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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Soul of Things.

BY W. WHITWORTH.

I do not know at what period this peculiar gift or quality, or whatever it may be, first came to me. From my earliest infancy I was said to be an odd, queer tempered child, with exquisite sensitiveness to all outward impressions. But I well remember the wonderful development that sprang into being when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spell-bound as my clearances moving about the key-board, that seemed to dart up and fit about with each note and chord echoing forth. They were veritable beings—Lilliputian sprites, fairies or gnomes, of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most fantastic garb, of every imaginable color, though white red and green were largely predominant, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers.

It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: "Are these the essence or soul of music?" They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift-footed rattle of the jig-dance; their tiny throats giving voice to the tune so that it seemed as if they must be the very spirit of the sounds pealing forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in their very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like pattering of accord. Quick as a flash, when the music changed to the solemn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowed monks, sour-faced Puritans or mutes in the black garb of a funeral procession. Strangest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear-eyed and with dishevelled hair, beating their breasts and wailing pitious lamentations over their dead loved ones. These were followed by plumed knights with shield and spear, and hosts of fiery troops, mounted and on foot, red-handed in the fierce strife of bloody battle, as the clang of martial music came leaping from the key-board, and ever, as each change brought its new set of sprites, the old ones would vanish into air as suddenly as they had come.

After this memorable occasion, I never was present where music was played that similar beings did not appear and act out the same startling panorama, as well from organ, piano and harp, as from drum, trumpet or flute, so I am convinced that music is a thing of veritable life itself, or these beings I saw are the soul of music in tangible shape. One surprising thing I had almost forgotten to mention: That whenever a discord was struck, the tiny sprite that appeared was some mis-shapen creature, with limbs

and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

I now pass to a still more wonderful experience in the same line, of which I can best form soul-sight, or the inner vision of mind untrammelled by the blinding clog of the body. This did not come to me until my twenty-fifth year, when I was just as suddenly transfixed in astonishment by the appearance of like fairy-like beings to those that sprang from music, coming from the lips of persons talking. With every uttered word darted forth one of these "strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters who had been long separated, and were now reuniting forth their unbroken wealth of affection for each other. The little beings that trooped from their lips were transcendently beautiful, and fitly expressed in features, form and attire, the words of love that seemed to bring them forth. The bright sparkle of sweetest affection seemed to dance from their eyes; the most radiant of glees appeared to glitter like stars from their tripping feet; and every look and movement—the gay-colored flowers in hair and drapery—the fragrance that filled the air from their lightest movements—all spoke of unstinted pleasure and unbounded love. Afterward, like charming creatures came forth on each occasion of affectionate speech I witnessed; simply varying in dress, type and movements, in accordance with the less impulsive warmth, the sober quietness, or intensity of the love displayed.

On one never-to-be-forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and double-faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl, were equally fair to look upon, and smiled with all the ardent seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking side-long glances from the corners of the half-closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable, that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other.

How I did wish the unsuspecting young girl could have seen the black side to her false lover's lying words; and I wondered, as the double-faced creatures came trooping glibly forth, their black, poisonous treachery did not choke him to death.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy cloud of whitest silver, and fall into the bony curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. It seemed to be one unbroken stream of beneficent beings pouring forth all good things on the unconscious child's head, as the words of the mother, bereft of every atom of selfishness, brought none but good fairies to give health and happiness to her boys.

But terrible was the change when I saw the horrible imps—for surely such they were—that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother, with hand pressed to her aching heart, was softly pleading with him in memory of all she had borne and suffered to rear him in his years of helpless infancy. The coarse, sharp response of an ingrate brute darted forth in form like fierce-eyed fiends, with hissing breath and lowering red eyes; and as the long-bladed barbed knives, that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet, loving sprites that came from her quivering lips were thrust aside and dashed to pieces on the walls beyond.

I could not bear it. I closed my eyes and hastened from the terrible scene, with the one wish that the ingrate cruel wretch could have had his eye-balls bleared by sight of the lacerating, poisonous stabs his cruel words were thrusting into his mother's heart.

In no other case did I ever see these fire-red fiends, with the barbed knives in their murderous hands, except when revenge leaped from a soul where the impulse to murder was enthroned.

The double-faced gnomes I saw come forth from scores of lips; from those of the time-serving, lying minister in the pulpit; from glad-hearted people hanging round the dying bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceitful friends. I remarked, that while the same were seen where the malicious tongue of slander did its deadly work under the sneaking garb of "They say," the red hand with the barbed knife gave murderous thrusts, and tore and rended the bare necks, from the covert shelter of a hooded cloak.

But space will not permit a hundredth part of these wonderfully strange things I have seen in this astonishing double sight. It

would fill a score of volumes, I will merely add, that some of the phases were really as ludicrous and mirth-provoking as others were bright and beautiful, or cruel and sad. A score of different forms were given to express carelessness of speech. The most common, however, and which was instantly repeated, were the dwarf-like figures of a painter with pot of green, red or black paint in one hand, while he held a long ladder on his shoulder with the other; and he would go swaggering along, forcing his way through the passing throngs, as he managed to splatter his paint on some of those he met, or thrust the end of his ladder into their ribs or back. This occasioned no end of trouble, vexation, and even quarrels and fighting; more particularly when a more than usually careless movement would cause the ladder to be twisted so sharp round the corner of a street as to sweep down whoever chanced to stand in the way, oftentimes to the serious injury of the sufferers. Hence I was led to the thought, that careless words may sometimes cause worse effects than those of even more criminal intent, and should be strenuously guarded against by all.

In conclusion I would suggest: it may be that our every uttered word is an absolute living entity, sent forth for weal or woe, whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

Open Letter to Joel Tiffany.

DEAR BROTHER. You ask in the JOURNAL, Dec. 1st, "What in character are the objections which the unbelievers urge against the Christian system as unworthy of the faith, confidence and trust of all men?"

This, as it stands alone, is a very plain question, and might receive as plain and categorical, though not as brief an answer. But when you go on, at once, to define what the "Christian system" is, in your conception of it, the answer becomes an exceedingly complicated one. In justice to "unbelievers," as you call them, you must allow them to define what it is touching the Christian system they do not believe.

Christianity, as taught in all of the Christian Churches proper, involves:

1. A belief in the Hebrew Genesis, the Mosaic account of creation, the fall of Adam through the temptation of Eve by the serpent (which is the devil), the consequent fallen cursed condition of the human race, and of the world on account thereof.

2. A belief that Jesus of Nazareth was the incarnation of the only son of God, co-existent with him from "the beginning," made manifest in the flesh through the prepared body, begotten upon the virgin Mary after the manner of the flesh, by a division of the Godhead called the "Holy Ghost."

3. A belief that the killing of this prepared body became a redeeming sacrifice, whereby the "wrath of God" for Adam's disobedience was appeased and the blood of the sacrifice became an atonement for all the sins of men, provided they individually believed in the story and duly sought to become participants of its redeeming efficacy.

Now this, once for all, we "unbelievers" consider to be the real "Christian system" that has been held in ignorance, folly and superstition of the grossest kind—through persecution, wrong, blood and carnage—for near two thousand years.

Take away from it a belief in a personal devil, almost as omnipresent and omnipotent as God himself, and you have destroyed its essential foundation. Displace from the divine economy an eternal hell of torment for the "damned" majority of the human race, and you destroy the main need and support of the system, both theoretically and practically. Show up the plainly mythical character of the Hebrew Genesis, the palpable falsehood to science, to history, and to common sense, of the Mosaic account of creation, and the first base-course of the structure moulders from beneath it. Expound the true development of the human race from a very low animal plane, through millions of years, and the fancied perfect first parents in the equally fancied garden, become but a faded flower-wreath torn from a falling tower.

Last and most important of all: demonstrate the steadiness of Divine and eternal law, and that every transgression of it either in the physical, intellectual or spiritual involves a loss of harmony and consequent suffering that no atoning sacrifice can pay for, and the efficacy of the Christian sacrificial system, the cap-stone of its structure, falls with the rest; while the constant reiteration, "Jesus pays it all" which has been a snare and delusion to thousands, vanishes like a wailing cry, and the victims of the delusion will find that, verily, they have the price of their transgressions to pay "to the uttermost farthing."

Now, Brother Tiffany, you are surely well enough read to know that what I have above described is the real orthodox Christianity of the churches, against which modern culture protests as an absurd and hurtful faith. Your idea of the attributes of a Divine Father are one thing; Christianity, as defined in the Bible, in the teachings of Jesus, and in

*The Unitarian Church is not properly a Christian Church, because it does not preach the Christian religion in its most radical and essential points.

the dogmas of the church, is another thing; and in our view, appears altogether mythical, absurd, unjust, unnatural, unmerciful.

You say that, "in Divine order, all things tend to bless the creature." Jesus says (Matt. 23:23) in the most authentic Gospel (as I quoted in my first letter), "Woe is the gate and broad is the way that leadeth to destruction and many there be which go in thereat, because strait is the gate and narrow is the way that leadeth unto life; and few there be that find it." This appears to be almost a point blank contradiction of your position just quoted. I can perceive no good to come of any man or set of men attempting to build a fanciful Christianity for themselves or their church while the old, real, mythical and absurd Christianity is so plainly defined in the Bible. It is only, as I have often said before, an attempt to put "new wine into old bottles," contrary to one of the precepts of Jesus, which, considering that bottles were then made of skins, subject to decay, seemed a very apt one. But, my dear brother, the old decaying bottle of orthodox Christianity, can not stand the strain of modern thought, either in the lines of history, literature, science, or the advanced intuitive perception of the race.

