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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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NO. 1

## THE ROSTRUM.

The Address of Dr. J. M. Peebles Delivered at the Watkins Free Thinkers' Convention, Sunday Morning, August 25th.

Reported expressly for the Religio-Philosophical Journal.

And I heard a voice in the midst of the four beasts say: A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.—Rev. vi. 8.

And I John saw the holy city, New Jerusalem, coming 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 tabernacle of God is with men, and he will dwell 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, Behold, I make all things new.—Rev. xxi. 2, 3, 4, 5.

No Ceylonese Buddhist reposing under the 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 "sacred"—no fiery anathemas for any class of religionists, and no voice of condemnation for the martyred seers of the past, nor for those lying in the present who may differ from me as radically, as conscientiously! It is not mine to carry a gall 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 divine 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 be 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! the city of the dead!" So when the investigator—the solid thinker of this century—reads the carpeted aisles of American churches, dimly lit with obscured lights, tawdry with antique trappings and vocal with the pretentious professions of dissatisfied worshippers, he exclaims, "The church of the dead!" "Why seek ye the living among the dead?"

All through the land there are walls about financial failures and religious indifference. The Zion of sectarists is surely steadily languishing. They know it. Heresies are creeping 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 Jesus—the 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 Spiritualism—sacred trinity of forces—have with united persistence uprooted 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 chapter of St. Mark's gospel, has so cooled down into inviting fertility 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! So fade away the fears and theological beliefs of our childhood. Let them go—let them die and rot away into eternal forgetfulness!

Remember, however, that theology is not religion. Theology is only a churchly apparatus 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 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 allied 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 Veddas of Ceylon; the Kafirs 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!

The Australian black man say, when a compeer dies, "He go down a black man, but he 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 Veddas of the Brahmins—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 divine allusion 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 postponed possibilities of men!

The external passages preceding this discourse, refer to "four beasts." Four as well as seven, and twelve were sacred numbers in the old mythic ages. The Patmos revelator speaks of a "city four square." Of course it is the language of symbol, and imaginary. A similar style still obtains among oriental writers.

The four great religious systems of the world are: Brahmanism, Buddhism, Christianity, 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 borderlands 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 since 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 Brahmins, however, are very venerable men, abstaining from meat-eating, intoxicating drinks, and the "unfruitful works of darkness." 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 teachings 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 peace.

There are 500,000,000 of Buddhists in Eastern 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 celibate 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 disciples of Guatama Buddha, they were devoted Spiritualists, called "Galileans," "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, denominated them churches. They preached self-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 Rome floated in triumph. The liberal-minded were hunted, heretics were persecuted, 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 grided on their swords, and in the name of the Prince 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 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 Sonees, 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 intelligence of the times tells of the certain doom of Mohammedanism.

Brahmanism is the most metaphysical, Buddhism the most ethical, Christianity the most aggressive, and Mohammedanism the most zealous of the four great religions of the world. Neither of them is up with the 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.

Considered analytically, is 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 God.

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 residuum 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 mountain.

The ego—the conscious self—constitutes the man. This nevertheless, 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 affine 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 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 historians, the seers of 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 demon-guide, 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 inscription, "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 Weesleys heard strange footsteps, and weird, mysterious sounds, attributable only to spiritual causes. Savonarola, Bruno

Richman, and Roger Bacon were Spiritualists possessed of mediumistic powers. Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life. That religious body known as Shakers had, from the first, the "spiritual gifts and signs" promised to believers in the New Testament. Prophecy was common among them. For many years previous to the Rochester manifestations, Shakers 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."

The prophecy proved true. Spiritualism, in some of its multifarious 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."

Vicior Hugo, president of the Literary Congress that recently assembled in Paris, is an avowed Spiritualist. I never met him but once, and that was in his Mrs. Hollis-Billing's séance-room, in Paris.

The following is reported by M. de Lavedan, from the late President Piers, 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 impassioned one, and I am anxious, I repeat, to confound Materialism in the name of science and good sense."

M. Camille Flammarion, the French astronomer, after expressing his belief in Spiritualism, says:—"This spiritual hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Hoelle, the learned author of the 'History of Chemistry' and general 'Encyclopedia'; and by the diligent laborer in the field of astronomical discovery whose death we have recently had to deplore, M. Hermann Goldschmidt, the discoverer of fourteen planets."

Professor Butlerov, 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*, inventor of the radiometer and the discoverer 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 investigation 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 1700 years."

Professor Zoellner, astronomer and physicist in the University of Leipzig, is an avowed Spiritualist.

The great German philosopher, J. H. von Fichte, is a Spiritualist. In a letter written to G. C. Wittig, from Stuttgart, 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 point of view.

Alfred R. Wallace, the learned author and distinguished English Naturalist, is a manly, 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, 1871.)

Daring Mr. Longfellow's European tour, a few years since, he attended spiritual séances at the house of the Guppys in Naples, and at the palatial residence of the Baron Kirkup in Florence. He might well write:

"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 president, was a Spiritualist, and was induced by spirit messages to sign the proclamations of emancipation. He attended spiritual séances in the city of Washington. If this is denied, I can prove it.

Lieutenant-General Count von Lutichau testifies that at a dinner party in which the subject of Spiritualism came up during the conversation, Baron von Humboldt said:—"The facts are undeniable; it remains for science to furnish an explanation of them."

