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Truth Seeks no Gush, Flows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Biographical Sketch of J. J. Morse, of England.

The subject of this sketch was born in London, on the 1st of October, 1840. His parents were publicans and resided next door to the old Olympic theatre. They were rather wealthy, and everything was done to make his child-life pleasant. It seems too much was done, for as he was, on account of his constitutional weakness placed out to nurse with relatives in Surrey, he knew little of the sweet influences of home. When only four years of age he had the misfortune to lose his mother. His father was broken up in business, and after several reverses terminated his career, leaving two sons and a daughter to the cold charity of relatives. At this sad event, Mr. Morse was nine years of age. On account of his constitutional weakness, his education had been neglected and it was little more than juvenile. Just prior to his father's death he was placed under the tuition of Mrs. Garrard, of Edmonton, but he says, as her chief source of inspiration was the bottle, and mode of education the cane, he did not receive much profit under her care. Her efforts in his behalf with the cane became so energetic that he ran away to come to friends in London, who at once conveyed him back to his step-mother, who in nowise being inclined to assist him, placed him under the charge of an amiable lady at Greenwich, who was kind and an excellent teacher. These events bring us to his tenth year, and with six months at Deptford, constitute all his schooling. In all these schools flogging was considered the proper way to treat dullness, and the boy received many a severe one on this account. At this tender age he was thrown entirely on his own resources, and was compelled to work unceasingly. He became a messenger in the Greenwich office of the London District Telegraph Company; then entered the service of a blacksmith, and then went to sea. In the winter of 1859, he became a sailor on board a collier brig. His contact with rough men, hardships and privations deeply impressed his sensitive nature, but he resolved to endure all. He probably would have remained a sailor, had it not been for an accident which befell him in 1862; while unloading a heavy piece of timber fell on the top of his skull, knocking him senseless. He partially recovered, but when the ship reached Felling on the Tyne, he was very sick, and by advice of the captain, he left the ship, receiving the immense sum of ten shillings, eight of which he paid for a passage, by steambath, landing in London with only a sixpence in his pocket. His friends would do nothing for him, and he went to the infirmary of the Union House where he remained six months before sufficiently recovering to help himself. He then found a place in a public house, and by prudence acquired some little money, which he lost in a new scheme recommended to him. His brother and sister were lost to him, nor has he been able to learn where they are, except that his brother removed to Canada. Up to this time he had no distinct religious views. His experience had not been calculated to impress him with the practical value of professed religion, nor cultivate his spirituality. He says in "Leaves from My Life," "Such, in brief, is the account of my early life. My changes of fortune had been various, but the variation in the amount of labor was simply from a less to a greater always, the whole of my time being occupied in the interests of my employers. There remains but one matter to speak of. I had been conscious since I had been left alone and friendless, of a peculiar guiding influence about me. Something appeared to intervene at the right time, whenever I encountered a crisis in my career; it always preserved me from the snares many in my position were liable to fall into. I used to call it providence; now I know it was my mother's influence and direction." In the autumn of 1868, his attention was first called to Spiritualism, but not in any way to impress him with any lofty conceptions of it. He had become almost a confirmed atheist, his reason revolting at the dogmas of the church and unable to supply anything better. Trifles decide the fate of men and nations, and the decision was made in his case by the loss of a button, which necessitated his calling at a shop, kept by Mrs. Hoppes. She was talking with a lady on Spiritualism. He became interested, received some books to read; was still further engaged, and visited a circle at Mr. Cogman's. Then he was first distinctly influenced. He thus describes his sensations: "However, to return, my sensations were of a peculiar and indescribable character. I felt as if a large hand had struck me a heavy blow with the extended palm upon the top of my head. I instantly turned round to see who had taken this liberty with my crown, the room being lighted with an ordinary paraffin lamp in full light. Observing everyone in their seats, and no one behind me, I was considerably astonished. My strange sensations continued until my brain felt as if split in two halves, and into the cavity thus created a shower of burning needles seemed to be poured, which trickled through me from my split head right down to the tips of my fingers and toes. These sensations were succeeded by an intense desire to give a tremendous shout. The muscles of my throat, lungs and mouth all seemed inert upon giving out this uncontrollable



J. J. MORSE.

ejaculation. While this mental struggle was going on, I tried to rise up and shake the feeling off, but, to my horror, I was a fixture. My eyes were closed, and were proof against my most powerful effort to open them. The internal desire to shout at length prevailed, and a goodly "whoop" was the result. I then seemed endowed with another personality, which for the period of three-quarters of an hour, raised the most un-Sunday-like din that ever afflicted mortal ears. I shouted, I rolled round the room and I swore, and as if to render my position more uncomfortable, I was perfectly conscious of these ungentlemanly actions! The more I tried not to do these things, the more perfectly were they accomplished. At the end of three-quarters of an hour the fit, or whatever it might be called, passed off, and I sank exhausted on the settee. "Upon my return home my master accosted me with the remark, 'Why, James, you look very ill!' and I laconically replied, 'Yes, sir, I feel so.' My feelings may perhaps be better imagined than described. I was in a perfect quandary. Disbelieving Spiritualism and mesmerism, not understanding trance mediumship, I was utterly at a loss to account for the phenomenon in my own person, until at last I went to sleep with the morbidly conclusion that I should soon become, or was becoming, a fit subject for Colney Hatch." The next day, while at work cleaning pewter pots with moist sand, he felt the strange influence seize him; he was impressed to write, and did so with his finger in the sand, receiving a communication from his mother; yet, after she had written a communication overflowing with love, he could not believe; he was completely unsettled; he attributed the whole matter to his imagination, yet when the next opportunity came to attend a circle, he could not resist being in attendance. He was again controlled, this time, however, in a more orderly manner, giving a discourse of some forty minutes. He continued to sit in this circle constantly developing. Reverses were in store; he was thrown out of employment, and unable to obtain a situation, he became in great want. It was then that he fortunately made the acquaintance of Mr. James Burns, and was offered the position in the Spiritual Institute which he so long held with profit to himself and the cause. His séances there were continued with little interruption until the year 1872, when he resigned and entered the list of professional speakers. Mr. Morse says that his marriage was in a great part a spiritual affair, and he never has had cause to regret his obedience to spirit counsel. Mrs. Morse is one in ideas, hopes and purposes with her husband, and having shared his early privation, can the better enjoy the brighter sky which is now theirs. He remarks: "Whenever I have followed the impressions or advice I have received from my spirit friends, all has gone well. When I have departed therefrom I have generally had to accept it in the end. Yes, I am not servilely obedient to, or solicitous of, their inter-

vention. Spirits are not to do what we are capable of doing for ourselves; they can aid us often; but my motto has been, 'My guides help me if I help myself; though in all spiritual matters I admit their superiority without question, and always seek their advice.' "I have long since learned to love the two spirits I am most familiar with, and who are called my guides. These are 'The Strolling Player' and 'Tien-Sien-Tie.' "Nothing was more unlikely than the prophecy made by Miss Lottie Fowler in 1871, that Mr. Morse would go to America to lecture within the next three years. The prophecy was true, and in Oct., 1874, he sailed for New York. Before he departed he was the recipient of many farewell addresses in different parts of the United Kingdom, for he had made hosts of warm-hearted and generous friends. On his arrival he was generously received, and lectured to large audiences in Baltimore, Philadelphia, Boston and many of the smaller eastern cities. His stay was only too brief, for he confined his labors to the east, and although he gives in his "Leaves" a fair summary of our national character, he evidently did not appreciate the western character. His modesty and earnestness are worthy of all praise. On page 28 of his "Leaves," he says: "Satisfied as I am that Spiritualism, as interpreted by our highest and purest natures, is a sublime and elevating philosophy, I am resolved to stand by it until the end. I have nailed the ensign to the mast-head, and fearlessly I pursue my way. Having placed my hand to the plow, while sense and understanding endure in this life, I shall be true to the cause that it has been my mission to be an instrument in. Of myself I am of little use, but aided by the wise ones who are my constant friends and companions, my presence may be of service to humanity, and though doubt and distress may dog my footsteps, and suffering and trial encircle me while here, I have the consciousness of being true to the truth that is in me, and I shall know that in that other and better life I shall be known and understood even as I have known and understood myself." He returned to England, where he resumed his labors, lecturing, writing, taking up every moment of his time. He embarked with his whole soul, and is determined to work to the end. PHRENOLOGICAL DELINEATION. In 1870 Mr. James Burns gave Mr. Morse the following phrenological delineation: You have a negative physiology, but a positive condition of brain. You are readily impressed by your surroundings, and your brain can be easily brought into a positive relationship to the body, so that its functions command the greater part of the life principle. You are wiry and compact in your structure, and are somewhat deficient in nutritive power. Your health depends very much upon your harmony of function, and that, again, depends almost entirely upon your surroundings. You are fed or poisoned by the unseen influences around