As to the now much mooted philosophy of prayer, which is somewhat the burden of your letter of December 1st, I confess myself a student. At one time Jesus is represented to have said, "pray without ceasing;" at another he depreciates long prayers and thinks the heavenly Father knows "what things you have need of before you ask him." So it is evidently hard to get the exact truth touching his teachings upon the prayer question.

It certainly appears very proper for a finite creature to cultivate a reverential and receptive condition of mind towards the Infinite Presence, material and spiritual, with which he is surrounded; but whether it is good and consistent for such a creature to constantly importune a Deity, that surely rules by law in all things, for special favors, does not seem so clear.

The savage African, whose god is a fetich, carved out of a stick and hid in the bushes, may feel more composed and happy when he brings him out, prays to him, and puts him in charge of his affairs. The more progress of savage who keeps his idol in a temple, and visits him with prayer and offerings at stated seasons, may feel good after it and think he is benefited. We are pretty sure the officiating priest is in one sense.

Many of the thousands who pray and groan every Sunday, and oftener in revival time, to what they call the Christian God, may feel temporarily the better for it, or conceit they do; or may think they can strike a better balance in the account between their good and evil deeds the rest of the week, month or year; but whether we, who know more, and have a clearer conception of, and a higher reverence for, an Infinite Deity, can be benefited by such performances, to me is very doubtful indeed.

I remember reading in the juvenile books of boyish days, of the Asiatic and African peoples and savage islanders who prayed formally for rain, but I little expected to see the time in our own presumably enlightened land, as we did a year ago, when an astronomical professor should recommend regular prayers to be instituted in the churches for a clear day for observing the transit of Venus. How far the suggestions were carried out, or how far they were effective, none can tell experimentally. We only know the transit was well observed, but if memory serves, the "Red House" man had more clouds to contend with than most observers in this country.

Now, Brother, the Infinite Deity is as much, we feel assured, a God of law in the spiritual kingdom as he is in the outward and material; the two being doubtless, closely linked together; and if specialties of interference, like the above, strike us as preposterous, so also should the specialties of interference with spiritual law strike us in the same manner.

This does not preclude the idea that the mental condition induced by earnest prayer, besides tending towards opening the windows of the soul for the reception of Divine light in the way of natural and lawful influx, may also tend to beget in us that receptive condition, wherein we may become the subjects of special intimacies from high, but secondary influences or persons in the Spirit-world, ever ready to assist in cooperation with the Infinite will and law.

As a student, I expect to find in the theory here so briefly hinted at, the solution of all instances of special and miraculous Providence in the line of answers to human prayers; without lowering our conception of the steadiness of Deity law.

You, Brother Tiffany, are now, or have been once, a Spiritualist—have you not? Excuse me, but I can not in the light of knowledge coming from the Spirit-world understand your present position. The old vulgar scriptural expression about the "sow that was washed, to her wallowing in the mire," keeps ringing in my ears whenever I think about your late writings in the JOURNAL. I mean it not unkindly; but when you return to wallowing in the mire ways of dogmatic or mythical Christianity or ought that tends to support and continue it, I can not help the thought.

It is believed by many and was so expressed by an association of Spiritualists during the present year that "it (Spiritualism) contemplates a radical change in the vast empire of mind," and so most assuredly does it seem

to me. It will, as I believe, open up a philosophy of life and being that will become eclectic, and will select what is good and true from all systems and adopt everything that is proven from all sciences.

It will accept no adjective to define it and bow to no touchstone but truth. It will not even accept and use the nomenclature of the heathen and bloody times when men made a pile of stones, burnt animals on it to raise a smell for God and called it an "altar." They will not say the "Christ spirit" who they mean the human spirit, that has advanced more nearly to the divine; simply because all such forms of expression before the understanding of the simple and misled from the rational and natural truth. "The heart," which you say "is the altar upon which all offerings are to be made," is only the blood pumping machine of the human system. Such talk as that did very well a century, or perhaps a half-century ago. Now it savors of ignorance and creates disgust, and when you say "the statue (meaning stature) of perfect manhood in Christ," we would say the growth of the human being under divine law to the highest point attainable in his present condition.

But, Brother, you doubtless mean well and for the present we will criticize no more. You and I may perhaps ultimately arrive by different methods at the same desired end, the growth of humanity into all good.

J. G. JACKSON.

A Significant Letter from a Popular Lecturer.

To the Editor of the Religio-Philosophical Journal:

Our work in Brooklyn moves slowly along, bearing in common with all our spiritualistic societies, both in Europe and America, the burden of prejudice and disrespect imposed upon it by the disgraceful and persistent dishonesty of both real and counterfeit mediums. I sometimes think it quite possible that the charity and imposture on the one hand, and the fanatical credulity and stubborn blindness of the so-called "friends of mediums" on the other, will blight, perhaps for generations to come, the rich harvests of spiritual truth for which we have toiled and wrought with tongue and pen for so many years.

We know that "Truth crushed to earth will rise again," since "The eternal years of God are hers," but for all that, she often suffers an eclipse for centuries, because of the erratic and elementary conditions of matter with which she has to be brought in evolutionary contact, yet we may congratulate both her and ourselves, that if there must be "straws in amber," 'tis the clearness of the amber that reveals most plainly the straws.

Sometimes I feel like making haste to pardon the base pretender who would sell his soul for a mess of pottage in the name of mediumship, so well does his treachery serve as a background on which the rare high lights of spiritual communion can radiate their splendor. I would by no means encourage sin that grace might be the more abundant, yet never does the blessed privilege of communion with our dear ones "gone before" seem so sweet, precious and holy to me as when the dark, malarious vapors from the reptile-infested swamps of human avarice and lust, arise to obscure even for a moment from the eager tearful eyes of bereaved humanity, the heavenly gleamings of its eternal beauty. I know that the multiplication of dishonest mediums in our great field of labor is operating very seriously against the harvests of the labors of the true and earnest in spirit, for the fraudulent medium is far more to be dreaded than the one who wholly counterfeits communication with the Spirit-world. The latter only takes his legitimate rank among his kindred, bank-robbers, forgers, burglars and other infamous and poisonous elements of society; but the one who is well known to possess mediumistic gifts, will for a time be most sincerely and publicly defended by persons of high respectability and influence, and when such gifted ones fall, prostituting their sacred privileges to the greed of gain, their recreancy casts for a time the most unjust and inevitable reproach and dishonor upon the judgment, if not upon the sincerity and uprightness of their most earnest defenders.

Because of these painful realities, I still assert, both in private and public, that no medium, however great his gifts in this direction may have been or continue to be, should ever again, having proved a deceiver, receive the patronage and approval of the true worker and servant of our great cause of spirit communion. I am told that I must pardon such weakness and help the offender to reform. I have not the egotism and presumption to suppose that I have any power to pardon another's offenses, and as for helping another to reform, I should in the first place do all in my power to assist such a weak mortal to get into some state of retirement where his malady would not be aggravated by constant conditions of temptation to repeat his offense. I think a course of compulsory education might antidote the milder cases, but for some I should prefer, or advise, the strait-jacket or striped costume and shaven locks.

Meanwhile, since we cannot pull up the tares without wholly uprooting the wheat, I can see no other general method of protection for the true worker and the great objects they have in view for humanity, than for each toiler to work on still more zealously, each watchman to guard and keep the walls with renewed vigilance and fidelity, and for all

Continued on Eighth Page.

Certain Fundamental Errors in Theology.

BY HON. JOEL TIFFANY.

The necessity for the employment of angelic beings as a means of communicating with individual minds in the flesh, will become apparent, after we have considered certain errors incident to existing systems of theology.

The error to which attention is first called consists in the hypothesis, that spiritual truth can be communicated by verbal language; and that one may be required to accept it upon the authority of certain individuals or council of individuals, even where he does not perceive the real significance of such language. This leads to the inquiry, What is truth, as distinguished from mere fact? And how is it to be ascertained and established as a mental presence?

A mere fact may be defined to be an existence independent of any perception of it. Literally it signifies made—done, or that which exists. To make this distinction more definite and comprehensible, it is necessary to distinguish between being and existence. It is self-evident that there must be in the universe, that which is self-existent and self-sufficient; that is, that which is undervived and unsustained by any thing other than itself. Whatever this self-existent and self-sufficient of the universe may be, it must possess the attributes of essential life and essential potency; which life and potency must be undervived and unsustained by anything other than itself. This of the self-existent and the self-sufficient is denominated Being; that is, the eternal, the immutable, the infinite, the self-existent and the self-sufficient.

Existence is that which is a proceeding from being; which has originated in, and becomes a manifestation of being; that which has been created, made, or produced by means which preceded it; and hence it is that which is not self-existent and self-sufficient; which is not eternal, immutable, infinite, and absolute. Hence, existence includes every thing which has had a beginning, which is the subject of change, which can be created, fashioned, formed or made. Therefore existence, as such, is a manifestation of being, and of its operations, and, as such, is denominated fact or facts; that is, that which has been made or which is done.

Existence, then, as a proceeding from being, becomes a fact, whether perceived or not, and it can be known only as it is perceived by means of some kind of representation, made by means of intermediate media. The individual mind observing such representations, or hearing of the same, forms an idea of such existing fact, and the idea thus formed, becomes in the mind, a representative of such fact; and is that to which the mind refers, whenever such fact is alluded to. And when this ideal representation of a fact is, in all respects an accurate representation of the same, then this ideal becomes, in respect to such fact, a truth. The contemplation of the fact as such, becomes objective, the contemplation of the ideal as its representative, is subjective. But this ideal representation of an object, is not always true; that is, the ideal does not always correspond with the actual, yet nevertheless it stands in the mind for the actual until by some means the error is corrected. Thus, when an object is named in the presence of one, who wishes to obtain information in respect to it, an idea is formed in the mind representing such object, and the idea thus formed, becomes more or less a correct representation of such object, according to the art employed in constructing such ideal. If both the parties concerned in this undertaking are absolutely accurate, the mental perception of the object will become a truthful representation of the same, and such mental perception will become the truth in such respect. Thus a fact accurately perceived and cognized becomes in its ideal representation a truth.

