

Divine Influence on the Human Soul.

A Sermon Delivered by Henry Ward Beecher, on Sunday Morning, November 20, 1868.

"LIKEWISE the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26.

I have selected this passage because it is one of the most striking instances recorded in the New Testament of the inspiration of the human soul by the divine Spirit. It is not here taught that there is intercession in heaven for God's people—although that is abundantly taught elsewhere. It is the intercession of God's spirit while men are on earth, and of the spirit of God that dwells in men, that is here taught. It is a question that has occupied the attention of philosophers in every age of the world, What is it that moves the human soul? Is it the influence of the material world? Is it the influence of the material globe, from organized society, and from other individuals mind acting on it?

The sacred Scriptures do not limit the influence to sentient agents, but teach unmistakably that the soul of man lies open to influences acting beyond the senses, from out of the great unknown spirit-world. They teach that the human soul is inspired by benign spirits to that which is good and wise; that it is influenced by malign spirits to that which is selfish and evil; that that sensitive agent, the human soul, which is acted upon by the scientific material globe, by human society, and by individual beings in society, is also acted upon by spirits, and chiefly by the one great and all-creative Spirit, God.

Without stopping now to speak of these first-mentioned spirits, we shall spend your time this morning in considering some of the aspects of the revealed fact, that the divine Mind acts freely upon the human soul.

It is impossible for any one to give forth a whole view of the nature and action of the divine mind. This is so far beyond the capacity of the human mind, that not only has it never been done, but it will never be done. Nor shall we pretend to give a sound and complete philosophy or theory of even so much of divine action as relates to the human soul. For still "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

That which pertains to the divine action upon the human soul which eludes grasp, and perhaps will forever. It is only certain limited truths which are either positively known, or which are of so high a degree of probability, as to justify us, in lack of better knowledge, in assuming and using them for practical ends—until we grow in knowledge to better views.

It is taught, then, that, besides the general moral influences, unconscious and diffused—as it were, distilled, like dew, in silence and darkness—there is an active energy, arousing, filling, and leading the soul of man.

It is said that the Spirit of the Lord came upon judges, that it came upon prophets, upon kings, upon apostles—came mighty, and stirred them up. As sudden and mighty winds make trees rock, and wrench them, and even overturn them, so, as by a mighty rushing wind, the spirit of God has descended on men—on Samuel, on David, on Isaiah, or Paul.

It is taught, likewise, that, while this spirit of the divine mind prepared certain men for emergencies, and prepared them to act official parts, all true Christians, all good souls, are open to a quickening influence in any such way of the same general kind—influence which stimulates, assists, ripens, and so finally sanctifies.

Some few suggestions respecting the method of this action, as we derive our knowledge from watching it, from facts, from the side of our own experience, may be turned to practical account.

We may believe that the action of the divine mind upon the human mind is not of a sort which tends, or was designed, to produce results in the soul for which there was already no existing legitimate cause. We are not to believe that the divine Spirit influences in any such sense as that it creates new faculties, or products that have in them no ministration of faculty. We have no reason to suppose, or to teach, that the Spirit of God sets aside the action of a man's own mind, that it constrains the action to unaccountable causes, or that it produces results in the mind without making use of the faculties which were appointed for such results. There be many persons who seem to think that the human soul is like a stereoscopic box, and that the divine Spirit takes truths which have been framed outside of the mind, just as men take pictures that have been framed outside of the box, and slides into the box, and then, by turning which it had no hand in making, and which it only sees when it is put into it. There is no evidence of any such results framed by the divine mind. In other words, there is no evidence that God disposes the mind, or considers it incompetent for "the results which it was designed to produce."

So far as we can judge by a large induction of facts, there is no action of the divine mind upon the human, except in the line of already established powers and faculties. There is no result produced except such as can be produced by arousing the faculties already there, to extraordinary power and efficiency. So that the divine mind is not attempting to make up the deficiency that is lacking in the structure of the human mind, but simply seeking to develop latent energy in powers that are already provided. It amounts to giving man the benefit of the whole power of his own mind—in a sublime way, to be sure, but in a way that is in a manner in which a teacher helps his pupil. How? Not by thinking for him, nor in a literal sense thinking in him; but by bringing the stimulating power of his thinking part to bear upon the child's, and waking up its dormant capacity, and making the child think—not dispossessing the child's intellectual nature, but working on its results without the instrumentality of the child's nature, but simply making the child use its nature to accomplish the things desired.

When, in the hour of battle, the leader fills his followers with an enthusiasm that seems like a secret fire, it is said that he infuses himself into them, and it is near enough to life to be acceptable as a figure or as a mode of speech. Was it not this; that he has in him the power of piercing the souls of men with the enthusiasm which is a gift, and developing in them

what was there before, but what they had not the power to develop in themselves, or could not develop it, was there, or he could not develop it. An enthusiast has the power to excite enthusiasm. He excites it. The creative force is in the mind itself, which was preadapated to all its own exigencies; and all that the enthusiast does is to kindle the fire, the fuel of which was already prepared in your soul.

The whole history of the Bible will show that those great names, prominent as being inspired, were acting most perfectly in the line of their own original endowments when they were most inspired. In other words, a man is never so much himself as when he is acting under the influence of the divine spirit; as when the divine Spirit is shed forth, and exerts itself upon the human mind, to bring the man up to the fullness of all that which he has, but which he does not avail himself of.

Do you suppose that any other man could have been called to do Moses' work? He was called from birth. In other words, he was ordained to be Moses. And when the Spirit of God rested upon him, (his wonderful administrative-powers covering a breadth perhaps never equalled—certainly never surpassed,) it was the divine Spirit simply acting upon what was already prepared for his work. Massive-browed was he. Large universally was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, of society and of men, manifested by the great lawgiver of the desert—these were developed by the Spirit of God, and were not created without any regard to his organization.

The great judgment of Israel was born to be the judge, and had all the mental qualifications required.

David—before the divine Spirit came upon him, he was an uncommon man; and when the divine Spirit rested upon him, it simply made that mind work the work for which it was created.

Isaiah was called to be a prophet because he was born to be a prophet. And Paul was called to be the chiefest apostle, because he was, from his mother's womb, the chiefest man.

All these retained and developed their original organic peculiarities. It is no part of the divine economy to efface individualism, but to intensify it and to use it.

We are now prepared to answer the questions which often arise, and which perplex the minds of many of our hearers.

1. If these simple statements be taken as true, how shall a man distinguish between his own mind's thought and the divine influence? How shall I know whether the results to which I am brought to by my own thinking, or by the thinking of others, are of my own, or of God? How shall I know whether these motives are of my own self, or whether they are the concurrent stimulating influences of the divine mind? You can not tell. It was not meant that you should. It is not necessary that you should. No man can say, "This is I; and so much besides is not I; but God."

When a man is making her course across the Atlantic, and her own engines is propelling the hull, and the wind is fair, and the captain has raised all the sails, suppose the hull should say: "Engineer, can you tell me how much of my motion I am to attribute to the engine, and how much to the sails? Which part is engine, and which part is the wind? The wheels and the sails are both working together, and you can not separate the one from the other, and say, So much is engine, and so much is sails. It is not necessary that you should. There is nothing gained by it."

Suppose a pupil should say to his teacher, "I never studied as I have under your instruction. What is the secret of my success? I have many questions, and your stimulating and developing my mind, I succeed better than I ever did before. And I have been thinking how much was that that was studying, and how much was your work?" "What would the teacher say? "I do not study. I am brought to by the thinking of others, and by the thinking of my own mind. I do not separate the one from the other, and say, So much is engine, and so much is sails. It is not necessary that you should. There is nothing gained by it."

The divine Spirit works along the line of a man's own thinking power, along the channel of that which was in him. It is not said that God's thought alone, or becoming a part of a material part—the current of our thought; on the contrary, it is said that God makes us think, makes us will, makes us feel. What is the formula? "Work out your own salvation with fear and trembling." That is, work, work in earnest, as men do about a thing which they are afraid they will lose. Why? Because "it is God that worketh in you"—what? putting his own will, and his own thought;—because "it is God that worketh in you to will and to do." There is the point in which the divine influence extends itself, according to the explicit testimony of Scripture, as that which is dormant power of that which he had in him of dormant power.

Suppose a philosophical bush, in a winter, green-house, should address the gardener, some morning, (and plants talk more than you think if you only have the imagination to hear, what they think and say; suppose some morning a green-house should say the following to the gardener: "My friend, will you explain to me one mystery? Will you be kind enough to tell me how much it is that I am growing, and how much it is that the sun in me is growing? Can you enable me to distinguish between igneous fire and solar fire, so much as to say that the sun does? What would the gardener say but this, "They are inseparable; they are indivisible. It is the sun that works in you to do."

Or, suppose the plant should say: "There are two kinds of heat—furnace heat and solar heat—that keep me going; will you tell me which is which?" "No, the gardener would say, "I can not." Though chemically, we proceed from very different sources, you can not separate the result in the plant from the agent that produces, stimulates, and develops that result.