you, as much as by the material substances or circumstances you come in contact with. You either receive good or evil from every one you come in contact with, and you should carefully choose such relationships as are eminently congenial to your welfare. You should studiously avoid all drains upon the system. Your system does not recuperate quickly from any form of exhaustion; hence you should seek harmony, and protect yourself from protracted labors of any kind. You should particularly avoid too great excitement of the brain, or preponderance of its action over the physical action. A certain amount of physical exercise will always be well for you, as it will tend to keep up the balance between the body and brain. The base of the brain is well developed at the sides; hence you are pushing and energetic in respect to your own interests, or any other cause that absorbs your sympathies. You are fond of acquiring the means of existence, but you are not miserly over what you possess. You would prefer to be liberal and open in the use of your means, but you earnestly desire to possess the same. You are deficient in restraining power; the various faculties of your nature assert their characteristics too freely under various forms of excitement. What may be called the spiritual intuitions are also low in development, while your self-consciousness is pretty high; hence you cannot at all times sense the true positions of others in respect to yourself. Your mind is not a conservative one. It is rather autocratic, and would desire full liberty and personal position for itself as a basis for society, granting to every one a similar privilege. You are open and candid in your character; have a great deal of courage and pluck when called upon; are scarcely ever fearful or timid, but are rather bold, cool and courageous under trying circumstances. You have very little fear or suspicion; at the same time you are low in hope. You are remarkably thoughtful, however, especially as regards providing for the exigencies of life, and protecting your individuality of character. You have a remarkably high sense of character, and the power to assert your individuality in whatever position you may be placed. There is a great amount of dignity and self-control in your nature, and you readily can assume a position of personal importance and maintain it without affectation. You have also a desire for popular appreciation. You solicitously take such steps as will be pleasing to others, if it is not to compromise yourself, and you would much rather have friends than foes; but where your sense of duty or honor bids you, you would readily incur displeasure, that you might vindicate what you conceived to be your true position. You are very easily wounded in your feelings and cannot bear depreciation, detraction or slight. Encouragement and cordial sustenance are of great value to you, as you are rather low in hope, faith and the consciousness of the Supreme Good. You do not readily bend down to titles, positions or authority; you rather disregard such matters, and the more they appeal to you, the more contemptuously do you entertain them. Your sense of independence is strong, and your self-reliance is daily growing. You are friendly and social. You are particularly domestic and conjugal, but not so prone to make love in the pronounced sense. Your sympathies are active, and you would be more liberal in your sentiments than you would be with your means. As a philanthropist you would prefer to give instruction or personal aid rather than subscribe money. You are not at all prodigal in these respects. You are firm and positive in your character generally. You readily submit to those influences that appeal to your approbative-ness by giving you precedence, but you cannot be driven or coerced readily unless it comes under your sense of duty. You are a severe critic upon yourself. You are faithful and stable in moral principle, persevering and very decided as regards right or wrong. You are also consistent in your character, and may be found where you have erected your standard. The intellect is not so much developed as the energetic, ipsal and inspirational faculties. You may experience great difficulty in coming at certain positions. The perceptive faculties are really not large, and you can gather far more by impression than you can by actual experiment. The superior portions of the intellect are very much more developed. You reason and understand well that which comes before your notice, and have a great desire to be guided by reason and truth. You are plausible and easy in conversation. You are very ingenious and apt, can readily imitate anything which you see done, can adapt yourself to any position, can handle tools well, or find ways and means of accomplishing your object. Your memory is not large, and you cannot well use your mind as a vehicle for events, dates and disconnected facts. You can be orderly and neat. You rather love that which has got comfort and display connected with it. The inspirational faculties are remarkably full. Your sense of the grand and spectacular is very prominent. You love to magnify and embellish and give full expression to what you know or feel. As a medium you are capable of giving to the world much that is superior to your own personal experience. The sensitive state of the body enables it to be controlled readily, and allows the

brain organism to exercise full and unrestricted power of action. Your ipsal faculties give a pivotal action to your mind, and enables the controlling intelligence to maintain that steady and central influence which gives a positiveness of control over the minds of others, while your social intuitions give you ease and ability to engage in the playful and agreeable exercises and influences, to give harmony to the mediumistic duties. These peculiarities combined with your great inspirational powers and courage and energy of character, enable you to be useful in the sphere in which you now labor. You would be much better with more of what is called religious faculties. Given, 1870, by JAMES BURNS. Question by a Skeptic Answered by a Spiritualist. NO. 2. QUESTION.—Why is it that your professed spirit manifestations have to be done in the dark? ANSWER.—They are not all done in the light, as well as in the dark. The "Rochester Knockings" or spirit rappings are to me the most convincing that I have investigated, because the sense of sound, which is a source of knowledge, is coupled with intelligence manifest to the interior sense, the comprehension of what we understand as by the mind. Without the sound, the impression may be mind operating on mind. Without the intelligence, the sound may be deception or imagination. The mind as mind cannot produce sound. The sound as sound cannot be thought. The intelligence of mind is able to use the materials of nature to communicate that intelligence to another. Language is nothing but a variety of sounds arranged in an arbitrary manner to convey ideas from one mind to another mind. The types that form these words are arbitrary signs (representing sounds) by which I convey my thoughts to your mind. Q.—Well, I never thought of that before. How about the manifestations in the dark? I thought they were the ones most relied upon by believers. A.—I do not care now to speak of believers, as I said on a previous occasion, belief is of no consequence; what people want is knowledge; but a little reflection will teach you that darkness may be essential to spirit manifestations of some kind, just as it is in nature all around you. This world is half the time in darkness. The seed to grow best, has to be covered up in the earth, in the dark; repose is the most beneficial in the dark. The astronomer has made his most remarkable discoveries when there was no moonlight. The photographer develops his imaged pictures in the dark. Every time you wink you shut out the light, hence your question as an objection, is not pertinent, because these admissions of the laws of nature are your only guide to learn the laws of spirit intercourse. So for the present we will endeavor to get all the light we can. Q.—How did you first become interested in Modern Spiritualism? A.—To give you all my experience would not be profitable. Briefly, then, I will go back thirty-six years, when mesmerism and psychology were scarcely known, and relate an incident as bearing indirectly upon this phenomenon, and which may be considered as a pioneer to that which was to follow. In the winter of 1842-3, I had the pleasure of seeing one of the first public evidences of independent clairvoyance. While living in Albany, N. Y., a man by the name of Coombs, with two ladies as subjects, gave an exhibition of mesmerism or animal magnetism. During the evening's entertainment, one of the two ladies (both declared to be magnetized) manifested signs of distress. The other lady said she was suffering for want of air. Now the professor had declared that all he wished to prove was, that these subjects were under his control, and although carefully blindfolded, they would see what he saw, do as he wished them, describe scenes which he would imagine he saw, etc. Very much against his will, and to the surprise of the audience, one of the ladies walked down the steps of the platform, turned and walked through the aisle to a window, and attempted to raise the same. The professor tried to explain, but I think a majority of the audience pronounced the whole thing a humbug, because she passed out independently from under his influence. To-day there are but few who will doubt that the blindfolded woman could see without the aid of her own eyes, or the eyes of the mesmerizer. Q.—What has all this to do with spirit rappings? A.—Not anything, yet three-fourths of the skeptics of the country will tell you, "It is all mesmerism or electricity." I'll take it for granted that psychology or biology is a conceded fact, and make this proposition: If one mind can control another mind in this state of existence, what is the objection to the idea that the same mind can control that of another after it has left the body? This is the fact to be proved. The Poughkeepsie case was the next wonder. Nature's Divine Revelation astonished the literary world for a time. A few thinking men published the *Illustrations*. J. B. Buchanan was publishing his magazine, which multiplied thinkers, and on the basis of these facts, the *Illustrations* and *Illustrations* came the "Rochester Knockings." Ever since those who had kept posted on the subjects,

Continued on Eighth Page.

THE RESURRECTION.

Communication from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

I find in the issue of the Western Methodist of yesterday the following:

"THE RESURRECTION OF THE BODY—BY THE REV. T. O. SUMMERS, D. D., PROFESSOR OF SYSTEMATIC THEOLOGY—YANDELBILT UNIVERSITY.

"The author writes to the editor of the Western Methodist: 'In addition to my regular Lectures on Eschatology, I gave my class, the other day, some views on the Resurrection of the Body, which they earnestly desired me to send to the press. I inclose them to you.'

"Dr. Summers has for many years been the editor of the general conference paper published by the M. E. Church, South, and the book editor of its publishing house. He is now the professor of 'dogmatic theology' in the Vanderbilt university, as well as book editor. He may be regarded as standing at the head of the church so far as its theology is concerned. I propose to copy what he says 'on the resurrection of the body,' omitting his quotations of creeds and hymns which make up the larger portion of his 'views':

"Ever since the days of those ancient mystics, Hymeneus and Philetus, the Gnostics and Docetists and the Corinthian Rationalists, there have been men who deny the resurrection of the dead, or who, like Baron Swedenborg, explain it away, saying that the resurrection is past already, or that it is a spiritual process going on in the regenerate, and finding its consummation at death. We need hardly say there is not a passage of Holy Writ that favors such fanciful views, but abundance of Scriptural testimony against it.

"In our version of the New Testament there are three Greek words represented by the word resurrection: anastasis, which occurs forty-two times—it is translated 'resurrection' thirty-nine times. It means 'a rising up,' and is used in Luke 2:34, in opposition to ptosis, a fall: 'This child is set for the fall and rising again of many in Israel'—where there is no reference to the resurrection of the dead. In Rev. 20:5, 6, it seems to be used in reference to the quickening of the soul, raising it from the death of sin unto the life or righteousness—a metaphor frequently employed in the New Testament: cf. John 5:24, 27; Rom. 6:8, 11; Eph. 2:1, 6. It is used by Christ in the sense of the author and agent of the resurrection: 'I am the resurrection and the life.' But elsewhere it is used for the resurrection, or raising of the body of man from death and the grave, or the state into which man is brought by this process, in which the soul, after remaining a while in the intermediate state, is united to the body in an everlasting union. In Phil. 3:11—'If by any means I might attain unto the resurrection of the dead'—the word is a compound—*anastasis*—the resurrection from the dead. In Matt. 27:53, the Greek word is *egertes*, a waking or rising up from sleep, which is a beautiful symbol of death, thus waking is a symbol of the resurrection.