Professor Franz Hoffman of Wurzburg University, and Maximilian Perly, 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 1,500 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 substance when she was in the open air. Every possible source of deception was removed, nevertheless the phenomena continued. Professor Barrett frequently attends spiritual séances 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 what has been seen by one pair of human eyes is of force to contravert all that has been reasoned or guessed at by a thousand human understandings. I have seen tables, pianos 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 up 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 entranced, speak in several different tongues as 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 believed 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, Butlerov, 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 quills 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, and 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 craniums."

How absolutely royal such hopeful words as these from the Right Hon. W. E. Gladstone, of England:

"I know of no rule which forbids a Christian to examine 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 a humble but searching scrutiny of the foundations? To 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 fruition, 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, magnetism? What are the instincts of animals and the mind of man but a result of chemicalization or material processes?"—J. H. Moore.

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

"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."—Huxley.

"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 definite laws; when a crystal is formed from a saline fluid; when sulphur and mercury unite to form cinabar; 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."—Huxley.

"These modes of the unknown, which we call motion, heat, light, chemical affinity, etc., are all transformable into each other, and into those modes of the unknown, which we distinguish as sensation, motion, and thought. . . . How this metamorphosis takes place—how a force existing as motion, heat or light, can be

Continued on Eighth Page.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

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, ethereal substances and laws which escape the chemist and the physiologist, and with those current 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 psych-metry, psychology, and clairvoyance; and by-the-by, these facts are acknowledged by externalists. 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 so-called material world, he would not yet exhaust his power. The soul stretches into the intangible and imponderable realm, or it rides on the currents of celestial magnetism, or feels the shimmering sunbeams from the realm of immortality.

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 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 ascended to the Summer-Land; for there, too, we shall find ourselves surrounded by a world as objective to the soul's body—to the soul's form—as this external world is to the physical form. But, does that objective spiritual world exhaust man? I believe 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 effort 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 soul that can sympathize and stretch its feelers into the magnetic or soul realm—not merely the realm of the soul elements, but of the powers that connect him through his brain directly with Divine Intelligence itself—see what vast capacity is man's. Standing 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 same stuff with the "materialistic" world. Then he discovers that his soul is united to the soul 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 universe.

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 attacked 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 vain 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 is 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 powers 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 loftier 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 be 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, and to 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.

External science does not satisfy us; communion with the angels of heaven does not exhaust us. It must be utterly 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 pure. 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 stars.

(To be continued.)

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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 ics than in this age of polemics. Indifference concerning progressive truth bears 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; science 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 of 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 attended by corresponding consequences; this is evident in every department of nature, and herein lies 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 unimpaired 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 impossibilities 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 originated in the imperfection of uneducated 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 as a dictum, that the ancient civilization never rose beyond its highest religious ideas; 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 babies sprinkled, and for babies all unsprinkled 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 ameliorate 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 trammelled 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 significance 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 physiological 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 definite 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 reverence goodness.

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 unity of truth, and the brotherhood of 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. L. A. B.

Inspirational Prophecies, and their Fulfillment.

BY B. T. YOUNG.

(Concluded from last week.)

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 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. 15: 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 Isaiah 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 fulfilled 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 afterwards.

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 strangers and the Jewish nation on the day of Pentecost), will continue silently, yet surely, to permeate all nations; until they shall realize that the kingdom of heaven, like heaven (as Christ said) will finally leave 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 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 influences of Christ kingdom, and consider those promises 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 circumsised 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: 4, 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 God—the proof of which is found in Psalms 89: 34, 35, 37, and Psalms 132: 11, 17, Luke ch. 1: 30, 33, Romans 1: 1, 4, Isaiah 11: 10, Gal. ch. 3: 26, Dan. ch. 2: 44, 45, Dan. ch. 7: 9, 25, 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 earth, 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 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 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. Bailleou'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. Adin Bailleou, 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 Bailleou 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 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.

Hopedale, Mass.

H. N. G. BUTTS.



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The Deep Root Spiritualism has Taken.

When the "Rochester knockings" were first announced to the world, there was on the part of the religious world a general outcry of "deception! fraud! the work of the devil!" and the terrible doctrines of Calvinism were proclaimed with an unctious which savored of the spirit of vengeance belonging to the author of "predestination from aforesaid to eternal damnation."

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 spreading. Wherever curiosity awakened a desire to investigate, that desire grew 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 heaven 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 reality.

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 spiritualism.

But notwithstanding the persecution of the orthodox faiths and the bigoted opposition of the heterodox materialists, it has rooted deeply, extended its branches widely and grown into a noble tree, bearing the precious fruit of immortality.

From its humble beginning with only a few persons it now numbers its millions of avowed advocates, while other millions rent their pews and attend their accustomed churches, not yet deeming it best to cut loose from former associations on account of social influence, or from not possessing the courage to brave the ridicule to which they "feared a public avowal of a knowledge of a life beyond" would subject them.