And so it is in regard to the human mind. All action of the mind is your own. Every impulse, every proceeding, every desire, is your own, from your susceptibilities, or your imagination, or your reason. All results come from the natural unfolding and the normal activity of the faculties of your own soul. And that which the divine mind does to your mind, is to give you a power way, and to give you with instrumentalities which are different, probably from any that belong to man. In some points it is analogous to, but in some it transcends, our experience. And that which the divine mind does, is not to think for us, nor to think in spite of us; but to work in us, to think, and to work with us, to think, and to work with you come under the divine influence, is a result that you come to by normal processes.

"But," it is said, "is not this taking from the glory of God?" If you will show me that he thinks so, I will admit it. But if this is the method; in other words, if this is the fact, then it is that which God has chosen; and that which he has chosen is doubtless that which is the most glorious to himself. This attempting to be more glorious about God's glory than he is himself, is a piece of supreme impertinence, of

spiritual self-conceit; or else it is logic run mad!

The question naturally will then come up, "How shall we distinguish between heated imaginations and real inspirations? How shall we distinguish certainties from fancies?" I reply, you are under the responsibility of getting what is sound and right in religious matters, and of being prepared to stand up for it, on precisely the same grounds, and by precisely the same methods, that you do under other circumstances. Precisely that same kind of discretion which you use in all your worldly business, and in the whole conduct of your life, goes right straight through religion. And you are not brought under superior influences in order to produce abnormal activity, or to put in operation different laws, but simply to enable you in a higher and surer way to act by the same laws, by the same faculties, and by the same methods. We are above to activity, we are individual pieces, we are those upon. All these influences are from above. The results are yours.

The moral character of the mind's product must be determined by moral rules and tests. Simply because you suppose it comes from God it is not therefore right. Every thing that comes into your mind, and that you think is right, if it conforms to the rules of right thinking; that which you believe, if it is sufficiently established by credible proof, is to be true to you. Nothing, because it is an enthusiasm; nothing, because it is an impulse; nothing, because it is a powerful impression; nothing that, when you are praying or when you are reading, seems to be from God, and which you feel to be sufficient to warrant you in saying, "I know it is true." It may be that it is true; it may be that it is a part of divine inspiration; but all sudden impulses are not according to truth. Thousands of them are not. Whether a thing be good and true and wise, you must ascertain by the rules of good judgment and sense. Common sense, Moral sense, you are responsible for the use of them.

No man is released from ordinary rules of investigation by any activity of the divine mind on him. The ordinary rules of moral responsibility have been written in the conscience of all men. That you have all found out. God did not make the world so that men could find out truth, even the most important truth, without striving for it. That you have all found out. God has made and put upon man a government that compels him to be responsible for his own thinking, and of patience in thinking, and of accuracy in thinking; and he is to work out his own salvation, whether it be by formal propositions or by judgments of moral character. For the philosophy is the same through the whole scale of the mind. We are to work out our own salvation. There must, therefore, be a government of thinking, and he is to work out his own salvation, whether it be by formal propositions or by judgments of moral character. For the philosophy is the same through the whole scale of the mind. 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Original Essays.

For the Religio-Philosophical Journal. FUTURE BRIGHT. NO. II.

Oh yes, a happy time is coming... Of the disembodied soul! A joyous light is upward bounding...

hurried, she stretched out her arms behind her back, writhing them strongly, and bending the body forward, a general tremor of the whole system came on, the chattering of the teeth was so loud as to be heard out of the rooms, and she bit her hand so as to leave the marks of her teeth in it."

In regard to the first experiment, the commissioners remarked, "That if the patient had experienced no effects under the tree actually magnetized, it might have been supposed that he was not in a state of sufficient susceptibility; but he fell into the crisis under one which was not magnetized; therefore, not from any external physical cause, but solely from the influence of the imagination. He knew that he was to be carried to the magnetized tree; his imagination was roused, and successively exhausted, until at the fourth tree it had risen to the pitch necessary to bring on the crisis."

As my views in regard to the cause of this condition differ materially with those of the commissioners, to make myself understood, it will be necessary for me to remark that their reasoning at first sight seems very natural and conclusive; but, with due deference, I must say is very far from the truth; and the experiments only prove, that "Animal Magnetism" is not the cause of this state—and nothing more. I contend, that it was not the imagination, (in any sense of the word) which threw the above persons into that condition. The young man who was led blindfolded to the different trees, was made to believe, that if he embraced a tree, or anything else, which was, as they said magnetized, he would fall into this state. What was the result? He fell into it before he reached the tree which was said to have been so operated upon. Yet this does not prove conclusively, that it was his imagination which produced that effect.

I have instituted many experiments to determine the cause of this condition—and all the facts gathered, go to prove, that the state can be entered by an act of the subject's own will, or can be induced by the belief (on the part of the subject), that another person has the power of throwing him into it. Therefore, in the case of the boy above alluded to—the belief, or even the suspicion on his part, that the tree (whether magnetized or not) would have such effects, was sufficient to make him enter it—he not knowing that he could resist, or enter it at pleasure; consequently, he fell into it, as a matter of course, at the tree, which he thought, or believed to be magnetized.

The same was the case with the two women. But, if they had been acquainted with the true nature of the state, and their powers to resist it, neither the tree, the operator, nor the deceptions practiced, would have had any effect upon them; and if the commissioners had known that it was in the power of these individuals to throw themselves into this state at will, independent of any power, or any foreign cause, their conclusions would have been very different.

With respect to whether Dr. Franklin was, or was not present at all the experiments, I cannot possibly say. I have given my authority for what I did say; but whether he was, or was not present, is so far as truth is concerned a matter of no moment—and as the ability of those who are said to have been connected with him cannot be questioned, it is a small matter to evil about who was, or was not present—but, it is more than likely that Dr. Franklin was present, as the principal experiments were made in his garden at Passy, and as he is said to have submitted to a trial himself, while the experiments with the women were going on, the presumption is that he must have known something about it. A repetition of the experiments, however, will convince any one who will make them honestly, that what I have said is true.

Pendleton, S. C., Dec. 9th, 1868.

For the Religio-Philosophical Journal. Reply to Austin Kent. BY DAVID DUNTON.

Bro. Jones:—Will you permit a few words of reply to Austin Kent's article in the JOURNAL of December 26, under the caption, "The Universe is Good and Evil, and not Progressive." Bro. Kent does not confine himself to the material and spiritual universe, which is known, but goes off into infinity and eternity, which are not known. In his last clause, he says, "Show me something better than reason—and I will lay down my reason to test it as I have reason."

If brother Kent had fully tested his reason, I do not believe he would ever have written this article.

I affirm that human reason is limited, and cannot by any possibility comprehend or fathom any thing, that is infinite or eternal. Therefore, it is utterly futile to attempt to argue upon these subjects.

Take a simple illustration:—Suppose an infinite line extending in either direction, without end. Place the mind upon this line, and traverse it with the rapidity of thought for a million of years, and what have you comprehended, but a limited portion of the line. Thus it must ever be while the human mind is organized as at present. It can only comprehend limited things or limited portions of things. It becomes utterly confused,—lost in attempting to look at any thing unlimited, infinite.

Some of brother Kent's arguments seem unanswerable. They are so because they are beyond human comprehension. Arguments from the opposite side would be equally unanswerable. To illustrate: Bro. Kent's position is that progression and retrogression are eternally balancing each other; all change requires power to produce it. We can conceive of no power that does not become exhausted in using. Therefore, the power which produces progression, and retrogression cannot continue eternally to produce these changes without becoming exhausted. Thus it seems quite as difficult to comprehend an eternal oscillation between progression and retrogression, as to comprehend eternal progression, or matter being eternally organized into mind.

The fact is, we can comprehend none of these things, and it seems far better for us to use our powers about matters within our capacity. There are many, vast regions of knowledge yet unexplored, which are within the reach of human reason,—enough at least to occupy the attention of human beings for a few thousand years to come, and it seems to me, far more profitable to use our powers in working these mines that pay so richly, rather than in endeavoring to accomplish that which we clearly have not the capacity to do. If the human mind could solve one problem in infinity, it would soon, comparatively, solve every problem in infinity, and then there must certainly be an end to progression in human reason. Our essential condition in finite progress in reason, is our inability to comprehend all finite knowledge at once, and if reason is to progress eternally, our essential condition must be its incapacity to ever solve the infinite.

Carpentersville, Illinois, January 23, 1869.

For the Religio-Philosophical Journal. The Dead.

BY FREDERIC R. MARVIN.

They are not dead. No, they live. Live not in our memory only; they come not to us in dreams only, nor are their bodies with us only, but they are with us. They linger around us, we feel their presence in the very air we breathe, they sweep over our thoughts like a spell, we seem to hear them speak, and sometimes we think the eyes grow brighter, the vision sharper, and we see the dead, we know them, throw out our arms to them—and they are gone.

