalem in Canaan, as shown in the following texts: Rev. ch. 3: 12, and ch. 10: 27, and ch. 21: 10,27 and Isaiah ch. 2: 1, 5.

We also find that Christ, by right of the promises, made in all the prophecies, yet unfulfilled respecting the reign of David's seed, in Mount Zion or Jerusalem, forever, is the only one who can make such promises good, being the son of David after the flesh, and also the son of God, with power by the spirit from whom he will receive not only the throne of David to reign over the house of Israel, but all the kingdoms of the world, in accordance with the promises of his Father World, In accordance with the promises of this 2 amos God,—the proof of which is found in Psalms 89: 34, 88, 87, and Psalms 132: 11, 17, Luke ch. 1: 30, 33, Romans 1: 1, 4, Isaiah 11: 16, Gal. ch. 3: 26. Dan. ch. 2: 44, 45, Dan. ch. 7: 9, 28, and ch. 12: 1, also Isaiah 65: 17, 25, and Rev. 21 and 22 chs., we find a harmony in the application of all those prophecies to Christ, and also to those who with him through righteousness, are the rightful heirs of God's kingdom in the new heavens and new eart and cannot find how it is possible they can ever be fulfilled in any other person." That these glorious revelations of the future renovated earth will be fully realized by all the human race, is as certain as that all the prophecies concerning Christ as the son of man, had their complete accomplishment in his earthly life. It would seem from the evidence adduced, to prove by the fulfillment of, so many predictions made by spiritual beings, through sensitive mediums or seers, during the many thousands of years on earth's past history, that no greater assurance could be obtained than is now possessed, of the truthfulness of such revelations, and of their divine source, and also giving to all a sure foundation, on which to rest their hopes of the entire, and complete verification of all the rest of the promises and prophecies as yet to be fulfilled, when "the whole earth shall be filled with the glory of God," "and from Zion shall the law go forth," "and there shall be nothing to hurt or destroy in all my holy mountain (the parth) saith the Law!" (the earth) saith the Lord.'

Testing Mediums.

To the Editor of the Religio-Philosophical Journal:
Your paper, freighted with good things, reaches us
weekly, and its bold and truthful utterances must com-

weekly, and its bold and truthful utterances must commend it to all thoughtful minds. It is time that the wheat should be separated from the chaff, the true from the false, and the sterling virtue of honesty adhered to more strictly than it has been.

Now, mediums are very human and very much like other people. We are sometimes at a loss to know why many of them should be so giddy and thoughtless, in almost everything, except the mercenary art. It is often argued that mediums are ignorant and passive, and in a negative condition to be acted upon. We have but little faith in ignorance, whether it bears the name of spirit or mortal, and we assert that it is the right of every man and woman to be positive and say who shall control them and who not. We must not take everything that comes from the Spirit-world as divine revelation; but "try the spirits," and treat their communications as we would communications coming from other sources.

I have been somewhat interested in the discussion concerning A. A. Bailou's advice in regard to mediums. etc., and was somewhat surprised at the dictatorial spirit in which it was given. Having known him personally when in the form, and being well acquainted with his father, Rev. Adın Ballou, founder of the "Hopedale Community," a preacher, scholar and thinker, and knowing the liberal education his son had received, in books and ethics, I was surprised at the narrowness and spirit of the communication, I said, on reading the answers given to a gentleman, on the subject of testing mediums, "That Adin Augustus Ballou did not seemingly possess so good and genial a spirit now as he did when he lived among mortals." He was a gentleman in every sense of that word, generally beloved by all his associates. If he has progressed, as some may argue, it seems to me, that his progress is backward not forward. It is certainly best to be mannerly and polite and treat critics as entitled to some nerly and polite and treat critics as entitled to some respect and consideration. Of course, I know nothing of the conditions of the parties in the case referred to, and do not wish to cast any reflections upon Mrs. Richmond, and would not say that she was responsible for the communications; I only add that mediums ought to be willing to conform to all reasonable test conditions, in these days of fraud and deceptions. We want honest mediums and honest inquirers, and if the spirits are not willing to conform to fair test conditions, then, if I was the subject to be controlled, I should say, "I will not be used as a medium by any spirit who is not willing to prove all things and hold fast that which is good." Having been something of a medium for several years, I think I have a right to say a word on this subject, knowing that a positive state of mind is often an advantage to both spirit and medium.

Yours for the right,
H. N. G. Butts.
Hopedale, Mass.

Our Jonng Lolks.

Letter from Tom Ellery.

To the Editor of the Religio-Philosophical Journal;

After sister Sue had finished reading us a story of Flaxie Frizzle, grandma said it reminded her of the time when she was young. She was a little girl once, she said, and lived in a hig house painted red, and used to cry to stay at home from school sometimes, and once had to go to bed without her supper, I was very glad to hear grandma say that, for I didn't suppose any body was ever bad but Sammy and me, and the Maltese kitty that ate up the canary bird. I shouldn't wonder if we grew up to be real good sometime, for grandma, she's awful nice.

. I went away down to her house this summer, and there were so many and such beautiful flowers you couldn't see the yard. It hadn't rained there for ever so long, and every body's well was dry; but there was a spring there, and water enough for every body, and more too. I used to like to sit and watch the water rippling down the hill, and wonder where it came from, and how long it would last if the wells kept dry.

I saw the new bridge there; the old one was swept away by the big freshet last spring. Near there was a big black house nestled among the trees. There were twenev-four panes in each of the windows. A crazy woman lived there. She was a very queer a oman. She kept the house clean and made as nice cake and pies as any body, for her husband and son. I suppose they were sometimes very scared, but they never said sometimes very scarce, but they never said so. She never liked to have them gone away a long time, but she used to plan a journey to see a friend every little while, and pack up her trunks and let them stand on the piazza two or three days, and then unpack them and say, "What a nice visit I have

One night her husband woke up, and seeing her walking about, he opened his eyes just a little speck to see what she was doing, and do you believe she had all the knives and forks, razor and scissors, and everything that had sharp points, laid all round on the bed with the points toward him. He said he didn't feel very comfortable about that time. but thought he would keep quiet; but after awhile when she began to sharpen the knives one by one and look fiercely about, he could not keep still any more, so he rose up sud-denly and took hold of her arm and exclaim-ed, "What are you doing?" "Oh! you're saved, you're saved," she said, "I knew I could keep off those terrible people who were coming to kill you," and her face lit up with great joy, and she put all the things away and went to sleep. Mamma said I must learn a lesson from

it; that often in life when we seemed most in danger, there were loving spirits hover-ing above us and around us, to keep us from

There was a big cheese factory down there, so they didn't have much milk to drink any more. It was the greediest old mill I ever saw; it was never satisfied till it got every drop of milk in the village for itself. I was glad my grandpa was a minister, for we often used to find a tiny pitcher full of cream on the doorstep in the morning, for our coffee; sometimes there was a pail full of milk and a big vellow pumplin. Wa knew of milk and a big yellow pumpkin. We knew what that was for, I tell you; but we felt sorry that they never left their names to them, for we never knew whom to thank.

They raised a big Democratic pole while I was there; it was spliced, and folks were afraid it would break and kill somebody, but it didn't. It had a broom on the top of it. I asked a man what that was for, and he said it was to sweep out the Republican party. I don't know whether it has swept it out yet or not.

"Oh! I hated to come back again to this dirty place, it seemed so clean and good there. The air seemed so sweet in the morning, and the morning-glories would fill a bushel basket. After I came home for two or three mornings, I forgot I was in Chicago, and I ran to the window half asleep, to see those cool fleecy clouds hang over the mountain-side; but there's nothing pretty here. Every body's too busy to make things pretty except the parks, and there we can never step on the grass, or pick a leaf, or throw a spit ball; boys have to go to school, the men have to work, and we don't have any cream for coffee, and they say maple syrup is made out of nothing but brown sugar; but then we have jolly times Christmas, and they don't. have any Exposition there, nor any midgets to go and see, after all.

I am yours affectionately, TOM ELLERY.

A BEMARKABLE TALE.

Evidences that Fish can Reason-A Little Girl Saved from Drowning by Trout.

One of the most remarkable evidences that fishes possess reasoning power, is related to us by a reliable gentleman, which we hasten to lay before our many thousand readers. Our informant has on his grounds an artificial trout pond, which contains at least three thousand spotted beauties, weighing from a half to two pounds each. The gentleman has a little daughter, five years of age, who may well be called the Queen of the speckled Beauties. This little Miss has succeeded in training the fish, so that she can go to the edge of the pond, and with a handful of crumbs feed them from with a nandful of crumbs feed them from her chubby fat hand. The fish have learned to jump up out of the water and snatch a worm from her fingers. They seem exceedingly fond of her, in fact they may be said to perfectly adore their little queen. On Thursday last the little one was standing pear the edge of the pond where the remaining the said to perfectly adore the pond. ing near the edge of the pond, where the water was quite deep. While reaching over to drop a few crumbs to her subjects she suddenly lost her balance, and pitched headlong into the water. She says that she went "way down," when she felt something un-derneath her, and she quickly rose to the surface, where she put her little lungs to their utmost test and called lustily for help. Her cries quickly attracted her parents, and they were horrifled at seeing the little girl floating upon the surface of the pond. The father rushed quickly to the water's edge and reached out for his treasure, and as he raised her from the water a perfect solid mass of trout were found beneath her. These faithful subjects of the little queen, as she fell, quickly gathered beneath her, and thus showed their love for their mistress by bearing up her body until aid arrived, thus preventing her from meeting a watery grave, which she would have other watery grave, which she would have otherwise done. Parents who have little ones can imagine the parents love for these trout, when they remember that their sa-gacity saved the life of their little daugh-ter.—Whitehall (N. Y.) Times.

A Partial List of Magazines for September.

The Magazine of American History. (A.S. Barnes & Co., New York and Chicago.) Contents: Historical—An Old Kinderhook Man-sion, by Henry C. Van Schaack: Our Nasion, by Honry C. Van Schaack: Our National Medals, by T. Bailey Myers; The Moundbuilders, were they Egyptians, and did they ever occupy the State of New York, by W. L. Stone; Original Documents—Governor Stuyvesant's Journey to Esopus, 1658, communicated by B. Fernow; Siege of Savannah, 1779, General Orders of the Allied Forces, communicated by Frank Moore; Reprints—Exploration of the Mississippi by La Salle, translated for the magazine; Notes, Queries and Replies; Literary Notices.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: "At the Spring," The Spring and the Well; Miss Juniper's Ward; A Little Sinner: Cadet Life at West Point: In the Swing; Motes; Doc and her Knights; Classics of Babyland; Her Little Life: Peets' Homes; Trying to be True; The Child Toilers of Boston streets; Summer's Done; The Story of English Literature; Johany's Sweat Oven; Street scenes in Paris; Little Miss Muslin of Quintillion Square; A Cool Refreat; Mozzer's Ba-by; Parlor Pastimes; The Postoffice Department of Wide Awake; Music. Most of the articles are illustrated.

The Nursery. (John L. Shorey, Boston, Massachusetts.) For young readers, is filled with stories and illustrations which will

Items of Interest—Gems of Wit and Wisdom.

THERE are three lessons I would write-Three words as with a burning pen, In tracings of eternal light, Upon the hearts of men.

Have hope. Though clouds environ now, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but has its morn.

Have faith. Where'er thy bark is driven-The calm's disport, the tempest's mirth-Know this—God rates the hosts of Heaven The inhabitants of the earth.

Have love. Not love alone for one, But man as man, thy brother call, And scatter like the circling sun Thy charities on all.

Thus grave these lessons on thy soul— Hope, Faith and Love—and thou shalt find

Strength when life's rudest surges roll Light, when thou else were blind. Schiller.

SPIRITUALISM furnishes us with proofs palpable of immortality, and removes at once and forever the crudities of popular theology; it throws a new light on the Bible by which it can be read and understood, it effectually puts out of court the doctrine of eternal punishment as popularly understood, and places man in his right place, both in relation to God and his fellows. It urges the necessity to develop our nature in its threefold capacity, viz: physical, mental, spiritual, thus teaching the divine order by which man grows out of darkness into light; tnat he is now a spiritual being amenable to spiritual laws and, capable of realizing that the kingdom of Heaven is attainable before the material body is thrown off, and that the condition of life in the next world ipon our conduct in this. Disone the spiritual law of life and it is as unrelenfing as disobedience to the laws that govern the physical system. Spiritual fire will punish just as severely as physical fire, and it behooves all men to studiously regard and understand the various laws by which they are surrounded.—Address of Lancashire (England) Society.