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 for 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 evidence mankind has of a continued existence—alone pledges 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 worm-infested 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 subject 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 impression 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 under-bush, 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 almost 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 subtle influence that emanates from animals, which fascinates, psychologizes, or renders helpless the impulses of the mind and organs of the body. A Frenchman named Rand, 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 unulatory, 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 pulse 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 doom 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 soon 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 re-enacted, 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 Banner 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 mediums to set aside every impediment to fraud and rascality. Of course, under these conditions the Blisses, Holmeses, Pickeringes, Fays, Hunttoos, 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. It is not its first work with and for its mediums? Oh, Spiritualists! 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 ennobling 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 séances the class of disturbers whose very presence jars the sensitive and finely strung 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 mediumship and its responsibilities. "Protect your unfortunate, sensitive mediums!" And is mediumship necessarily a state of imbecility, discharging 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 chastened lives.

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 nothing 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 those 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 rascality, join hands with besotted materialism and extenuate with the tacit consent of silence, groveling sensuality, it will cease to be.

Spiritualism is the science of life here and hereafter, and it demands purity of life, chastity of thought, and the ascendancy 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 furnished by the Rev. Father Drin, 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 it 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 sineg 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 a 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 exercises 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.

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. Mabilion 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 1.150th 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 babe 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 alone, with its lens and its hu-

mors, and its miraculous retina behind. Consider the ear, with its tympanum, cochlea and cortex 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 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 tornado, 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 spurn to do a mean act. To them there is great consolation in their religious views; a kind of happiness that buoy 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 remarkable, 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 Catholics 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 Nepalese; 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 Himalayas, 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 eighteen years has anything trustworthy been known of Buddhism in Europe. Eugene Burnouf'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 interest at Dunedin, New Zealand.

Mrs. Emma Tuttle gave a reading at Alliance, Ohio, to an audience of six hundred.

Mrs. Mary Grey, living at 295 Livingston street, 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 issue.

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 Spiritualists.

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 JOURNAL in this which has been and will continue for some time to be a prominent feature.

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."

Angella 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 Starving millions," and all subjects pertaining to the Harmonial Philosophy.

The Free Thinkers Convention at Watkins, New York.

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 all to give their honest opinions in an orderly way.

Brief talks by H. L. Green, Mr. Toohy, Mrs. Lucy 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 spiritual light and a word of racy wit and humor.

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.

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 Watkins' Glen during the days of the convention.

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 religion; C. D. B. Mills followed and J. H. W. Toohy criticized 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 reflected the views and ideas of the said Smith, rather than gave those of Davis or of the spiritual intelligence—the moral of which was that the Divine Revelations and other books of Mr. Davis were later reflections of the views of others.

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 ball 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 earnestly 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 planners.

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 rolling 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 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 thousands, and stay in this region for a month, full of appointments.

G. B. STERBING, Watkins, N. Y., Aug. 28, 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 science. 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, Chautauque 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 fifty persons, in which he will hold sances for tests of spirit life, reading characters, etc., each day from the 5th to the 10th 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 fine steamer within three miles of lake navigation, a splendid dancing hall, good music, good speaking, good water and good board for 28 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 \$100, of which \$42.50 have been paid, leaving unpaid the sum of \$57.50. I urgently request every Liberal, who reads this announcement, to do once forward me any amount he or she may choose, to assist me in paying the unpaid expenses above mentioned. If more than \$20.00 shall be paid in, I will put the balance into the hands of the Treasurer of the New York State Free Thinkers Association.

Any contributor will please name the Liberal paper he or she will desire to have their contribution acknowledged in.

H. L. GREEN, Secy. S. SALAMONCA, N. Y., Aug. 27th, 1878.

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

Notice.

The Iowa State Association of Spiritualists will hold their annual convention at Montrose, Iowa, commencing Sept. 12th, ending Sept. 20th. Come, friends, with provision and blankets, and your hearts full of love and interest for our dear ones, and a good time may be expected.

JOHN WILSON, Pres't. H. L. GREEN, Secy.

Basket Meeting.

There will be a basket meeting at Brown's Hall, in Georgetown, Md., on Sept. 10th, at 7 P.M. Good speakers will be in attendance, and a good social time is anticipated, and we trust great advancements in spiritual truths.

P. P. HOAG, Secy. J. HILL, J. HIGGINS, Committee.

Basket Meeting.

The Spiritualists and Liberals of Montreal, Girard, Ionia and Clinton, are invited to attend a basket meeting, to be held on the 24th and 25th of September, near Maple Rapids, in Mr. Albert's Grove, Michigan. Speakers engaged, Charles Andrus, of Fitchburg; Mrs. Mary C. Gale, of Ionia.

J. M. BROWN, Pres't. DE J. C. PHILLIPS, Secy.

Camp Meeting.

There is to be a camp-meeting, held by the Spiritualists, at Salem, Jewell county, Kansas, commencing on the 27th of September. All are invited to attend, with tents and blankets, and a good time may be expected.

J. M. BROWN, Pres't. DE J. C. PHILLIPS, Secy.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Lily Dale, on the island at Casadaga Lake, on the Dunkirk and Warren Railroad, Chautauque Co., N. Y., commencing Sept. 6th and continuing ten days; speakers engaged for the term: Mrs. Watson, of Des Moines, Pa.; Mrs. Johnson, of the West; Mr. G. P. Kellogg, of Ionia, Mich.; Mrs. C. M. 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.

J. M. BROWN, Pres't. DE J. C. PHILLIPS, Secy.

Northern Wisconsin Spiritual Conference.

The friends will please bear in mind that our next quarterly meeting will be held in Onago on the 6th, 7th and 8th of September next. Prof. H. G. Eccles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberals are invited to participate. Good vocal and instrumental music secured. The dining room will be under the supervision of a competent committee. The delicacies of the season, with the substantialia, will be served at the low price of 15 cents a meal.