Yes, I believe beside the living, walk the dead; they crowd our thoroughfares. In the busy mart of life, they are there; alone, they are with us; in the sanctuary of God, there are they; and when we sleep, upon our hands smooth our pillows, spirit eyes, eyes of loved and departed ones, gaze upon us in our slumbers, with love and anxiety; perhaps the form of a mother, now saluted and holy; perhaps a reverend father, whose counsels we have missed, but the sound of whose earthly voice seems scarcely yet to have departed from your ears; perhaps her whose mould crumbles beneath yonder mound, was more sacred still—one around whose soul our childlike affections have twined themselves, and whose name was that of wife.

Ah, they are with us still! Ye skeptics! go lay the crumbling vase, the urn that held the spirit which you loved in the arms of death; then say, if you can, they are dead to you; then tell me spirit cannot hold communion with spirit.

With some, the veil which hides the spirit world from their vision is thin; such washing in the waters of affliction, has weakened and worn its threads; some sorrow may have opened the way by which soft communion with soul.

The spirit world, and the world of our senses, are in communion. What though some say, "The dead are dead, and cannot be raised again? A good treatise on metaphysics."

I am reminded just now of those beautiful lines of Southey's, with which I close.

Not to the grave, my soul, Follow thy friend's lead; But in the twinkling hour, But in the evening walk, Think that he comes to try and think, Think that he holds with thee, Myrionian intercourse; And though some say, "The dead are dead, There will be joy in grief."

Voices From The People.

The Mission of the Mormons.—Letter from Brigham Young.

EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:—DEAR SIR:—A few days ago, a stray number of your interesting JOURNAL, chanced to fall in my way. In its editorial columns, I noticed an article headed, "The true Latter-day Saint's Herald," which closed with the enquiry, "What is the mission of the Mormons is the enquiry. Who will answer?" I now desire with your permission, as a Mormon, and from a Mormon stand point, to state what we deem to be our mission, and that of our holy religion.

The mission of Mormonism is distinctively one of peace and good will to the world. Its object is man's salvation, its basis is truth. All truth emanates from God, and is gauged by his word. The scripture says, "Thy word is truth."

We not only regard all improvements marked in man's history as the result of inspiration, but also that all true religion is based upon continued divine direction. Those truths which move especially belong to man's religious nature, are generally termed the Gospel. The Gospel is God's plan for man's salvation. It teaches the perfect fatherhood of God, and the perfect brotherhood of man—that we all are the children of God, all the subjects of His care. It teaches us that as in Adam all die, so in Christ shall all be made alive, and that through the grace of God, all by obedience to His word, can become inheritors to His promises, and that all His laws are in perfect harmony with man's nature, as he was created in the beginning and pronounced by the Creator, "very good." Further, that these laws teach men to be truthful, honest, chaste, sober, industrious, frugal and work, consequently they elevate and ennoble man. Not only is man's spiritual part regarded by the Gospel, but his temporal nature also. He who called into existence the spirit of man organized his body also, and the laws of the Gospel, if fully obeyed, bring health and strength to the body, clearness to the perceptions, power to the reasoning faculties as well as salvation to the soul.

This is the Mission of "Mormonism," what have the Mormons done to fulfill it?

It is now not quite thirty-nine years since our Church was established by revelation from heaven to Joseph Smith. The church then numbered six members. Since that time it has continued to grow and spread, notwithstanding

the floods of persecution that have time after time threatened to overwhelm it. At last driven from Illinois amidst untold privations and sorrows, the "Mormons" journeyed to the Great Salt Lake Valley, then one of the most desolate and barren portions of the great American desert. By industry and frugality, they have caused this desert to blossom as the rose; have filled its valleys with thriving towns and villages for hundreds of miles, and brought into cultivation the most fertile portions of the land.

This, of itself, difficult as the task has been, is not by any means our greatest labor or our chief success. A people possessing great enterprise, industry and frugality, might have brought about these same results, the most conspicuous of our toil; but when we turn to other phases of our mission and prove that "Mormonism" has sent forth its teachers to the ends of the earth, has gathered people of almost every tongue and creed under heaven, of the most varied educations and the most opposite traditions, and welded them into one harmonious whole, off in faith and in practice, with the same hopes, desires and aims, it is then we see the results that prove its divine inspiration, and its affinity to the Gospel taught by Jesus and his Apostles. A creed that can take the heterogeneous masses of mankind, and make of them a happy, contented and united people, has a power within it that the nations know little of. That power is the power of God.

This labor to unite the world in all that is good and praiseworthy is the mission of the Latter-day Saints, and with the help of the Lord they intend to continue their labors until the knowledge of God shall cover the earth as the waters now cover the mighty deep, and His name shall be one in all the earth.

Such is our mission, and God will give us strength to fulfil it.

Very respectfully yours, BRIGHAM YOUNG, Salt Lake City, Utah Ter. January 7th, 1869.

Letter from Byron Reed.

DEAR JOURNAL:—Your "new proposition" is a good one, and if our folks, the friends of reform, do not avail themselves of its benefits, they will stand in their own light. Brother Warren Smith and I just returned from Beuna Vista and Tipton. We gave seven lectures at the former, and two at the latter place. We had good audiences and an intense interest was manifested throughout. We received assurance from many that the blessed light of the Harmonical Philosophy was beginning to dawn upon them.

Bro. Smith strikes sledge-hammer blows at old theology, and stands ready and willing at all times to measure swords with the few purgation ones who have not yet had their eye-teeth cut by the keen edge of spiritualistic weapons.

We were kindly entertained by our Bro. Adam Butler and Dr. Freeman, at Beuna Vista and Dr. Turpin, of the Tipton Times, at Tipton. Dr. Keith, the good healer, is here in Kokomo, raising the dead, as it were. He is doing an excellent work; has made, during the two days he has been here, several excellent and astonishing cures. Persons that have been carried to his rooms in omnibuses have walked joyfully away, thanking God instead of Dr. Keith and the good angels. He is not only a healer, but a spiritual philosopher, and destined soon to take the stand as a lecturer. He has come to the West to make it his home. May his success be commensurate with his merit in his hope, and I can heartily recommend him to the afflicted in our body.

Sincerely yours, BYRON REED, Kokomo, Ind., Dec. 29th, 1868.

SPAKERS' REGISTER.

- Published gratuitously every week. [To be useful, this list should be reliable. It therefore behooves lecturers to promptly notify us of changes whenever they occur. This column intended for Lecturers only, and it is especially increasing in number that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.] Harrison Auger, Columbus, Clinton Co., Iowa. C. Fannie Allen, Stoughton, Mass. J. G. Aille, Chicago, Mass. Mrs. N. S. K. Andrews, trance speaker, Detroit, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 45. Mrs. Orin Allen, developing medium, 117, south Clark St. room 16. J. Madison Abbott may be addressed, E. Bridgewater, Mass. J. Madison Alexander, trance speaker, Chicago, Illinois. Dr. A. T. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, Room 34, 129 S. Clark street, Chicago. Charles A. Anderson, Florence, Mich. Joseph Baker, Editor of the Spiritualist Appleton, Wis. Wm. Bush, 107 South Clark St., Chicago. A. P. Bowman, Jewell, Michigan. Rev. J. O. Barrett, Spencerville, Ill. Dr. James K. Baly, Palmyra, Michigan. Dr. Bernard, Lansing, Mich. Lecturer upon spiritualism and scientific medicine. Mrs. Sarah A. Byrnes. Address 87 Spruce street, East Cambridge, Mass. Mrs. J. P. Brown, St. Johnsbury Center, Vt. Mrs. E. F. M. Brown. P. O. Drawer 9566, Chicago, Ill. Mrs. E. P. Jay Bullock, 151 West 12th street, New York. Mrs. Nellie J. C. Brigham, Elm Grove, Colorado, N.Y. Mrs. M. A. C. Brown. Address West Randolph, Vt. Addie L. Ballou. Address Manakago, Minn. Wm. Bryan. Address box 25, Canton, P. O. Mich. M. C. P. Buchanan, trance speaker, Address, Almond, Wis. J. R. Buckham, Charlestown, Massachusetts. A. P. Bowen, inspirational speaker, Richmond, Iowa. Warren Chase, 544 Broadway, New York. Dr. Dan Clark. Permanent address, 23 Wamsott street, Lowell, Mass. Mrs. M. S. Charles, Ill. Mrs. Augusta A. Currier. Address box 815, Lowell, Mass. J. P. Colwell, M. D., 624 Race street, Philadelphia, Pa. W. F. Coles, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, Inspirational Speaker, Frankfort, Ohio. Mrs. Dr. Wm. Crane. P. O. box 928, Elkhart, Indiana. Thomas Cook's address is Drawer 628, Chicago, Ill. Albert E. Carpenter. Address care of Banner of Light, Boston, Mass. Mrs. A. H. Colby, Trance speaker, Lowell, Lake Co., Ind. Dr. J. R. Doty, Stockton Ill. Miss Lizette Dyer. Address Pavilion, 57 Tremont street, Boston, Mass. Henry J. Durgin. Permanent address, Cardington, Ohio. George Dutton, M. D., Rutland, Vt. Andrew Dutton, Charles Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. R. C. Dunn, lecturer, can be addressed Rockford, Ill. A. T. Foss. Address Hartford, Conn., care of J. S. Dow, 11 Pearl street. Miss Eliza Hoar Fuller, inspirational speaker, 67 Purchase street, Boston, Mass. or Lagrange, N.