"In the Creed we profess our belief in the resurrection of the body—Greek, *soma*; Latin, *corpus*; or as in some ancient creeds, and in the Anglican Office for the Baptism of Adults, *sars, caro, flesh*. As at present constituted, 'flesh and blood cannot inherit the kingdom of God,' but the material structure, as the apostle tells us, will be raised: 'It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body, it is raised a spiritual body.' The dead shall be raised incorruptible, 'This corruptible must put on incorruption, and this mortal must put on immortality.' For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' This settles the question as to the identity of the body, the process of purification through which it shall pass, and the time when this shall take place—not in this life (this is preposterous); not at death (this is absurd); but when the Savior shall descend from heaven to finish his mediatorial work. 'Then cometh the end when he shall have delivered up the kingdom to God even the Father.' It shall be at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed—i. e. those then living shall undergo a change—*mors in rapta*, Augustin calls it—to fit their bodies for the heavenly state. 'I will raise him up at the last day,' says Christ, three or four times in the same discourse (John 6.). The Jews believed in the general resurrection at the last day. Thus Martha says of her brother, 'I know that he shall rise again in the resurrection at the last day' (John 11:24). The Jews 'themselves also allow that there shall be a resurrection of the dead, both of the just and unjust' (Acts 24:15).

"As to the spiritual resurrection—that is, renovation of the soul in righteousness—Christ says, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live' (John 5:25; cf. Rom. 6.; Eph. 2:1; Col. 3:1). This is the first resurrection' of Rev. 20:5, 6. But the resurrection of the body will not take place till the last day—the day for which all other days are made—the day of the Lord—the day of judgment—Scriptural expressions, and there are others of similar import, denoting the final scene; as Christ says, 'Marvel not at this—that the dead in sin are raised to the life of righteousness at the present time—for the hour is coming—he does not add as before, and now is—in which all that are in the graves shall hear his voice, and shall come forth, that they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 6:39, 40). It is thus the general resurrection, preceding the general judgment—for all shall be raised that all may be judged (Rev. 20:11, 13).

Here follows two columns of extracts from creeds of the 'orthodox churches'—catechisms and hymns which have no bearing upon the question as taught in the Bible. I will give the whole of what he says after the lengthy quotations he has made:

"And so because Socrates knew nothing of the resurrection of the body, Paul knew nothing about it, though he was assured by plenary inspiration that as Christ was raised from the tomb, we, too, shall surely rise.

"We know but little, and say but little, of the mode of the resurrection, and the nature of our resurrection bodies.

"The gross conceptions of many of the Fathers, adopted by some of our own times, are repulsive, and tend to bring the doctrine into contempt. We have no doubt this will account in part for the wide-spread skepticism on the subject.

"It is not well to dogmatize in regard to the form, texture and elements of the resurrection body. We are indeed shut up to the belief that it will be a material vehicle, though highly sublimated and refined, which is probably what Paul means by a spiritual, or pneumatic body, as we designate certain substances which are as truly material as the solid rocks.

"As the living body is in a constant flux, never continuing at one stay, but always changing the atoms of which it is composed, yet always retaining the same elements, as oxygen, hydrogen, etc., compacted, fashioned and arranged, so as to retain the personal identity, as that my corporeal system belongs with an exclusive propriety to the spirit which informs it; so we suppose it will be in the resurrection. Material elements, like those of which it is now composed, may constitute the glorified vehicle, or shrine of the spirit, which will as now receive impressions from it, and impart impressions to it, in a glorious partnership which shall be dissolved or shared by another.

"Arrayed in glorious grace, Shall these vile bodies shine; And every shape and every face Be heavenly and divine.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

"When Paul speaks of a spiritual body as contrasted with a material body—a pneumatic in contrast with a psychical body—he does not mean a spiritual essence,

but an ethereal, refined, sublimated body, free from all animal propensities, but still material.

"Eternal form will still divide The eternal soul from all beside, And I shall know him when we meet.

"The difference will be stamped upon the glorified body of the saints, as it is on the glorified body of Christ, through which not only his human soul, but his Divinity shines forth.

"The God shines graciously through the Man, And sheds sweet glories on them all!

"The Bible nowhere settles the question as to the precise relation which the resurrection-body will sustain to the body of our humiliation. The Fathers generally held very gross notions concerning it, and these have been held by their followers in every age. Dr. Shedd says Augustin did not hold such gross views; but he went so far as to say that even our hair will be raised and incorporated with the glorified body, because Christ said, 'Not a hair of your head shall perish.' Such revolting notions, as we have intimated, have contributed not a little to bring the resurrection of the body into doubt. Many modern divines, who contend earnestly for the resurrection of the body, hold that 'the objection raised from the dissipation of the particles of the body which has died loses its force, since it is not necessary to that general identity, that the body raised should be composed of the very same particles, which were indeed inconsistent with what the apostle enjoins, 'but bare grain' (i. e. the grain apart from the blade and ear which shall afterwards spring from it), in which expression it seems plainly implied, that the bodies shall differ as the grain and the ear differ, the latter being far more glorious than the former.' So Bloomfield—but compare Watson's Institutes, pp. 617-621.

"This is getting out of our depth. 'God giveth it a body as it hath pleased him, and to every seed his own body.' 'So also is the resurrection of the body.' It is enough for us to know that when Jesus doth appear— 'Soul and body, shall his glorious image bear!'

Our old friend and confere says, 'The wide-spread skepticism on the subject.' I will add that it is much wider than he is aware of even in the ministry and churches. In this city one of the most prominent D.D.'s in the Methodist church wrote over his own signature in this same Western Methodist, that nothing which was buried in the grave ever came out of it, only as gases to mingle again with their original elements.

Another D.D. of the same church, and equally as prominent, preached at each of the churches at which he was stationed, the resurrection of the body at what is called death by the real person coming out of the outward man. He did not believe in any resurrection from the grave of any kind of a body. There are a very large number of ministers in the different Protestant churches who think and reason, that have come to the conclusion that the Bible does not sustain the teachings of theology on this subject.

As our old friend is proud of being an Englishman, and a Wesleyan, I will refer him to Mr. Wesley, who in his comment upon the declaration of Paul, where he speaks of *soul, body and spirit* as a trinity, says: 'Is not the body that portion of organized matter which every man receives in the womb—with which he is born into the world and which he carries with him to the grave? At present it is connected with flesh and blood, but these are not the body—they are only the temporary clothing, which it wholly puts off at the grave.

"The soul seems to be the immediate clothing of the spirit, the vehicle with which it is connected from its first existence, and which is never separated from it either in life or in death. Probably it consists of ethereal or electric, the purest of all matter. It does not seem to be affected by the death of the body, but envelops the separate as it is the embodied spirit."

Now all this is in perfect harmony with modern Spiritualism, though I written more than a century since by a remarkable man who was far in advance of his age. What was known of electricity in Mr. Wesley's age? And yet it is the best natural agent to convey a correct idea of the spiritual body, which, like its type, can pass unobscured through matter, and though not omnipresent, can pass like it through space with almost inconceivable velocity. Well might the Psalmist say, we are wonderfully made.

Here is clear demonstration of all that Paul designed, as I conceive, to teach of the resurrection. This spiritual body is the real man. The natural body is 'the temporary clothing, which it wholly puts off at the grave.'

When does the resurrection of the body occur? and what body is the resurrection-body of which Jesus and Paul speak? That 'there is,' as Paul says, 'a natural body and a spiritual body,' no one can question who believes the New Testament or has any correct knowledge of the complex nature of the being made in the image of God. The spiritual body is the real being, that has gathered around it, so to speak, by natural laws, a material structure, constituting its outer covering, which is constantly changing. What is termed death is nothing but the throwing off of this material form, which returns to its original elements, from which it has been taken. This is a simple, natural process, which is in perfect harmony with the manner in which God or nature works.

The material came from and is adapted to its earthly mode of existence, and to no other state of being. Man's final destiny we know is not in the natural world. His material faculties in the course of nature wear out—'the dust must return to the dust as it was, but the spirit to God who gave it.' It has accomplished its purpose in its conception, growth, maturity, and decay is inevitable. He then enters upon a new life—a spiritual life, in a spiritual world, and with spiritual surroundings, as real, and more so, than the earth life through which he has passed.

Of what use can there be of a natural body in a spiritual world? We answer, none. Nor can we believe that the writers of the New Testament designed to teach that the spirit should ever enter the material body, however reduced or changed the old theory of resurrection may require, to fit it for the spiritual world in which it is to live and develop forever!