J. M. BROWN, Pres't. DE J. C. PHILLIPS, Secy.

Camp Meeting.

The Spiritualists of Central Iowa will hold a camp meeting in Mill's Grove, one-half mile east of Montrose, Tama Co., Ia., on the line of the C. & N. W. R. R. commencing Sept. 12th, and ending Sept. 20th.

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

By order of committee of arrangements: J. M. MILES, Chairman, J. M. MILES, Secy., J. T. MOTTET, Secy., J. T. MOTTET, Corresponding Secy.

Business Notices.

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Bible Worshipers.

Bowing thyself in dust before a book, And thinking the great God is thine alone, O rash iconoclast, thou wilt not brook...

There is no broken reed or poor and base, No rush, the bending lily of swamp-fly blue, But he therewith the ravelling wolf can chase...

And what art thou, own brother of the cloud, That from his hand the crook wouldst snatch away And shake instead thy dry and wholesome rod...

Thou hearest not well the mountain-organ-tones By prophet ears from Hor and Sinai caught, Thinking the clatter of those Hebrew-brains...

God is not dumb that he should speak no more; If thou hast wanderings in the wilderness And find'st not Sinai, 'tis thy soul is poor...

Slowly the Bible of the race is writ, And not on paper leaves nor leaves of stone; Each age, each kindred, adds a verse to it...

"The Religion of the Future."

The following from the Chronical and Examiner; the largest and leading Baptist paper in the United States, shows that Spiritualism is no longer a religion to be laughed or sneered at...

Thirty years ago "the first spiritual circle" was held by the Fox sisters on the banks of the Genesee; and in few short months, although the number of '48 was known as the battle-cry...

Yet the emancipation of millions from the thralldom of Satan 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...

The old religion has suffered in fulfillment of the prophecy, "I will prophesy a sign and shall show signs and wonders to induce, if it were possible, even the elect." But the adherents of the old religion, in fulfillment of another prophecy...

Fortunately, no sooner have the impositions of these charlatans been detected, and their masks and wiles and spirit hands been accumulated in the pillbox of some sublimed court-room, than it has been easy to show that they never were Spiritualists at all...

Despite all these hindrances, Spiritualism has grown until it is not only the most widely accepted of the several numerous religions of the United States, but embraces, we are credibly informed, more of wealth and culture and social distinction than any other...

In the case of a religion as widely diffused as Spiritualism, it might be feared that diversity of opinions might arise, which would breed dissension, and endanger the entire fabric...

Of Statuolence—The Powers of the Statuolent—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...

For myself, we simply wish to correct the gentleman in regard to our views of statuolence, and its relation and use in spirit control. We are not aware that we ever asserted that the statuolence or trance conditions were identical with spirit control...

Again, the gentleman asserts that when a man 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 statuolent cannot only hear and see at a distance, but can also taste, smell and feel there as well; but all these powers do not emanate from the "refer to this world only."

The statuolent can use all these powers in any world as easily as in this, and we have yet to learn by what law he is prevented from exercising his clear minded senses and faculties to their full extent, even in the Spirit-world.

Indeed! these qualities do not embrace all the clear-minded or psychometrical powers of the statuolent, for he can see, hear, understand or be impressed by spirits—see the condition bodily and mentally of individuals at a distance and describe for them successfully—in fact, no thought, desire, disposition or character can escape his penetration, nor can his quick powers of mind-reading or the perceptive and distinguishing qualities of his senses and faculties, when properly cultivated, be limited.

If the gentleman does not know these truths in regard to the powers of the statuolent, 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 impressions:—

First. "That statuolence 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 carried on during this abstracted or organic life."

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 filament, and in this condition being capable of visiting all worlds in the universe, or of confining its observation to this world alone at will—the deeper degrees of this condition constituting spiritual trances."

"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 is usually regarded as spirit control, as practiced by trance speakers, is nothing more than a condition of statuolence, 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."

"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 daylight, which makes us doubt it, for while driving along, a spirit appeared upon the pike some distance before us, which we supposed to be a man in the garb of a sailor, with a bundle on his stick, slung upon his back, and as he approached he saluted us pleasantly, with a low bow, and in passing 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 unaccountable 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 perfectly 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 a condition may take place independent of our consciousness, although to our knowledge it had never been so before."

"It is interesting to 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 statuolence or clear minded powers might prevent such an unfortunate control, 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 it."

"The possibility of such a control implies, or to our mind, carries with it a rebuff—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 FAHNSTOCK, M. D. Lancaster, Pa.

Dr. Britton (in the Spiritual Telegraph) says: "This is precisely what we have done, and for which 'a medium' uttered the words: '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 friends more careful in their observation of the phenomena. 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 deliberation but fearless investigation which is indispensable in all philosophical inquiries and scientific researches.'"

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 assisted me in 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 live.

A. J. Fishback, a prominent lecturer, writes: Accept my thanks for your issue of the 1st of August, and for the hearty sympathy and co-operation with you in the great and good cause of Spiritualism. Susan Wilde writes: I cannot do 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.

Psychometry.

In astronomy, psychometry will do as much as in geology, or more. A five-inch telescope cannot be used for less than ten thousand dollars. The labor of 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 candle-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 can see water, rocks, and things on the people, and watch those 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 examining.