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S. S. JONES, Editor

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy.

84, Dearborn Street, Chicago, Ill.

The Pen is mightier than the Sword.

A LITTLE MORE LIGHT.—MAN, THE PULSATION OF GOD IN MATTER.

The world needs it. From every glen and hamlet in the land, comes in tremulous tones a demand for more light. From our hills and valleys, from the quiet farm cottage, from every nook and corner of the earth, the human heart has commenced vibrating to the touch of angelic fingers, and the response is, "A little more light."

A little more light is needed in the chambers of your darkened mind, where no truth exists radiant from the touch of divine impulses; a little more light on the pulsating waves of truth, as it comes from the higher sphere, should be diffused in the minds of earth's aspiring children. The soul, within whose bosom the fires of life are nearly extinguished; the gaudy glittering, woman, whose granite nature yields to nothing but pomp and show; the young whose soul-chords are just commencing to vibrate with the experience of life, all need a little more light.

So long as imperfection exists, cramping the energies, darkening the inner chambers of the mind, and throwing "doubts" on all the operations of life, the cry will go forth for more light.

More especially among the various orthodox churches, a little more light is needed—not a little, coming like the gentle dew drop to impart its heaven-extracted sweetness to some flower or tender plant—but a great deal, coming with terrific force, is needed, in order to enter the temples of error and burst them asunder, scattering the fragments thereof to the four winds of the earth.

When the "raps" first commenced, the first dawn of Spiritualism, there was some consistency in ascribing the cause thereof to electricity, magnetism, or od-force, but now, after the lapse of twenty years, he who is so ignorant as to ascribe the cause to their action alone, is certainly in want of a little more light.

Since the first advent of Spiritualism, however, great progress has been made, notwithstanding the fact that it has not "carried all before it." Its progress has been rapid enough to arm against it Catholics and Protestants, who, army in arm, have tried to stem its mighty waves, and cramp the heaven-born energies that it has imparted to many of earth's children. Their efforts have been unavailing, for the cry comes forth from their ranks for more light in regard to the true nature of God's laws and dealings with mankind.

When Samuel communicated to Saul through the mediumship of the Witch of Endor, revealing in emphatic language his destiny; when Moses and Elias, residents of the Summer Land, returned and visited Jesus; when the angels appeared to the shepherds and in joyful, thrilling tones, announced the birth of Jesus; when a voice in tones sweeter than the chimes of the morning lull, said, "This is my beloved Son, in whom I am well pleased;" when the angels dined with Abraham; when Hagar in her distress, was advised and directed by one of God's spiritual messengers—in all of these cases, a little more light was needed.

To-day, the different manifestations give utterance to that which will illuminate the mind, and prepare it for future usefulness. The world needs more light. The sciences, art, literature will ever need the illuminating presence of "a little more light," for much that was useful in the past, has long since ceased to be a necessity with the present; and thus it will ever be. The present will fade away, vanish like some pleasant dream, and be recorded in the past. The future comes, bringing new truths, new laws in literature and philosophy, better adapted to the wants of man. Thus it will ever be; so long as man can progress and unfold his innate nature, he will constantly need a little more light.

Deity is reflected in man—in some more than others. His existence is a mirror, in many respects, from which the grand and ennobling attributes of Deity are reflected or shadowed. Carried along on the throbbing heart of time, the pulsations of which disclose to him from day to day his destiny—sometimes grand and beautiful, at other times, like a barren wasteland destitute of flowers and shrubs, nothing but gloom and terror surround him, while there wells up within an earnest cry for "a little more light" in regard to these alternations of shades and shadows, joys and sorrows, vice and virtue.

Deity in man! How grand the thought! How magnificent the conception! A snow flake from the surging cloud is emblematic of the beautiful off-shoots of the great "I am." Man is simply the pulsation of God in matter.

Detach man from God, and that moment he is no longer immortal, the beauty of the future fades away like a pleasant dream; the mind shrinks within itself, all is dark, oblivion only greets him, and sad at the thought of the future, he gazes around him in all directions, seeking for more light.

We turn from the thought with sadness, for in panoramic style, world without an object floats before us. But knowing that man is simply the pulsation of God in matter, and that a beau-

tiful immortality awaits him, we feel like a new being; for beyond, we catch a glimpse of a future home, where joy, not sorrow; virtue, not vice; harmony, not discord, prevail, exerting their benign influences over the life of all, and where the cry is constantly going forth for "a little more light."

THE LIFE TO BE.

How seldom we pause amid the ever varying scenes that surround us, to contemplate the sublimer realities that are soon to be in our possession. Immersed in the cares and perplexities of the life that is, we almost forget the divine beatitudes of the life to come.

We heat our blood, strain our muscles and tax our brains in the most inglorious pursuits. We eagerly grasp the most trivial news and gossip connected with this money-grabbing and impetuous life. In our eagerness to catch the "golden bails," the busy millions are pursuing with such avidity, we stumble over many a priceless jewel that lies unnoticed in our path. How few have any definite object in life. Like the leaf that waves to the passing breeze, they are swayed to and fro by the ever shifting winds that sweep over the Sahara's of society.

Life to some consists in a knowledge of the proceedings of "the board of trade," the last petition in bankruptcy and commercial achievements and disasters of society. To another class, in scattering social leprosy, and disquietude in their immediate vicinity. Such proud like hyenas on the paths of others, eager to find some folly or indiscretion in them, that they may enjoy the unholy pleasure of magnifying them into the most fabulous dimensions. These are social vampires who furnish us with the lowest, imaginable standard from which to note the social progress of mankind. Another class, forgetting that "time makes all things even," fret and fritter their lives away in vain endeavors "to fly without wings" to some altitude on the heights of fame, where, could they light, their own vanity would soon resist the laws of gravitation.

Of all the busy millions that enjoy the boon of conscious existence, how few are to be found whose vision stretches out far enough to grasp the significance of this two-fold nature of ours, that connects us with the visible and invisible worlds.

How large the proportion that chase the shadow, forgetting the substance. Could we awake to a realization of the pleasurable existence that is soon to be ours, see how the activities and enjoyments of that life are enhanced by the culture and growth we attain in this, how changed would be our employments, manners and acts towards each other. Many a Magdalene, who now walks the valley of humility, would be an acceptable acquisition to the society that has expelled her. Beggars would find welcome homes, where now the crust is denied them, and many a "weeping Rachel" feel the encircling arms of the "loved and lost." Hearts, whose gardens have long been "brown and sere," would feel again the baptismal showers and life giving sunlight of love, transforming their barren solitudes into an oasis of beauty that should call forth again music from the Lyre that has long been broken.

What so well calculated to aid in the attainment of this ideal existence, as the benign light of Spiritualism, that now beams in upon us.

The fellowship and communion of the departed can but impress mankind with the significance of this life as a link in the endless chain of being, and who can doubt that when the energies, now wasted, shall be turned into philanthropic efforts and fraternal labors, we shall see the glory dawn of the world's long looked for millennium.

MARKED SIGNS OF PROGRESS.

That progress is to ultimately teach men and women that they are free as the air they breathe, can scarcely be doubted by any progressive minded person. And that America is to take the lead in the grand march of progress as was predicted in the incantations of the poet in the lines:

"God smites, Columbia, to glory arise, The queen of the world and the child of the skies," is now more than apparent. This refuge of freedom for all tongues and kindreds has most surely "come up," figuratively out of the sea "on which God will gather together his peculiar people;" and that peculiarity will consist in their knowing the truth, "from the least to the greatest," and putting into practical operation the great, grand and divine precepts of the Declaration of Independence, which asserted the divine, sacred and immaculate truth, in declaring that, "all men, (and we will add women), are born alike free and equal; and are by their Creator endowed with certain inalienable rights; that amongst these are life, liberty and pursuit of happiness."

We confess to be one whose enthusiasm prompts them to believe that ere long America in her march of freedom will reach that grand, spiritual axis. Who now regrets the liberation of the African race? Scarcely a handful of honest thinking people in the whole country would again vote to re-instate that barbarous and unchristian custom on the rising generation of this land. Nay, that is a point which is forever past, in our onward march towards perfect freedom.

And we very naturally ask, what next? But do we not already know? It is not yet the question of equal rights? He or she who answers nay, cannot be cognizant of the indications of the course of the march of freedom. Equality without regard to sex, before the laws of men, as we naturally are before God, is the great principle at issue. And can we doubt the ultimatum of the issue? Surely not. Truth and freedom must win in the end, though it cost more than it did to liberate four millions of slaves.