But to the law and the testimony. Jesus and Paul are the only ones who give us ideas on this momentous question. When the materialists of Judea proposed the difficulty of the marriage relation in the resurrection to Jesus, He said, 'For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven.' Mark 12:25. Observe the present tense used in regard to those of whom He speaks as well as the angels, verse 26. 'And as touching the dead that rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob.' Observe the same tense continued—'the dead that they rise,' not that they will rise at some future time. Abraham, Isaac and Jacob were already subjects of the resurrection of which He is speaking. 27—'He is not the God of the dead' (for there are no dead), 'but the God of the living; yet therefore do ye greatly err' who are expecting a resurrection of the natural body in the coming future.

Again, at the transfiguration of Jesus, 'And behold, there talked with him two men, which were Moses and Elias.' Moses was not permitted to go over into Canaan, but his body was buried on the other side of Jordan, and Elijah went up, we know not where, according to the history, Peter, James and John 'saw the two men that stood with him.' They were there in their spiritual bodies, seen and recognized, as many are being seen and recognized by thousands of living witnesses all over the world at the present time.

The resurrected body of Jesus was the type of ours, in his appearing first to Mary Magdalene, out of whom he had cast seven devils. After that he appeared in another form unto two of them, as they walked, and went into the country. 'But their eyes were holden that they should not know him.' Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw Him they worshipped Him, but some doubted.' Thomas said on another occasion, 'Except I shall see in his hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into his side I will not believe.' And after eight days again His disciples went within and Thomas was with them. Then came Jesus, the doors being shut, and

stood in the midst of them, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.

On another occasion he met with Peter and others at the 'Sea of Tiberias,' where they were fishing. 'Jesus said unto them, come and dine.'

'We have quoted the passage from the Evangelists to show that the resurrected body of Jesus was a real, tangible body, whenever he desired it, and that he came to them when the doors were shut, and vanished out of sight when he sat with them at meat. It is distinctly declared that our body in the resurrection shall be like his. It is a clearly demonstrated fact that every characteristic which he manifested after his resurrection is possessed now by the materialized spirits that are seen all over the world. And that when they appear their bodies are a counterpart of that which they formerly occupied. This is as necessary for their identification as it was to convince Thomas for Jesus to show the prints of the nails in his hands and the spear in his side.

The disciples were not developed far enough to comprehend that the body their Master appeared to them in was materialized for a purpose. They doubtless believed it to be the identical body which had been deposited in Joseph's tomb. There has been a great diversity of opinion in the Church as to the nature of the risen body of Jesus. For many years while a member of the Book Committee of the Southern Methodist Publishing house, at Nashville, we met annually with the bishops. At one of our meetings, while dining with a wealthy member of the committee, the question as to the kind of a body Jesus had after his resurrection, was discussed freely. We found there was quite a difference of opinion among the bishops in regard to the nature of the risen body of Jesus. Had we been as well posted then as now, we should have given our opinion that it was just such a body as we have been seeing for several years.

We are forced to the conclusion by all the investigation we are capable of giving this subject that the resurrection occurs at the going out of the spiritual from the natural body.

Let us now see what Paul says about it: 'But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body.'

Observe Paul calls the man a fool who would ask the question, how are the dead raised up? The whole vegetable kingdom teaches you this lesson. You sow the seed; it dies, and then comes up the body that shall be. The seed does not lie in the ground for years before it germinates. Nor does the spiritual part which God gave to man wait for the coming ages to arise from the natural body with which it has been identified. 'It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. The one is of the earth, earthy, the other was breathed into man by his Creator when he became a living soul.' Solomon, speaking of the dissolution of the body, says, 'Then shall dust return to the earth as it was, and the spirit return to God, who gave it.'

There are insurmountable difficulties to be overcome in believing in the literal resurrection of the natural body. We believe it is not only unphilosophical, but unscriptural, having no foundation in the teachings of Jesus or the apostles. It is a weight the church has had to carry, which they should throw off, and take a more natural, reasonable and Scriptural view of the whole subject, as taught in the Bible.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the particles of matter of which the natural body is composed, and reunion with the soul at the last day, have made more infidels than all the Humes, Volneys, Voltaires and Paines who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught the better it will be for humanity. There are some ministers we know who have already discarded the old theory of the resurrection, as well as some other dogmas that have impeded the spread of truth among thinking people. Let them 'lay aside every weight,' and present the teachings of Jesus, and the definition of true religion as given by Jesus as the sum and substance of the gospel, which is indeed glad tidings of great joy to all people, which all may receive and rejoice in the hope of a blissful immortality.

Memphis, Tenn. SAMUEL WATSON.

Twentieth Yearly Meeting of the Sturgis Spiritual Society—June 13th, 14th and 15th.

After a dusty ride of seven hours over the Lake Shore road, we received a cordial greeting from Mr. and Mrs. Dr. Hulbert. Sturgis is a beautiful village with a population of 3,500. Almost since the first advent of Spiritualism this village has been regarded as its strong hold. Twenty years ago, the Baptists refusing the Spiritualists the further use of their church, the latter determined to have a house of their own, and one day the orthodox looked from their doors on the astonishing spectacle of over sixty wagons loaded with bricks, with banners streaming from the horses, lead by a band of music, rumbering along the principal street, and at length depositing their burdens on a conspicuous corner lot. Like a castle described in Arabian story, growing up in answer to a wish, the church arose. It is a neat structure, carpeted, and scrupulously kept. Since that time, every year a June meeting has celebrated the event.

The Sturgis Spiritualists may be pardoned for a degree of pride, as this was the first free church in America. On its rostrum almost every speaker of note in our ranks has instructed the people. Tiffany and Finney, in the old time, spoke here with their golden eloquence.

A children's Lyceum once was very prosperous, but has for some reason been allowed to hold too long a vacation. This is to be regretted, and the sad reflection came into my mind, when I looked over the audience of venerable men and women who filled the seats, soon to join the innumerable throng of the departed, where were the young men and women who would take up the burden they would lay down? They must come up from the Lyceum, or not at all.

These 'Yearly meetings' are a sort of Mecca, and to them a wide territory send pilgrims, and thus there is a pentecostal time, a Spiritual reunion, and indeed it always has been a happy occasion. On Friday, Dr. Watson filled the morning hour with a big sketch of some of his experiences. He was followed by Dr. Thomas, Mr. Kelly, and Mr. Harding.

The afternoon session was opened by an address of welcome by Hon. J. S. Wait, Cephas B. Lynn, and Dr. Samuel Watson, followed by addresses which were well received by the audience.

In the evening Hudson Tuttle gave the regular address, 'Man the Great Fact of the Universe.' Mrs. Emma Tuttle, after a recitation, sang to the delight of the listeners.

The Saturday session was, as is usual, attended by a much larger audience, the church being well filled. Mr. Watson made the speech of the morning, taking the Bible and its relation to Spiritualism as his subject. In the afternoon, T. H. Stewart, of Kendallville, Ind., spoke at length on the 'Three Gifts of Spiritualism—Clairvoyance, Prophecy, and Healing.' Mr. Stewart closed by referring to the miserable pecuniary support of lectures, papers, etc., by Spiritualists. Mr. Gardner, an active member of the Sturgis Society, followed in the same channel, with feeling, and most truthful remarks. Mr. M. K. Wilson, of Auburn, Ind., spoke on the 'Different Plans of Salvation.'

The evening session was opened with a conference, at the close of which Mrs. Tuttle sang 'The Mystic Veil,' after which Mr. Lynn gave the address of the evening on the question, 'Is there a Religious Conflict?'

The Sunday morning session opened under the most favorable auspices of the weather. The showers of the night rendered the atmosphere delightful, and at

an early hour the carriages from distant towns began streaming in. The conference was opened by Dr. Thomas, and was continued for one hour and a half, with great enthusiasm, speaker following speaker in rapid succession, and I will record that their impromptu speeches, without exception were most excellent in expression and influence. The departed came as in olden times, and manifested their continuous love and care. Could the clairvoyant perception have been quickened, these spirit friends, a larger audience of invisibles would have been seen than even the densely crowded audience of men and women; and here let me remark that that audience was most remarkable; for, as President Wait remarked, there were before him at least one hundred aged men, and as many women who stood in the full harvest of their years on the brink of the grave.

Samuel Watson gave the morning address on the subject of 'Bible Spiritualism,' which none can handle better.

In the afternoon, after conference, Mrs. Emma Tuttle read, and sang 'The Unseen City,' and Hudson Tuttle gave an address on 'The Significance of Spiritualism.' He was followed by T. H. Stewart, who read an essay on 'God.'

The evening session, as has been the custom from the beginning, was devoted to short speeches. The meeting in every way was a success, and the hospitality of the Sturgis people merits all praise.

There are many good mediums in Sturgis, some of whom were once noted for their gifts. They have retired in a great measure, and exercise their mediumship only in a private capacity. Brother and sister, Abraham and Nellie Smith, ought to be more prominent than they are. He is an excellent healer. Mr. W. Westensfield holds circles when called upon, and gives tests. Dr. Thomas lectures on Spiritualism, and has made great sacrifices in devoting his time to the cause. His daughter added interest to the meeting. Particularly, I was interested in the medical practice of Dr. Hulbert, now in his 81st year.

Hudson Tuttle.

A Vision of Death.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex, and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary senses; the rupture of old associations; the launching out into the unknown; the 'journey into a far country,' of which few possess chart or description; the final struggle, and the hideous accompaniments of dissolution—all these account readily for the mingled memories that cluster round Death.

Some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touching, most melancholy, and most awe-inspiring.