A truth, therefore, may be defined to be an accurate perception, and cognition of that which exists and is. This definition includes the truths of being and of existence. That is, this definition is applicable to every degree of mental or spiritual unfolding, from the most external to the absolute and complete. Truth, therefore, is subjective, and, in its nature, essentially spiritual. Existence, as such merely, independent of any mental or spiritual representation of the same, belongs to the sphere of fact; that is, to that which has been formed, fashioned, created, made, etc. The facts of existence contain, necessarily, in their inmost significance, all the truths and principles concerned in their production as facts, and when inmost perceived and cognized they reveal such truths and principles. But until perceived in their truths they are to the human mind barren and dead. In all our investigations, therefore, our object should be to interpret the facts of existence, or to ascertain the truths they signify.

All facts brought to the attention of the mind, become represented therein by ideals; and aside from such ideals, the facts have, in the mind, no existence. Thus, the existence of light as a fact, may be declared to one born blind; and who, therefore, is incapacitated to form a truthful ideal of its significance. But notwithstanding his total incapacity, the blind man will form an ideal of light; and that false ideal will stand as its representative in the mind of him who created it. All are familiar with this fact and truth, that one's ideas of existing facts seldom correspond with the actuality in every particular; and, hence, we know that the ideal of the mind seldom represents the actual of existence.

Truth can exist as truth, only in the consciousness; and to become a truth to an individual mind, it must exist therein as a perception and a cognition. Unlike a fact, it can have no existence independent of mentality. Where there is no mind capacitated to receive, it cannot become revealed; because it is an ideal translation of the actual, which is known as truth. Here we have distinctly presented the difference existing between an existing fact, and an existing truth. We may recognize an existing fact, and have faith that such fact does exist; and we may regulate our conduct according to our faith in that respect; and yet we may have no truthful perception or cognition of such fact, or of its relation to other facts, or of its value as a manifestation of an unknown truth. As mental or spiritual beings, we can contemplate no subject, without first forming ideals respecting the matter under consideration. And as these ideals are very liable to be erroneous, it becomes our business, as honest, earnest, and truthful seekers, to use all the means in our power to form correct and truthful ideals and likewise, to use all possible means to ascertain the agreement with the actual. Hence, we must distinguish between existence as the actual in manifestation, and the perception and cognition of it, by the human mind. Existence, in itself, as manifestation, is the actual; the perception and cognition of it constitute the ideal. The agreement of the ideal with the actual constitutes the truth in such respect. All existence of

which man has any knowledge as a mental or spiritual being, exists in him as an ideal; which ideal is true to the extent that it corresponds with the actual which it represents; and it is untrue to the extent of its disagreement with the actual.

Existence in itself considered, in all its forms, relations and operations, must be treated as a fact, which contains inmost, all the principles and truths concerned in its production, operation and sustentation. But the truths and principles contained inmost in the facts of existence, are to be ascertained through mental or spiritual culture, giving the mind the necessary spiritual status to qualify it to receive, and, hence, to perceive, that which is essential to construct truthful ideals respecting things in their form, relation and operation. And we are also to ascertain the truthfulness of the ideals thus formed, by honestly and earnestly investigating the agreement of these ideals with the actual which they are intended to represent, until we ultimately perceive the underlying principles upon which the whole superstructure is based; which principles when perceived and cognized, make known the absolute cause of all things.

The human mind has in potency, the faculties which are essential to a full and complete investigation and ascertainment of all these facts, truths and principles. It can perceive and cognize the facts of existence in their mere externals, without perceiving their truth; and it can perceive and cognize the truths of existence without perceiving or comprehending the principles upon which they are based and from which they are a proceeding; and by attainment of the proper mental or spiritual status, the mind can perceive and comprehend the principles from which all truth proceeds, and, hence, from which the universe exists.

As mental or spiritual individuals, we at first perceive existence in its most external form; and existence being thus perceived by us, we proceed to form ideals of it, and it becomes to us what these ideals represent it to be, so far as we recognize its existence; and our faith in it will be according to these representative ideals, whether they are true or false. Therefore, we cannot affirm the truth of our faith, until we have first ascertained the agreement of our ideals with the actual; for our faith is in the ideal representation, and not in actual until it is embraced in our ideal. Whatever may be the professed faith or belief of an individual, that faith will be limited by his conception, as contained in the ideal he has fashioned as the subject of his faith; and not in the actual; that is, not in the thing or subject itself independent of his ideal, and his faith will be true or false, according to the ideal in which he believes, and it cannot be otherwise.

The essential attribute of all truth as perceived and cognized by the mind, is that in form and substance, the ideal shall correctly represent the actual in all its cognizable properties and attributes. To affirm that we are in possession of truths which are incomprehensible to us, or which are involved in mystery, is to affirm a self-evident absurdity; is to affirm that we perceive and cognize, what we confess we do not perceive and cognize; that we know what we confess we do not know; that we believe in that of which we have no representation, as the subject of our faith. Existence, external to the mind, is perceived and cognized only by means of these representative ideals. The universe of existence becomes to us large or small, beautiful or otherwise, according to these perceptions and cognitions embodied in these representative ideals. Before we became acquainted with it, by the formation of these representative ideals, for us as mental or spiritual beings, it had no existence. Before any given planet had been discovered, it was not included in our ideal of the solar-system, or of the universe. Before we became acquainted with the forces and laws manifested in the operations of existence, they enter not into our representative ideals. Thus, to man as a mental or spiritual being, the universe without is limited by his mental or ideal universe within. As the individual mind enlarges and perfects in mental faculties, and in the discoveries incident thereto, the universe enlarges and perfects in his conceptions, or ideal representations of it; and it is an essential part of the existence of the individual, and it is the great business of his life, to so live and adjust himself to the universe without, as to correctly translate it into an ideal or spiritual universe within; to the end that there shall be spiritual harmony or oneness between himself and the universe of which he is a part.

If therefore follows as a constitutional limitation, which the divine artificer has imposed upon the human mind, that whatever one cannot perceive and cognize in its actuality, cannot be received as truth; nor can it be embraced in one's faith; because there is nothing in the perception or cognition to which his faith can attach. He may believe that there are things or truths existing beyond his present perceptions or cognitions, which ultimately he may be able to ascertain and comprehend. But such faith does not embrace the truth of the things themselves, or truthful ideas respecting the same. If certain propositions containing forms of truth are submitted for my consideration, which I do not comprehend, I can only accept such propositions as facts; but not perceiving their significance, I obtain nothing of truth from them and they impart to me no intellectual light or strength. But when I perceive and cognize the truth of such propositions, my understanding is enlarged, and spiritually, I am enriched by them.

The foregoing being true, it follows that the capacity of the human mind to perceive and cognize truth, is limited according to the character and degree of intellectual and moral unfolding. No one can be infallibly certain of the perception of any truth, which pertains to that in respect to which he is not infallible in his perceptions and cognitions. Hence, there can be no infallible revelation of facts or of truths between parties not infallible in all things essential to such revelation. This becomes self-evident; because, a revelation implies a party to reveal, and a party to receive the revelation; and to make the revelation infallibly certain between the parties, the recipient must be as infallible to perceive and comprehend the communication, as is the party to make the same. Infallibility on the part of the recipient will be fatal to the infallibility of the communication made. Inasmuch as any communication made is necessarily limited in its significance to the capacity of the party receiving the same, such communication will become fallible or infallible according to the fallibility or infallibility of the parties to such communication.

It also becomes self-evident that a fallible mind, in respect to any statement of truth of which it is not in itself infallible to perceive and cognize, cannot determine whether any such communication is infallibly true. So long as one feels a liability to err in respect to any statement, whether of fact or of truth, he cannot affirm of such statement in-

fallibility. Therefore the dogma, asserting the existence of an infallible revelation from God to man, made in such a manner as to secure infallibility of communication, cannot be sustained by fact, philosophy or revelation. First, man, as the recipient and interpreter of such a revelation, has not the capacity to receive, or to determine the character of such a communication; and second, there is no known man or society of men, who are competent to ascertain and declare the infallibility of any such communication. Upon the question of infallibility, touching any communication, we have only fallible authority to determine such fact. But fallible authority cannot be received to determine that which confessedly it is not competent to decide. And what makes such assumption still more absurd is the claim put forth by its supporters, that man is not competent to decide what is Divine truth, except as it is made known by such revelation. Hence, any revelation which the Infinite may seek to make to man respecting Himself, or His works, must be limited by the degree of spiritual unfolding of the individual to whom it is made. No matter who speaks, or what is spoken; the revelation thereby made, is necessarily limited by the capacity of the party to whom it is made, and who must receive, perceive and cognize it, to constitute it a revelation.

From the nature of truth, in its communication it must become a perception and a cognition of the actual to constitute it a present truth; it must become a conscious presence in the mind receiving the same, and as such perception and cognition, it admits of no other or higher authority than its own. It is this perception and cognition of the actual in the mind, which entitles a truth to be called such. A truth unperceived is an absurdity. While unperceived by the mind, it can become to it no more than a barren fact; an objective form, without any actual existence. Truth, to become the subject matter of communication between parties, must be so presented that each shall possess the same ideal representing the actual. One may have a perception and a cognition of truth, and he may be very accurate in his statement of the same, and yet he may be unsuccessful in communicating it to another. Until he can so address himself to another, as to make his ideal perceived and cognized as such, he will not be successful in communicating the truth.