The secrets of our solar system that scientists have sought so earnestly to penetrate are soon to be revealed; and the process by which this is to be accomplished is so simple one it seems amazing that we had not previously discovered it.

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 very quiet in the dark in relation to some important point after over a list of six examinations; and when 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 examinations it is best that the psychometer should know nothing about the history desired from the specimen; 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 sceptical capable of appreciating them.

The parties experimenting need a good knowledge of the fibres to which the specimen is related, or they may think the psychometer very good, when in fact it is only a matter of time before they will discover 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 facts.

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. They can see the thoughts and feelings of those 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 psychometric faculty, and they can, as a general rule, 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 Things.

Cyrus B. Ingham writes: "Your predecessor, Hon. S. S. Jones, was an old time person—friendly of mine, and a co-laborer for the advancement of liberal Christianity, as understood by Unitarians and others, and was a prominent advocate of that heresy. In '41 the old Trinitarian was founded; its first numbers were printed at the office of a secular paper in Rockford, but soon 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, 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. Some of these names belong to history, while others are still clothed upon with the habiliments of gray haired veterans. Some of them still hold to the 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 creak, and from that draw their own conclusions. 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 mysterious 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 a sealed 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 telepathism. If our spirit friends wish to indoctrinate us in the rudiments of a continued existence, they certainly do not desire us to accept the slightest-hand of trinitarianism, or materialism, or 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 or 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 coloring. Each one in his own way, may be able to do some good; each one must do his own thinking, and from it draw his own conclusions."

Here on the Jif river there are a few Spiritualists. 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. S. 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 inquires.

Your "Watska wonder" is like a bugle blast from the old home, Kanakkee City having been my last abode in Illinois, and the names of Vennum and Ross were well known in that locality. I 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 self-created arbitrary intelligence, governing all animated and inanimate matter, or is it a natural law or governing principle in the universe permeating all conditions of matter from which all organic intelligences have evolved? If the first proposition be correct, man is a mere machine to fill a certain purpose, beyond which he is not to go. If the second 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 of 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 surrounding us. If we believe in, or subscribe to, the first proposition, we will naturally pray to that spirit, or medium, that we should believe in, or subscribe to, the second proposition, we will strike out, depending on ourselves and the natural conditions as we find them surrounding us.

J. F. Kilise writes: Bro. Dowd and myself agree that you are pursuing the proper course with the JOURNAL. You are on the right track and higher influences are aiding you to gain the day.

T. E. Pelham writes: The JOURNAL publishes 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 "Statuolence," 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 universality of the magnetic idea, is not worthy of your consideration? There may be some truth in the old adage that "magnetism" is a force, and in the fact that it will pass to some important point in your article. You say, "Who let us see, h a ever seen, felt or produced [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 subject's head, and in the course of the medium, or conducting link, 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 produced on a 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 inflexible and unimpressionable as that 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 resembling 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, I ask, formed the medium, or conducting link between his hand and this peculiar sensation above described, if nothing passed from him to us? In short, what is his modus operandi? "More light," doctor.

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 not to be shirked, and the facts are that it is a fact that a case of spinal affection, which had caused the subject unutterable anguish, and bowed her head almost to the floor for five years, under the manipulations of a magnetic healer, succumbed to his occult powers, and in less than three months, she walked almost as erect 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, the first touch of Doctor Swihart, and became sound in an incredible short space of time.

M. J. BURR.

Visions in Mirrors and Crystals.

By way of supplement to Dr. Kenneth Mackenzie's interesting and instructive paper, entitled "Visions in Mirrors and Crystals," and in reply to the request for further experiments in formalized on the same subject, in your paper of the 5th of April last, 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 somewhat easily attainable phase of psychical development—conscious clairvoyance.

Many persons, however, 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 crystals used to develop the faculty; the crystals should always be of quartz; the shape is immaterial, but they are usually round or oval balls, though flat pieces are used as well. The material does not matter, but the power of attraction 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 promiscuous handling. This rule equally applies to all things used for these purposes.

Now to mirrors. The black ovoid known as the "Bhathe Mirrors," 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 ordinary circumstances experimenters. After a variety of trials, involving time, money and patience, I found a good and efficient substitute in what are known as "medallion glasses," covered for reflective purposes on the convex side with some opaque black coating; this altogether does not involve an outlay of more than a few shillings. The concave basin, after being suitably polished, forms a ready means for the formation of these marvelous pictures, which appear rather on the request for further experiments in formalized on the same subject, in your paper of the 5th of April last, 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 somewhat easily attainable phase of psychical development—conscious clairvoyance.

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 burning sands of Southern climes. The forms of deceased friends flit across them in visions of the past, present or future. Figures of men and animals are seen in ships, along carriages, the wayward forms of foliage, and stambons 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 this front not long ago in the case of four negroes who were charged with murder in Donaldsonville, La. Though undoubtedly 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 suffering, from malarial fever. It was proved that Narcisse Amieux, the murdered man, had been suffering with such fever, and the negroes then confessed 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, especially for materializations, would submit to reasonable test conditions. To interest the public, it is not enough that the mediums are honest, but like your wife, they should be above 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.