It seems to me that there is a confusion of thought in many utterances on the subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable 'burying of my dead out of my sight' which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

Some, again, would ignore the horrors of Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a very needful lesson by so doing. Surely it is not well so to abolish the 'old landmarks?' When all is said, we know little of the state of the individual soul; and those who pretend to know most are often but sciolists or enthusiasts, who prate glibly of what they imagine, rather than of what they really know.

It can hardly be esteemed a blessing that we should stir over that which, rightly treated, is a most solemnizing experience. We know, indeed, that the soul newly enfranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on.

But, indeed, we know extremely little either of the future of the spirit—for we cannot judge its past, nor see how much has been utilized, and how much wasted—or of the reasons which have influenced its character, and therefore its future state. We only know that law works in this as in all else, and that 'as a man sows, so will he also reap.'

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put aside. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and a delusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here, unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favor with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. I remember once being told by wise guardians that a friend would not be allowed to return to earth. I complained that I sorely needed evidence which I could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old scenes.

This 'egotism of the affections' (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us; but it will yield to a wider and nobler knowledge.

If there be a beneficial work to be outwrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this nether world, and labor for our good. So delicately nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honor and respect them for it. These women who adorn humanity that sadly needs ornament go where none but themselves dare venture. So I believe good spirits come and do us service; some on general missions of enlightenment and mercy; some on private errands of ministering love. But I would not voluntarily call them to serve my purpose, or flatter my vanity, or satisfy an idle whim. 'Onward and upward' I would have all to go; and I do not know enough of the laws of progress to risk impeding any by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to

Woman and the Household.

BY HENRY M. POOLE. [Metuchen, New Jersey.]

The unconscious influence of a strong, superior, noble nature upon marked cotemporaries... The influence of Mrs. Mott on the young preacher was continued by the sermons of Dr. Furness...

and Miss Harvey from the Royal Academy, London, sang, and there were duets and solos upon the violin, harp and piano. All this feast of good things closed by a discussion upon Philanthropy as applied to the Indian.

The late Robert Crawshaw, the Iron King of Wales, was the husband of Rose Crawshaw, a practical philanthropist, the author of Lady Helps, and the founder of an institution in their interests.

pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society?

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Continued from Second Page.

teach, we shall not need to dwell on them. At present we are "infants crying for the light," and our inarticulate cry has more of emotion than of reason in its voice.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirit, that we cannot afford to pass by any means of learning what we are and how this marvelous mechanism that we call the body is animated and controlled.

I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence.

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvelous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for flight.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under favorable conditions, to bring back the spirit had any one so willed, and had his will been powerful enough.

Continued from Second Page.

There is, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what I see death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the duple expression, and perhaps individuality or self-centred.

We know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—of atomic bodies in any way, and of other structures among the myriads that may all what we call space, we have absolutely no means of knowing anything.

Only we know that we must labor for ourselves; and that each death is only the ending up of the account that has been running since the last birth.—M. A. (Oxon), in Psychological Review.

A Partial List of Magazines for July.

- The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Maudy Sprague's Daughter; Glamour; Public Balls in New York; The People for whom Shakespeare Wrote; Recent Modifications in Sanitary Drainage; Jurno Ludovisi; Irene the Missionary; The Morning Hills; Our Commerce with Cuba, Porto Rico and Mexico; The Children Out-of-Doors; A Fossil from the Tertiary; Avalanches; English Skies; The Contributor's Club; Recent Literature; Education.

Magazines for June Just Received.

- The Medical Tribune. (New York City.) Contents: Disease; vaccination; Convention of American Colleges; Nutrition in Acute Febrile Diseases; Vesical Disorders; The Khabar; or Marvels of Mind-Force; Surgical from Practice; Spirit of the Press; New Publications; The Mirror. The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) This number contains interesting matter under the following heads: Leading Articles; Correspondence; Editorial Notes; Notes and Queries; Examination Department; College Department; Publisher's Department. St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Quiney (Illus.); Mr. Cadger's Mother-in-Law; So Soon; Obadiah Tompkins; Probation; Spring Greeting; Timely Topics; Tonic for the Times; Big enough to Whip Good; Lords of Creation; Lumber Room; Good Luck; Fashions for June (Illus.); Our Purchasing Agency; Editorial Miscellany. Renee Spiritie Journal D'Etudes Psychologiques. (M. Leymarie, Rue Neuve-des-Petits-Champs 5, Paris, France.) Is as usual filled with interesting articles from able writers.

There is no higher duty than to work for the whole world.—King Asoka, 350 B. C.

Continued from Second Page.

Elizabeth Cady Stanton, also, ascribes her religious emancipation to Lucretia Mott. The writer was one of a trio of women who spent a happy day, a few months since, at the tasteful home over which Mrs. Stanton presides with so much dignity.

During that day, Mrs. Stanton described her first meeting with Mrs. Mott. "It was in London, about thirty-five years ago, at an anti-slavery convention," said the former, "and every moment when I could find Mrs. Mott alone, was eagerly improved by me in drawing out her views upon the Bible and religion. From that period dates my emancipation from religious bigotry."

The Sultan has conferred another honor on the Baroness Burdett Coutts, in recognition of her great help to the Turkish sick and wounded—the Turkish Order of Mercy. He is by far too generous; his own race need all such orders themselves.

The women of the Dunkard denomination—German Baptists—wear a quaint and picturesque dress. Their gowns are of some chocolate-colored material, winter and summer, and over them are crossed neckerchiefs such as were fashionable a century ago, and their heads are covered with white lawn caps.

The two last social meetings of Sorosis were very delightful. That of May was devoted to Art, and illustrated by a variety of engravings, etchings and paintings of ancient and modern artists, with explanatory papers from various members. This committee is under the charge of Miss Burt, who has studied several years in Munich. The meeting in June was the occasion of the presentation of a beautiful basket of flowers by the present, to the former, president, Mrs. Charlotte B. Wilbour, who has just returned from an extended residence abroad. Both ladies made brief but happy speeches. Then, after original poems and essays, Mrs. Winterburn, the chairman on music, gave a most delightful parlor concert. Miss Beebe

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The New York Evening Post with the help of a learned Professor Gairdner of England, has kindly pointed out the cause of this wide-spread and piffling "malady."

There's wisdom for you, not common but scientific and professional! It would be a nice entertainment to let loose our hysterical friend, E. V. Wilson, for a square fight with any three of these distinguished gentlemen.

But the Neurological Society is not enough, and the Post publishes, from the London Journal of Mental Science, part of the lecture of Prof. Gairdner, which it enforces as "of uncommon interest and especially important."

But we detain our readers, who are anxiously wanting to learn, all the way from a London Professor's lecture-room, the cause of this "malady."

Professor Gairdner says:—

"I have never gone into this matter professionally, or even as a student, but have always known that things were to have as little as possible to do with them. But still, in my career instances have come to my knowledge, and it was in consideration of all these that I was led to attempt to formulate a few nights ago the state of my mind upon the subject by saying—and it is something like a distinct, and I think not an untrue and unintelligible definition—that I call the state of mind of people inclined to Spiritualism a diseased condition of the faculty of wonder."

What spiritualism or Spiritualism appears to require of us, is that having got our every day consciousness of this matter for wonder—having got all this marvelous adaptation of spirit to matter—having a set of theories, and by which the spirit and the matter are enabled to reveal themselves to every one of us—having, in other words, the absolute proof and evidence in our own souls, and on our own bodies, of a set of laws appearing to be the law of the spirit, and of a set of laws appearing to be the law of the matter, and to admit a set of interferences, not exceptional, not for grand and very exceptional objects, but a set of every day constant interferences with the law of the spirit and the matter—as such, known to all of us—interferences which are not only not in accordance with that law, but which are apparently subversive of the ordinary results of that law.

There it is, clear as mud! Starting by saying he had never made the matter a

thorough study, he illustrates his ignorance by asserting that Spiritualism asks us to cast away natural law, while the fact is that he and his like ask us to take what little they know of the laws of nature and of mind as final, and make no new research or discovery.

The learned Professor tells a sad story of a good young man who became insane, even by following the milder delusion of mesmerism, inferring that far more danger comes from this miserable Spiritualism.

He has not heard of two thousand persons made insane by religious excitement in this country, or of insane clergymen in the proportion of one to every one hundred and fifty inmates of asylums, while the insane Spiritualists were one to every seven hundred and eleven. (See Dr. Crowell's report.)

But enough. We give these extracts to show the ignorance and stupidity, the credulity and prejudice of a class of editors and professed scientists on this subject. May they live and learn, on this as they have on some other questions.

The Post is led to this expose of its own ignorance by the stir in New York about Mr. Kiddle's book. Its editor says the alleged miracles of Spiritualism might be compared to those of Christ, if they were, like his, for some worthy end, such as healing the sick, etc., never knowing, poor man, of thousands of the sick in our day healed by alleged spirit-aid.

Antipodean Spiritualism.

From the Harbinger of Light for April we learn that Spiritualism is slowly but surely making its way in the oceanic continent. The editor wisely advises the colonial Spiritualists to carefully inform themselves in the great principles of Spiritualism, and upon this substratum build step by step and stone by stone the spiritual edifice until it reaches an eminence from which the Spirit-world can be seen and understood.

It is to be hoped that this sound advice will, if followed, save our Australian brethren from the reproach and discouragement which has been inflicted on us in this country.