One glorious condition of this result will be the destruction of the bondage of marriage. Then they will be in freedom, as they are said to be in heaven; by which man will lose no more than the Southern Slaveholder by the abolition of slavery, and our mothers, sisters,

companions and daughters will become greater partners than the slave did by his freedom.

As an indication of the tendency of the grand march of freedom to unfold itself in America, as well as to indicate the inadequateness of the present system of marriage, we find in a contemporary, the following marked evidence:

It is stated that in a single year, there were sixteen hundred cases of divorce in the state of Massachusetts alone, a state which is perhaps farther advanced in general intelligence than any other in the Union. How many there are in Connecticut, the "Cutest State," where divorce is made easy, has not been made public; but it is not denied that divorce is becoming more common in every Northern state than it was formerly, and very much more frequent than in the South. With these facts staring us in the face, a wall comes from every civilized land that marriages are becoming alarmingly infrequent, so much so in Massachusetts, that a society has been proposed for the purpose of encouraging marriage by enjoining every marriage with a certain sum of money.

This very confused state of affairs shows conclusively that we are approaching a crisis which we must pass; and the orthodox society allied to it cannot prevent it.

THIS NUMBER OF THE JOURNAL.

Our readers will find this number of the JOURNAL, as usual, replete with intensely interesting matter. Two of the most distinguished theologians of the age have a hearing. A sermon from the one, Henry Ward Beecher, and a letter from the other, Gov. Brigham Young, explaining the respective views upon theological subjects. Both gentlemen as Bible Christians, have a world-wide reputation; and in our opinion, are inspired men.

The whole tenor of Mr. Beecher's sermon teaches the doctrine of inspiration—inspiration to-day as well as in the past. With Mr. Beecher, the inspiration is from the Divine Spirit, God. With Spiritualists, God is in all things and all things are in, and a part of God; consequently it is God that inspires Br. Beecher and Gov. Young, though it be through the agency of the gentle Nazarene and Joseph, the prophet and martyr.

Our "Inner Life" department will also be found to abound with matter of great interest. The tests at our Public Seances are convincing beyond controversy, of the power of spirits to hold communion with loved ones in earth life, and their power of identification.

The wonderful presentation of the spirit of George Fox, the founder of the Quakers, to his medium, J. B. Conkling, is truly wonderful. We have known Bro. Conkling for the last fourteen years. He is a medium for many phases of manifestations. We have repeatedly received at his rooms in New York, evidence which was proof positive of the immortality of the soul and its power to control mortals.

That his narrative is true to the letter, we have not a doubt.

The interpretation of the vision to our mind is clear, and especially applicable to conditions then existing, and which prompted the spirit to make the presentation.

Bro. Fox in his early life, encountered privations, trials and hardships, not very dissimilar to those through which modern mediums pass. A glorious future awaited him in spirit life, however painful the ordeal he was required to pass, to attain it.

THE PREVALENCE OF SPIRIT MANIFESTATIONS.

That Spiritualism, or more properly speaking, the manifestations of spirits, is to go on increasing in an accelerating and progressive ratio, is in our humble opinion, a fixed fact; of which daily evidences are accumulating. Already a paper or periodical is accounted dull if it does not contain some sensational ghost story once a fortnight or oftener. The Chicago Court House has had its ghost, and there is scarcely a city or neighborhood in America but that can lay claim to these disturbing visitants in some manner, shape or form.

The latest one which has come under our notice appeared in a late number of the Cincinnati Times, which is as follows:

As the Memphis and Cincinnati packet company's steamer Minnesota was coming up the Ohio, last night, at 8 1/2 o'clock, when within a short distance of the spot where the recent collision occurred between the line steamers United States and America, the watchman, Mr. Joseph Thorp, and the bar-keeper, Mr. John McElrath, who were on the guard, together with Mr. Murphy, the steward of the boat, looking out for the wreck, desiring to see how the place looked, were startled by a singular pale blue light, which rose slowly from out of the water to the height of several feet, and lasted about 30 seconds when it disappeared. The light itself was not very bright, yet they could distinctly see the outlines of the wreck and on the land for some distance. They were at first puzzled, but before a minute elapsed, another light was seen to rise the same as the first. The pilot who saw the first one was now also puzzled, and was ready to believe it a "hall," and about to answer it, when a third column of light blue light rose nearly alongside, as several of the officers saw them, and consulted as they gazed in wonderment at the spectacle, at the same time watching closely for any signs of men about the wreck, and failed to discover any cause for these singular phenomena; one became somewhat excited, and one or two rather terrified, as they were not much unlike the ghosts of the departed. The officers who saw them affirm positively, and we cannot doubt their assertions, asserted earnestly as they are, these lights, singular, wonderful and unaccountable, exploded, or expanded, after rising, and assumed human forms. Every one on the boat was aroused, and great excitement prevailed. All went out to watch, but after passing the wreck no more was seen.

UNITARIANS—KENOSHA, WISCONSIN.

We have just learned that not many months since, application was made by some of the Spiritualists at Kenosha, to the Unitarians of that place, for the use of their church for Mr. Colby, an able trance speaker, to give a lecture in. The request was denied. The Unitarian church there was built by the joint effort of Unitarians and Spiritualists, and preaching is maintained at their joint expense, and yet, as soon as the Spiritualists desire to use the house for one of their trance speakers, they are denied. Why is this? Are these people so

holy that they fear contamination by the introduction into their house of one whom the angels love to control, and through whose organism they speak to these brothers and sisters yet in the form? If so, it is in keeping with the conduct of the old Jews towards the gentle Nazarene. He was, said they, the associate of Publicans and sinners. Mary Magdalene and fishermen were his followers!

If that is not the cause of the course pursued by the Unitarians, perhaps, they were afraid that their Doctors of Divinity would be confounded by the utterances through the organism of the unpurifying medium, as were the Doctors of Divinity by the utterances of the boy of twelve years of age, from Nazareth.

However that may be, the spirit of intolerance is manifest, and Spiritualists should arise in their full strength—stop all contributions towards the support of old theology in all its phases, and organize local societies, or not, as deemed expedient. But in every town, see to it, that meetings are held. Mediums will increase in numbers as the demand increases for lecturers. Young women and young men will be developed in the "modern" Nazareths, as of old, who will confound the wise of to-day, as of yore. Our advice to our friends everywhere is, to break the yoke of intolerance, be it among Unitarians, Universalists, or the purely evangelical churches. On the contrary, where the spirit of toleration is manifested, let us work in harmony, as equals, but never as inferiors.

"IN WHAT SENSE, WHATEVER IS, IS RIGHT."

We would call the attention of our readers to the article entitled, "In what sense, whatever is, is right," through the mediumship of Mrs. Maria M. King. The controlling spirit ably discusses an important question and evinces a desire to awaken thought on a subject that deeply interests society. It will well repay our readers to carefully read this article. Mrs. King is an inspirational writer, just coming upon the stage, and we think her writings are of a character to instruct whoever candidly studies them. We think our readers will be gratified to know that we expect to present them, from time to time, with articles from her pen.

The first volume of "Principles of Nature," dictated through her and published about two years ago, is replete with important truths that the world must understand before it can progress to the high plane where the science of nature is so well understood that mankind can live by it. We are informed that the two remaining volumes of this series are about to be given to the public; and we are assured by those who have examined the manuscript of these, that they can not fail to be a most valuable addition to our spiritual literature. The author takes a wide range through nature in quest of principles, and presents the world with most important truths, which glitter like diamonds through the whole work. Mrs. King's style improves by practice; and we predict for her, deserved success as an inspirational writer.

We shall furnish our readers with a more extended notice of the forthcoming volumes in proper time. We simply wish to say to the spiritualistic public, that whatever is given us from the spirit world that is worthy, should be studied and the works of different writers compared, that we may appropriate what truth they all contain to our advantage.

CAPITAL PUNISHMENT IN ILLINOIS.

Two years ago, capital punishment was virtually abolished in Illinois.

The law requires that the jury trying and convicting the criminal, should specially find for capital punishment, otherwise he should be sentenced to imprisonment for life, instead of the gallows, as formerly. Public sentiment almost unanimously acquiesced in the legislation. But a few, as was to be expected, seriously contended for the justice of the old Mosaic law, "life for life, eye for eye, tooth for tooth;" and chief among that class, was the Chicago Tribune. That worthy Journal is a caterer for public opinion, but not infrequently makes gross blunders. It generally over-estimates the power of old theology. It looks to what has been done in the past rather than what is being done in the present. It vastly under-estimates the power of the liberal sentiment of to-day.

The subject of capital punishment has been under consideration before the Judiciary committee in our State Legislature. They stand by the law passed at the last session of the Legislature, with simply an amendment, to the effect that if the accused pleads guilty, the Judge may order the death penalty.