H. O. Fenton writes: How may we get knowledge? We may get a great deal by reading the writings that has flowed from the eloquent pen of Hudson Tuttle. All persons that are unacquainted with the writings, ought to get them and study them with care.

M. S. C. Flower writes: I have been watching with a great deal of interest the warfare you have been making upon fraud, and I must say I most heartily commend your course.

A. B. Mot's 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 dragging others after us.

The Blood of Martyrs the Seed of the Church.

If St. Paul could say that he could wish himself accursed from Christ for the sake of his brethren 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 shipwreck, they had nothing to do but to seize for safety their individual plank. No! I think that they knew 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. But I think their protecting wings over the cradle 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.

Another grand thing they did was to set the loftiest of all examples, to bear witness to the most necessary of all truths, the only truth which can purify a corrupt society, or ennoble a selfish 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 epidemic of nobleness." Men become better and greater from gazing at their example; more ready to do and dare; more willing to lift their eyes out of the mire of selfishness and the dust of anxiety and toil; more brave to try whether they cannot so scale the tottering crags of duty, and hold converse with those their lofty brethren upon

"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 fire, and thus their power of example by death becomes a power of influence in life. It is with good men as with evil. Evil, as we all know, to our cost, attracts to itself sympathies, and those who have to become overcome by it add, alas! even unconsciously, to its power of attraction. Well, so it is, thank God! with good. "The heroic self-sacrifice 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 nation a flame of holy enthusiasm."—Canon Farrar, in Sainly 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 Tribune; Dr. Champlain of Mass.; M. M. Tousey, of Cuba, N. Y., and your correspondent, while Sister Gorten, from Friendship, made the woods vocal and sweet with her melodious song. Brother Greenhow was highly pleased and drew unreservedly testimony from Scripture attuned to reason and modern experience.

Educated for the ministry, the Bible was his guide, and he was led into Spiritualism by studying the Bible instead of the Church Discipline. He was "suspended" for believing and teaching 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 influence 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 if there is any reliance to be placed upon the book. He is a good, earnest and very useful man, whose honesty is felt by all who come into his sphere.

Dr. Champlain from Mass., made an interesting speech, full of suggestive thought, sarcasm and wit, with much earnestness 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, earnest and eloquent, and his life a model of temperance and his habits clean. He is a whiskee 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 Pannec's Hall, the largest and best in Cuba, would be the place for the Spiritualists hereafter until further notice, and accordingly Mrs. Pearsall was announced 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?" If 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 blustering Lankaster!

But spirits have given us to understand several of the laws that govern the phenomena, 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; so 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 state 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 detecting frauds. Everybody has a right to carry a vial of acid to detect counterfeit gold or silver coins, and every philosophic mind will apply the magnet and the test to every phenomenon of Spiritualism.

The greatest fraud that I have ever seen, is not so grievous to me, as the bigotry 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 unwary 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 knowledge of the upper brain and an increased activity of the cerebellum in such dark circles as I have seen, 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 well enough to wear the martingale and the curb to look for one's self.

"I want to let the wheels roll on, and 'swing slow' the 'magnet.' There is heat for the 'heat' I can't for the gulls." "Spirits have come to stay." G. W. LAWSON.

S. S. Schaefer writes: The JOURNAL grows more interesting every week; its number is worth the price of a year's subscription.

John Frost writes: Like a good farmer, you are grubbing out the weeds. Keep on.

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Table listing various books such as 'Analysis of Religious Belief', 'The Well-Known and Reliable Clairvoyant', 'The Rise and Progress of Spiritualism in England', 'The Mystery of Edwin Drood', 'The Medium's Spiritual Experience', 'The Medium's Spiritual Experience', 'The Medium's Spiritual Experience', etc.

Table listing various books such as 'My Wedding Gift', 'Mystic Staff', 'Mystic Staff', 'Mystic Staff', 'Mystic Staff', 'Mystic Staff', etc.

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Physicians. THE MAGNETIC TREATMENT. Would You Know Yourself? Clairvoyant Healer. Psychological Practice of MEDICINE. NERVO-VITALIZER. A NEW BOOK. Andrew Jackson Davis. "VIEWS OF OUR HEAVENLY HOME." THE GREAT MAGNETIC REMEDY. DO YOU SMOKE? DO YOU CHEW? DO YOU USE TOBACCO IN ANY FORM? ORGANIZE! ORGANIZE! RECORD BOOK WITH FORM OF ORGANIZATION, BY LAWS AND BY-LAWS NOW BEING GENERALLY ADOPTED IN FORMING SPIRITUAL SOCIETIES.

Continued from First Page.
come a mode of consciousness, it is impossible to faith-
come a mode of consciousness, it is impossible to faith-

"Just as the liver secretes bile and the kidneys mind,
so the brain secretes thought." - Carl Vogt.

"Without phosphorus there is no thought." - Mole-
solott.

"The same force which digests by the stomach, thinks
by the brain." - Vrielandt.

"Galvanism is the principle of life. \* \* \* A galvanic
pile, powered with life atoms, must become alive. In this
manner nature brings forth organic bodies." - Oden.