The Lyceum at Sydney is going ahead with the promise of quickly doubling its membership. The Young Men's Christian Association has begun to howl against liberalism.

The Hon. J. B. Wilson remarked at a recent meeting of the Sydney (Australia) Psychological Society: "Gentlemen, when they shake off the trammels of orthodoxy, usually button up their breeches' pockets," by which we learn that human nature is much the same at the antipodes as here.

Mr. J. W. Fletcher.

The University Magazine (London) for June, 1879, says that Mr. Fletcher, the American medium, has the largest professional clairvoyant practice in London.

The late Duke of N went to the noted clairvoyant to inquire into his future. The clairvoyant fully described the duke's past life, and then said, "I see nothing in the future for you; your future is a complete blank; it is a page upon which no word is written."

Mr. Fletcher's Sunday evening lectures at Steinway Hall are crowded, we are told, by the elite of London. Princes, duchesses, marquises, lords, ladies, generals, counts and countesses make up a good part of the audience; there are operative stars, and prima donnas; and then there are some men of letters, an editor or two of daily papers, a doctor of divinity, and even a few men of science, to form a quiet background to this glittering company which follows after the preternatural.

To the Alliance.

You have voluntarily offered to give us "a bill of particulars" of what you know against Spiritualism. We promptly accepted the offer, coupled of course with the condition that if we gave you the use of our columns for the assault, you would give us the use of your columns for a reply.

We hope that after mature consideration you will accept our offer. You have proposed to prove that Spiritualism is a source of great demoralization; that its theory has no basis of truth; that there is indeed a force manifested, but not a spiritual force, it being simply one which may be hereafter utilized in moving furniture and performing other acts of drudgery.

Now, if as you claim, you have it in your power to prove all this, is it not your duty as one of the supervisors of public morals, to do what you can to open the eyes of the public to the corrupting influence of what so many believe to be a grand and salutary truth?

You are perhaps aware that our efforts, now for some years, have been directed to an elimination of all that is spurious and demoralizing from man's conceptions of Spiritualism pure and simple. We shall most heartily welcome your co-operation in this work.

We will treat your objections with all the candor they shall deserve. But we would suggest that you confine yourself, at least at the outset, to the discussion of our basis of facts. Mr. Crookes is not, as you seem to imagine, a Spiritualist, but he has thoroughly tested our great phenomena, and he frankly admits that their occurrence is beyond dispute.

It will be time enough to discuss the theory after we have settled the question of fact. Your highly ingenious suggestion that the force at work is simply one that can be utilized in lightening labor, is worthy the attention of every philanthropist.

Perhaps in the course of your masterly exposé you will explain to us the myth of the visible hand that came out on the wall and wrote at Belshazzar's feast. Or you may make known to us how Christ could tell the Samaritan woman all the events of her life; or how, after his crucifixion, he could enter the room with closed doors; also the meaning of the interview of John the Revelator with the angel, who forbade him to fall down and worship, in giving him to understand that he was simply a deceased human being; also how it was that the angels released Peter from his prison.

In the course of your theological studies you must have critically investigated all these subjects; and we hope you will inform us why it is that there should be such a wonderful analogy between the spiritual manifestations recorded in the Jewish and Christian Scriptures, and those which are occurring all around us now.

Mrs. Emma Hardinge-Britten's career as a public exponent of Spiritualism on the rostrum is to close, even when the powers conferred upon her to move the masses are at the maximum of their force.

Mrs. Elizabeth Davenport Gandy, sister to the "Davenport Brothers," is at present in Boston. She, too, is a medium for physical manifestations.

Australia—Wide-Spread of Spiritualism.

We have constant evidence of the wide range over which the ideas and experiences of the great spiritual movement, have reached in the brief thirty years of its modern revival. Not a week passes without its significant news from Europe or some distant part of our western continent.

From more distant realms, too, these proofs of its power come, telling of the awakening of man's inner life, and of the efforts of the immortals to open ways of reaching and uplifting their kindred in this lower stage of life.

A few days ago word came from Calcutta that Baboo Chunder Sen, the eloquent and earnest preacher in the Brahma Samaj, or Free Theistic church of educated and emancipated Brahmins, has avowed himself not only as a Spiritualist, but as a speaking medium.

Now comes another testimony from far off South Sea, from Australia. Before us is a fair pamphlet from which its envelope with a foreign stamp, has just been taken, only forty-seven days, as the post-mark tells, from Sydney, New South Wales.

The pamphlet is a "Report of the Ballarat Psychological Association," on a series of sances held with Mr. Jesse Shepard, the celebrated musical and physical medium, by B. Lorimer, Hon. secretary of the Ballarat Psychological Association, and is dated "Ballarat, Victoria, Australia."

It is clearly and ably written, and bears evidence of a critical care in the statement of facts, worthy of imitation. An introductory page tells us that the association was formed in May, 1878, "for the purpose of examining, investigating and reporting upon psychical phenomena of an objective character."

This shows that they wisely study man's interior spiritual powers in connection with the facts of spirit intercourse, in order to get stronger evidence of both, a course in accordance with our repeated suggestions in the JOURNAL.

The introduction further says: "It would seem that psychologists have not gross materialism alone to battle against, but professed exponents of the word of God have taken up arms against them, to assist their materialistic brethren with words of eloquent warmth, worthy a better and nobler cause."

The association meets twice weekly to investigate psychical phenomena of every kind, and many valuable facts have been added to swell the immense bulk of accumulated evidence already gathered on this most interesting subject—facts from within our own members, and also through the remarkable mediumship of Dr. Slade and Mr. Jesse Shepard.

This much we quote to show their persistence, critical care, broad views and organized method—all worthy of note. We wish there were scores of such associations in this country, and none are so competent to form them as intelligent Spiritualists, joined with fair and thoughtful inquirers.

It would be interesting to give extracts touching the kinds of manifestations and materializations, and to copy the Greek and Latin writing as given and translated, but this must suffice, for the present, at least.

Mrs. Cary C. Van Duzee, of Philadelphia, is about to visit her parental home in St. Lawrence county, New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence county, New York.

There will be a Spiritualist camp meeting at G. W. Webster's grove, one mile west of Bonair Howard county, Iowa, July 2nd, and ending Sunday, July 6th. Hudson Tuttle and his estimable wife will be there to entertain the friends.

That Little Bill of Particulars.

Ever since the year 1847 the world has been promised that the "Spiritualistic craze" should be put down, exposed, annihilated. Since that time how many leading articles have appeared with such titles as "The Force Ended," "Spiritualism Fully exposed," "The Imposture Crushed," etc., etc.

Count Gasparin has written it down in two ponderous volumes; the Rev. Mr. Mahan has done his best to demolish it in a big book; one Mr. Dyer G. Lum has written a volume to prove it all a delusion; Dr. Carpenter has kept up for years a running fight to prevent its spreading; Dr. Hammond has explained it all by epilepsy and hallucination; Dr. Beard has been firing away in the Popular Science Monthly to show how it is all upset by a single flash of his "deductive reasoning," and his wonderful "six sources of error;" the secular editors have denied our facts, and ridiculed our Spiritual hypothesis with a persistent animosity; and yet here is Spiritualism to-day presenting such a front of fearless, confident power as it never presented before in the world's history.

Three of the leading philosophers of Germany, Franz Hoffmann, Fichte, and Hartmann, admit its phenomena; the philosophers, Lotze, Fechner, Wundt, Uriel, Wirth, and Baader accept its leading doctrine of the spiritual body; Balfour Stewart and Tait, two eminent British physicists, put forth a book entitled, "The Unseen Universe," accepting the deductions of Spiritualism without discussing its facts; some of the most brilliant physicists of Germany, Zollner, Weber, Scheibner and Ludwig, accept the phenomena through Slade; so do Boutlerof, Aksakof, the Grand Duke Constantine, and others; in Russia, Spiritual newspapers and magazines are multiplying all over the world. They exist already in England, France, Spain, Germany, Mexico, various countries in South America, Australia, and other parts of the world.

And here is the University Magazine (London) for June, 1879, giving a long memoir with a splendid likeness of Dr. J. J. Garth Wilkinson, (born 1812), and one of the leading Spiritualists of England, though a liberal Swedenborgian; also containing an article entitled "The Preternatural in the Present Day," complimentary to Mr. Fletcher, the American medium in London, and giving an account of wonderful examples of clairvoyance and prevision got through him. Thus it would seem that in spite of all the "exposures" and "annihilations" of the last thirty-five years, Spiritualism was never so lively, never so audacious, never in so thrifty a state as now; never so formidable in its purely scientific aspect; never so strong in the list of its eminent scientific and philosophical adherents.

But wait a bit. There is a big cloud looming up in the horizon. In Chicago there is a philosopher who has a "bill of particulars" which is to annihilate Spiritualism once more; and this time it is to be no child's play. The thing is to be done, and done thoroughly; and the editor of The Alliance is the David who is to swing the stone that is to bring down this portentous Goliath. David has been a great investigator, and has accumulated a vast amount of testimony of the most accurate and convincing character. Such men as Alfred R. Wallace, Wm. Crookes, Zollner, Barkas, Fechner, Weber, Boutlerof, Scheibner, Buchanan and the rest, are to be exposed as dupes and imbeciles. The man of The Alliance is to do it, and we have rashly granted him the use of our columns for his attack, conditioned on his granting us the use of his columns for a reply, that is, in case we are not crushed out, silenced and convinced by his irresistible logic.