I cannor get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisi-ble. St. Paul says, "We are compassed about with a great cloud of witnesses;" but how can they be witnesses if they cannot see, and be cognizant?—H. B. Stowe.

Animalism is nothing; inventive Spiritualism is all.*—Carlyle*.

IT is ordained in the eternal constitution of things, that men of intemperate minds cannot be free; their passions forge their

WHEN fiction rises pleasing to the eye, Men will believe, because they love the lie, But Truth herself, if clouded with a frown

Must have some solemn proof to pass her down. [Churchill. TRUTH is a gem that is found at a great depth; while on the surface of this world all things are weighed by the false scale of

custom.—Byron. FLATTERY is like painted armor, only for

show, not for use.

IT certainly cannot make a man more just to believe that the "moral law is vindicated and justice satisfied" in the systematic torture of the innocent for the sins of the guilty: it cannot make him more honest and reasonable to believe that he can receive benefits and accomplish results, while he ignores causes and denies all equivalents; it cannot make him more industrious and faithful, to repudiate the great central law of all attainment, and of all excellence, in the belief that strength and health of soul are not necessarily dependent upon the strength and health of character which proceed from a true life; it cannot make him more sincerely humble to believe in humility as a means of future position—thus prostituting the quality to ambitious ends; it cannot make him more energetic to believe he can secure a future harvest without present effort, and even without seed; it cannot wean him to the "putting away childish things," to believe that some outside power can chew his food and walk for him; it can not devote his ability and attentions. not develop his ability and strength for climbing, to believe that he may put his hands in his pockets and go up in an elevator.—*Clarke*.

SPIRITUALISM teaches that man is the result of all that has gone before him; that he is a wonderful microcosm of the vast macrocosm by which he is surrounded; that his physical body is but an outside shell or covering, outwrought for, and adapted to, the uses and pleasures of the earth-life alone -which, having been elaborated from the rocks, will, after dissolution, decompose into its original elements; but the spirit or soul, the divine principle within, which makes the conscious man of thought, of feeling and of angel-aspiration, will live on in an endless pathway of wisdom.

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But accepting the broad definition of Spiritualism as the Science of Life, whereby all knowledge is included, the true Spiritualist must be a student of nature. He must possess a cultured understanding; his spiritual being must hold his instructs in abeyance; his character founded not on faith, but knowledge, must be noble and magnanimous. His type of excellence, towards which his aspirations are ever turned, is the angel from whom the stains of earth are washed away.

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Among its more willing votaries, who were prepared to receive it, from a disbelief in the "traditions of the elders and the doctrines of men;" not being fettered by creeds and dogmas, its hold was sure, deep and enduring; and from them and through them, it still kept aprecding. Wherever curissity awakened a desire to investigate, that desire grow into a hope it would prove true, and a wish to learn more of the life to come-to hold social converse with the friends gone before. The leaven once infused into the mass, was sure to leaven the whole lump, and minds once led to investigate in the channels of truth, could never shake off the conviction with regard to its

It was this "Modern Spiritualism," so called from the attention it commanded in its humble introduction at Hydesville-although Spiritualism began with the ages and clasped hands with the centuries-that after passing the ordeal of the Rochester committee, extended and widened its influence, until its effects were felt all over the world. That tiny rap, which confounded the wise committee of professional experts, caused a more general stir than a thousand earthquake shocks could produce. It shook the foundations of old theology from center to circumference, set the theologians to inquiring into the authority upon which their creeds and dogmas were builded, and set influences on foot which infused a more general liberalism into the churches, whose doctrines had previously been so repugnant as to drive many away from a belief in anything of a spiritual nature, and shoal them upon the dreary wastes of unrelieved materialism; these forming to-day the two wings of the grand army of opponents to the spread of spirituality.

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Circles are secretly held in families where, only among their confidential associates, such a thing would be thought of, and the angel visitants are quietly giving them some knowledge of the great hereafter.

It is true there have been some apparent backsets in the way of fanaticism and fraud, but in reality they have been but little more than the fly upon the wagon-wheel neither furnishing the motive power or stopping the wheel.

The exposing and weeding out of these frauds may cause some timid ones to tremble for the future of Spiritualism, but they have no need to fear for the genuine, which in its abundance spreads over the entire world, furnishes the only syldence mankind has of a continued existence-alone piedges to them the boon of immortality. Besides it is the work of the angel ministry, planned by the united wisdom of the supernal

spheres, for the establishment and maintenance of general communications between the denizens of this and other spheres, and cannot be greatly retarded by the work of mortals.

By many, this most important of all works, seems to have been greatly misunderstood. They have dwelt in the phenomenal phase without seeming to comprehend there was something higher—something far more ennobling to them than watching and waiting for phenomenon after phenomenon and the piling of wonder upon wonder. The channels of spirit communion were not opened to merely excite the wonder of investigators-not to start a new feature in the show business-but to instruct mankind in the science of the soul, to open up to them a certain road to knowledge, to acquaint them with the important facts of a future life and the effect this present life has upon that in the future; to show them the advantage of learning to live rightly here, to enable them to start right there; to teach them they are making characters here which they will have to stand by there. And that every word or act is written in the book of life, which each, as his own recording angel, is writing down, and from which they will be judged when they sit in judgment on their own souls; and will then "receive according to every deed done in the body."

Here Spiritualism is grounded and from this it cannot be moved. Rooting down to the phenomenal phase it branches into holy communion with the loved ones on the other side, blossoms out with individual culture and fruits into knowledge and personal goodness which elevates the soul into rapport with the higher spheres of Love, Light and Wisdom.

Then with this deep root which Spiritualism has taken, let us have no fear to let in the warmth of honesty and the light of truth, its evergreen boughs will not wither nor its fruit decay by lopping off its worminfested branches, for its roots strike down to the waters of the River of Life, and its branches extend to the sunlit dome of the heavens, where Wisdom's never setting sun shines in resplendent, beauty giving light and warmth and vigor to all intelligences in all worlds and in all spheres.

The Human Mind.

We are living in a very critical age. Each one, if he does not already, should think for himself, and carefully scrutinize every subicet that demands his attention. You can not successfully see for the blind, or talk for the deaf and dumb, or think for the idiotic; what you observe in the external world, what you express to those around you, or what you think in reference to the various subjects of the day, can not make an im pression upon those whose senses are too obtuse to comprehend you, or destroyed through some organic defect. The mere impressions of one mind, are no criterion on which the rest of the world will render judgment! True, in courts of justice, your sworn testimony must be admitted, and from that the jury render a verdict! But innocent men have been hung! Those whose characters were above reproach, have been sentenced to long imprisonments for crimes they never committed! On mere suspicion the weakest of evidence, persons have been arrested, and without trial banished to inhospitable shores. On the other hand, the self-confessed murderer, is not always guilty; the admission of crime has often been made by those who could not by any possible means have committed the deed they charged themselves with. The sincere and devout religionist, who believed himself totally depraved before experiencing a "change of heart," was in condition of mind ready to make any confession of crime. To the sea captain in the autumnal years of his life, the yarns he spun when in active service aboard his vessel years before, are related as actual facts, and great offense would be given if his word should be doubted. To the novel reader, many times, one with a fervent, vivid imagination, the heroes and heroines of the tale, with their remarkable exploits and adventures, become living realities-facts-and aspiring to achievements in the same direction, he becomes a hunter, a robber, a speculator, or a daring, reckless explorer, finding out ultimately, of course, that fiction has no reality in the realms of truth. The skilled marksman and hunter in a dense forest, suddenly exclaims, "I am lost!" He looks around among the trees, surveys the thick underbush, examines the location of the sun, but finds no relief! His day's adventures are like a dream, and the more he tries to render his mind clear, the more confused he becomes.

The mind is being constantly swayed, influenced or controlled by surrounding circumstances and conditions. It directs its movements in accordance with something now existing, or that previously existed. The sailor has his compass, the astronomer his telescope, the bewildered mariner watches the signal lights in the harbor he is approaching, the lawyer consults precedents, and all their calculations and expectations are generally based on something entirely extraneous to themselves. As Dr. Gregory, having applied a bottle of hot water to his feet one night, dreamed that he was looking into the crater of a volcano, and was aimost stifled by the heat; and as another physician, having applied a blister to his head, dreamed that he had been scalped by Indians, their dreams depending on external conditions, so are our actions governed in a great measure by that which is remote from us, or intimately associated with our daily lives.

At times there is a subtile influence that emanates from animals, which fascinates, psychologizes, or renders helpless the impulses of the mind and organs of the body. A Frenchman named Hand, of California, relates his late experience with a serpent He says that as he was gazing at it, transfixed, he essayed to cry for help, but the effort at articulation died away in a gurgling sound upon his lips. The serpent lay in three great coils, its head, neck and some ten feet of its body projecting above, swaying to and fro in unculatory, sinuous, wavy convulsions. The monster stared at him. Great, hateful, lidless eyes, ever and anon darting its head menacingly in his direction, thrusting out its forked tongue, and emitting hisses so vehemently that he felt its baleful breath upon his cheek. Every palse in his body seemed to stand still, and his heart ceased to beat. Even respiration was slow and painful. There was a choking, suffocating sensation in his throat, and his lips became dry and parched. There was a ringing in his ears, dark spots floated before his eyes, and he would have fainted but for the horrifying reflection that if he gave way to such weakness his door was inevitable. Not the slightest movement of the serpent escaped him, and every detail of its appearance, size, color, shape and position, was strongly photographed upon his recollection. How long he confronted this terrible shape he does not know. Probably only a few moments, but to him it seemed ages. At length the serpent began slowly to uncoil and move away, and Rand scon

recovered his normal condition. Here we have a loathsome appearing snake at once assuming control over the mind and organism of a human being, its supremacy was complete! So vivid was the impression made upon the mind of this terrified Frenchman, that when he closes his eyes to go to sleep, the grass plat, with its hissing occupant, are constantly before his vision. He sees the loathsome monster; he hears its hiss, and the scenes of a previous day are reenacted, illustrating an important fact that we wish to impress upon all who desire to become familiar with the phenomena of the mind: That impressions made upon the same frequently appear to assume objective forms, and are as real to the person as when confronted by the objects themselves.

Hazard Carries the Banner to the Breach. As we stated in last week's paper, that well meaning, but credulous gentleman, T. R. Hazard, not only occupies two columns in a late number of the Benner of Light, with a rehash of "defense of mediums," but exceeds the limits of that paper and fills a twenty column supplement, with what he styles evidence of the truthfulness of the "Blisses," and the editor promises two more lengthy installments, one of which is already to hand. The common reader will turn from the whole subject with disgust, when he finds this pompous defender repeating his stale assertions, and boldly declaring that he never receives anything under test conditions, and advises mediams to set aside every impediment to fraud and rascality. Of course, under these conditions the Blisses, Holmeses, Pickerings, Fays, Huntoons, Gordons, and their ilk, are persecuted saints, and there is no end to the wonders that his open-mouthed credulity receives. Not satisfied with devoting his twenty-two columns to this matter, the editor places conspicuously an article from which we extract this endorsed sentiment:

"The gospel of Spiritualism," says the inspired writer, "has come to uplift and reform. Is not its first work with and for its mediums? Oh, Spirititualists, let the love and sympathy, the beauty and truth, in Spiritualism fall like a holy benediction upon your unfortunate sensitive mediums. Think less of making proselytes than of enno-bling and rendering more efficient those who stand as media to transmit the light you would receive. Protect yourselves by educating, inspiring, and protecting your mediums. Protect yourselves by excluding from your seances the class of disturb ers whose very presence jars the sensitive and finely strong organization of your mediums. This exacting, suspicious class have but faint conceptions of spiritual laws. Never should they be allowed to impose conditions, or assume to point out the way through which manifestations should be given. The controlling spirits will do this to the satisfaction of reasonable minds, as they have done in thousands of instances.