Truth is to the mind or spirit, what food is to the physical body. The food which one eats to obtain nourishment, must be such, and must be in such condition that it can become digested, assimilated and vitally magnetized preparatory to becoming incorporated by transmutation into the living elements composing the body. If the food eaten is not, in character and condition, suited for assimilation and transmutation, its presence in the system will become injurious, if not fatal. So likewise that which is received as truth, must be perceived, cognized and comprehended as such; it must enter into the understanding and become rationally digested; it must take root in the affections, and become spiritually magnetized, that it may become transmuted and thus become an element in the spiritual selfhood. A truth not thus perceived, cognized and comprehended, and received into the affections, is not a living truth in the spirit, but exists, if at all, only in form as dead material incubating the system. One assenting to a proposition as true which he does not perceive and comprehend as such, is none the wiser, and his spiritual nature is not enlarged or improved thereby.

A truth actually perceived, cognized and comprehended, is not the subject of faith. In such case faith is lost in sight, and knowledge takes the place of belief. The value of faith is manifest where it stimulates one to an earnest seeking with a hope and an expectation of being able to find that which is sought. The faith which Jesus demands of his disciples is that trust and confidence in him and his system, which will cause them to keep his sayings in their search for the kingdom, which will cause them to do what he enjoins, and abstain from doing what he prohibits. This he declared in so many words. Said he, "He that keepeth my sayings, he it is that believeth on me." Jesus did not attempt teaching spiritual truths in any other manner, than by telling what they were to be likened unto. His effort was to instruct his disciples in such a use of means at their command, that they would attain to a status in which the spirit of truth could gain access to them, and reveal the truth in them, because in no other way could they know the truths which constituted his system of redemption and salvation.

One who supposes that spiritual truth can be communicated by verbal statement made upon the authority of any man or body of men, irrespective of a perception and cognition of the significance of the language employed, has his investment in the verbal statement, and not in its significance. Truth, being in itself a perception and cognition to constitute it a spiritual presence, its communication must include the impartation of such perception and cognition. Whatever the means employed to communicate truth, they must extend to the individual consciousness, and create therein that perception and cognition which constitutes the truth as a spiritual presence. Verbal language as a means of communicating spiritual truth, becomes only a sign of the idea to be communicated; and its use is an art to be employed by the artist to correctly interpret its spiritual significance. This method can be employed only where the parties thereto possess the same conscious elements out of which to construct the ideal which is to become the truthful presence, and where they can exercise the same art in its construction. There can be no truthful communication between parties upon any subject, where the elements essential to such communication do not exist as a conscious presence in the minds of each of the parties.

By elements essential to the formation of ideas is meant, a conscious perception of every thing essential to the construction of the idea. Thus one blind from birth can have no consciousness of light, or of color, or of any phenomena of which light or color becomes an essential presence. Therefore, no verbal statement of a fact or of a truth, in which light or color become essential elements of the idea, can communicate the truth in this respect to the blind, because he does not possess the elements essential to the creation of the idea.

Truth, therefore, can exist in the mind, only as a perception and cognition, causing the ideal to become one with the actual, thus securing a faithful representation of the actual. Verbal statements, no matter how correctly made or how accurately portraying the truth, will not necessarily communicate the truth to those who hear or read the statement. That will depend upon the capacity and the fidelity of those who undertake to ascertain the truth therefrom. Therefore, where the truth or the opinion to be communicated, is made to depend upon the authority of some man or council of men,

and not upon one's perception and cognition of it, the truth does not become a spiritual presence in the mind, and therefore is not communicated. Nevertheless such mind will proceed to form ideas respecting the supposed truth, which will be untrue, and will tend to error; and, as such, will become an obstacle in the way of receiving the truth; and will become liable to taint with falsehood all other ideas into which the false one enters as an element.

There can be no exception to the following proposition: Every truth, as a mental presence, must be an exact transcript of the actual which it represents, and such transcription cannot be made by an assertion of mere authority, no matter from what source it come, provided such authority be not accompanied with the means of creating a perception and cognition of all that is essential to constitute such truth. If likewise follows, that no language, written or spoken, can be employed successfully to communicate ideas, perceptions, and cognitions, of any facts or truths which transcend the natural powers, or the capacity of the understanding. Where the subject matter of the communication requires elements of perception not existing in the mind addressed, some method beside the use of verbal language must be employed to make such communication possible. In theology there has been much discussion respecting the dogma of an infallible revelation from God, making known spiritual truths, which could be communicated only by means of special inspiration. If a perception and cognition of certain truths designed to constitute a revelation from God to man, depends upon a special inspiration, to qualify one to declare them, it will require the same inspiration on the part of the hearer, to interpret them after they have been declared. If the prophets could not perceive and cognize a given truth, except through the capacity given by special inspiration, how does it become possible for others to perceive and cognize the same at second-hand from the prophets?

But we know that so far as the things of the spirit differ from the things of the flesh, they contain elements of ideas which do not pertain to the mere external; and that these elements cannot be communicated by any verbal statement of them, unaccompanied by some means of creating a perception and cognition of such elements. If therefore becomes self-evident, that no revelation made to man by means of verbal language alone, requiring interpretation by the understanding, can become an infallible guide in the ascertainment of spiritual truths, the elements of which do not exist as a spiritual presence, or a conscious perception and cognition, in the mind of the one to whom the revelation is sought to be made. Take again the familiar example of one blind from birth. Why cannot correct ideals be fashioned in the mind of such an one, representing light, color, etc., by the use of verbal language only? Simply because the spiritual or conscious elements essential to the creation of such ideals, have no existence in such mind; and there is nothing which can become a substitute for such elements, which verbal language can command. At most, verbal language becomes significant of that perception or cognition, which has been associated with the words used to constitute the language; and when no such perception or cognition has been associated with the words used to construct the idea or form the communication, the idea will not be created, nor will the communication be made.

It is self-evident, that all communications addressed to the human understanding, must become, to the mind addressed, what the understanding interprets them to mean. And as the understanding, intellectually and morally considered, depends upon intellectual and moral status, the significance of the communication will appear accordingly. Therefore, there can be no communication purporting to be a revelation of truths purely spiritual, couched in verbal language, which will be the same in significance to all men, until all attain the same intellectual and spiritual status, from which to perceive and ascertain its significance. And if spiritual inspiration become necessary to reveal truths which are purely spiritual as distinguished from natural truths, then such necessity is common to the race; and, hence, must be an incident of the human constitution. If the inspiration of the Spirit of Truth became a necessity to enable the apostles to perceive and cognize the truths of the Christ system, then will the like inspiration become a necessity for every one, who seeks to ascertain those truths. Therefore, if man has not a natural perception and cognition of God, of his being, of his attributes, his character and requirements, he can never acquire such perception and cognition through the use of external or verbal language alone. A universe of bible may be written in verbal language and may be placed in the hands of every man, woman and child; and they may be taught to read them in their original languages fresh as they came from the hands of the inspired writers, yet they will not be competent to communicate spiritual truths in any truly spiritual sense, so that the mere carnal mind can perceive and cognize their significance. Nor will man ever be able to perceive and cognize such truths, until through the unfolding in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration.

The Extraordinary Proceedings.

A Shrewsbury correspondent telegraphs that he paid another visit to Weston Lullingfield on Monday, and was informed that on Saturday and Sunday there were more extraordinary manifestations in connection with the girl Emma Davies. Police-constable Taylor, of the Shropshire Constabulary, remained in the house until late on Saturday. During the time he was there the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and a third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron became undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village school-mistress, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated, when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although re-placed the circumstance was twice repeated. On Sunday a box in a bedroom was hurled across the room, and a number of cups and saucers were smashed. The Sussex (Eng.) Daily News.

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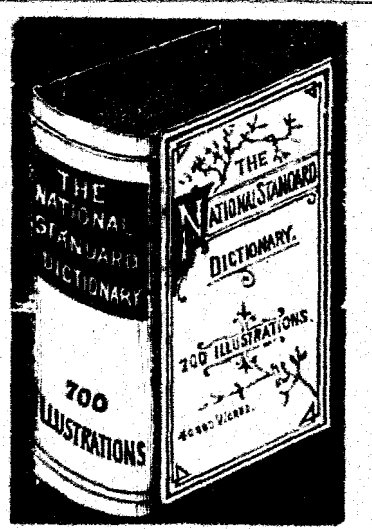
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 29, 1883.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

New Year's Day.

Again is reached the point where men ineffectively pause and look back, questioning as to what the year now past has brought them of knowledge or experience; and looking forward with more or less joyful anticipation to what the new year has in store for them.

Let none of the JOURNAL's readers think it intends to discourage good resolutions on New Year's or any other day. It would be better if every day had its good resolutions, its resolute search after good, its strong effort to suppress evil.

New Year's Day is under discussion in this writing, not the new year, the power belonging to it as a day not as part of a year. The JOURNAL proposes now not a series of resolutions to be better in the year that has begun, but in the day that is and those that shall be.

The JOURNAL doubts the wisdom of looking back to discover past errors on New Year's Day or any other—of counting up what we have lost, and hoping we shall gain more in the coming year.

As of each separate life, so of Spiritualism. Let Spiritualists not look back, and count the losses, mourn over false friends, bewail any thing. Let them seek for what they can do to spread the truth, what sacrifice of time

of effort, of money, they can make now, to-day, and ask the question every day, and every day resolve to do the duty of the day—the year may safely be left to take care of itself, if the days be rightly used.