At the risk of alarming our readers we have offered these terms; so let them prepare for the worst. This time there is to be no postponement on account of the weather. This time Spiritualism is to be so effectually put down, that not even its ghost will be left to worry and perplex honest people. The man of The Alliance is to do it. So look out, "ye long-haired men and short-haired women, who look wild and live in an unhealthy, unreal world, and neglect home and family and the domestic circle, and become daff on a subject" that, according to The Alliance, does you no good. Your day of doom is near at hand. Look out for "that little bill of particulars."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Morse is still having large audiences at Waterbury, Conn.

Mr. B. O. Murray, proprietor of the Denton, Texas, News, was in town last week and gave our office a call.

Mr. Bronson Murray, of New York, gave our office a visit last week, and looked in upon us several times.

Dr. W. L. Jack, for the past several weeks, has been visiting Greenfield, Amherst, Northampton and other towns in the western part of Massachusetts.

There will be a Grove Meeting of Spiritualists and Liberals at Nashville, Mich. June 30th. Giles B. Stebbins will be the principal speaker.

Dr. Henry Slade's sances are creating a great deal of interest in San Francisco, Cal. Two daily papers, the Post and Chronicle, give excellent reports of the wonderful tests given through his mediumship.

J. B. Shane, Esq., of Lawrence, Kansas, called on us last week, and says a grand camp-meeting of Liberals and Spiritualists is talked of there, to be held early in the fall. We hope it will be consummated.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER SIX. In the olden time, when the master walked with his disciples among the poor and lowly on the Judean plains and along the shores of Galilee, many came to him possessed of devils or obsessed by evil spirits, and he cast them out, and in one instance we read that they entered into swine.

The personal experience which I am now about to relate, seems to me to be as genuine an instance of "casting out a devil" as any recorded in the Scriptures. One evening as we were about to sit down to our supper, the door bell rang.

On going to the door I found a lady and a little girl, of say, six or seven years of age, and a good deal embarrassed, and said that she lived in Northfield, Vt., some fifty miles distant, and had been directed to come to us to have a malevolent spirit cast out from her little girl.

After we had taken our supper, we formed a circle, and the same influence that had possessed the little girl controlled Mrs. N., and such vile language was seldom uttered by mortals.

After we had taken our supper, we formed a circle, and the same influence that had possessed the little girl controlled Mrs. N., and such vile language was seldom uttered by mortals.

In the morning the little girl seemed better, brighter and happier, and they went back to their home. In a few weeks the mother wrote to us that the child had been restored to complete health, and that she was no longer troubled by the evil influence of the spirit which had come to our circle.

Brooklyn, N. Y. S. B. NICHOLS.

Fanaticism.

A curious trial took place the other day in the government of Saratoff in Russia. Two peasants, named Kotschekoff and Kotschekoff, were accused of obtaining money from the peasants of the district by going from village to village stating that he was "the earthly Christ," and that Kotschekoff was "Sabaoth;" that he was inspired by the Holy Ghost, and that God had given him the power of sentencing and punishing all men on the day of judgment.

W. H. Andrew, M. D., writes: I am yet in the spiritual field, and intend to work for the cause of Spiritualism undoubtedly the rest of my life. I shall visit Chicago this fall or winter, and will be happy to call at the JOURNAL office.

J. G. Patton writes: Your paper is ably edited, and is a sound exponent of true spiritual doctrine, and to-day stands in the front rank of all spiritual journals published in this or any other country.

Independent State Writing.

At the Everett Hall (Brooklyn) Spiritual conference one evening in April, there appeared a young man by the name of Powell. His card was sent up to me as chairman of the conference, to announce it. I read "W. Harry Powell, Independent State Writer, from Philadelphia." I said to the conference and to the medium, that, as a rule, we assumed no responsibility for any notices read from the platform, and that we endorsed no mediums, either public or private, until we had placed them under crucial tests, and if, after that being tested, we proved them genuine, we could induce and stand by them.

Mr. Powell came to our house alone, bringing his sister with him. He appeared to us honest and willing to be tested in any way we desired. In this two reports written by Professor Parkhurst, of both sittings that we attended. The first one all the committee endorse; the other is a fair statement of what occurred at the second sitting, which was a public one.

POWELL'S SLATE WRITING.—FIRST STATEMENT.

On the evening of May 1st, 1879, a party of twelve persons—six gentlemen and six ladies—met at the parlor of S. B. Nichols, to investigate the phenomenon of slate writing by W. Harry Powell, which was described as follows: The slate is written upon by the index finger, without the use of a pencil, producing a white mark resembling that of a slate pencil. The theory is that the writing is produced by the spirits materializing the substance which marks the slate, upon the finger, as a proof of spiritual communication. It is necessary that the writing should be done under conditions making it physically impossible for it to be done by the known laws of matter.

SECOND STATEMENT OF PROF. PARKHURST ON POWELL'S MEDIUMSHIP.

On May 23d, I attended a seance at which there were thirteen persons present besides Mr. Powell and his assistant. At the commencement Mr. Nichols stated that it was my wish to apply a new test. Mr. Powell had been previously notified by me that I considered the former test insufficient; but he declined to permit any further test than such observation that we could make in full daylight. I thought it best not to state in advance what the test was, for I wished to observe the phenomenon again without his having been forewarned of the nature of the test.

HEINRY M. PARKHURST, 31 Park Row, New York.

In claiming that the devil is really dead, Rev. Elder Eads, the Shaker, took for his text, John 17:70—"Have I not chosen you twelve and one of you is a Devil?"

S. Hinkley writes: I can't do without the JOURNAL while I live. It is doing a good work in exposing fanatics and upholding our noble and honest mediums.

THE TALMUD.

References to Jesus by the Jewish Theological Writers.

A correspondent of the New York Herald furnishes the following interesting and curious paper, showing the opinions of Jewish Talmudists concerning Jesus of Nazareth, called the Christ. It settles the question also of the mention of his name in those writings of the Rabbins of old, and, in brief, gives a reason why he was crucified as a heretic.

In a late issue of your paper, the writer of an article headed, "Is Christianity a Failure?" in doubting the historical character of the Christian faith, stated as a fact that Jesus was not mentioned in the Talmud. This is not true. Mr. Palmer (I believe that was the gentleman's name) either did not succeed in working himself through all the huge tomes of the Talmud, or he must have had before him a copy of one of the modern editions from which all passages referring to Jesus and his followers have been carefully expunged.

The Talmud, of course, does not say that Jesus, or Yeshu, as he is called in rabbinical literature, was the Son of God, nor is it stated there that he himself claimed to be the Messiah.

Jesus is reported to have been in Egypt, where he was crucified, and the Talmudists were very jealous of their mystical knowledge; but being aware of the difficulty of trusting it to memory, they took the only precaution to prevent its exportation by having the clothes of every stranger who left the country searched for any notes he might have taken.

His principal offense is reported to have been ridiculing the doctrines of the Jewish teachers. (Treatise Gittin, 57a.) But this offense, grave as it was considered to be, was punishable by beating on stones; it was not a crime of which capital punishment was awarded.

The Jews, like the church in the days of her power, summarily disposed of heretics. But Jesus being well known to and beloved by the Government, he was not crucified, but was put to death in a more secret manner.

Of the disciples of Jesus six are mentioned in the Talmud—Mattai Neca, Nezar, Boni, Todah, and Jacob of the village Siccania. Of these all except the last one are reported to have been executed together with their master, having made in vain a desperate effort to save their lives by the flight of the Jews.

The crucified Jesus is mentioned in the Talmud only once. Titus, while in Palestine, is said to have conjured Jesus from the dead, and to have asked him which nation was esteemed highest in heaven.

Female Suffrage.

The RELIGIO-PHILOSOPHICAL JOURNAL for May 24 contains the majority and minority reports of the Senate Committee on Privileges and Elections on the proposed amendment to the constitution of the United States giving to women the right to vote at all elections.

It is interesting to note that the amendment, while the minority report presents in favor of the measure. We are sure it will repay any of our readers to send for and read these reports, whatever may be his present views on the question.

St. Petersburg, Russia, May 23, 1879. J. M. Emery writes: I have taken the JOURNAL ever since the first volume, and cannot speak too highly of it. I deem it on account of the large amount of original matter, from so many talented correspondents and contributors.

THE DIVINING ROD.

A Detroit Water-Finder—The Forked Wand—A Curious and Interesting Statement.

Not long since I saw in your paper an inquiry in regard to water-finding by the help of a forked twig of hazel, or other wood, called in France Bletonium, from one Bleton famed in that way. A few days ago I was at the farm house of my old friend Fuller, in Livonia, three miles east of Plymouth, Wayne county, and some twenty miles west of this city.

For forty years he has exercised that gift, and has found some sixty or eighty wells in that region, seldom, if ever, failing. When sick or much overworked, he would not turn at all. He had a peculiar sensation in the arms, like a magnetic current, reaching sometimes through the whole system, when he approaches an underground stream of water, and this is enough often to make him know its proximity.

He is a healthy and hard-working farmer, of Quaker birth, and with the temperate habits of that sect. He is a natural seer, and has exercised that gift, although not as strong as in his prime. Mentally there is no sign of weakness or decay.