Now this sounds very fine, yet it carries spiritual manifestations out of the exact realm of science where only they are of value, and makes them simple wonder-shows. It does far more: it opens wide the gates for deception, and leaves no safeguard against the most unblushing frauds. What is still worse, and vitally destructive, it inculcates a false idea of medium hip and its responsibilities. "Protect your unfortunate, sensitive mediums!" And is mediumship necessarily a state of imbecility, discarding self-restraint, self-control and responsibility? Must mediums be guarded and "protected" like babes, that they may not fall? If so, they suffer injustice, and have ill recompense for their great loss of personality. Is it true that mediums are "unfortunate" because "sensitive?" We regard mediumship a most desirable state, instead of "unfortunate," for it brings us nearer to the angel world, and if rightly cultivated is an element of pure and chast-

All Spiritualists regard Moses, the prophets. Christ and the apostles, as mediums. Who "protected" these "unfortunates?" Were they not great because they were not protected, but cared for themselves? They were dignified and ennobled by the flood of inspiration poured through them, and not imbecile tools in the hands of others. If mediums suffer themselves to be instruments only, and do not seek a higher culture through their mediumship, then the more sensitive they become the greater their danger, and such need protection.

But the writer and endorsers of the foregoing sentiment, mean more than this by "protection." They presuppose that mediums are assaulted because they are mediums, and this by professing Spiritualists. When and where has a professed Spiritualist ever made war on a genuine medium? We defy any one to point to an instance. This accusation is the stock in trade of the army of impostors whom the Journal has recently exposed, and we regret that the sober Banner of Light has espoused their views, and invariably argues as if we were persecuting honest mediums, when we repeatedly state that our columns are at all times open to honest mediums, and nething gives us greater pleasure than to herald genuine phenomena. We regard mediumship as the corner-stone of Spiritualism, and mediums as inspired teachers, and for that very reason demand evidence that is conclusive. We regard mediumship as too sacred to be trampled in the dust by these who put on the livery of heaven, to serve their own selfishness, avarice and sensuality. In this movement we are assured that we have the support of all good and true Spiritualists, and when the Journal is compelled to gloss over frauds, wink at rescality, join hands with besotted materialism and extenuate with the tacit consent of silence, grovoling sensuality, it will cease to

Spiritualism is the science of life here and horeafter, and it demands purity of life, chastity of thought, and the ascendency of the noble qualities of human nature. In its name we make this demand-we require it of the mediums who stand before the world as its exponents. We make the demand tempered with the charity our philosophy makes so broad and loving, yet with unswerving justice!

Is this "persecution?" Is this an "assault" on "unprotected mediums?" We cast this unblushing sophistry aside with the scorn it merits, for we know no Spiritualist will be misled.

A Connecticut Miracle.-The Views of Tyndall.

An account of a recent miracle is furnish ed by the Rev. Father Durin, of the missionaries of the Sacred Heart, to the last number of The Annals. The incident is related by S. M. Carola, of the convent of the Holy Family, Baltic, Conn. Last April one of the sisters accidentally broke the second joint of her right thumb. The doctors set t and kept it bandaged for about ten days It was very painful, and rendered the sister quite incapable of writing, though she was still able to preside over her class. When the bandages were removed the sinews were so contracted, though the bone had been well set, that the sister could not move the thumb. She discovered too, that at the end it was paralyzed. "Our anxiety for our poor sister," says the correspondent, "and our desire that she should be cured became so ardent that, seeing no chance of succeeding by human means, we turned to an unfailing source of compassion, namely the Sacred Heart of Jesus. The feast of our Lady of the Sacred Heart was approaching, and through her powerful intercession we determined to seek our sister's cure. On the third day of the Novena the sister felt a sensation in part of the thumb which circumstance greatly increased our confidence. No further change took place, and we concluded the Novena of the Feast of Our Lady of the Sacred Heart by general communion. The Novena was finished, but the day itself had not come to a close, and so we still kept hoping on School-time came, and sister had to go to her class with but little courage. For seven weeks she had not been able to hold a pen, and another sister had to write exer cises on the blackboard for her. She had hoped to be cured, but now, feeling the thumb as dead as before, she thought that it was not God's will that she should be cured, so she resigned herself perfectly to His good pleasure, and endeavored to apply herself to her class duties. Suddenly she felt a warm glow rush through her hand and arm, and in an instant she could move the long-immovable thumb." The cure is represented to have been instantaneous and complete. The physician who was in attendance certifies to the correctness of the statement *—Ex.*

We can not regard the cure in the light of a miracle, if a miracle consists in superseding or transcending the natural laws. She might have been cured through the aid of spirits, or by the action of her own mind. Cures in the Catholic Church are of constant occurrence, and they are generally attributed to the direct action of God, instead of his ministering angels. Cases of healing are frequently unaccountable. Mabilon was almost an idiot until he reached the age of 26, when he met with an accident, falling down a stone stair-case, resulting in fracturing his skull, and was trepanned. Afterwards he exhibited more than ordinary

intellectual acumen. To attribute all cases of healing, however, to God-if one, why not all-would result in bringing forward many cures performed under very ludicrous circumstances. There was a patient in an asylum, laboring under a "financial delusion," who was going to pay off the national debt, cause greater prosperity, and reform the government generally. Another insane patient becoming disgusted with his absurd theories, struck him a severe blow on the nose with his fist, resulting, strange to say, in the perfect cure of the former!

While the devout church member would attribute every manifestation in life to God. Prof. Tyndall sees the potency of all things in matter. He says:

Physiologists say that every human being comes from an egg 1-120th of an inch in diameter. Is this egg matter? I hold it to be so, as much as the seed of a fern or of an oak. Are the additions made during this period of gestation drawn from matter? I think so undoubtedly. Mr. Martineau will complain that I am disenchanting the habe of its wonder, but is this the case? I figure it growing in the womb woven by a something not itself, and appearing in due time, a living miracle, with all its organs and all their implications. Consider the work accomplished in these nine months in forming the eye slone, with its lens and its hu.

more, and its miraculous retina behind. Consider the ear, with its tympanum, cochlea and cortis organ-an instrument of 3,000 strings, built adjacent to the brain, and employed by it to sift, separate and interpret, antecedent to all consciousness, the sonorous tremors of the external world. All this has been accomplished not only without man's contrivance, but without his knowledge, the secret of his own organization having been withheld from him since his highly his high to the withheld from him since his birth in the immeasurable past, until the other day.

On all sides there are those who honestly believe in special providences. A fair day, a delightful shower of rain, a terrible tornade, a sudden death, or a calamity of any kind, is considered by them as a special act of God; they are generally devout church members who engage in solemn prayer, and who would spurp to do a mean act. To them there is great consolation in their religious views; a kind of happiness that buoys them up and sustains them in the hour of trouble, and makes them all the time far happier.

It is an absolute fact, however, that spirits, through healing mediums, are constantly effecting remarkable cures. Diseases that have resisted the skill of the regular practitioners, often yield to the magic influence which the spirits exert, and the blind see. the insane are rendered rational, the deaf hear, the lame walk, and those who have been bed-ridden for years, go forth cured. and once more enjoy the genial sunshine and breezes. The cures performed by Jesus were remarkablé, but the spirits are no less powerful to-day than when he walked the earth, and their feats of healing are no less wonderful.

Buddhism.

The New York Times has an able article on Buddhism, setting forth, among other ideas presented, that the age of a creed and the number of its believers, are used as an argument for its truth. The Roman Catholies are much addicted to this sort of logic, and some of the Protestant sects try to lord it over others for a similar reason. But if age and the number of believers only be taken into account, the Buddhist faith has more to commend it than any Christian form of worship. It has existed about 2,500 years, and its adherents estimated in round numbers at 400,000,000-more than one-third of the whole human race. Originating in Hindostan, it now has little hold there except among the Nepaulese; but it is generally held in Ceylon, and throughout the entire Eastern peninsula; it divides China with the systems of Confucius and Lao-tse, claiming perhaps two thirds of the people; it prevails in Japan-though not the established religion; it is the creed of Thibet, north of the Himalyas, in the form of Lamaism, and is the religion of the Mongolians of Central Asia; it extends to the northern part of Siberia, and into Swedish Lapland. Only within the last ghteen years has anything trustworthy been known of Buddhism in Europe Eugene Burnoul's publication (1844) of his "Introduction to the History of Buddhism" was the beginning of anything like correct information on the subject among the western nations. So much has been translated from the Sanscrit sacred books, and so much written on them recently, that Buddhism is as well understood at present as many of the more modern creeds.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Charles Bright's lectures are causing great nterest at Dunedin, New Zealand.

Mrs. Emma Tuttle gave a reading at Aliance, Ohio, to an audience of six hundred. Mrs. Mary Grey, living at 295 Livingston treet, Brooklyn, N. Y., is regarded as an

excellent test medium. Mrs. Emma Hardinge-Britten has published a book at Melbourne, Australia, entitled "On the Road."

We have received a report of the Alliance Convention, which will appear in our next

The camp-meeting at Williamstown, New York, was a grand success, as set forth by the Vineland Independent.

Mrs. Cora L. V. Richmond has returned from Brooklyn, New York, and resumed her lectures before the First Society of Spirit-

G. B. Stebbins will speak at Ithaca, N.Y., Sunday, Sept. 8th; Moravia, N. Y., Sept. 9th and 10th; Peterboro, N. Y., Sunday-Sept. 15th; De Ruyter, N. Y., Sept. 17th and 18th; Georgetown, N. Y., Saturday and Sunday, Sept. 21st and 22d, yearly meeting at Brown's Hall.

We are glad to note the fact that the Banner of Light has turned its attention to the biography of leaders in the spiritualistic movement, following the lead of the Joun-NAL in this which has been and will continue for some time to be a prominent fea-

Capt. Brown lectured at Lake Pleasant camp-meeting. The Banner of Light speaks as follows of his effort: "Capt. Brown is a lecturer of marked power, and he certainly won a genuine victory in his first address on the camp ground. He was greeted with applause at frequent intervals during his remarks.

Amelia H. Colby and Olive Smith attended the annual grove meeting at Dresserville, New York, the last Sunday of August, and at Freeville, the first Sunday of September. They now return west to fill their fall engagements. They can be addressed at Holland, New York, during September. Persons wishing their services between Buffalo and St. Louis, can address them as above. Mrs. Colby lectures on "Bread for the Starying millions," and all subjects pertaining to the Harmonial Philosophy.

The Free Thinkers Convention at Watkins, New York.

TO THE POITOR OF THE RELIGIO PHILOSOPHICAL JOURNAL. In a fine grove in the public square of this pleasant town, with a clear sky and bland air, the convention opened with an address

by Dr. T. L. Brown, of Binghamton, president of the New York State Free Thinkers Association. It was a frank statement of his materialism with an invitation to all to give their honest opinions in an orderly

Brief talks by H. L. Green, Mr. Toohey, Mrs. Lacy N. Coleman and others followed, and in the afternoon Mrs. Ella Gibson, of Boston, criticized Jesus keenly, and J. H. Harter, of Auburn, gave a glimpse of apiritual light and a word of racy wit and humor. In the evening T. B. Taylor spoke on superstition and religion in a way that led me to suppose him to be an Atheist and a Materialist, and Prof. A. L. Rawson, of New York, followed. Fine music by Prof. Hudson and Mrs. Harter and her daughter added to the interest and enjoyment of the hour.

Friday morning after an hour of varied conference talk, I spoke and gave the spiritual idea of the unfoldment of natural religion and of the higher idea of God and immortality, with the decay of superstition and dogmas. Mrs. P. R. Lawrence, of Washington, spoke for the elevation of woman and the education of children without dogmas of fear and wrath, and Elder F. W. Evans, of the Lebanon, New York, Shaker family, gave valuable views of personal purity and spiritual culture. In the after-noon W. S. Bell spoke, followed by Dr. York, of California and Rev. J. L. Alcott,

(Presbyterian) from Ohio.

In the evening Rev. W. E. Copeland, of the Lincoln, Nebraska Independent Society spoke very acceptably at the opera house, and the singers gave a fine concert.

Saturday morning a steamboat excursion up the beautiful Seneca Lake filled the time to past eleven o'clock, and an hour's speaking in the grove closed the forenoon. Many of the visitors explored the wonders and beauties of Watkin's Glen during the days of the convention. G. L. Henderson, of New York, opened the afternoon with a clear and able statement of some of the clear and able statement of some of the views of the Positive Philosophy of Comte, and T. C. Leland, of New York, Mrs. M. J. Gage and others spoke, a rain sending all to the opera house for that night and the next forenoon, where James Parton read a suggestive lecture on "The Coming Man's Religion." Mrs. Laura C. Kendrick, I omitted to name as one of the speakers of the day, and also Horace Seaver, of the Boston Investigator, who was welcomed by those who restigator, who was welcomed by those who knew his long and valued editorial labor for free thought; Rev. Mr. Abbey, an In-diana Presbyterian, and Mr. Lomas, editor of The Shaker.