The Gospel of Unbelief.

How the churches ring with the cry of faith as the one thing needed to save the world. Prayer, sermon, hymn and exhortation are all filled with assertions of the supremacy and sufficiency of faith.

It appears from a dispatch to the Chicago Tribune, from Georgetown, Ky., that some particulars of what promises to develop into a genuine sensation, have occurred in that city.

85,000 Libel Suit.

It appears from the Brooklyn Eagle, that Mr. Gerald Massey, the English poet, litterateur, and lecturer, now on a visit to this country, has sued the New York Times for \$5,000 damages for alleged libel.

Mr. Gerald Massey, the English Lecturer, has brought suit against the New York Times for libel, laying his damages at \$5,000. This is unfortunate, because it stamps Mr. Massey as a person of serious thought and is a deplorable reflection upon the comic department of the Times.

Mrs. F. O. Hyzer has an interesting and significant letter in this issue of the JOURNAL.

as knowledge increases, for faith always precedes knowledge, and all the revelations of eternity will only be the transmutation of faith into knowledge.

In the meantime, let us try to be teachers of truth rather than opposers of error. Let us not try to destroy our brother's God, but to offer him a better one.

A Dog and a Clairvoyant as Detectives.

It appears from a dispatch to the Chicago Tribune, from Georgetown, Ky., that some particulars of what promises to develop into a genuine sensation, have occurred in that city.

The night before his intended departure a dance was given in the neighborhood, which he attended. About 12 o'clock he started homeward, accompanied by two young men of the vicinity, and was never seen again alive.

Rothwell owned a small dog, to which he was much attached, and the strange conduct of the animal caused some comment. For months this dog visited nightly a lonely spot on Eagle Creek, some miles from any residence, and kept up a furious barking during the hours of darkness.

A Coroner's jury has been in attendance at the place for several days, and the result of their inquiry so far is that the remains are those of Rothwell, and that he was murdered, but by whom is not known.

GENERAL NOTES.

Mr. F. L. Brooks of Brooklyn, an earnest young Spiritualist, resigned his position last week as Treasurer of George C. Miln's dramatic company, and returned East.

Mrs. S. L. McCracken, located at 794 West Madison Street, will speak at Martine's Hall, corner Wood and Walnut Streets, Sunday afternoon, at 3 o'clock.

A pair of knitted socks 2,000 years old has been discovered in an Egyptian tomb. They are loosely knit of fine sheep's wool, and the foot is finished in two parts to allow the sandal strap to pass between them.

Mr. James Frederick Gein, while giving what purported to be a spiritualistic exhibition in St. Louis, a short time ago, suddenly expired. Heart disease was the probable cause.

December 10th, Dr. J. K. Bailey lectured at Chatsworth, Ill., in the Methodist Church, on the "Mistakes of Materialists." Mr. E. A. Bangs, who listened to the lecture, said to us: "It was one of the best lectures I ever listened to."

When scientists learnedly gather around the jawbone of a mule, and wisely determine that it is the inferior maxilla of a cave-bear, the incredulous every-day intellect gets new comfort from the anecdote of Baalam's ass, or is ready to agree with General Spinner that "everybody is a d—d fool, and doesn't know anything."—Ex.

Elsie Crindle-Reynolds.

The San Francisco Chronicle of Dec. 9th contains a three-column article prepared by Dean Clarke, a Spiritualist lecturer, in which he gives a very complete history of Mrs. Elsie Crindle-Reynolds and her career as a medium for fraudulent manifestations.

"Mrs. Hendee, a test medium residing at the corner of Fifth and Market Streets, San Francisco, on being interviewed, said that she had recognized Mrs. Souther while she (Mrs. Souther) was personating a spirit for Mrs. Reynolds. She reached out her hands and felt Mrs. Souther's corsets under the gauze robe."

It may be incidentally mentioned that Mrs. M. E. Williams, now giving manifestations in New York City, was "developed" by this Elsie Crindle-Reynolds. We mention this fact without expressing at this time any opinion concerning the manifestations at Mrs. Williams's.

No Standing in Illinois.

A correspondent desirous of studying medicine asks the JOURNAL to quote the standing of the American Eclectic Medical College of Cincinnati, Ohio.

This "college" is the outgrowth of an older concern which, under another name, was run by the same manager, and carries in its catalogue of last year the names of persons to whom it sold diplomas under the old name. Last year we were approached by an official of this "college" about advertising for it in the JOURNAL.

Felix Adler said in a recent address:

"I will say that the Catholic complaint against our present school system is to some extent justified. The reading of the Protestant Bible is forced upon the pupils, whether or not they desire it. It is a growing evil. The reading of the Bible is an insignificant and small matter; so was the tax on tea a small matter. [Applause.] But that tax was sufficient to raise the fire of the American colonists. So will the forcing of the Bible upon the school children. It is merely a system of religious slavery. Nothing short of complete severance of religion from the Government can retain the liberty of the Republic."

An Inter-Ocean special says: "At the annual meeting of Plymouth Church, General P. Christiansen, the clerk, read the annual report, from which it appeared that the present membership is 2,555. The total revenues of the church were \$55,175.47, of which \$37,000 was from pew rents. Mr. Beecher said: 'I must confess that Plymouth Church has become rather a spiritual hotel than a church. People come here to be filled, and go away again without any thoughts of housekeeping. I recognize with sympathy the allusion that has been made to the removal of old members. My audience has come to be a strange one. There is little church feeling in the congregation, though there is plenty of Christian feeling. I have felt more and more as time is going by that I was losing my power in the church, and that my usefulness was speedily giving out. You see I could not help thinking of what was to become of Plymouth Church if I should die. It would then be spoken of as the church that was. I often pray to God to make it more cohesive before he calls me.' These remarks were received with painful silence."

Letters from New South Wales. Deaths—Prof. Wm. Denton—An Excellent Movement—Charles Bright—Miss Wood.

To the Editor of the Religio-Philosophical Journal: At various times it has come within my province to apprise you of the passing to the higher life of members of our local spiritualistic community, and you have duly chronicled the cases of John Tyerman, John Bowie Wilson and William McDonnell. The list has since been swelled by the addition of the names of Messrs. Wilkinson (a son-in-law of the well known healer, George Milne Stephen), and Matthews a son of one of our leading Public School teachers. Young Matthews, who was but 25 years of age, contracted that most insidious of diseases, consumption, while in the service of a mercantile firm in this city, and after lingering for some years, he was buried with a Freethinker's funeral a few days ago, Mr. Bright officiating at the grave; and now I have to apprise your readers of the passing away of Prof. Wm. Denton, who made himself inexpressibly dear to a vast number of my fellow colonists, and whose name and writings were equally familiar and appreciated in the land of his choice, America, for he was born in England. Ah! would that he could have remained a little longer with us, and irradiated with his superior intuitions and intelligence, the dense ignorance prevailing everywhere. It was my pleasure to have met this distinguished man of science on several occasions, and I always felt better for the meeting. I never came in contact with one who, while possessed of powers far superior to the majority of those around him, was yet as gentle and unassuming as a child. William Denton was a most lovable man, and it seems to me, fell a victim to his intense desire to improve in every way his intellectuality. His body was not sufficiently nourished to withstand the fever which attacked him, and so he left us in the corporeal sense—a martyr to science! He was travelling in New Guinea with Captain Armit and party, who were under engagement to the proprietors of the leading daily newspaper in Victoria, the Argus. Denton had attached himself to the expedition in the interest of science and hoped to add considerably to his already large stock of interesting facts, with the intention of publishing a work which had been the dream of his later years, when on the 15th of August, he was taken ill in a fearful manner. His country, and among natives who had never previously seen a white man. The party was crossing a mountain 3000 feet high and could not stop. The fever made rapid inroads with the Professor and he had to be helped by the rest of the party, among whom there was only one sound man, the others being more or less ill. To add to the trouble, heavy soaking rain came on and completely drenched the party, some of the men struggled on ahead and obtained a hammock from a village called Lochivago, in which the dying Professor was carried to a ruined hut, where he died on the 23rd August at half past 8 in the evening, after convulsive fits, and the pouring rain. The body was buried at 7 the next morning. Such was the earthly end of William Denton. It matters little how we die, but vast and important issues hang upon the method of our living, and it must be a source of never ending satisfaction to the members of Professor's sorrowing family, that they can look with pardonable pride upon the life of him who enriched the world by his presence, and departing left it better than he had found it. A very praiseworthy effort is being made towards the elevation of some of the junior male members of our heterogeneous community by three ladies and two gentlemen connected with the Lyceum. These good people have hired a large room in one of the densely populated suburban parts of the city, and have there inaugurated "The Young Australian Club," the members of which meet on Tuesdays and Fridays in the evening, and pass a few hours very pleasantly in each other's society, with music, draughts, chess, readings, bagatelle and illustrated papers and other literature. The movement is quite unsectarian, and when there are 100 members on the roll, it will be self-supporting, the ladies, ranging in age from 12 to 21, pay 6d. per week, and already, although the club has only been in existence two months, there are 25 members, who evidently thoroughly appreciate the means adopted for their delectation, for the same faces, appear night after night. This evening the enterprising originators of the club are giving a dramatic performance in aid of the funds, and will produce a play of Max Adeler's, entitled "Her Second Husband." I am convinced that some such movement as this, is the only way to reach the masses of our growing youth. "The Mountain will not go to Mahomet, therefore Mahomet goes to the Mountain." I recommend the scheme to some of the philanthropic ladies of Chicago, or any of the other large cities of America. Thomas Walker, who so sensationally turned his back on Spiritualism and formally joined the Secularists of Melbourne, a few months ago, has recently been lecturing in Sydney to large audiences; indeed Mr. Charles Bright, at another theatre, has had to lower his prices, and now charges half his former price for front seats; but I am informed that even this does not draw as was expected. However, Mrs. Bright, formerly Mrs. Pillars, has recently taken to the Platform, and delivers an address prior to Mr. B's lecture, and this may increase the attendance. The matter of her discourse is undeniably good, but the manner is not so impressive as one could wish; but as she is young to the business, not having attempted anything of the kind before, although about 40 years of age, perhaps she will acquire a good delivery in the course of time. A little bird informs me that the husband and wife will ere long try their fortunes in America. Mr. Bright you have seen and heard, and doubtless Mrs. Bright will also give addresses in the land of the great Republic where so many of her sex have added lustre to the platform. Miss Wood, the English materializing medium, has commenced her career here, but as yet there has been nothing worthy of record. At one of her recent sittings, one or two of the sitters thought they saw something, but when asked what, described it as "like a small parasol with a white handkerchief on top of it." This is not encouraging, but hope springs eternal in the human breast; and the small parasol may yet develop into an umbrella, or even into the form of an umbrella carrier; we shall see. Mrs. Anna Fotis, M. D., of Philadelphia, is lecturing here on Physiology and doing fairly well. If Miss Wood turns out a success I will duly let you know. Sydney, N. S. Wales, October, 31st, 1883.