In his house he brought out a forked peach-twig, cut a month ago, held it upright as above described, and held the end of one prong in my hand, and watched the process to see that there was no slight turning of his hand.

He held the end of one prong in my hand, and watched the process to see that there was no slight turning of his hand. As he walked toward the door of the next room the upright end of the rod, holding the water, turned up and back as he passed on. This was repeated as the room was traversed and so on.

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Letter from D. D. Home, the Medium.

To the Editor of the Religio-Philosophical Journal:

It would seem that my most transparent joke of "showing our Jesuit colors" could not be understood by either fools or knaves, and I hear that the horde of impostors and their infamous supporters have quoted my words in downright earnest.

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The Harbinger of Light, of Australia.

Tests, and the higher class of physical phenomena have been presented, but materializations are as yet uncommon, but will doubtless develop ere long, and offer a broad field for trickery and dishonesty.

The London Spiritualist says: There is a great want in London, just now, of a medium who obtains manifestations in daylight, and a general desire exists for opportunities of examining new orders of Physical phenomena.

Notes and Extracts.

All need salvation from fraud, swindling, violence, and cupidty; from want, disease, war and famine.

The material body has been compared to a dwelling, or a place for the spirit and soul of man to abide for a time.

The printing press incurred the anathemas of the priesthood, although one of the earliest works it performed was printing the Bible.

The light of day gradually fades until it becomes blended with the shades of night. It is thus that truth blends with falsehood. It is difficult to say where the one ends and the other begins.

All books which tend to uplift man, and make him a better man are in all respects a Bible, and can be classed as an emanation from Deity, projected through human agencies—spirits or mortals.

True religion, science and philosophy are essentially the same. They are equally systematic strivings after the highest truth; each in its own sphere is engaged in the search for the greatest good to mankind.

The world has become accustomed to "reversion" as a term for what they have done. This is just and proper, but there should be great care exercised in ascertaining who are the proper recipients of your favors and admiration.

All men have their ideas and conceptions of Deity, and the ideas entertained are peculiar to the individual, as no two can possibly see the divine attributes in the same light, or comprehend the divine character in precisely the same form as another.

The Spiritualist is climbing the ladder of progression; the non-progressive person looks at him and says, "you are in danger." This warning is but the repetition of what has been forecast from every prophet in your land for the past thirty years.

Christianity makes pain a sacrament and suffering the door of heaven. It paints the angels happiest when men weep. It offers a crown of thorns to human ambition. It holds up a cross for the world to work for. All this is contrary to the natural longings of the heart, and is false.

It is true that the golden rule enunciated by Jesus, and many of the sublime teachings have been given by others hundreds and perhaps thousands of years before his advent. This does not lessen the importance of the divine truth taught, nor the eternal principles inculcated by the teachings of the ages.

Many men reason from a purely material plane, and while they are confined to this, the apprehension of the Harmonial Philosophy is impossible; pure logic will never land upon its shores. The heavy weight of materialism keeps them below the level; it requires the elastic cords of love to draw them upward into the more regal sphere of spiritual sympathy.

All you have to do is to extend your observation, to realize in the little child of to-day the possibilities not only of ripening into earthly manhood under favorable circumstances, but of extending beyond time and sense, into a world of sweetness and light, and continuing to unfold and expand these latent possibilities endlessly in fields of beauty, pleasure and delight.

Figures of Angels.—In his sermon of Sunday morning last, Henry Ward Beecher said: "Angels are generally painted with wings, and to the imagination they present a picture of loveliness and purity beyond and above anything earthly."

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A Writer in the Harbinger of Light says: The state of Mercury, spiritually, is infinitely lower than that of the earth, and the state of Venus is approximately lower in some directions only of intellect being higher, as the earth has been at a previous epoch higher in some directions than it is now, and upon the planet Mercury there are no human beings able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and it corresponds to the present condition of the geological epoch of the earth in its carboniferous period.

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A Writer in the Harbinger of Light says: The state of Mercury, spiritually, is infinitely lower than that of the earth, and the state of Venus is approximately lower in some directions only of intellect being higher, as the earth has been at a previous epoch higher in some directions than it is now, and upon the planet Mercury there are no human beings able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and it corresponds to the present condition of the geological epoch of the earth in its carboniferous period.

The London Spiritualist says: There is a great want in London, just now, of a medium who obtains manifestations in daylight, and a general desire exists for opportunities of examining new orders of Physical phenomena.

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SYNOPSIS OF CONTENTS: List of Contents, Preface, Introduction, Psychography in the Past, Golden Age of Psychics, General Corroborative Evidence.

NEW YORK. "M. A. (OXON)" ON PSYCHOGRAPHY, ILLUSTRATED WITH DIAGRAMS. List of Contents: SYNOPSIS OF CONTENTS: List of Contents, Preface, Introduction, Psychography in the Past, Golden Age of Psychics, General Corroborative Evidence.

Spiritual Answers to Intellectual Questions.

BY A. J. DAVIS.

Human nature asks questions from all departments of its organization. Physical questions arise from bodily sensations...

Now, it often happens that a person capable of both putting and understanding a profound intellectual question, is incapable of perceiving and comprehending a spiritual answer...

The intellect requires argument, illustration, facts; the spiritual faculties only need clear affirmation and virtue (or truth). If you would make progress in the ways of...

What is clairvoyance? ANS.: The sight of the internal eye, which is opened on the removal or subjection of the bodily organs...

What is the Reurrection? ANS.: The rising of the spirit above the body. This experience is certain at death...

What is the Summer-land? ANS.: The heaven where springtime and harvest-abundance are perpetual. It encircles and outshines an immensity of inhabited worlds...

Who are the Infinite Parents? ANS.: The infinite wisdom is called "God," and the infinite love is called "Nature."

What, then, is matter? ANS.: Material substance is the outmost and slowest expression or condition of spirit.

What is spirit? ANS.: Spirit is the name we give to the highest and most sublime expression or condition of substance.

What is love? ANS.: Love is the perfect flower of life. It is superior to life because it is conscious of its own consciousness.

Can love control itself? ANS.: Yes, because wisdom is the perfect flower of love. Whatever is conscious of itself is capable of self-government.

Can a spirit deceive? ANS.: A true and pure spirit cannot. But the fine arts, as well as the magical arts of psychological psychometry, are practiced by certain intellectual spirits upon their susceptible fellows on earth.

What is which promotes your personal power and welfare at the expense of the rightful possessions of your fellows? ANS.: No; for an improvement of your condition is a benefit conferred upon man...

kind; and, especially, it is a kindness bestowed upon all who associate or have dealings with you.

Who are true Spiritualists? ANS.: They who seek first the kingdom of truth that is in the spirit.

What is the penalty? ANS.: These spiritualistic triflers are punished, at last, by encountering deceptions and perplexing tricks enough to cause them to lose all their delightful faith.

What are eternal principles? ANS.: Truth, Love, Justice, Beauty, Liberty, Growth—these are principles and the fruition of principles, which would overcome all evil and fill the world with joy, peace, happiness.

A Communication from Colon (Aspinwall).

Since my letter of April 26th, events have occurred which will naturally direct public attention more than ever to this isthmus...

When the building of the Panama railroad was begun, the municipal control of the place was in the hands of the railroad company. According to tradition it would have been easy at that early day, to establish a free community...

But the common people, or working classes, who go to make up the bulk of the population—how will it be possible to convey a correct impression to the Northern mind of their characteristics and modes of life?

Spiritualism, so far as relates to morals and religion, is a thoroughly eclectic system. It assimilates all essential truth, whether it come from Buddha, Christ, Mahomet, Swedenborg, A. J. Davis, or Mrs. Richmond.

Mr. Davis talks of substituting the phrase "reformed Spiritualism" for the Harmonial Philosophy. A very idle suggestion, it seems to me.

assume the care of her offspring, with or without any further recognition or aid from the father, and without any particular ado. The little ones will get on somehow...

This laxity of families, and consequent immorality among the mass of the inhabitants, gives the place a most unenviable reputation for depravity. And when the free sale and use of intoxicating liquors, together with licensed gambling in public are added...

Continued from First Page. The phenomena and capabilities of the human mind, it came like a clap of thunder in a clear sky; yet, it was thunder that has been heard all over the globe.

Interesting Pamphlets. J. Burns, 15, Southampton Row, W. C. London, has issued the following pamphlets, which will be read with deep interest...

Mrs. B.—That is a call for the alphabet. The sentence was being taken, "My—dear—son—did—you (here the gentleman pushed his chair a little back from the table and looked under it, then turning to me with intense surprise in his countenance, said: "Did you touch me, sir?"

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we would like to know, were ever qualified to create an unreformed Spiritualism? Probably at this time, in the whole world, there are some ten millions of persons who have been more or less impressed by the phenomena of Spiritualism, clairvoyance, etc.

Mr. Davis quotes from one of his English sympathizers who "deplores this running after externalities," etc.; by which he simply means that he wishes that all persons who become acquainted with the spiritual phenomena would become Spiritualists of the high and progressive type...

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The Banjos Sisters, mediums for physical manifestations, are now located at 224 Walnut street. B. F. Underwood passed through Chicago on Tuesday on his way to Wisconsin.

Prof. Agassiz, the eminent naturalist, believed that animals had souls. There is not a single instance of his having been injured by any serpent or beast, however poisonous or ferocious, though much of his life was passed in the company of animals.

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