We hope our neighbor of the Tribune, will be contented with the law, and keep an accurate record of the number of cases whenever the accused shall plead guilty, thereby subjecting himself to the death penalty, if perchance, his Judge should happen, as sometimes is the case, to be a follower of Moses, rather than the Nazarene, to say nothing of common sense.

A NEW PROPOSITION.

Feeling the necessity of giving our JOURNAL a wider circulation among Spiritualists and all other classes of readers, who are willing to know the truth, we propose to send the RELIGIO-PHILOSOPHICAL JOURNAL, for three months to any new subscribers on receipt of twenty-five cents.

We make this proposition for the express purpose of giving our present subscribers an opportunity to contribute twenty-five cents, to put the JOURNAL into the hands of some acquaintance, for three months, that such persons may be the better enabled to judge of Spiritualism and this paper, devoted to its promulgation. Now, friends, a few dollars from each of you who are able to do so, will send the JOURNAL to many of your friends, who through your means, may become not only permanent subscribers to our paper, but fully converted to the truth of our philosophy. No one is too poor to send us at least one quarter of a dollar, for that purpose. It will only pay us for the bare cost of paper at wholesale prices, before it is printed—come, friends, let us try the experiment. We want to begin at once.

THREE MONTHS FOR TWENTY-FIVE CENTS.

If each one of our friends would set themselves at work for one day, they could induce from twenty to one hundred in every town, to try the JOURNAL for three months, at TWENTY-FIVE CENTS EACH; a large percent of whom would become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the RELIGIO-PHILOSOPHICAL JOURNAL was, weekly placed in the hands of fifty or a hundred of your best thinkers.

If you wish to become strong, bend your energies to the promulgation of the truths of our philosophy in all its branches among the masses. A good weekly newspaper, devoted to that subject, widely circulated among the people, will make it an easy matter to support lectures and lyceums. We ask our friends every where, new and old subscribers, to give us a few hours each of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that all who receive will be proud to exhibit it.

OUR ENTERPRISE.

We dip the following from our monthly contemporary, the BANNER OF LIGHT, of January 19th. All that is said is true, and we thank Bro. Colby for his generous words.

None but those who have passed through the trying ordeal of publishing a first-class newspaper, can appreciate the labor and sacrifice required.

It always gives us pleasure to record the evidences of enterprise manifested by the several spiritualistic journals in our land. If subscribers do not come in as rapidly as they should, we have only to resort to redoubled energy to make our respective sheets worthy the patronage of the public. Thus we see that Bro. Jones, of the JOURNAL, has added a new feature to his already interesting paper, namely, the publication of Henry Ward Beecher's sermons. For full particulars see his notice in another column. Then, again, Bro. Jones is to send out the JOURNAL for the next three months, as a specimen sheet, at the cost only of the paper it is printed on, 25 cts.

OUR MAKE UP.

We frequently receive the most flattering encomiums upon the beautiful, mechanical appearance of the JOURNAL. And while we would not have our vanity flattered, we feel a renewed desire to please our numerous readers, no less in the mechanical arrangement of the matter, than in the value and utility of the matter itself.

In the present issue, we find much to gratify our taste in the diversified arrangement of the valuable and interesting matter presented; feeling that the JOURNAL will compare favorably with any paper in America. We do not speak of this with any feelings of vanity, but simply to express our desire to please our readers.

DR. BLAIN AT SPRINGFIELD, ILL.

We learn that Dr. W. D. Blain is lecturing at Springfield, with good success. His description of spirit friends in the audience, describing from thirteen to twenty after each lecture, is a power which but few of our speakers possess. He remains at Springfield during January, and is in the field for calls from those who desire his services. We are glad to hear that harmony and prosperity attend our Springfield co-laborers, both in the Society and Lyceum.

TWO COPIES.

If any one receive two of the same number of the JOURNAL when but one is paid for, it is a mistake on the part of the mailing clerk, in entering a renewal, as an original subscription. We shall be pleased to receive notice in all such cases.

In remitting money for a renewal, be careful and state the fact that it is for such purpose.

TESTS AT MUSIC HALL.

Miss De Vere has delighted and astonished her auditors at each successive Sunday gathering at this hall. Mr. Spettigue informs us that Dr. Dunne, formerly a Roman Catholic Priest of this city, reported himself at the public seance, on Sunday morning, the 11th inst., and expressed a wish to communicate with an old schoolmate of his called Gallaghan.

DR. NEWTON.

Don't fail to read the report of a wonderful cure instantaneously performed by Dr. J. H. Newton.

We have seen the photograph of the patient before and after the cure; the change is wonderful.

J. S. Neenan writes:

I herewith inclose three dollars for the continuation of the JOURNAL. I have lost all track of its financial arrangements, but probably I will, by and by, understand it again. It is a welcome visitor to our fire-side; and I am glad to see the bold, radical face it shows to the world. We have no cause to be discouraged. The Spiritual Star is in the ascendant and the truth "goes marching on."

Literary Notices.

The Atlantic Monthly for February, is before us, replete with rare gems of thought.

It is devoted to Literature, Science, Art and Politics, and it would be strange indeed, if any person could not find in a single number, something that he would deem well worth a year's subscription.

Terms: Single number 35 cents; per annum \$4. Address Fields & C., Boston.

"Our Young Folks" for February, just arrived. It is a neat publication, and as its title indicates, it is for "boys and girls."

Its illustrations, "Lost Willie," and "Red Riding Hood," are well worth the price of subscription.

Terms: Single number, 20 cents; per annum \$2. Address Fields & C., 124 Tremont Street Boston.

Communications from the Inner Life.

He shall give his angels charge concerning thee. All Communications under this head are given through MRS. A. H. ROBINSON, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be from.

Questions, to be answered at our Inner Life sessions, should be lucidly well written, and directed to the editor, when convenient for the questioner to be present at the sances.

INVOCATION.

Father of light, truth and love; of evil, darkness and sorrow; of all that is to us good and evil; of all that doth exist below, around, above and within. We feel to ever bless, honor, praise and adore Thee. For in all this we realize the hand of wisdom and the voice of a loving Father. Realizing this great and wondrous truth, knowing that all is of Thee, ay, everything animate and inanimate, and that light will eventually appear from that which is to us darkness, we will not murmur, but go onward in the work Thou hast given us to do, ever blessing Thee with a cheerful expression of the external, and in our inmost souls we will ever praise Thee.

QUESTIONS AND ANSWERS.

Q. Please tell how you first approach the medium to entrance her?

A. We did, in answer to a former question say when we appeared, but we might have stated when we manifest ourselves through and by the external organism of another; and if it is possible for you to see and understand how and why it is that the psychologist obtains control over his subject, then you can understand how and by what means, we manifest ourselves to you.

Everything in nature contains within itself positive and negative forces or forces. Thus, when you find that which is sufficiently positive to overcome both the positive and negative that is within such bodies or individuals, then it is that which we call control, has the ascendancy and manifests itself to you.

If you would know how, and by what means we first accomplish this, we will say that it is the same spirit within your individual organism, that would enable you to obtain the desired object. With us, when we desire to take possession of the physical organism, that which is physical to you being no obstacle to our spiritual bodies—we are thereby enabled to experience the same individualized entity on the material plane for the time being, that we would, if, indeed, it were our own physical body. It is impossible for us to convey to your senses our exact idea by which this is done. Yet experience which is the grand lesson, will explain all in due time.

Q. I perceive that when the medium sits for you to influence or entrance her, the first indication of your control is a remarkable change of her countenance, and more especially of her eyes. Will you be so kind as to explain the cause of that change?

A. Change is common to all things, as we experience it in every-day life.

And how thoughtless we are of its wondrous works. Upon the face of everything in nature we can see its effect, but to our own individual selves, how little we think of it, and it is well, for did we realize the change in the physical, without the comprehension of the unfolding of our interior, or of that which is immortal to our senses, we should be led to sorrow and mourn for the reorganizing of the beautiful, of the external form.

The fact of change, externally, enables us more fully to comprehend the power of sight. We see friends depart from us at noon, to return at noon, at night, or in a week, month or perhaps in years, yet the thought that we shall see them again and enjoy the pleasure of their society while here upon earth, is our comfort and consolation.

Change in the external expression of our medium as well as in many others, causes no unpleasant sensation to the beholder, from the fact that they feel sure that she, or they will return to consciousness in the same organism. That change is produced by simply withdrawing the senses from the external to the interior, and I or some other spirit, take possession and manifest ourselves through the external, to your corresponding senses. And now, as change is visible in everything, so likewise it has its effect upon our understanding. Many, to-day, realize the fact of the existence of the dear ones who have gone before, although that which was external while here upon earth, has passed from the sight, externally; yet with the spiritual sense, they are conscious of their existence, and when all become like unto them, the great change, called death will be but as the closing of the external senses of the medium. Hence, there will be no sorrow on the part of dear ones left, no more than to you and others, as you witness the change produced upon mediums when we approach to manifest ourselves to you, or the change which you behold upon anything else in nature.