tion with New Guinea are like angels' visits, according to the poet, "Few and far between," but angels' visits are not so restricted as the poet thought, as many of us know to the contrary. A Mrs. Margaret Hampson, a "Lady Evangelist," has recently quit these shores for New Zealand, after galvanizing a number of hysterical people into a "got religion" condition. Undoubtedly Mrs. Hampson is a fine, impassioned speaker, not logical, of course, but purely sentimental. She seized her departure by laying the foundation stone of the Young Men's Christian Association building, which is now in course of erection, and her utterances, for the first time, were reported by the secular press, and after reading what she said, one can well imagine why she was not reported before, when orating at her own meetings. It was drivel, pure and simple—ineffable bosh; not one solid statement or fact, but what the goody-goody element are pleased to term "the old, old story." She, however, gave the clergy, a number of whom were present, a hasty jar. She urged her hearers to combine, to form associations, and so be able to bring out evangelists. One naturally asks, "What are the clergy for?" However, I suppose the lady was doubling on some of these gentry who have heartily denounced her as being unscriptural, and truly she and all like her, are, according to St. Paul, in a false position.

Mrs. Bright still gives addresses prior to her husband's lectures, and one of the daily papers publishes her remarks, which are the exact antithesis of Mrs. Hampson's, being full of common sense. A recent deliverance contrasted the two women workers, Mrs. Besant and Mrs. Hampson, in a very able manner. I cannot still find thinking, however, that Mrs. Bright will find the platform too arduous for her, as day after day, for years together, she complained of weariness and a constant feeling of tiredness, so that her appearance on the platform has occasioned no small amount of surprise. We never know what we can do until we try. I have not been able to hear of Miss Wood's proceedings, so suppose that the sitters are hoping for something. One of them has stated that, so far as he is concerned, the manifestations of materialized forms are satisfactory; but he spoke in a guarded and careful manner, and, personally, I do not think the precautions taken were satisfactory. Imagine two rooms leading into each other, the large one occupied by the sitters, the smaller by the medium; the open door of communication laced across in tape-lattice fashion; only sufficient light to cause the faintest glimmer; and you have a small black figure or something like a figure, appearing, or seeming to appear, and throwing something, which had been placed in a handy position, to the sitters. Be it remembered that the seeming figure went no further from the tape than an arm could reach. Is this satisfactory? At present Miss Wood is resting. CHAS. CAVENAGH, Sydney, New South Wales, Nov. 14, 1883.

Letter from "One of Your Number."

To the Editor of the Religio-Philosophical Journal: I take great pleasure to-day in writing to you and renewing my subscription to the JOURNAL. As a vehicle for furnishing "food for thought," I have been unable to find its equal. As regularly as time rolls around and brings the Friday morning mail, I find the JOURNAL there, and it is always a welcome guest. I break the wrapper ever with the assurance of finding something that will interest, instruct or amuse. And what do I find? I find lectures from eminent men, both within and without the ranks of Spiritualism. I find such learned men as W. E. Coleman entering his library and after rumbling around among those old, dusty tomes, coming forth with an article absolutely proving the existence of Jesus of Nazareth, but coming from his hands entirely stripped of his divinity and those mythical traditions which surround him; with the crucifixion merely the means of disposing of an insignificant sect; with no virgin mother, and the inability to practice what he so fervently taught, what is there left so very different from hundreds of other good men, to appeal to our highest ideals of truth, virtue and goodness? This is not the Christ whose personality we desire to have established, but that other one of whom the New Testament contains the true history. I find the Hon. Joel Tiffany from the middle of the last generation offering us those good old discourses, and I enjoy reading them, in order to appreciate the arguments of Mr. Jackson and others, who will very likely appear. Hester M. Poole's column gives its quota to the establishment of that now very popular opinion, the equality of the sexes. By reading it one gets quite another idea of woman's position than that gained by reading the inspired volume. And finally, I find among other things an editorial department so managed as to constantly gain in the good comment of its readers. Permeating the whole there is the noble aim of ridding the cause of that fungus growth which so luxuriously flourishes, in spite of the hearty opposition of all true Spiritualists. And it was of fraud that I desired to speak when I began this letter. On Dec. 1st, there appeared in our community the inclosed hand bill. It drew forth a very large audience who gathered in the City Hall, Alton, on Sunday evening, Dec. 2nd, expecting to witness most wonderful manifestations. They were all disappointed, as well they might have been, for although the lady (there was one only) may have possibly possessed some true powers, her performance was one that would put to shame an amateur legerdemain practitioner. The most apparent object was to make money, and that little clause about "a small admittance fee being charged to defray expenses," increased to such an extent that they carried away more than two hundred dollars. From Alton they went to St. Louis, where they came to grief in a strange way. The lady, who purported to be Miss Mansfield, was "supported" by one other person, a man, the three noted mediums failing to appear. While in St. Louis just after beginning their perform-

ance, the man who turned out to be her husband, George Frederic Gein, fell dead. I suppose you are now acquainted with the particulars, as the body was taken to Chicago for interment. We expected to see something in the last JOURNAL concerning them, but as we did not, we were led to ask you if you knew anything about them, or the pretensions at the beginning of this handbill. If you can illuminate this subject any way should be glad to have you do so. I have already taxed your attention more than I intended, but there is one fact I desire to mention. Our "subject" gave a very good "talk," which seemed to be entirely out of place, in which she gave as a reason for using the dark cabinet the same that a photographer would for using a dark room to develop his negatives. Now I would like to ask if you think the proposition tenable that it is as necessary for the development of certain phenomena, that they take place in the dark, as that the plate be taken into a dark room to be developed? I, for one, can find no evidence of spirit power in such manifestations, and think a great "hold" for fraud would be removed if the cabinet were entirely discarded. While your ensign bears the motto, "Down with the frauds," I shall be

ONE OF YOUR NUMBER. Upper Alton, Ill. If all the humbugs could be "called home" as was the companion of "Miss Mansfield" at St. Louis, the world would not mourn their departure. The best thing Miss Mansfield can now do is to stop lying, discontinue her trafficking upon the credulity and morbid curiosity of an ignorant public, and earn an honest living. This "combination" formerly advertised under the name of Miss Mansfield, and a number of inquiries were made of us by telegraph and letter concerning her claims. Our stereotyped reply was: "Let her show alone. She has no standing among Spiritualists." For some reason the Mansfield name was dropped and the concern traveled nameless, using the conventional handbill of all traveling spiritualistic frauds. Once more, and for the thousandth time, we say: Claims to exhibit physical phenomena in public halls and theatres are without exception prima facie evidences of fraud.

Mrs. C. Fannie Allen lectured at 619 West Lake St., last Sunday, morning and evening. She starts East next Sunday.

Mr. T. J. Gilmore, the courteous and efficient manager of the St. Louis Magazine, spent last week in Chicago in the interests of his periodical. His magazine is rapidly growing in public favor; the able articles and fine illustrations make it one of the best, if not the very best, low-priced monthlies published.

Mrs. M. Harold of Chicago is now residing temporarily at Franklin, Pennsylvania, superintending her oil property. Last week the JOURNAL received from this generous lady a barrel of fine lubricating oil, for which sincere thanks are hereby returned. Undoubtedly the JOURNAL'S PRESS will run more smoothly than ever now.

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MAN OR WOMAN.—Do you feel generally miserable, either with a thousand and one indescribable bad feelings, both mental and physical? Among them low spirits, nervousness, weakness, listlessness, spells of sinking, fainting, or dizziness, feelings of heaviness and fullness or bloating after eating, or sense of "goneness" or emptiness of stomach in morning, flesh soft, and lacking firmness, heartburn, water brash, sour stomach, headache, burning of eyelids, specks floating before eyes, clay or ash colored or yellow stools with diarrhea, or constiveness alternating, troubling, crawling or numbing sensations in bowels, with heat and itching pains occasionally, palpitation of heart, short breath on exertion, slow circulation of blood, cold feet, itching of body, pain and oppression in chest and back, pain around the loins, aching and weariness of the lower limbs, drowsiness after meals but nervous wakefulness at night, lassitude in the morning and a constant feeling of dread as if something awful was about to happen. If you have any or all of these symptoms send 86 cents to GEO. N. STODARD, Chemist, 1257 Niagara Street, Buffalo, N. Y., and I will send you, postpaid, some simple and harmless powders, pleasant to take and easy directions, which, if you follow, will positively and effectually cure you in from one to three weeks' time, no matter how bad you may be. Few have suffered from these causes more than I, and fewer still at my age (44) are in more perfect health than I am now. The same means will cure you. Say you saw this in the Religio-Philosophical Journal.