All these multiplied assertions of materialists, 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 property of matter,"—their
words confuse and darken rather than en-

lighten; and for the reason that they, nor
even profounder scientists have as yet,
neither seen, weighed, measured or con-

sciously sensed even the 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-
ous, 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
directs these forces? And further, what
gives energy, to, and guides the molecular

action that builds up organisms? Can non-
intelligence produce and perfect intelli-
gent and rational beings? Here the materialist
is dumb!—and the Spiritualist only is com-

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
God into it, for God is the infinite conscious-
ness—the absolute Soul of the universe!
Putting these—force, life, consciousness 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 there-

fore deny the future existence of the soul.
Neither the existence of space, or of God,
requires proof. Intuition sees—conscious-

ness/knows! If my earthly body had an
earthly father, it is quite certain, that my
spiritual nature had a spiritual father. That

which is spiritual is spiritually discerned.
Saying nothing of spirits and angels, the
gross physical senses do not cognize attrac-

tion or gravitation, thoughts or prin-
ciples. 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

etherialized senses of the inner-man.
I question Mr. Huxley being a materialist,
and yet it has been reported and pub-
lished that he wrote on this wise to Agas-

sz:
"In the interests of scientific clearness, I object to
say that I have a soul, when I mean all the faculties
that my organism has certain mental functions, which,
like the rest, are dependent on its molecular composi-

tion and come to an end when I die; and I object still
more to affirm that I look to the future life, when all I
mean is that the intelligence of my doings and sayings will
be more or less felt by a number of people after the phys-
ical components of that organism are scattered to the
four winds."

Sad 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 mat-

erialist:
"I will conclude with a summary, says he, of my con-
victions. There is no benevolence, design, conscious-
ness, and intelligence in what we call Nature. I feel no
gratitude for existence, but the contrary. If all the world
could have been mine, no thing could 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 pestilence, to famine, to wars,
earthquakes, and so on, forever, to justify my conclu-

sion that we have nothing to hope for—extinction of be-
ing is our destiny. 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! Con-
sciousness 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 perma-
nent and eternal, and man is substance, and
more, spiritual, therefore immortal. Aspi-
ration 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 con-
scious soul—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!

A while 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. Under-
wood—for whose brave words in behalf of
freedom of thought and a free press I am thank-
ful—was called to administer words of com-
fort. He spoke at the grave as follows:

"Our brother was worn out by age and illness, and
death had to come to his rest, touching his weary
head, 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, untroubled,
everlasting sleep of death. \* \* \* No vicissitudes
of earth, no event of time, can disturb our brother's rest,
or wake him from his dreamless sleep. His career fin-
ished, his conscious life ended, he belongs now to that
vast realm whose monarch permits no sound, not even a
whisper or a sigh, to break the silence that reigns
throughout his wide domain.

"What, though the storms of winter sweep coldly over
him, or the lightning flash and the thunders roll above
his narrow bosom; what though the tramp of armies and
the roar of battle shake his grave, or the earthquake
sinks him deeper in the bosom of mother earth; what
though the globe itself, waxing old, dissolves and passes
into the great massiveness of worlds, as our brother,
growing old died to mix forever with the elements of
earth—the great manseum of man—As will feel not, he
will hear not, he will heed not these conflicts and com-
motions; the convulsions of Nature, even a world's dis-
solution will, to him, be no more than the decay of a
flower on his grave, or the mouldering of the marble
that marks his burial place.

"Brother, farewell! Careful hands and loving hearts
will guard and defend 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 dolorous 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 east in morning-time.

The gospel of Spiritualists 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 all that beautiful Summer-land that
awaits us all. It does not drape the mourners
home in gloom; but lifts the curtains and shows
to stricken weepers those they love—aye, more;
it brings their glorified forms into their very

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

But "one world at a time," says the material-
ist—granted—but life is a unit; and that one
world embraces the yesterdays 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 natural-
ness of spirit-converse through psychic sym-
pathy, premonitions, 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 lib-
eralized the public mind that royal-souled men
and women may speak their highest thoughts
and live out their ideal life unharmed by press
or priest. No truth dies.

Neither the work nor the workers for hu-
manity perish away into forgetfulness. Socrates
lives in the libraries of all lands; Demosthenes
lives in that masterly Oration on the Crown;
Apollonius lives in his travels; spiritual marvels;
Jesus lives in the beatitudes he breathed, the
blessings he pronounced, the sufferings he en-
dured, 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, Hosea Ballou, Robert
Owen, Theodore Parker, Henry C. Wright and
others, live not only in memory—not only in their
surviving 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 peans of praise to the fathers of our
Republic who with their blood sealed the sacred
trinity—free thought, free speech and a free
press!

All the right minded Spiritualists are both
active materialists and liberalists. And though
possessed of sufficient freedom of choice to
make them responsible, I might almost say of
moral necessity, 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 hu-
man 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 penetra-
tion, wise education and judicious ministra-
tions from those brighter, holier odes in spiri-
tuality. 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
to-day. They fondly expect to be better to-
morrow. Progress is eternal. Impostors are
going, Judas-like, to their own places. Ex-
cesses 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-plate will be
written not only knowledge of a future exist-
ence, but consecration to the good, enthusiasm
for the right, and deep unselfish love for un-
iversal humanity!