QUESTIONS BY MR. MEEKINS, FROM NEW YORK.

Q. Does a medium have greater power who has a healthy physical organization, than one who is physically weak?

A. Greater powers for their own happiness, but not greater for tests and the control of spirits. You will agree with me when I say that most individuals who have large physical development have strong will powers also, and you will see it manifest in every-day life, and if spirits control such bodies, they have the harder work to overcome all obstacles in the way of controlling. The more negative the subject, the easier it is to control. We have here before us two persons; the one, [pointing to Mr. Clark] strong and muscular, and the other spare and thin; both positive, and in words they would show it about equally. One would fight while the other would

consider it beneath his dignity. A spirit to control either, would find it a very difficult task, that is, if they undertook to control them physically as well as spiritually, yet both alike are very impressive. This one on my left would say, "I don't know where the — I got the thought from." The other one, on the right, would say "It came with the velocity of lightning, and I cannot tell where I got it. It came, and I expressed it." [Spirit addressing Mr. Clark.] You can devise, but you cannot execute. Your case is like many others, who can invent or project, but seldom can carry into execution. You are one of those who are easily impressed to think, but not to carry your thoughts into execution.

QUESTION BY MR. MEEKINS.

Q. Where is the spirit of the medium whom you control?

A. We take possession of the external senses of the medium, which are closed as in sleep, through those external senses we speak. We address like senses of those who are present. We answered this question a few days since.

JAN. 18th 1869.

The medium addressed Mr. Clark, late of Syracuse, New York, saying:

An old gentleman stands by the side of you. He is apparently a part of you. The only peculiarity that I see about him, is on the top of his head. The medium's hand was placed on the top of her head.

You seem to be a part of him, a part of his life, his soul. Physically and mentally, you seem to be alike. He is often with you, and yet you see him not.

The cause of his being with you, is sympathy for you. You think most of him, and he thinks most of you. I think he is your father. I am shown the peculiarity of the appearance of the top of his head. It seems to be something growing upon the top of it.

QUESTION BY MR. CLARK.

The spirit described, I think, is my father.

Q. Will the spirit particularly describe that peculiarity on his head?

A. There seems to be something on the top of the head; an appearance of being rounded up; an unusual elevation.

Mr. Clark said: That is true. He had a wen on the top of his head; he had it cut out once when he was nearly sixty years old. He used to comb his hair so as to cover it up. His head looked as has been described: [The medium, nor any one present knew anything about the spirit described, excepting the person whose father was described, and he is not a Spiritualist. He casually happened to be present at the sance. Reporter.]

EMMA—AMANDA.

Father, I know what you have said, and so many times—you have repeated the same thing, that if I, your child, that was dead to you—dead to the world, would only come and give her name, age and time of her death, that then you could believe in a hereafter, and in the communion with those who are dead to the world. If you could know of my anxiety to give this to you, and how many, many times I have tried, you would see that it is not with ease that I have accomplished the task. You called me Emma, for you did not like the name "Amanda," yet mother did. You said it was too long. You said, also, that no just God would take me from you, and that no God that possessed infinite power would desire to call one so young away from the pleasures of earth. You know that I was but fifteen years of age in May, before I died, in August. "Strange," you said, "that she could not be cured."

As I sit here, I can feel the same feelings that I had when I first took sick. The longer I stay, the more I can feel them. I must not forget to tell you when I died, for that is one of the things which you desired me to tell. It was August the 10th, 1863. I had so much to say, and now I can hardly think of anything.

Oh, I well remember I was named for my grandmother—not yours, but Ma's mother. Your name I remember too; it was William. Ma's name was Eleanor. Those names were some of the first things that I remember you trying to teach me. I can't stay longer at this time, but I have done what you said, and a part of that which I wished myself to do.

Good bye, but I will ever be with you.

Phenomenal.

Seeing Spirits.

BY J. B. CONKLIN, MEDIUM.

I am not of the number who believe that spirits are seen as frequently as some mediums suppose; yet, I believe that mediums do, when the conditions are favorable, see the denizens of the spirit world. I know that I have on several occasions, seen a spirit and I purpose now to narrate in as simple, clear and concise a manner as possible, a case which I experienced about eighteen months ago.

During the day and evening to which I shall refer, I had been unusually exercised mediocrally, and after my regular hours for receiving visitors were over, feeling somewhat fatigued, I prepared for retiring to bed earlier than was usually my habit. I locked the door, took off my boots and arranged things generally for retiring. I then seated myself on the lounge, intending to sit a few moments passively, hoping that some of my spirit friends would remain with me a little while, and impart to me some of their magnetism, as they had often done so, on like occasions, at my request.

After sitting, perhaps, ten minutes in a negative state, I arose and commenced to undress. While in the act of taking off my coat, I was somewhat startled by seeing a man dressed in black, standing on the top of the table—the one I have used as my circle table since I have been a public medium—looking me directly in the face.

My first impression was, that some friend had entered the room unseen by me, and was trying

to excite my fears. I hastily said, "You appear to be occupying an elevated position," and as I spoke, I walked to the door and finding it locked, returned to the lounge and again seated myself, intending to keep cool and see what my elevated intruder wanted.

He continued to stand upon the table with his large blue eyes fixed on me, as if to penetrate my very thoughts. In person, he was about my own age and stature. I thought I could detect a family resemblance in him. I felt a consciousness that I knew him—that he was an old acquaintance, yet I could not then, nor have I ever been able since, to tell who he was, or where I had ever seen him before. I would here state, that up to this time, I was as self-possessed as ever was at noon day in company with friends in the body.

The reader may say, as many have stated who have heard me relate this manifestation:

"You were entranced, or psychologized, and thought you saw a man."

Well, if any who read this come to the same conclusion, I can only answer as I have done before, viz:

"If hearing, seeing and feeling are not conclusive proofs to a person that he is in his normal state, then we can have no evidence that we are ever awake."

The noise of the omnibuses and other vehicles as they passed and repassed the building, was distinctly heard, two gas lights in the room, in full blaze, were seen, and the heat from them felt by me. I again addressed the man in these words,

"Who are you? Do you want anything? Can I do anything for you?"

I now fully believed that the object before me was a spirit; yet I was as calm, and as much at ease, as if no man stood there. There was no reply given to my questions, and I continued to look at him wondering how much longer he intended to remain in that position. I was not kept long in suspense, for soon his countenance began to change from that of a healthy, living person, to that of a dead body. The change was almost instantaneous. Suddenly the body fell with considerable noise upon its back on the table, and lay to all appearance perfectly dead. The table was not as long as the body, consequently both legs hung over the end. Seeing this, I deliberately left my seat, went to another part of the room, and took a small table and placed it against the end of the other on which the body lay, and then with as much composure as if the man were asleep, I took hold of the legs and laid them on the smaller table, and resumed my seat on the lounge.

Five minutes perhaps, elapsed, during which time, I was meditating what I should do with the body, for it seemed to me then, impossible that so real a lump of human flesh, could evaporate into air. While such thoughts were passing in my mind, I noticed the right hand of the man begin to move, slowly at first, then faster and faster, (the same as a medium's hand moves when exercised by a spirit to write), until it moved with the velocity of lightning. Instantly a thought flashed across my mind, that the man wanted to write. At this stage of the exhibition, I really thought that the body was flesh and blood, so tangible had it felt to my touch, when I placed the legs on the small table. This is a parallel case to the California manifestations, thought I. I'll get a pencil and paper, and see if he will write. I got up, went to my desk, obtained some paper and a pencil, and turned around to place them in the man's hand, when lo! there stood the man, upright again on the table. I confess that this last movement startled within me the exclamation, "Good God, what next!"

I staggered back, and fell, rather than seated myself on the lounge. In a few moments, however, my self-possession returned, and I waited with deep interest, the further movement of my spirit visitant, for I again felt impressed that it was a spirit. Presently I saw a dark vapor, envelop the table, and the lower extremities of the man. The vapor was not thick enough to conceal his legs, and I could still discern their outlines. Gradually the vapor began to rise upward, and soon reached his arms-pits, when it ceased to ascend. I could see the lower part of the body only as an object could be seen through thin smoke. The face, shoulders and arms, were clearly visible. While gazing intently upon his face, it suddenly began to decompose and piece after piece of the cheeks dropped down on the table with a dead, muffled sound, rolled off, and fell down near the feet, disappearing as soon as they reached the floor. No language can describe the disgusting appearance the face presented, nor can I describe my sensations while looking at this revolting picture. In this way, all the flesh on the face, shoulders and arms dropped off and disappeared, leaving nothing but a ghastly skeleton, except the hair, which remained on the head. Just at this moment, I heard some one coming up the stairs. I supposed it a doctor who occupied the back rooms on the same floor with me. I was on the point of calling to him to come into my apartment, when I noticed the dark vapor which enshrouded the lower part of the man, beginning to disappear, and I felt strongly impressed not to speak or move. Gradually the dark vapor disappeared and a bright heavenly halo illumined the table dazzling to my eyes, and I closed the man's hands over them. While in this position I heard the doctor, knock at his door and in answer to his wife's question, who her it was, he said:

"Yes, open the door."