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The Donkey's Dream.

A donkey laid him down to sleep,
And as he slept a snoring full deep
He was observed (strange sight) to weep,
As if in anguished mood.

Geo. P. Colby at Granite Falls, Minn.

To the Editor of the Religio-Philosophical Journal:
Last week Geo. P. Colby made a flying visit to our town, and in the four days he remained with us, he gave three public lectures and some fourteen "private sittings."

President Arthur's Love of Music.
You published some time ago that story about the weakness of the President for jig-dancing and banjo-playing. Of course I suppose you were correct in stating that he is indulged in such pastimes now, but let me tell you he has a great fancy for music in any form, provided it is well rendered.

Luther. The historical church doors upon which Luther nailed his famous ninety-five theses at Wittenberg in 1517 are now to be seen at the entrance to the Church of St. Bartholomew at Berlin.

Haunted House. The "strange proceedings" in the haunted house in Shropshire, where boots, coal, crockery, bricks, kettles, clothes, stones, and panes of glass fly promiscuously about the place, and bombard the household, the neighbors, the doctor, and the police, still proceed merrily.

Trout from the Clouds. A Port Hope letter to the Toronto Globe says: When Harry Shepherd opened his store—it was raining hard at the time—some of the drops that fell upon the sidewalk appeared to be pretty large.

The Bacillus. The French physiologists, MM. Chamberlaint and Messours, have announced in a report to the Paris Academy of Sciences that they have at length succeeded in discovering in the milk of cows affected with inflammation of the spleen the bacillus of that disease.

The Tallest Bird Story. The tallest bird known to ornithologists was found by Professor Herbert in the lower eocene deposits near Paris, France. It was over twelve feet in height, and could have bitten a man's head off as easily as a woodpecker can nip a cherry.

Wanted Religion. London has 105 disused churchyards, which are slowly being adapted for purposes of recreation. Thirty-four of them have been fully completed.

A religious war has broken out between the Mussulmans and Christians in Cairo, and it is feared that bloodshed may follow almost any moment.

"Every epileptic sufferer ought to try Samaritan Nerveine at once," says Rev. J. T. Etter, of New Glarus, Wis. "It is a never failing remedy."

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Man and woman were made for, and not like, one another. One only "Right" we have to assert in common with mankind, and that is as much in our hands as theirs—the right of having something to do.—Mrs. Matloch-Craig.

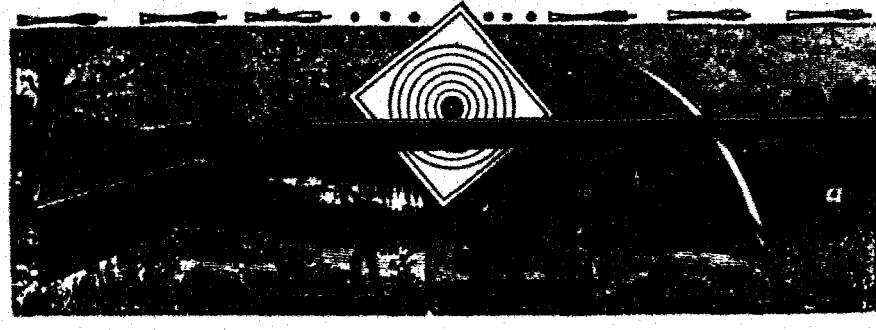
Try Buckingham's Dye for the whiskers; it is an elegant, safe, and reliable article, cheap and convenient for use, and will not rub off.

The refinements and elegancies of life are not to be despised; they are to be received with gratitude to Him who has provided them for our enjoyment, but their possession does not insure happiness.

My Son aged nine years, was afflicted with catarrh; the use of Ely's Cream Balm effected a complete cure.—W. E. Hamman, Druggist, Easton, Pa.

Act well at the moment, and you have performed a good to eternity.—Luther.

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BY ALSHAH. Their teachings are placed side by side in this pamphlet, and will be found interesting.

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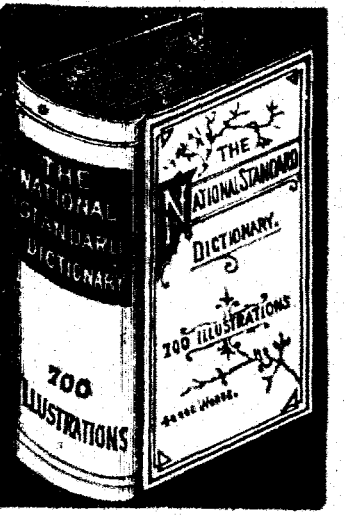
NEWSPAPERS AND MAGAZINES.

Table listing various newspapers and magazines for sale, such as Banner of Light, Boston, weekly; Medium and Daybreak, London, Eng., weekly; Light for All, Oakland, Cal., semi-monthly; Olive Branch, Udon, N. Y., monthly; The Shaker Manifesto, Shakers, N. Y., monthly; The Theosophist, Madras, India, monthly; Light for Thinkers, Atlanta, Ga., weekly.

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OF THE

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Ozark, Dale Co., Ala. Dec 7 30th, 1882

This may certify, that I Anthony Windham aged 73 years, have been afflicted with ruptures for fourteen years & have been cured by a truss manufactured in Chicago, by H. Eggleston & Co., I offer this as a debt of gratitude to Dr. Eggleston, and indebted to him, I have had no use for a truss for fifteen months, this seems miraculous, but true, thanks be to God, and to the doctor is due praise for his mechanical skills.

Shewerts and subscribed before me this 20th day of December 1882 John W. Shewerts Judge of Probate We the undersigned have known Anthony Windham for many years, and truly believe in stating that he is an honest upright citizen worthy of the confidence and esteem of my people

Joseph A Adams Secy Lewis Lewis Dent-Dace Cash W.D. Vaughan Tax collector Mark A. Cooke Co Treas. B. F. Cassidy, attorney W. E. Mauldin J. A. Shuman M. H.

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Continued from First Page. who love the high commission of mediating for truth between the worlds, and defending the sacred banner of her revelations to earth...

Departure of Dr. S. S. Lyon.

To the Editor of the Religio-Philosophical Journal: On the 25th of November, 1883, Dr. S. S. Lyon, a resident of Newark, N. J., departed to the Summer-land at a little past 75 years of age.

A friendship was formed between Dr. Lyon and Mr. Davis at that time, which outlasted the changes and trials of subsequent years; and it was Dr. Lyon's wish that should "Jackson" survive him, he might speak the last words beside his coffin.

Mr. Davis gave in his discourse a brief account of the marvelous experience that marked his early acquaintance with Dr. Lyon, and noted the fact that so strong was that good man's love of truth, and so fearless was he in its promulgation, that when chosen to act the part of magnetizer during the delivery of the promised volume, he immediately relinquished a remunerative and increasing practice in Bridgeport, Ct., and removed to New York, sacrificing a fine social position withal, and devoting himself, in prospective poverty and obscurity, to any service he could render.

Mr. Davis spoke of the effect of interior teachings, as given at the lectures, on Dr. Lyon's own belief. From a practical skeptic in regard to a future life he became a happy believer in the unending existence of the human spirit, and a devout, though silent, worshiper of the Divine Being.

The speaker proceeded to give once more the beautiful philosophy of death—that when the bodily powers fail, the spiritual forces take supremacy and gather from all the organs of the body, and from the minutest part of every organ, the elements that go to the formation of the spiritual body; that this body is formed during a process that is called death, sometimes in the room where lies the worn out form, sometimes in the upper atmosphere, and then by a law of attraction as unerring as that of gravitation, it is drawn to the far divine atmosphere, the limitless golden continents, and the "beautiful hills" of the Summer Land. And this is The Resurrection.

MARY F. DAVIS.

The Champion Bird Story.

A remarkable bird story is related by Thos. Prince, of Carson River, Nev. A pair of robins built a nest on a fence near his house, and in a bush not far away a pair of catbirds had their home. The young in both nests were hatched about the same time, but after several days the catbirds were seen no more, having probably been shot by boys. The young catbirds were evidently starving. When the robins came with a worm or beetle for their young, they always alighted on the top rail of the fence before hopping down to their nests. Every time the robins thus alighted the little catbirds opened their mouths, thrust up their heads, and made an outcry. They were begging to the best of their ability for food.

WHY THEY CLINCHED.—According to F. C. Smith, the custodian of the British Museum, the driver (Anomma), an ant of South America, when overtaken by a flood, was observed, as by a preconcerted signal, to rush to a certain place, where thousands met, clinching each other until a ball of living ants was formed a foot in diameter. The intelligence of this action was evident when the water floated the ball away down the stream, finally striking against a tall tree, to which the outside ants clung, the entire colony escaping safely to the upper branches. One of these balls can be seen in the British Museum.



Niagar: Again Spanned. The Michigan Central Does it with a Steel Cantilever.

Every invention or improvement which facilitates intercourse between different sections of this vast country, makes for the common good, tends toward homogeneity, causes better acquaintance and serves as one of the mighty causes steadily and irresistibly pushing the race forward to a higher intellectual and spiritual development.

The design is what is known as the cantilever bridge, the principle of which is that of a trussed beam, supported at or near its centre, with the arms extending each way, and one end anchored or counterweighted to provide for unequal loading. It is in practice an entirely new design, no other bridge as yet having been completed upon this principle.