Sunday Morning J. M. Peebles and Elder Evans filled an hour at the Opera House on Spiritualism, J. P. Mendum, of Boston protesting against it, and saying we wanted facts and practical works. Others followed, and at noon all adjourned to meet at the grove again with the storm over.

George W. Julian, of Indiana, spoke on political reform; C. D. B. Mills followed and J. H. W. Toohey criticised A. J. Davis, and held up a book he had found of lectures given by, or through Davis when he was mesmerized by a Mr. Smith, and which re-flected the views and ideas of the said Smith, rather than gave those of Davisor of the spiritual intelligence—the moral of which was that the Divine Revelations and other books of Mr. Davis were later reflec-tions of the views of others. All people will take due notice of this remarkable discovery of Mr. Toohey. T. C. Leland spoke on organization. Mrs. Clara Neymann of New York spoke in the evening, at the opera house, and the Hutchinson family

gave a fine concert. All this is a mere sketch; some of the speakers may be omitted, some spoke several times. I was not present at every session, but this outline is the best I can give

Late Sunday night the sessions closed with a business meeting, not quite harmonious, as I was told, and C. D. B. Mills and Mr. Peebles withdrew from the business committee. It was voted to meet at this place next year.

The arrest of Miss Tilton, D. M. Bennett and W. S. Bell, for selling Heywood's "Cupid's Yokes" made some stir. They found bail and were released at once. The book was brought and sold by Miss Tilton, without the knowledge of her plan, in advance, by the officers of the meeting. Let none be imprisoned, let the bad law

be amended, and then let us fairly and earnnestly expose the errors of unnatural and evil theories on the social question, such as those of Mr. Heywood are to me.

The audiences ranged from six hundred to two thousand, with many intelligent and excellent people, of varied opinions among them. Of speakers there was a superabundance and many good things were said, yet in numbers, and in power and character, the meeting hardly reached the expectations of some of its over-sanguine plan-

The materialists are slow to learn that they must respect the opinions, the facts and the personal feelings of the Spiritualists as they do those of each other, and that otherwise it is not possible for truly free speech to be reached, or co-working to last, even for the best ends. Under whatever name, we need clean and high ground of action and mutual respect that shall not mar self-re-

Let the spiritual thinkers keep up their meetings, where the highest inspiration comes in the light of the immortal life, helping best to daily work here and now; let liberty of speech for all decent opinions, co-working for all practical and wise reforms be the rule, but let not the great spiritual movement be stopped or turned aside for any other. For liberty of conscience, for separation of Church and State, for ruling the Bible out of schools, that no conscience need be oppressed, and so all strife avoided, we can join with any and all who will; but

we can join with any and all who will; but at the close of the convention, with its doings in my mind, I see no open way but for the Spiritualist to follow in the upward path of their movement in peace and hope.

H. L. Green, Mr. Hibbard of this place, and others, have wrought with good intent for this meeting, and some of its best features are owing to their efforts. I sit by an upper window and look northward up this lovely lake and along its green and rocky shores, and breathe an air pure as the elixir of life. Am just from a month at New England camp meeting, with the assembled England camp meeting, with the assembled thousands, and stay in this region for a month, full of appointments.

Yours truly,

G. B. STEBBINS,

Watkins, N. Y., Aug. 26, 1878.

The Exposition.

September 4th, the sixth annual Exposition of Chicago was opened to the public. There is really a magnificent display in all the departments of art, industry and seience. Music by the great Chicago orchestra. Admission: adults, 25 cents: children, 15 cents.

E. V. Wilson's Appointments.

E. V. Wilson, seer and speaker, will be in attendance at the Lily Dale camp-meeting, Casadaga Lake, Chautauqua county, N. Y., fourteen miles southeast of Dunkirk, on the Dunkirk and Alleghany Valley R. R., with tent large enough to seat one hundred and tent large enough to seat one nuncred and fifty persons, in which he will hold scances for tests of spirit life, reading characters, etc., each day from the 5th to the 16th of September, 1878.

Lily Dale camp-meeting will be held on a beautiful island, nearly surrounded with water, and well shaded with woods. There is a fire steamer within three miles of lake

is a fine steamer within three miles of lake is a fine steamer within three miles of lake navigation, a splendid dancing hall, good music, good speaking, good water and good board for 88 cents a day, including lodging.

I have visited the grounds and pronounce them equal to Lake Pleasant or Highland Lake. The management is in the hands of a committee of gentlemen who understand their business, and will attend to it. Let everybody come.

E. V. Wilson.

THE WATKINS CONVENTION.

Money Required to Pay the Expenses.

The expenses of the Watkins convention were \$50, of which \$22.50 have been paid, leaving annald the sum of \$257.40. I uncouly request every Liberal, who reads this announcement, to at once forward me any another he or she may choose, to assist me in mying the input developes above mentioned. If more than \$27.40 shell be paid in, I will put the belance into the hands of the Treasurer of the New York State Free Thinkers Association.

Every contributor will please name the Liberal paper he or she may derire to have their contribution acknowledged in.

H. L. GREEN.

Salamanes, N. Y., Aug. 27th, 1872.

P.S.—An a committee of errapsyments have been appainted

P.S.—As a committee of arrangements have been appointed for the next annual convention, I hope the arrangements will be much batter then than we were able to make them this

Notice.

The lown State Association of Spiritualists will hold their cannual convention at Montour, Toma Co., commencing Sept. 12th, lasting three days. Come, friends, with provision and blankets plenty, and your hearts full of love and interest for our cause, and a good time may be expected.

The Association See Section 1 of the Section 1 of the Section 2 of the Sectio Ella J. Seinner, Scoty.

Basket Meeting.

There will be a basket meeting at Brown's Hall, in George-town, Madison Co., N. Y., Eept. dist and 22nd, commencing on the first day at 1 P. M. Good Speakers will be in attend-ance, and a good seed if time is anticipated, and we trust great advancements in spiritual traths. S. P. HOAG.

S. P. HOAG, J. HILL. T. BROWN.

Basket Meeting.

The Spiritualists and Liveralists of Monteairs, Gratiot, Iosla and Clinton, are invited to attend a Basket meeting, to be held on the 7th and 6th of Espitember, near Maple Rapius, in Mr. Allen's Grove, Michigan, Speakersengaged: Charles Andruo, of Fluching: Mrc. Mary C. Gale, of Byron.

By Onder of Commettee.

Camp Meeting.

There is to be a damp-meeting held by the Spiritualiste, at Salem, Jevell county, Kansas, commencing on the 7th day of September. All are invited to attend, with tente and backen well filled. G. L. LEWE, 200.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Liky Dale, on the island at Casadaya Lake, on the Dankirk and Warren Raliroad, Chautangua Co., N. Y., commencing Sept. 6th and continuing ten days; speakers engaged for the term: Mrs. Watson, of Thuswille, Pa.; Mrs. Pearsall, of the West; Mr. O. P. Hellogg, of Ohio; Judge, Mc. Cormick, of Fenn., 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 have been made by taking of a fee of 10 cents admittance to the grounds daily. test members have been made by usame expenses have been made by usame minance to the grounds daily.

By Order Con. Arrangements.

Northern Wisconsin Spiritual Conference.

The friends will please bear in mind that our next quarterly meeting will be held in Omgo on the 6th, ith and 6th of September next. Prof. R. G. Eccles will be the sneaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate. Good vocal and instrumental music secured. The dialog room will be under the supervision of a competent committee. The delicacles of the season, with the substantials, will be served at the low price of 15 cents a meal.

S. M. BROWN, Pres't.

DE. J. C. PHILLIPS, See's.

Omro, Wis., Aug. 7, 1853.

Camp Meeting.

Camp Meeting:

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C DY SAMES RUSSELL LOWILL

Bowing throoff in dust before a book. And thicking the great God is thine slove, O rash iconosiast, thou wilt not brook What gods the heathen carves in wood and stone, As if the shepherd who from outer cold Leado all his shivering lambs to one sure fold Were eareful for the fashion of his creek!

There is no broken reed so poor and base, Mo rush, the bending tilt of swamp-fly blue, But he therevith the ravening wolf can chase, And guide his flock to oprings and pastures new; Through ways unloosed for, and through many

For from the rich folds built with human hands, The gracious footprints of his love I trace.

And what art thou, own brother of the clos That from his hand the erook wouldst snatch

And shake instead thy dry and sapless rad, To peare the sheep out of the wholesome day? You, what are then, blind, unconverted Jew, it with thy idol yolurac's covers two Wouldet make a jail to coop the living God?

Thou bear of not well the mountain organ-tones By prophet cars from Hor and Smai caught, Thinking the eistern of those Hebrev brains. Draw dry the oprings of the Al-knover's thought. Nor shall thy lips be fouched with living fire, Who blow'st old altar-coals with sole desire To weld anew the spirit's broken chains.

God is not dumb that he should speak no more; If then hast wanderings in the wilderness
And und'of not Smai, 'tis thy soul is poor;
There towers the mountain of the Voice no less,
Which whose seeks shall find, but he who bends, intent on manna still and mortal ends Sees it not, neither hears its thundered lore.

Slowly the Bible of the race is writ And not on paper leaves nor leaves of atone; Each age, each kindred, adds a verse to it, Texts of despair or hope, of joy or mean; While owings the sea, while mists the mountain's

While 'hunders' surges burst on cliffs of cloud, Still at the prophet's feet the nations sit.

⁴⁶The Religion of the Future.⁹⁹

The following from the Chronical and Examiner, the largest end leading Baptist paper in the United States, shows that Spiritualism is no longer a religion to be laughed or eneered at except by the ignerant. What will the Baptist clergy say to such an article appearing in their organ?

Thirty vears ago "the first spiritual circle" was held by the Fox sisters on the banks of the Gene-200; and in a few short months, although the summer of '48 was known as "the battle summer, the fame of the Rochester rappings had extended throughout the world. The spiritual significance of this event was, for a time, veiled by the application to it of a term which emphasized the physical phenomene that were its mere accidents—physical phenomena which skepties pronounced phe nomena in the very fullest sense of the word; while contumacious men of science insisted that however strange the phenomena might be, they were by no means new, and must be explained by reference to some hitherto unascertained law of ucture. Few realized, in that remote period, that these derided "rappings" enwrapped a new cult and a new creed; that as devout Mohammedans born millions should trace their emancipation from the troublesome threlidom of the old religious faith to that first spiritual circle which suggested, to an incredulous world, nothing more promising for humanity than the collusion of servant girls, or the ability of women whose character and motives the world did not fail to asperse, to snap their ankle joints.

Yet the emancipation of millions from the thralldom aforesaid is traced, by spiritualistic statisticians, to the aforesaid circle. We have seen it stated that the number of Spiritualists in the United States alone is five millions. Now for every adherent of a sect or a creed, it is a wellknown (or uniformly taken for granted) fact that you may safely reckon our semi-adherents in the shape of children, dependents and general hang-ers on. The number of Spiritualists in the United States alone—if we count, as is but proper, the adherents and semi adherents—is no less than twenty-five millions; and as the entire population of the United States was, according to the census of 1870, but 38,558,371, the disciples of the Fox sisters have a right to congratulate themselves alike on their present numbers, their rate of increase, and

their speedy prospective overshadowing (or ra-ther enlightening) of the entire earth. A striking feature with reference to this surprising growth of Spiritualism, is the immense ob-stacles which it has had to encounter. We do not refer so much to the sucers and decision of the vulgar, or the more refined incredulity of those who pride themselves on their learning, as to the fact that Spiritualism has, more than any other religion, suffered at the hands of those who

"Stole the livery of the court of heaven To serve the devil in."

The old religion has suffered in fulfillment of the prophecy, "False prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect." But the adherents of the old religion, in fulfillment of another prophecy, have shown a perverse determination to "know not the voice of a stranger," and to "try the spir-its, whether they be of God," which still gives to that religion—effect though it manifestly is—the cemblance of vitality. The adherents of the new religion, more generous and confiding, have been shamefully imposed upon by upprincipled adventurers who showed the signs of an apostic among them, but who proved in the long run, to be wolves in sheep's clothing. Again and again have quacks and charlatans passed themselves off as representative Spiritualists, and secured from the generous adherents of their assumed faith the fullest possible ondorsement.

Fortunately, no sooner have the impositions of these charlatans been detected, and their masks and wires and spirit hands been accumulated in the purliens of some sublunary court-room, than has been easy to show that they never were Spiritualists at all; and that, simulating with their base mechanical appliances the phenomena of Spiritualism, they in fact attest the reality of those phenomens, as the existence of a shadow hears witness to the substance.

Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the somewhat numerous religious of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other—as, indeed is not unlikely, since it embraces among its adherents and semiadierents considerably more than one-half our population. Prominent among its adherents, we are told, are many eminent elergymen of all the denominations; although these—possibly to apoil the Egyptians—still retain a nominal connection with the old religion, and estensibly preach the old doctrine.

In the case of a religion as widely diffused as Spiritualism, it might be feared that diversity of Spiritualism, it might be feared that diversity of opinions might arise, which would breed dissension, and endanger the entire fabric. But not that is admirably provided against by letting each disciple believe just what he likes, and change his creed just as often as he pleases. The thirtieth anniversary of the birth of Spiritualism was recently celebrated in this city with becoming ceremonies. Mr. Andrew Jackson Davis enunciated a creed, embracing seven affirmative and seven negative propositions—of which the most important was, "I do not promise to believe to morrow exactly what I believe to day, and I do not believe to day exactly what I believed yesterday." Build on these sure foundations, and what can disturb the future harmony and growth of the new

Of Statuvolence-The Powers of the Statuvolist-Spirit Control, Etc., In Answer to Dr. Newbrough.

In the Journal of the 27th of July, 1878, we notice an article by Dr. Newbrough, purporting to be a reply to A. J. Davis, Dr. Fahnestock and Mr. Poole. Assuming a superior stand-point, the writor asserts that the above named gentlemen will have a poor chance of contending with him, and as Mesers. Davis and Pools are capable of taking

care of themselves, we leave them to do so.
For ourself, we simply wish to correct the gen-tleman in regard to our views of statuvoleuce, and its relation and use in spirit control. We are not aware that we ever asserted that the statuvolic or trance conditions were identical with spirit control. We have simply asserted that statuvolence was necessary to spirit control, or that before it was possible for a spirit to control any one, the individual must be in a staturolle condition, and the gentleman himself must submit to the same law before he can be controlled by any spirit. This truth has been demonstrated in many cases where the control has been difficult, and could not be effected without it.

Again, the gentleman asserts that when he is in a "magnetic state," he can see at a distance without eyes, hear without ears, etc., and declares, "but all these refer to this world only."

We know full well that the statuvolist cannot enly hear and see at a distance, but can also taste, smell and feel there as well; but all these powers do not, as he asserts, "refer to this world only."
The statuyolist can use all these powers in any world as easily as in this, and we have yet to leave by what law he is prevented from exercising his clear minded senses and faculties to their fall ex-

tent, even in the Spirit-world. Indeed these qualities do not embrace all the clear-minded or psychometrical powers of the statuvolist, for he can see, hear, understand or ba impressed by spirits—see the condition bodily and mentally of individuals, even at a distance, and prescribe for them successfully—in fact, no thought, desire, disposition or character can es-cape his penetration, nor can his quick powers of mind-reading or the perceptive and distinguishing qualities of his senses and faculties, when prop-erly cultivated, be limited.

If the gentleman does not know these truths in regard to the powers of the statuvolist, he has not yet reached the a b c of his natural powers, and is still shrouded by the obsolete ideas and doctrines

of "magnetic operators,"
As we are not subject to spirit control, and yet what little we do know by hard work, we give the following, as truths, by a friend, as spirit impres-

First. "That statuvolence is a condition admitting of several degrees, but they are only degrees of the same condition—being deeper or not as the mind or spirit is abstracted from the body—the circulation and the other functions being earried on during this abstraction, by mere organic life. The simplest form being where the mere spiritual senses of sight, hearing, etc., are directed to some

distant object."

Second. "A condition in which the entire spiritual being is separated from the material body, being still connected to it only by a thread-like fila-ment, and in this condition being capable of visging all worlds in the universe, or of confining its observation to this world alone at will,—the deep-er degrees of this condition constituting spiritual trance.

"Spirit control also consists of many degrees."
"First. In relation to man's spiritual nature
alone—every evil or wicked man or woman's spirit is under the control of such spirits, and is a real

spiritual obsession."
"Second. A condition in which not only the spiritual, but also the bodily organization through the spirit, is taken full possession of, and in that case accountability cases." "What is usually regarded as spirit control, as

practiced by trance epeakers, is nothing more than a condition of statuvolence, or what may be called the superior state of that condition, in which ideas received from any source may be truthful or not."

"Spirit control is spiritual obsession, and is not thrown off at the will of any one. Its character for good or evil depends upon the character of the spirit having control."

"A spirit still in the body, if highly sensitive, may become so far separated from its body as to be observed in two places at the same time." "When spirits appear, they do so in their real spiritual bodies, and not in those (as is supposed) made out of the effete matter emanating from mediums or anything else, and it requires the eye to be in a clairvoyant condition to see them."

It is a question not yet clear to our mind,

whether the eye must always be in a clairvoyant condition to see spirits, although the above assertion is positive. If spirits appear in real spiritual bodies, it may be so. But a circumstance occurred to us some years ago, while driving in our buggy from Lebanon to Cornwall, Pa., in day-light, which makes us doubt it, for while driving along, a spirit appeared upon the pike some dis-tance before us, which we supposed to be a man in the garb of a sallor, with a bundle on his stick, slung upon his back, and as he approached he sainted us pleasantly, with a low bow, and in pass-ing disappeared, and was no where to be seen, although upon the open pike, and in a position where there was no place to hide.

This disappearance was so sudden and unac-countable that we "held up" at once, and jumped out with the view of seeing whether he had not slipped under the buggy, but to no purpose—he was nowhere to be found. We were alone, perfectly awake, have never been clairvoyant, cannot, like some individuals, imagine persons or things and see them, and never saw a spirit before or since, consequently we presume we were in a per-fectly natural condition, but although believing that we were so, we do not positively assert that our eyes might not for an instant have been in a clairvoyant condition, for we are aware that such condition may take place independent of our consciousness, although to our knowledge it had never been so before.

In conclusion we would remark, in regard to the power of disembodied spirits to displace the spirit of another, while in the body, that we are not prepared to deny or say that they may not take entire control—but these cases are happily rare, and appear to be exceptions to the general

law regulating human actions. How far a perfect knowledge of man's statuvo-lie or clear minded powers might prevent such an unfortunate control, is yet to be learned, but reasoning from what we have seen, we are induced to believe, that a perfect knowledge of man's powers of resistance, would render such a control impossible, and even relieve those who are subject to

The possibility of such a control implies, or to our mind, carries with it a remedy-and that remedy must be in the mind or mental powers of the individual—and only requires development to cure or prevent such a contingency from taking place. WM. BAKER FARRESTOCK, M. D. Lancaster, Pa.

Dr. Britian (in the Spiritual Telegraph) saye: This is precisely what we have done, and for which "a medium" utters his complaint: We have exposed the fact that frauds do exist; not to injure any one, even those who practice the frauds, but to promote the truth and to render our irlends more careful in their observation of the phenomens. The claims of the innocent are not likely to be impaired; they are quite sure to be strengthened by the exercise of that spirit of deliberate but fearless investigation which is indispensable in all philosophical inquiries and scien-

H. Brady writes: I love Spiritualism as I do my own life, for it is the only religion that proves to me that there is anything worth living for in the future. My wife is a good medium, and has been the means of assisting many undeveloped spirits, as well as inducing some to investigate the glorious subject of Spiritualism. I do truly love

the good old JOURNAL; long may it wave. A. J. Fishback, a prominent lecturer, writes: Accept my thanks for past favors, and be assured of my hearty sympathy and co-operation with you in the great and good cause of Spiritualism.

Susan Wilde writes: I cannot de without the Journal. Go on and expose all frauds, for if a truth cannot stand without deception, we might as well give up all that we have gained.

G. W. Amtindale writes: As for the Jounnal, it is to me one of the best productions of the age. I could not well get along without if.

Psychometry.

In astronomy psychometry will do as much as in geology, or more. A first-class telescope cannot be had for less than ten thousand dollars. The labor of a working man's life time would hardly buy one; and, when bought, he could but faintly discern the outlines of land and water on a planet as far distant as Mars. Tens of thousands possess telescopes as much better than that as sunshine is brighter than caudie light; all they need is a knowledge of their own powers, and a little instruction in the way to make use of them. With these telescopes they can not only see the outlines of land and water, but they can see water, rocks, plants, homes and people, and watch those people as they follow their daily avocations. A. people as they follow their daily avocations. A telescope only enables us to see; but the spiritual faculties enable their possessors to hear, smell, taste and feel, and become, for the time being, almost inhabitants of the planets they are examin-ing. The secrets of our solar system that reien-tists have sought so earnestly to penetrate are soon to be revealed; and the process by which this is to be accomplished is such a simple one it seems amazing that we had not previously discov-

It must not be imagined that all this can be done without close investigation and careful discrimination. It is quite interesting to watch the progress of a psychometer when getting at the history of a specimen which is familiar to the listener; to see theory after theory thrown down as more and more light is revealed by the psychometric vision. I have known a psychometer to remain in the dark in reference to some important point after even five or six examinations; and where the objects examined are such that we cannot check the statements of the psychometer, or only by the statements of other psychometers, the greatest caution is necessary. For some ex-aminations it is best that the psychometer should know nothing about the history desired from the opecimen; but, in most cases, the more highly cultured the psychometer is, the better and more reliable the results. Had Sherman the knowledge of comparative anatomy possessed by Owen of England, or of botany that Gray of America has, his description would be almost infinitely superior to what they are now, and carry conviction. by their harmony with known facts, to the minds of the most scentical capable of appreciating

The parties experimenting need a good knowledge of the times to which the specimen is re-lated, or they may think a psychometer very wide of the mark when his descriptions are the very truth. Many statements given in this volume I only discovered to be true after careful examination of authorities; and many things stated, that I regarded at the time as extremely improbable, proved to be in complete harmony with known

Psychometry will enable us to appreciate a class of people who have never yet had justice done to them. I refer to the sensitives, the "odd people" of the world, who see what no one else can discern; who dislike persons and places, though their friends may be perfectly satisfied with them, and can give no reason for their dislike. Some of them feel uncomfortable in a railway carriage unless close to an open window, and are liable to faint in churches or crowded halls. Some cannot sleep well unless their heads are to the north; and copper or brass affects them unpleasantly. Such people are endowed by nature with a more active condition of the spiritual faculties; and they can, as a general thing, readily develop into good psychometrists, who will, before long, fill a very prominent place in the intellectual advancement of the race. The lunatic asylum has imprisoned some of the best of these, in consequence of their extreme sensitiveness, who, by judicious treatment, might have been the noblest pioneers of science.-Prof. William Denton, in the Soul of

Cyrus. B Ingham writes: " * Your predecessor, Hon. S.S. Jones, was an old time person. al friend of mine, and a co-laborer for the advance. ment of liberal Christianity, as understood by Universalists, a third of a century ago, by the then prominent advocates of that hereey. In 41 the old Better Gorenant was founded; its first numbers were printed at the office of a secular paper in Rockford, but coon after it was removed to St. Charles with an old Ramage press. It was here, in the years following, I knew intimately and well your martyred predecessor and his estimable family. It was in those years that the names of S. S. Jones, Seth Barnes, Wm. Rounseville, Geo. W Lawrence, D. P. Bailey and others stood before the public in a similar light as do those that hold prominence in your publication of to-day. of these names belong to history, while other are still clothed upon with the habiliments of gray haired veterans. Some of them still hold to old name, which is about as near the theory, as the Democracy of to-day with that of the times of Silas Wright and Andrew Jackson. Others kicked out of the traces as the harness began to chafe; and others still accepted the progressive ideas of Andrew Jackson Davis and the Rochester

rappings. Personally, I know but little of Spiritualism as demonstrated by materializations or physical phenomena. My opportunities as a watchman on the frontier of the Northwest, have not laid in that direction, but I do know that there is an intelligence outside of, or beyond, mortality, wholly mys-terious and unaccountable to me. The old Bible I venerate as a historical and traditional work of past ages, and many of its passages which were as sesled book to me under the dim light of the churches, seem more plain when expounded upon the principles you advocate. I am well pleased with the stand you have taken, and so manfully maintain, on the subject of test mediumship. our spirit friends wish to indoctrinate us in the rudiments of a continued existence, they certainly do not desire us to accept the sleight of hand of tricksters or mountebanks I like the motto of your paper and the way in which you defend it. I do not admire the crossing of swords or clashing of arms of those engaged, either as journalists of public advocates for the same cause. Usually there are outside opponents sufficiently strong to keep their armor bright. From different standpoints the same objects may have a different col-oring. Each one in his own way, may be able to do some good; each one must do his own think-

ing, and from it draw his own conclusions. Here on the Jim river there are a few Spiritual ists. It is not often that chance brings them to know each other. At Forestburg Mrs. and Mr. Santee are well known as its defenders. Mr. 8. has unquestionable medial powers, if they were not forced to lie dormant by the cares incident to frontier life and a family of young children. Others hereabouts could be named that are anxious in-

Your "Watseka wonder" is like a bugle blast from the old home, Kankakee City having been my last abode in Illinois, and the names of Vennum and Rolf were well known in that locality. hope, through your paper, to hear more of this and other wonders.