He will comprehend the meaning of that
great word toleration. His stern love of justice
will be tempered with clarity. He will
clasp hands and stand shoulder to shoulder
with all liberalists, who sincerely seek the
good of human kind. He will be more con-
structive 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 him-
self with the common demands of a partial
amelioration, but he will go to the fountain-
head and strive for the prevention of evil and
for the removal of all mischief and all
moral wrong. His hands will be magnets of
health, his words benedictions of peace, and
his life 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 in-
ternational law regulating commerce—a uni-
versal system of weights and measures—a uni-
versal currency—a universal language—uni-
versal toleration for all religions—and peace—
universal peace throughout the world. Future
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—a temperance—a universal
religion of practical good will to men—a uni-
versal 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 dwell
righteousness.

"The Watséka 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 Watséka Wonder," and not having
time to fully answer all their questions, I
am impelled to collect from them the prom-
inent points of inquiry and objection, and
briefly reply through the JOURNAL. Persons
hereafter writing me, who do not re-
ceive 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 collusion between the parties,
and no former acquaintances?" A reader of
the JOURNAL suggests: "It is a pretty big
yarn, and there might be some arrangement
between the parties, or they themselves
deceived." Another after saying he has
read the narrative, remarks: "I confess
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 gentleman, you
might confirm to me and other doubting
friends, the strange, hysterical, and to me,
fanciful, statements in those two papers.
I write wholly to overcome a doubting feel-
ing that exists with myself and friends in
regard to that remarkable and wonderful
personation." A lady writes: "Is the ac-
count 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 mat-
erial facts in the case, except such as were
within his own knowledge. The history of
the Vennum family (and Lurancy's condi-
tion up to the time he and I went to see
her June 31st), I obtained from the mem-
bers 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 im-
possible for pen to describe or language
portray the wonderful events that trans-
pired during that memorable fourteen weeks
that the girl was at our house. The mat-
erial facts of the case can be substantiated
by disinterested witnesses, whose veracity
cannot be questioned, and whose evidence
would settle any case in a court of law.
I refer you to Robert Doyle, Chas. Sherman,
S. R. Hawks, Lile Marsh, J. M. Hooper, and
his wives, and to Mrs. Mary Wagner, for-
merly Mary Lord, all residents of Watséka.
As to "collusion," "arrangement," or "our-
selves being deceived," that is simply im-
possible, as you will see if you carefully
read the whole narrative over again. I, too,
doubt whether newspapers are always "em-
bodiments 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 had 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
never 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 re-
membered anything that occurred during
the time that Mary had control of her or-
ganism, 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
Mary.

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 pa-
rents, 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 phy-
sicians, 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, hap-
py, healthy girl, and then tell me what pro-
duced 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
Irequis 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 stand-
ing, Col Bundy has some to use as he deems
best.

Watséka, Ill., Aug. 23rd, 1878.

DEVOTIONAL SPIRITUALISM.
Being Short Sunday Exercises for Spiritu-
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 attainments will 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, eternal
and absolute gifts of our psychological constitu-
tion than the moral distinctions which we
make between good and bad, beautiful and
ugly.

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
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.

Our most reason fill,
Dread 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 unholly fires,
Heal every ill;
Our stubborn spirits bend,
Our barren coldness end,
Thy kindling spirit send,
All hearts to fill!

our knowledge? 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 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 demon-
stration 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 phe-
nomena, 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 incomprehensibility. We cannot
mark phenomena without thinking of sub-
stance, cause. We cannot feel the world's
heart beat in the ceaseless energy of living
things, without adoring an all-perpetuating
Life.

The unity which we seek behind the di-
versities 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 pri-
mary differentiation, not involved in the
laws of matter as such. Simple, naked, ma-
terialistic atheism—that is to say, the sys-
tem which would resolve all into the laws
of mere matter—is thus shown to be sci-
entifically false; and this from data afforded
by the sciences of matter alone, without
referring to those of life and mind. The ul-
timate unity must be spiritual, in the
senses at least, of not-being material.

When Spiritualism employs the words
God, Creation, will, divine law, the mat-
erialist is perpetually obliged to make use of
abstract terms, such as nature, existence, ef-
fects. 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 eter-
nity includes uncompleted time, so does in-
finity include uncompleted creation. God
is always creating; he is always breathing
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 trans-
formation is a fresh creation. One single
thought, one only purpose explains the
great mystery. God creates, not completes.
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 uni-
verse. Does he come to consciousness only
in man; or, if not, how can man, thus de-
pendent, 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 crea-
tion would not have been attained; for that
object is not only the reception, but the re-
ciprocation of the Divine Love. The free
agency of man is therefore the ground of
his differentiation from God; of his seem-
ingly independent vitality; of his progress-
ive 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 ration-
al and spiritual life. But evil is its own
punishment, and tends always, through
long suffering and discipline, to its own ab-
olition.

RECITATION.
I 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-
er,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.
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 such be Nature's holy plan,
Have I not reason to lament
What man has made of man?

O bright presence of To-day, let me wrestle
with thee, gracious angel; I will not let
thee 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-
day. 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 of To-day.

For the pleasant sunshine, for our daily
bread, for our home affections and our im-
mortal hopes, we thank thee, O Infinite
Spirit! Abide with us this day; in heav-
enly 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 envi-
ronments which may be an expanding heav-
en to us hereafter. May we worthily esti-
mate the great fact of our immortality, and
act ever as in thy sight, and in the sight of
all spiritual intelligences. Amen.

HYMN.
Come, light serene and still,
Our most reason fill,
Dread 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 unholly 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 malign-
ant passions, from all impurity and sin.
May a knowledge of our immortality im-
press 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.
Amen.

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