The same plan. The design of the cantilever is such that after the shore arm is completed and anchored, the river arm may then be built out, one panel or section at a time by means of great traveling derricks, and be self-sustaining as it progresses.

Table with dimensions of the Michigan Central bridge: Height of abutments, 50 feet; Height of steel towers, 139 feet; Height of clear span above the river, 245 feet; Total weight resting on steel columns, 1,600 tons; Total length of bridge proper, 895 feet; Length of cantilevers, 375 and 295 feet; Length of clear span across the river, 500 feet.

The bridge was formally opened last week after being put to the most crucial tests of its strength. The test began at noon, on the 29th, when two trains, each consisting of ten engines and twelve gravel-loaded flat

cars, moved slowly upon the bridge, simultaneously, and after going a short distance, stopped for the test to begin. After frequent stops for levels, occupying seventy-five minutes, the foremost engines reached the American side, halted for the last time, and all set up a loud whistle.

The arrangement of engines was peculiar. There was first on each track an engine, then two flat cars loaded with gravel, then another engine and two cars, and so on to a third set. But the fourth engine was followed by three others. Then came the alternate flat car and engine style. This brought four engines on each track massed in the centre of the bridge. The structure settled perceptibly, but this was expected, and when the immense weight of twenty engines and twenty-four flat cars, amounting to 3,752,000 pounds, was removed, it returned to place so exactly that in some cases the level failed to detect any remaining deflection.

Of the eight hundred trains leaving the city of Chicago daily, the Michigan Central sends its full quota, and with the completion of the bridge this always favorite passenger route will at once gain additional favor with the public.

An Incident of Our Good Samaritan Mayor's Public Spirit and Benevolent Heart.—Information Wanted.

Among the multifarious duties assumed by the present indefatigable and genial Mayor of Chicago, is that of being present at the arrival and departure of all the principal passenger trains of the forty railroads, to welcome visitors to the hospitality of the city or to bid them an affectionate farewell, as the case may be.

"Ladies and Gentlemen! On behalf of the citizens of the most promising city in the world, I am here to bid you adieu. You have been entertained in our huge and royally managed hotels; you have been chaperoned through the labyrinthine passages of our stupendous retail and wholesale stores, and you have cheerfully exchanged money for such valuable articles as were needed, happy in the knowledge you were buying everything below cost of manufacture.

The last word was uttered, the train started on its thousand mile fly and Mayor Harrison turned to depart. As he approached the southwest door of the fire-stained relic of a once fine depot, his benevolent eyes saw seated on the cold stone, a seedy but respectable looking man; his dress suggested his connection with the clerical profession, and he was evidently dying of a broken heart. Calling patrolman Fogarty, the mayor placed the poor sufferer in a carriage, disdaining to await the arrival of the patrol wagon, and supporting the stranger in his arms ordered the carriage driven to Harrison St. Police Station. On arriving there it was found the man could not speak. Under the kindly care of the authorities the stranger's bodily health is, as the paper goes to press, said to be improving; but the suspicion that he is a victim of disappointment in trying to deadhead his way on the M. C. R. R., has deepened into sad conviction by the discovery of two essays in manuscript carefully wrapped in a faded yellow silk handkerchief and concealed in an inner pocket of his vest. From certain marks on the sheets it is surmised that the longer article entitled "Future Punishment," was rejected by Dr. Edwards of the N. W. Christian Advo-

cate, and this causes the detectives to think the man may be some heretical Methodist minister.

The RELIGIO-PHILOSOPHICAL JOURNAL has been requested to publish the shorter manuscript in the hope that it may lead to the identification of its owner. Here it is:

AN ALLEGORY Respectfully and hopefully dedicated to O. W. Peck, who is so valiant and dignified, never, never jagged.

There was a Man. Both these men were ambitious. The Man was born with a German silver spoon in his mouth; he lived in York.

The Other Man doted on ale and raw beef; he was born across the channel from Cork. The Man was industrious and Maud, S., he earned his bread by the sweat of his brow; it made him persevere to keep all his stock watered. He had a long three-tined fork with a crooked handle; the tines were a trifle longer than the handle. At the crook in the handle it was Alloy; the socket was set in Buffalo; water could not spoil the handle. One tine was nickel-plate, one was steel and the third was C. S.—whatever that is.

The Other Man had a great big Trunk; it was a Grand Trunk, indeed! It was generously bonded and held much.

There was a Garden beyond the lakes. In that Garden were plums; many and big plums; they were ripe all the year. The Man wanted this fruit; he wanted the best and most of it.

The Other Man wanted plums too; he feared there were not enough for 2. There was a struggle for the plums. In this struggle the C. S. prong of the fork owned by the Man of York rubbed against the Other Man's trunk.

This created unpleasant friction and gave rise to robust diction. The Man swore by the oath of a big Dutch drover he'd find a lever and cant the trunk over.

Hearing this, the Other Man lost his spunk and meekly crawled into his trunk. Fearing his life in danger, would he, he turned the lock and swallowed the key.

The Man, having succeeded in his plan, dispelled his fighting fever; and cooling himself with a Japanese fan, triumphantly rode his Cantilever—on or about the twentieth of December, 1883, as near as it can be remembered be.

Spiritualism and Mediums. BY J. K. JONES.

To the Editor of the Religio-Philosophical Journal: "Beloved, believe not every spirit, but try the spirits whether they are of God."—1 John 4, 1.

As this eventful year is drawing to a close, with its conflicts, mighty achievements, fear, disasters, etc., and in view of your fearless efforts in defense of truth as manifested in Spiritualism, I am impressed to send you a few thoughts from experience and reflection. It is true that there is much that is mysterious and perplexing in modern Spiritualism, rendered more so by the imperfect methods applied in its investigation; added to this is the Atheism and indifference of those who hold the theory of man's immortality, yet reject the proofs in its support by returning spirits, showing that there is much work yet to be done.

Their standard authority considered: We find written in 1 Kings, 22:33, as follows: "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets," etc. The right to question this authority, as being consistent with Divine attributes, is a prerogative that we enjoy and extend to others, perceiving its necessity in reason and in the adjustment of such objections.

How will we proceed to try the spirits? This question suggests a method. The irregularity so prevalent with those not familiar with the laws governing spirit control, reflects serious discredit upon the fact of spirit return, as well as the reputation of many of our reliable mediums, who have met the want of honest inquiry. The character of mediums (as essential to investigators) and their susceptibility to surrounding influences—that of the circle—being favorable or unfavorable, are important to the end in view.

Frequently the demands for spirit phenomena are unreasonable—beyond the power of spirits or medium to perform. Yielding to this pressure as a matter of interest, is a prevalent cause of disrepute and dissatisfaction. Upon this point we see the necessity of some method by which mediums are rendered less dependent upon public patronage, thus curtailing the possibility of perversion under the incentive to meet their necessities. We advise all to work within the limit of their medial power; to hew close to the line of integrity, for by their good work will the dignity and power of our cause be known and felt.

The necessary conditions with regard to the formation of circles, so commonly known, such as honesty of purpose, etc., necessary to the solution of this question, meets the approval of every reasonable mind and tending to remove the popular prejudices prevailing against it. But while these rules or conditions serve as methodical means to try the spirits, the superficial, credulous class of inquirers, ever ready to believe on the slightest evidence, indulge in the extremes of conclusion, ranking themselves with those of whom Solomon speaks, "The simple," who believe every word or sign that may be given, and have been forced to bear the result of their fanaticism in business and the social relations of life. Their weakness is strength to cunning impostors, who thrive in the ratio of simple credulity.

The fact of spirit communion and intervention stands between these imperfect walls of hindrance, and seeks protection as it appeals to the senses for closer discrimination, and a just rendering of its claims. As a matter of consolation and encouragement to the Christians, who are opposed to the fact of spirit return, we would quote the language of Bishop D. W. Clark: "Is it not possible that our departed kindred—our parents, our companions, our dear children, that have passed from us in the bloom of life, a loved brother or sister—may revisit earth, and come to minister to us in that which is holy and good, to breathe around us influences that will draw us heavenward?"

Again, we have the forcible language of Debrico, a distinguished Catholic author, as a rebuke to one who wrote against Spiritualism: "It is a truth, not only of the Catholic faith but of true philosophy, that the souls of the departed can return, and are in the habit of returning in the Divine power and virtue." The significance and application of the appeal made in the distant past applies to this age and generation, and to all future time. Its importance is felt on every hand—in all that pertains to human life here and hereafter. I have moved in the medial sphere of action for many years past, imparting to others what I know of things spiritual; and by manifestation I have proved the power of spirits to heal the sick, describe those returning to their friends of earth, with ex-

pressions of comfort and consolation, even as the "spirit giveth utterance," as was predicted, during our earlier experiences, when the mind was being relieved of the burden of old theology.

I come now to the question of spirit prophecy, as favoring the advancement of our cause by material aid to be obtained from the rich of this world, under the influence of spirits inspiring men to contribute of their wealth in its behalf. My opinion is, that the late Mr. Seybert was influenced by spirits to contribute as a legacy the handsome sum of \$80,000, to be used in the scientific investigation of Spiritualism. The truthful prophecies of spirits are more frequent in this direction than formerly. My own personal experiences in my own interest as well as others, confirms the claim that spirits have the power to foresee events in the history of men personally, and of national events that interest all.

The golden words of the inspired author, G. B. Stebbins, are far-reaching and applicable to all: "We must search and question, that we may affirm and verify great truths of the soul."

Another writer and poet says: "For some grand object man appears to live; To run his transient race while here, Until he reaches that goal Where drops the body to uplift the soul."

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