D. Madden writes: The question is, what law is the universe subject to? Is it a self-created arbitrary intelligence, governing all animated and inanimate matter, or is it a natural law or gov-erning principle in the universe, permeating all conditions of matter from which all organic intel-ligences have evolved? If the first proposition he correct, man is a mere machine to fill a certain purpose, beyond which he cannot go. If the sec ond proposition be correct, then progression is the order, and the way is open for competition to the highest attainments, and all intelligences or intellectual giants, let them be called angels or gods, are subject to the same law that we are, and have attained their eminence by diligence, and in harmony with nature's laws and conditions sur-rounding us. If we believe in, or subscribe to, the first proposition, we will naturally pray to that capricious intelligence or God; and if we believe in, or subscribe to, the second proposition, we will strike out, depending on ourselves and the natural conditions as we find them surrounding

J. F. Kline writes: Bro. Dowd and myself agree that you are pursuing the proper course with the Journay. You are on the right track and higher influences are alding you to gain the T. E. Pelham writes: The Journal is sub

lime in its teachings; go on, spare not fraud and deception. Franklin Griffith writes: I have the honor to state that I endorse the Journal.

To William B. Fahnestock, M. D.

In the Journal of July 6th, under the caption of "Give us more Light," I find an interesting article from your pen, in which you deplore the fact that "animal magnetism" has stood in the way of the appreciation of the truths of "Statuvolence,

and in which you express the fear that such will be the case in the future

By way of prelude, I ask if the fact of the univer-sality of the magnetic idea, is not worthy of your consideration? There may be some truth in the consideration? There may be some truth in the old adage that "what everybody says must be true." But I will pass to a more important point in your article. You say, "Who, let us 'sk, h's ever seen, felt or produced it [magnetism] in a tangible or invisible form, that could be recognized by any of the senses!" As you are a matter-of-fact man, I will deal with you accordingly. On one occasion I saw a magnetic healer treat a subject for spinal affection, in the course of which he held the palm of his hand, as still as possible, within some four inches of the body of his subject, and in the course of two minutes or less, the latter began to writhe and move as though under the began to writhe and move as though under the influence of a battery too strong to be borne, and finally called on the doctor to desist. Just here I will add that the same effect was preduced on previous occasion, when the subject's eyes could not detect the doctor's motions, and when he had no idea of what the operator was aiming at, so that the plea of expectancy need not be urged.

Knowing my own constitution to be almost as indexible and unimpressible as a bar of steel, I requested the Doctor to try his powers on me. Accordingly he threw his magnetic force upon my left hand and in less than one minute I felt a sensation exactly resombling that produced by an ordinary friction battery, and which affected me for least a half hour. Am I told that he only aroused certain qualities, or latent powers in his subjects? If so, it seems to me you only heap mysticism upon mystery, for this does not explain the relation between operator and subject. What, t sek, formed the medium, or connecting link be-tween his hand and this peculiar sensation above described, if nothing passed from him to us? In short, what is his modus operandi? "More light,"

If your theory of supply according to expectancy is correct, it seems to me that the more orthodox schools of medical practitioners had better give the philosophy of the principle involved a more thorough consideration, for as sure as they do not, they are destined to be superseded. Facts are said to be stubborn things to face, and it is a fact that a case of spinal affection, which had caused the subject unutterable anguish, and bow-ed her head almost to the floor for five years, un-der the manipulations of a magnetic heater, succumbed to his occult powers and in less than three months, she walked almost as creet as the average of mortals, and is performing ordinary household duties. It is a fact that the fever sore, which baffled the skill of the medical fraternity for twenty years, showed evident signs of improvement in the space of thirty minutes after the first touch of Doctor Swihart, and became sound in an incredible short space of time. Chariton, Iowa. M. J. Burr.

Visious in Mirrors and Crystals.

By way of supplement to Dr. Kenneth Macken-zie's interesting and instructive paper, entitled "Visions in Mirrors and Crystals," and in reply to the request for further experimental information on the same subject, in your paper of the 5th of April lest, by Mr. Hunter, I take this opportunity to give my experience in the matter. It is rather meagre, albeit eight years ago I published the first and only book which has ever appeared devoted to this subject; it was entitled The History and Mystery of the Magic Crystal. In it I sought, but in vain, to popularize this fascinating and consented the continuous substantial devotes the second of the continuous substantial devotes substantial devotes the continuous s what easily attainable phase of psychical develop-

ment—conscious clairvoyance.

Many persons of both sexes beyond doubt can obtain the power who are not appreciably sensitive to any other form of occult influence. The only way to ascertain individual capacity for development is to "try." Various and many are the forms and shapes of the mirrors and cryatals used to develop the faculty; the crystals should alw be of quartz; the shape is immaterial, but they are usually round or oval balis, though flat pieces answer just as well. This substance does unquestionably possess the power of attracting and retaining psychic or organic influences, especially occult human emanations, and when not in use it should be kept in the dark and safe from promis-

enous bandling. This rule equally applies to all things used for these purposes. Now to mirrors. The black ovids known as the "Bhatten Mirrora," are of course the right things, but even the small sizes of these cost not less than five pounds, so are out of the reach of ordinarily circumstanced experimentalists. After a variety of trials, involving time, money and pa-tience, I found a good and efficient substitute in what are known as "medallion glasses," covered for reflective purposes on the convex side with some opage black coating; this altogether does not involve an outlay of more than a few shillings. The concave basin, after being suitably mesmer-ised, forms a ready means for the formation of these marvelous pictures, which appear rather on than in or through them. The influence of day-light, and the position in which the mirrors are held, seems to make no difference where the faculty for seeing exists in the sensitive. The influence of ceremonies and prayers seems to me use ful only as far as it serves to impress the mind. and to concentrate the attention to the matter in hand, no matter how imposing or fervent it may be. So long as it is sincere and earnest, nothing else is really requisite for success but time and

patience. The truths of the facts is now well-nigh beyond dispute, for many of all classes and grades unhesitatingly affirm them to be demonstrated realities. They include landscapes, emblematical groups, events transpiring by land and sea, whether in the snowy fastnesses of the far North or on the burners and of Southern eliminations. ing sands of Southern climes. The forms of de-ceased friends flit across them in visions of the past, present or future. Figures of men and animals are seen in motion, also carriages, the waving of foliage, ships and steamloats arriving or departing. All these have the distinctness and vivid coloring of nature, and afford a high intellectual feast.—London Spiritualist.

Medical science came to the front not long ago in the case of four negroes who were charged with murder in Donaldsonville, La. Though un-doubtedly guilty, the evidence against them was incomplete and circumstantial, and they might have escaped conviction and punishment but for the evidence of Dr. Joseph Jones, who ascertained by microscopical and chemical analysis that the stains upon the clothing of one of them was not paint, as had been asserted, but blood, and that the blood was that of a human being who had suffered, and was probably at that moment suffer-ing, from malarial fever." It was proved that Nar-ciese Amleux, the murdered man, had been suffering with such fever, and the negroes then confess. ed the murder. They were all executed last week

John Brotherson writes: I most heartily approve of all the positions taken by you in the Journal. Your course is alike due to the mediums and the public. The cry of fraud would soon be hushed by the public, if the mediums, especial ly for materializations, would submit to reaconable test conditions. To interest the public, it is not enough that the mediums are honest, but like Cresar's wife, they should be abov suspicion; and if public mediums, they should always submit cheerfully to all reasonable test conditions. We Spiritualists in this section, as well as the outside independent free thinkers, are all with you on the subject of test conditions.

B. O. Fenton writes: How may we get know. ledge? We may get a great deal by reading the writings that has flowed from the eloquent pen of Hudson Tuttle. All persons that are unacquaint. ed with his writings, ought to get them and study

M. T. C. Flower writes: I have been watch-ing with a great deal of interest the warfare you have been making upon fraud, and I must say I most heartly commend your course.

A. B. Mett writes: I hope you will pound fraud and trickery with the hammer of truth until you drive them out of the world.

None of us stand alone in the world; none of us can sink into an abyss of misery without drag: ging others after us.

The Blood of Martyrs the Sced of the Church.

If St. Paul could say that he could wish himself accursed from Christ for the sake of his brethern after the flesh, I do not think that his greatest followers looked merely on the world as a great sea of fire, in which, amid the universal shipwreek, they had nothing to do but to seize for eafety their individual plank. No! I think that they knew well that "there is nothing fruitful but sacrifico,"

well that "there is nothing fruitful but sacrifice," that the blood of the martyrs is the seed of the Church, that by their death and by their constancy they were securing the victory of the cause they loved. And so it was.

"The angels of martyrdom and victory," says Mazzini, "are brothers. Both extend their protecting wings over the eradic of future life." It was the martyrs who mainly won the victory of Christianity, nor did it shake them that they were to die not having seen the victory, as Moses did before his feet touched the Holy Land. They walked by faith and not by sight; and trusting in God they knew that in due time the victory would come.

come.

Another grand thing they did was to set the loftiest of all examples to bear witness to the most necessary of all fruths, the only truth which can purify a corrupt society, or ennobica solfish world purity a corrupt society, or ennoble a sellish world—that there is in life-something better than ease and comfort, more delightful than pleasure, "more golden than gold;" that the life is more than meat, and the body than raiment; and that man's life consisteth not in the abundance of things which he possesseth. Such men, as has been well said, "create an opidemic of nobleness." Men because batter and greater from gazing at their or come better and greater from gozing at their example; more ready to do and dare; more willing o lift their eyes out of the mire of selfishness and the dust of anxiety and toil; more brave to try whether they cannot too scale the toppling crags of duty, and hold converse with those their lefty

"The shining table lands To which our God Himself is moon and sun."

Through the darkness and disappointments of life, amid the wars and miseries of history, those high examples glide ever before us like a pillar of thre. And thus their power of example by death becomes a power of influence in life. It is with good men as with ovil. Evil, as we all know to our cost, attracts by its sympathies, and those who have once been overcome by it add, alas! even unconsciously, to its power of attraction. it is, thank God! with good. "The heroic self-sec-rified of one single man may not only rally a whole wavering host, but may even flash like lightning through the centuries, and kindle in a whole na-tion a flame of holy enthusiasm."—Canon Berrar, in Saintly Workers.

Meeting at Cuba, New York.

Last Sunday, Aug. 4th, closed a very successful meeting at North Cuba, New York, in which the following speakers shared, viz: John Greenhow, editor of the Hornellsville Zribune; Dr. Champlaia of Mass.: M. M. Tousey, of Cuba, N. Y., and your correspondent, while Sister Gorten, from Friend-ship, made the woods vecal and sweet with her melting music. Brother Greenhow was in his happlest mood and drew unanswerable testimony from Scripture attuned to reason and modern experi-

Educated for the ministry, the Bible was his guide, and he was led into Spiritualism by study-ing the Bible instead of the Church Discipline. He was "suspended" for believing and teachine the clearest facts and plainest principles of that book. No wonder it is his strongest weapon against the church; but it may be doubted whether the scripture alone would have guided him to the light, had he not been open to the direct in-fluence of the angels. He was moved by the spirit while his bible sanctioned and the "signs followed." On this occasion he clearly proved from Scripture that the churches of all denominations must finally succumb it there is any reliance to be placed upon the book. He is a good, earnest and very useful man, whose honesty is fell by all

who come into his ophere Dr. Champlain from Mass., made an interesting speech, full of suggestive thought, sarcasm and wit, with much carnestness and force. Bro. M. M. Tousey, president, filled his place ably and well, interspersing timely remarks, sometimes with great earnestness and eloquence. He is a fine speaker, and good psychometric reader. He is superior to many who have a much wider fame, and is ready to work where called, for reasonable compensation. His matter is excellent, his language chaste, carnest and cloquent, and his life a model of temperance and his habits cleanly. No whiskey or tobacco pollutes his atmosphere to poison his audience and disgust the sensitive. His public and private readings of character are pronounced remarkable. In this line I think he has few if any superiors. I make these personal specifications in the interest of the cause believing him worthy, and the cause in need of all true workers.

His address is Cuba, N Y.
At the close of our meeting it was announced that Pannee's Hall, the largest and best in Cuba, would be free to the Spiritualists henceforth until further notice, and accordingly Mrs. Pearsall was an-nounced to speak in it the 22nd of September. Whether this generous offer was due to the good influence of our meeting I know not, but I am sure the celestial fire that warmed and welcomed every heart, will leave its light among the lowly and help to melt away the shadows that bar the way to mortal freedom.

"The world rolls on, The light grows stronger." Fredonia, N. Y. LYMAN C. HOWE.

Dark Circles.

Having had some experience with dark circles, I would like to give my views, among others that you are collecting.

"What is the bearing of dark circles upon the scientific exposition of spirit phenomena?"

It you had asked what was the exposition of

science, so-called, upon spirit phenomena, I could answer, dark indeed; darker than dark circles. Witness the blundering Carpenter and the blus-

tering Lankaster! But spirits have given us to understand several of the laws that govern the phenomens, the main or basic one of which is, that light is a force, and darkness is a rest of atoms; that light moving in waves of force, is antagonistic to the repose of the atoms used in building the spirit forms in materializations. There are some analogies to this. The negative or dark state appears to be required in starting all the structural phenomena of life. Cell is the first form of human or animal life and requires the darkness of the womb for incubation; o does thought in the brain cells within the dark walls of the skull. These cells are taken from the medium in repose and nearly dead; both states are the opposite of light and life. This great movement has come to us from the Spirit-world and we do not know enough about it to dictate terms to it; but that does not prevent us from details from the spirit world. detecting frauds. Everybody has a right to carry a vial of acid to detect counterfelt gold or sliver coins, and every philosophic mind will apply the magnet and the test to every phenomenon of Spirit-

The greatest fraud that I have ever seen, is not so grievous to me, as the bigotry it has helped to reach. The fact is, the religious world has got to be cheated into this new truth. I am willing to suffer unpopularity to our cause for a while to bring in our wayward brothers of the churches. Every new and unpopular truth has had to stoop to conquer. If the Nazarene was cradled in a manger, he made his mark when he became a man. I agree with the observation of others that there is a somnoisnee of the upper brain and an increased activity of the cerebellum in such dark circles as I have been in, but I think not more so than in the magnetic circle of the mourner's bench in religious revivals. I think in either case it is

ualism.

well enough to wear the martingale and the curb bland look for one's self.

Yellow a to let the wheels roll on, and "swing and retractor" There is wheat for the hun-Lucre is wheat for the hun-

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Continued from First Page.

come a mode of consciousness, it is impossible to fathwith their. "Just as the liver secretes bile and the kidneys mind, so the brain secretes thought." - Carl Vegit.

"Without phospheras there is no thought."-- Mole

"The same force which digrests by the stomach, thinks by the brain." - Friederick.

"Galvinism is the principle of life. * * A galvanic pile, pounded into stoms must become alive. In this manner nature brings forth organic bedies."—Oken. All these multiplied assertions of mate rialists, may be met with the counter and far more rational assertion that life, thought, intelligence, have no physical corre-

And when Atkinson and Huxley talk of "mental forces existing in matter"—talk of "thought being a property of matter,"—their words confuse and darken rather than enlighten; and for the reason that they, nor even profounder scientists have as yet, neither seen, weighed, measured or consciously sensed even one solitary atom of matter. It is only when atoms are grouped into molecules that the student begins to partially perceive that transient form of substance named matter. How preposter-ons, then, this persistent babble about the "mental forces existing in matter,"—and "thoughts being the attributes of matter!" But were this, or these positions true, what But were this, or these positions true, what directs these forces? And further, what gives energy to, and guides the molecular action that builds up organisms? Can non-intelligence produce and perfect intelligent and rational beings? Here the materialist is dumb!—and the Spiritualist only is comparent to great. Listen then—won get out. petent to speak. Listen then—you get out of matter just what you put into it and no more. If you put mental force, action, life, thought, consciousness into matter, you put Gad into it, for God is the infinite conscious ness—the absolute Soul of the universe! Putting these--force, life, conscousness into matter by involution, they manifest them-selves under proper conditions by the law of

evolution. Nearly all materialists, however amiable in nature, seem quite deficient in close syn-thetic reasoning. They do not get down to the bottom—to the soul of things, and therefore deny the future existence of the soul. Neither the existence of space, or of God requires proof. Intuition sees—consciousness knows! If my earthly body had an earthly father, it is quite certain that my spiritual nature bad aspiritual father. That which is spiritual is spiritually discerned. Saying nothing of spirits and angels, the gross physical senses do not cognize attraction or gravitation, thoughts or principles. Love cannot be measured by yard-sticks, or ideas melted with blow pipes. Spiritual realities are sensed by clairvoy-ance, consciousness and the more refined etherealized senses of the inner-man.

I question Mr. Huxley being a materialist, and yet it has been reported and published that he wrote on this wise to Agas-

"In the interests of scientific clearness, I object to say that I have a soul, when I mean all the while that my organism has certain mental functions, which, like the rest, are dependent on its molecular composition; and come to an end when I die; and I object till mere to affirm that I look to the fature life, when all I mean is that the influence of my doings and sayings will be more or less till by a number of people after the physical components of that organism are scattered to the four while."

Ead and melancholy as are these words of Mr. Huxley, they are not as repulsively chilling as the following appearing in Mr. Bradlaugh's journal from an aged mate-

"I will conclude with a summary, says he, of my convictions. There is no benevolence, design, consciousness, and intelligence in what we call Nature. I feel no gratitude for existence, but the contrary. If all the world could have been mine, at this geould have persuaded me, could the choice of existence have been offered me, to accept it. I am of opinion that if there were a God we should have more to forgive Him than to forgive us. I point to crime, to pain, to tempests, to famines, wars, enthquakes, and so on, forever, to justify tay conclusion that we have nothing to hope for—extinction of being is our deathy. The human race will coose to exist. There is no benevolence. ing is our dectiny. The human race will cease to exist and so best."

Such a confession is painful. Think of it—the grave opening into the deeper despair of darkness and hopeless extinction! Consciousness was to become unconsciousness; activity was to become inertia; life was to become death and the grave a prison, cold, brazen and eternal.

Reason alone should have taught this man better; for surely substance is permanent and eternal, and man is substance, and more, spiritual, therefore immortal. Aspiration is the measure of destiny. I am a citizen of the city of God. I cannot die. The body may perish, as it does, indeed, every day in a measure, but I live on the same—and ever shall. Strike the smallest pebble out of the physical universe and the whole would collapse. Take me-a conscious coul—the smallest moral agent in the moral world, if you please, out of it, and the whole divine kingdom of God would be plunged into utter nothingness! It is as absolutely impossible for man to cease to exist—for a conscious somebody to become nobody—for something to become nothing, as it is for nothing to become something! Ex nihili nihil fit.

Awhile since, that prominent materialist, Dr. Barak Michener, of Adel, Iowa, "died"—that is to say, moved on into the better land of immortality, and Prof. B. F. Underwood-for whose brave words in behalf of free thought and a free press I am thankful--was called to administer words of comfort. He spoke at the grave as follows:

"Our brother was word out by age and illness, and death kindly came to his relief, touching his weary heart, and taking him from the empire of the living to the silent realm wherein he will rest forever more. We are now about to commit our dead to the care of mother earth, in whose bosom he will sleep the quiet, unbrok-on; everlasting sleep of death. * * no viciestudes of earth, no event of time, can distarb our brother's rest, or wake him from his dreamless sleep. His career fin-ished, his conscious life ended, he belongs now to that cast read whose moneyeth nerwits no sound not even vast realm whose monarch permits no sound, not even a whisper or a sigh, to break the silence that reigns throughout his wide domain.

throughout his wice domain.

"What, though the storms of winter sweep coldly over him, or the sightnings flash and the thunders roll above his parrow home; what though the tramp of armies and the roar of battle shake his grave, or the cartiquake sinks him deeper in the bosom of mother earth; what though, the globe itself, waxing old, discovers and passes into the great mausoleum of worlds, as our brother, growing old died to mix forever with the clements' of earth—the great mausoleum of man—bu will feel not he growing out sied to mix forever with the elements, of earth—the great mausoleum of man—he will feel not, he will hear not, he will heed not these conflicts and com-motions; the convalsions of Nature, even a world's dis-solution will, to him, be no more than the decay of a flever on his grave, or the mouldering of the marble that marks his buriel place. * *

"Brother, forewell. Careful hands and leving hearts will may and deck the crave.

will guard and deck thy grave, and keep thy monument whole and thy memory green. Farewell forever."

Cold and icy is the cup that materialism puts to trembling lips—bitter is the balm it brings,—and doleful are its final words farewell forever!"

The sad and sorrowing turn away-turn in moments like these towards Spiritualism, just as naturally as dew-laden flowers turn towards the light of the cast in morning-time.

The gospel of Spiritualism that throws such a golden light over the waning years of the present century, does not tremulously whisper "farewell"-it does not say "good night,"in the hour of death, but rather bids me good morning in that beautiful Summer land that awaits us all. It does not drape the mourners home in gloom; but lifts the curtain and shows

presence, permitting them to clasp their white hands and listen to their tender words of undying affection!

But "one world at a time," says the material. ist-granted-but life is a unit; and that one world embraces the vesterdays of the past-the to-days, and the innumerable to-morrows of eternity!

Spiritualism has not only demonstrated the certainty of a future life, but shown the naturalness of spirit-converse through psychic sympathy, premonitious, visions, and trance and inspiration; given to us a revised geography of the spheres and the many mansions in the Father's House; encouraged every great national reform of the age; but it has so liber-alized the public mind that royal-souled men and women may speak their highest thought and live out their ideal life u sharmed by press

or priest. No truth dies. Neither the work nor the workers for humanity perish away into forgetfulness. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly Oration upon the Crown: Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted and the sweet tenderness he cherished towards his enemies. George Fox and Ann Lee live in the truths that streamed like pearls from their lips-live and look down from the bending heavens over us; and so, too, do Thomas Paine, Frances Wright, Eliza W. Farnham, Hosca Ballon, Robert Owen, Theodore Parker, Henry, C. Wright and others, live not only in memory—not only in their surviv-ing works—but live as conscious men and woman, disrobed of mortality; and they are with us to day, and their voices mingle with ours in pæans of praise to the fathers of our Republic who with their blood scaled the saered trinity-free thought, free speech and a

free press!
All the right minded Spiritualists are both active moralists and liberalists. And though possessed of sufficient freedom of choice to make them responsible. I might almost say of moral becessity, they are all "free-thinkers." Though numbering millions they have organized themselves into no sect. They strenuously oppose all creeds that limit investigation, and all formulas that can cramp the human mind. Under the law of evolution they know of no finality. They seek truth from all sources. They encourage all genuine reform movements, and insist upon the strictest fidelity to moral principle. They would fain strike the ax at the root of the tree, by right penetration, wise education and heavenly ministrations from those brighter, holier ones in spiritlife. Their most effective prayers are aspira-tions actualized in good deeds; their ideal is the Christ-life of perfection; and their temple

of worship the measureless universe of God.
Such are the real substantial Spiritualists of today. They foully expect to be better tomorrow. Progress is eternal. Impostors are going, Judas-like, to their own places. Excrescences are being lopped off, and Spiritualism is rapidly assuming fairer proportions.

The future is golden with promise. The coming Spiritualist will be scientific, rigidly moral and deeply religious. But his religion will be humanitarian, trustful, reverent—a life, rather than a creed! He will live in the light and the liberty of manly thought conscious integrity, courageous self-denial and holy endeavors. On his breast-place will be written not only knowledge of a future existence, but consecration to the good, enthusiasm for the right, and deep unselfish love for universal humanity!

He will comprehend the meaning of that great word foleration. His stern love of justice will be tempered with charity. He will clasp hands and stand shoulder to shoulder with all liberalists, who sincerely seek the good of human kind. He will be more constructive than destructive in method. He will seek after righteousness. His heart will be alive to duty, simplicity and the divinity of truth wherever found.

He will combine in himself the medium, the prophet, the teacher, the healer, and the master-builder. He will seek to rightly balance in himself the physical, the intellectual, and the spiritual, and then do the work of the hour and the day gladly. He will not content himself with the common demands of a partial amelioration, but he will go to the fountainhead and strive for the prevention of evil and for the removal of all misdirection and all moral wrong. His hands will be magnets of health, his words benedictions of peace, and his lite a real perpetual Sabbath of charitable thought and benevolent action.

This convention has already passed my resolution referring to taking steps as may be deemed expedient for the calling of a World's Convention of Liberalists to meet sometime during 1880, at Washington, D. C. The age is ready for such a gathering of advanced minds. The interests of human brotherhood demand it. And when these delegates from the five great Continents convene they should canvass and counsel together upon such matters as international law regulating commerce-a universal system of weights and measures -a uni versal currency-a universal language-uni versal toleration for all religions and peaceuniversal peace throughout the world. Fu-

ture glories are pressing upon us. When this glad era of prophecy—this ideal becomes the real-when we have a system of universal equivalents—a universal language—a universal reign of temperance-a universal religion of practical good will to men-a universal and Christ-like spirit of purity and holiness. angels will daily walk and talk with mortals: the lion and lamb, that is to say, sectarianism and liberalism will lie down together and a little child--common sense—shall lead them. The New Jerusalem will then come down from God out of Heaven, and there will be a new heaven and a new earth wherein dwelleth righteousness,

"The Watseka Wonder,"

Supplementary Statement by Mr. Asa B. ROFF.

To the Editor of the Religio-Philosophical Journal: Being almost daily in receipt of letters from readers of the Journal, inquiring as to the truthfulness of the narrative entitled The Watseka Wonder," and not having time to fully answer all their questions, I am impelled to collect from them the prominent points of inquiry and objection, and briefly reply through the JOURNAL. Persons hereafter writing me, who do not receive an answer to their letters, will seek for the information desired in this article.

One writer inquires: "Is it a fact? or is it a story made up to see how cunning a tale one can tell?" Another asks: "Can the truthfulness of the narrative be sub-stantiated outside of yourself and those im-mediately interested? Can it be shown that there was no collision between the position there was no collusion between the parties. and no former acquaintance?" A reader of the Journal suggests: "It is a pretty big yarn, and there might be some arrangement between the parties, or they themselves home in gloom; but lifts the curtain and shows to stricken weepers those they love—aye, more; it brings their glorified forms into their very that I am not of your faith, and I am very

doubtful whether newspapers are always embodiments of sacred truths, and I wish that under your hand, as a gentlemen, you might confirm to me and other doubting friends, the strange, mysterious, and to me, fanciful, statements in those two papers. I write wholly to overcome a doubting feeling that exists with myself and friends in regard to that remarkable and wonderful personation." A lady writes: "Is the account true in every particular? I hope there is a life beyond this, but I have never had any proof."

REPLY. I furnished Dr. Stevens with all the material facts in the case, except such as were within his own knowledge. The history of the Vennum family (and Lurancy's condition up to the time he and I went to see her June 31st), I obtained from the members thereof, and the neighbors intimately acquainted with them. The narrative, as written by Dr. Stevens, is substantially true in every part and particular, yet the half has not been told, and never can be; it is impossible for pen to describe or language portray the wonderful events that transpired during that memorable fourteen weeks that the girl was at our house. The material facts of the case can be substantiated by disinterested witnesses, whose veracity can-not be questioned, and whose evidence would settle any case in a court of law. I would settle any case in a court of law. I refer you to Robert Doyle, Chas. Sherman, S. R. Hawks, Lile Marsh, J. M. Hoober, and their wives, and to Mrs. Mary Wagner, formerly Mary Lord, all residents of Watseka. As to "collasion," "arrangement," or "ourselves being deceived," that is simply impossible, as you will see if you carefully read the whole narrative over again. I, too, doubt whether newspapers are always "emdoubt whether newspapers are always embediments of sacred truths," but in this case I assure the writer, the Journal does embody a very sacred truth, that of man's

immortality. The lady writes me: "I hope there is a life beyond this, but I never have had the proof." To her I would say: "Carefully read and study that narrative; in that you have the proof, for surely it is contained there. That there is a life beyond this, or rather that there is no death, you may rest assured; there is only a change—simply a removal of the real man or woman from this temporary house of clay, to that house not made with hands."

"There is no death. The stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore.

"There is no death! The leaves may fall The flowers may fade and pass away, They only wait through wintry hours The coming of the May.

"And ever near us though unseen, The dear immortal spirits tread, For all the boundless Universe Is life! there are no dead!"

Talking with Mary, we sometimes spoke of her death. She would quickly reply: "I nev-er died," or "I did not die." She never tired of talking of the life beyond this. She would at any time leave her play, her reading or her jovial companions, to talk with her "pa" and "ma" about heaven and the angels, as she termed spirit-life, and spirits

that have left the body.

I have questioned Lurancy Vennum on different occasions, as to whether she remembered anything that occurred during the time that Mary had control of her organism, and she states that a very few things occurring the last month that she was controlled, she recollects, but that in all cases the information was imparted by

In conclusion, let me say to those who doubt or disbelieve the "strange, mysterious and wonderful story," call to mind Lurancy's condition at her home last January, surrounded with all the kind care of parents, friends and physicians, every thing done to alleviate her suffering and perform a cure that human minds and hands could possibly do, yet growing continually worse if that were possible), given up by her physicians, her friends without a ray of hope, the insane asylum ready to receive her, a condition terrible to behold! Then view her condition from May 21st until to-day, over three months, a bright, beautiful. happy, healthy girl, and then tell me what produced the change. The narrative furnishes the facts; account for them if you can, on any other hypothesis, than power exercised through or by the spirit of Mary Roff hav-

ing control of Lurancy's body.

I am now 60 years old; have resided in Irequois county thirty years, and would not now sacrifice what reputation I may have by being a party to the publication of such a narrative, if it was not perfectly true. If any should desire testimonials of my standing, Col Bundy has some to use as he deems

Watseka, Ill., Aug. 23rd, 1878. DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritn-

alists. [NUMBER SEVENTEEN.]

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attaluments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it all.—Ed. Journal.]

Science discloses to us the method of the universe, but not its cause; religion points to the cause of the universe, but not to its method; and there is no real conflict be tween the two. Not a step could be taken in geometry, arithmetic, physics, without assumptions respecting space, time, external substance, which are no less pure and absolute gifts of our psychological constitu-tion than the moral distinctions which we make between good and bad, beautiful and

In ethics, the proposition that it is wrong to punish an unconscious act; that extreme temptation modifies guilt:—in religion, the propositions that the hypocrite's prayer is propositions that the hypocrite's prayer is void; that to the pure in heart divine secrets are most clearly revealed,—are known not less certainly than in science the place of the North from the pointing of the needle, or the recent birth of an animal from the evidence given in the mother's milk. (But we are told by Herbert Spencer and his school, that our God is a God unknown, incomizable, why then waste time in incognizable); why then waste time in searching out the unknownable? Unknown and unknowable! To what does this terrible nescience, of which we hear so much, amount to? It all comes to this: that we cannot know God outside of all relation; apart from the manifestations of his providence; apart from his universe; apart from ourselves. Well, need we be troubled or confounded because of these limitations of

our knewledge? Truly we must leave it to the schoolmen, who worship such abstrac-tions, to go into mourning at this discovery. In the very act of declaring the First Cause unknowable, Spencer and his school do not permit it to remain unknown. For that only is unknown, of which you can neither aftern per deny any predicate: here neither affirm nor deny any predicate; here you deny the power of self-disclosure to the absolute; of which you assume therefore that something is known after all,—this, namely; that nothing can be known?

A single aspiration of the soul after the future, the better, the perfect, is a demonstration more than geometric, of divinity. There is a moral order in the universe, and therefore a moral orderer. To tell me that I do not and cannot know what substance is, that I can never know anything but phenomena, neither convinces me of illusion. nor drives the thought of ultimate eternal reality from my mind. My ignorance is precisely of that kind which asserts its own incomprehensible object. We cannot mark phenomena without thinking of substance, cause. We cannot feel the world's heart beat in the ceaseless energy of living things, without adoring an all-pervading

The unity which we seek behind the diversities of the visible world, cannot be physical, because out of merely physical unity the diversity of things could not have been evolved. There must have been a primary differentiation, not involved in the laws of matter as such. Simple, naked, materialistic atheism—that is to say, the system which would resolve all into the laws of merematter—is thus shown to be sciertifically false; and this from data afforded by the sciences of matter alone, without referring to those of life and mind. The ultimate unity must be spiritual, in the senses at least, of not being material.

When Spiritualism employs the words God, Creation, will, divine law, the materialist is perpetually obliged to make use of abstract terms, such as nature, existence, effects. In doing this he thinks to escape from spiritual realities. But he feeds his mind on phantoms without features, color, beauty or life. His substitutes do not serve

as a logical explanation of things.

To say that the world is God, is to admit only the world and deny God. But as eternity includes uncompleted time, so does infinity include uncompleted creation. God is always creating; he is always breathing into what he has asserted its influent life. into what he has created its influent life. The whole life of the universe to-day flows into it from God; from moment to moment. A superfluous God indeed! Without that divine breath the All would dissolve into nothingness. Thus each new birth or transformation is a fresh creation. One single thought, one only purpose explains the great mystery. God creates, to ultimately bless. Progress, not completion is the proof of his love, his omniscience and his perfection.

But if God be the influent life of creation, what can rescue us from pantheism? Let us not be afraid of that word; pantheism is true, and theism is also true. God is in the universe, but he also transcends the universe. Does he come to consciousness only in man; or, if not, how can man, thus dependent, enjoy any sense of individuality, any feeling of identity, and a consciousness of himself?

The key to the difficulty is this: Unless finite man had been allowed to feel God's influent life as his own, the object of creation would not have been attained; for that object is not only the reception, but the reciprocation of the Divine Love. The free agency of man is therefore the ground of his differentiation from God; of his seemingly independent vitality; of his progressive life to or from the divine centre, and of

his moral responsibility. God, therefore, respects the free agency of man as the only ground of man's rational and spiritual life. But evil is its own punishment, and tends always, through long suffering and discipline, to its own ab-

RECUTATION.

heard a thousand blended notes While in a grove I sat reclined, in that sweet mood when pleasant thoughts Bring sad thoughts to the mind. To her fair works did Nature link The human soul that through me ran; And much it grieved my heart to think
What man has made of man.

Through primrose tufts, in that sweet bow-The periwinkle trailed its wreaths; And 'tis my faith that every flower

Enjoys the air it breaths. The birds around me hopped and played. Their thoughts I cannot measure; But the least motion which they made— It seemed a thrill of pleasure. The budding twigs spread out their fan

To catch the breezy air; And I must think, do all I can, That there was pleasure there. If this belief from heaven be sent,

If such be Nature's holy plan, Have I not reason to lament What man has made of man?

ADDRESS. O bright presence of To-day, let me wrestle with thee, gracious angel; I will not let hee go except thou bless me-bless me then, to day! O sweet garden of To-day, let me gather of thee, precious Eden; I have stolen bitter knowledge, give me fruits of life to-day. O true temple of To-day, let me worship in thee, glorious Zion; I find none other place nor time than where I am to-O living rescue of To-day, let me run into thee, ark of refuge; I see none other hope nor chance but standeth in to-day. O rich banquet of To-day, let me feast upon thee, saying manna; I have none other food nor store but daily bread to-day.

For the pleasant sunshine, for our daily bread for our home affections and our immortal hopes, we thank thee, O Infinite Spirit! Abide with us this day; in heaven-ly wisdom may we redeem the time, and learn even now to live the life eternal. Searcher of hearts reveal to us our sins, and give us grace to put them away. Bless all our kindred and friends, whether in this or in the unseen world. Help us to form around us even here those spiritual environments which may be an expanding heaven to us hereafter. May we worthily estimate the great fact of our immortality, and act ever as in thy sight, and in the sight of all spiritual intelligences. Amen.

Come, light serene and still, Our inmost reason fill, Dwell in each breast We know no dawn but thine; Shed forth thy beams divine On our dim souls to shine, And make us blest.

Lift up our low desires, Quench all unholy fires, Heal every ill; Our stubborn spirits bend, Our barren coldness end, Thy kindling spirit send, All hearts to fill!

INVOCATION.

Save us, O Love Divine, from all malignant passions, from all impurity and sin. May a knowledge of our immortality impress us profoundly with a sense of the grandeur and nobleness of life. Sanctify us in all our domestic relations; keep us in the right way, and let thy welcoming angels be near in that hour of transition, when the heavenly light shall dawn upon our souls.

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