I looked again, and there stood—not the disgusting figure I had last seen, but a man dressed in the plain garb of the Quakers, smiling with a heavenly countenance upon me. I instantly jumped up, exclaiming:

"Oh, it is friend Fox!" and ran to embrace him, but he had disappeared, and I was alone.

New York, Jan. 15th 1869.

A new volcano has been discovered in the moon—inaccessible to tourists at present. WOMAN'S SPHERE—Hem-is-sphere.

Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it In richest fragrance and in purest hue; For soon the gathering hand of death will break it Till its weakling of life, and all shall lose All power to charm; but if that little life Hath swelled one pleasure, and subdued one pain, O who shall say that it has lived in vain?"

WATCH, MOTHER.

Mother, watch the little feet, Chattering o'er the garden wall, Bouncing through the busy street, Ranging cellar, shed and loft, Never count the money lost, Never count the time or cost; Laughing, leaping all the day, Guide their mother, while you play.

Mother, watch the little hand, Picking berries by the way, Making houses fly the sand, Tossing out the fragrant hay, Never dare the question ask, "Why to me the weary task?" These same little hands may prove Messengers of Light and Love.

Mother, watch the little tongue, Prattling eloquent and wild; What is said and what is sung By the joyous, happy child. Watch the word while yet unspoken, Stop the vow before his broken; This same tongue may yet proclaim His-logs in a Saviour's name.

Mother, watch the little heart, Beating soft and warm for love; Wholesome lessons now impart, Keep, O! keep that young heart true, Still, extracting every weed, Sowing good and precious seed, Harvest rich you then may see Ripen for eternity.

(From The Church Union.)

Spain—Granada—Gypsies.

Let it not be supposed that the Alhambra is the only lion in Granada. The Vermillion Towers, the Groves of the Alhambra, the Cathedral and modern city the Albaycin, or old city, and the Alhambra Groves occupy the valley between the Vermillion Towers and the Alhambra.

They are a dense wood of lofty elms, whose branches and leaves so thickly interlace that the rays of the sun cannot penetrate them. Three roads lead through them, one for carriages and some for pedestrians. A rich verdure covers the ground, refreshed by numerous rivulets, that murmur through the thickets or fall in beautiful cascades upon a terrace. Near the summit of the hill is the fountain of Charles V., from which a bird's-eye view may be had of the ascent through the groves. Seats are provided at various points by cool springs and fountains, where the traveler may refresh himself, lulled by the melody of nightingales, with which the groves abound. In reference to the habits of this bird an incident occurred while strolling through the groves of the Generalife. My guide stooped down at various points and brushed his fingers upon the earth; when we were out of the way a few rods, a nightingale would come down and scan carefully what had been done, searching perhaps for something to eat. They are very shy, but evidently had an eye upon us, although we could not see them. Tamed, they sing very sweetly in cages.

The Vermillion Towers (so called from their color) crown the eminence south of the Alhambra. They are of great strength, and more nearly overhanging and defend the modern city than does the Alcazaba of the Alhambra. They date before the Moorish era, but whether of Roman or Phœnician origin is unknown.

East of the Vermillion Towers is the Field of Martyrs, where were buried the Christians who suffered martyrdom under the Roman emperors. It has been beautifully ornamented by a liberal and public-spirited gentleman, and commands a charming view of the delightful rambles along the Henna.

In passing from the towers toward the Field of Martyrs, we encountered the Gypsies who inhabit that quarter. The sun was hot and they were lying in the shade of the walk. The sight of strangers aroused them, and they immediately crowded around us. Young men, women and children, all in ragged costumes, with swarthy complexions, long, matted, black hair and flashing eyes. They are the most importunate beggars, and are rather too numerous and excitable to be repulsed roughly. Fortune-telling and dancing are their leading attractions, and several of both sexes quickly thrust themselves in the centre of the group for a dance. Each tried to show off his best points. They glided, whirled, tumbled, crossing and recrossing and tossing arms and legs in wild confusion, but still with method in their madness. One young fellow prided himself upon touching the mandoline, to which they danced, and a young woman with a bottle full of water on her head. We distributed a small amount of money among them and passed on, but no amount will satisfy them. Some of them followed a long distance, and children beset us at every point. The appearance of some is exceedingly picturesque. We met an elderly man, tall, and straight as an arrow, staff in hand, and his upper garment inwrought with various mystical devices, as suns, crescents, snakes, etc., and fringed with metallic trinkets, such as fish and other small animals. There was something impressive, almost weird in his looks, voice and manner. The guide had engaged him to set for his portrait, and an admirable study he was. Near him we met some young women, who proposed the inevitable dance. Their movements are peculiarly sensuous and fascinating. Every muscle of the body seems called into play, obedient to real or feigned impulses, with which the spectator involuntarily sympathizes. To these natural charms the Andalusian maiden adds the grace of culture.

The Gypsies of Granada are very numerous, and occupy principally the side of the hill above the Danes, and opposite the Alhambra, where they burrow in caves. This quarter is one of the lions of Granada, and a walk through it is very interesting. It is not quite safe for a stranger to venture alone there, and it is important to have a guide who understands their customs and can have access to their abodes.

The side hill is thickly overgrown with prickly pear and aloes. Paths wind among this vegetation, leading to the entrances of caves which they inhabit. Their dwelling consists of a chamber, say two or three feet square, with a hole usually through the earth above, serving as an outlet for smoke. Their household furniture is hardly worth the name, and they are not proverbial for neatness. They have no regular employment, and the mass of them are accustomed to strolling about the country, begging, and fortune-telling. One guide had the entire mass of their abodes, and they greeted him and received us pleasantly. The prospect of a gratuity seemed to be the charm that smoothed our way. The little black-eyed fellows were as lively as crickets. We made quite a general survey of their quarters—a curious and interesting study.

The Gypsies here are called Gitanos, both terms a corruption, probably of Egyptians which these people profess to be. Their origin is Oriental but in what particular country is unknown. They may have come from the bank of the Nile, driven out perchance by some Pharaoh, or from the Zizid in India, as in many parts of Europe they are called Zingari. The Gitanos in Spain may have had a different origin from the Zingari, as they are said to differ in language. However much they may differ in this respect, all are alike in their romantic habits. They are outcasts, Ishmalities, with every man's hand against them, and they against every man; they have no recognized religious belief, but are remarkably superstitious and are wonderful adepts in imposition, and humbuggery. I passed a crowd once at the corner of a street, and saw within the ring a man with a small bird in a cage upon a table, and a box before it with compartments of various colored cards. It was a species of fortune-telling. Handling my copper to the performer, he opened the door of the cage and gave the signal to his bird. Out it hopped, selected one of the cards and held it in his bill until I took it. The inscription, in Spanish, was complimentary, and about as explicit and satisfactory as fortune-telling in general. The bird of course selected from the various parcels of cards according to the requirements of the case, as indicated by its master.

Correspondence in Brief.

Samuel Britain, Hardwick, Northern Vermont:

We are having some good times in many towns. The good cause of progression is onward and upward. We are, and have been for some five or six weeks, enjoying the labors of Leo Miller. He is a good medium, and as the old saying is, "He is a whole team and a horse to let."

We have a society in this town (Hardwick), and one in Morrystown, the adjoining town to Hyde Park, (where you, my dear brother, commenced, as I understand, the practice of law over thirty-two years ago.) They have a good society, and lots of believers. Bro. Stiles, and brother Leo Miller, have done a great work. Danville Glover's understanding of the authority of the Bible, stands in the way of the Spread of truth and science.

If any one speaks a word against the infallible authority of any thing in the Bible, they will look at you and start from you with much horror, and no one can reason one word with them. Our mediums have but seldom spoken one word upon the origin and use of the book we call the Bible. It is almost impossible to approach this subject. I think we are doing a good work in this direction; the good work is going on all over the world.

My dear brother, be not discouraged, a good time is coming.

Mrs. Mary Marble, of Frankford, Berlin county, Michigan, writes:

Brother, within you will find the remittance due on the JOURNAL. Hoping you have not sustained any injury by our remissness in not sending in before, we will try to be more prompt in sending our dues. We do not mean to rob our printer, we love the JOURNAL and its teachings, and mean to help sustain them. Perhaps it would not be amiss in me to tell you that I am being developed as a medium, and hope to do good work for suffering humanity. I have the promise made me to become a lecturer and healer. May the promise be fulfilled, is my constant prayer.

Mrs. M. G. Robinson, of Crawford county, Illinois:

I am a reader of your RELIGIO-PHILOSOPHICAL JOURNAL, and noticed something in the last number, from Mrs. Mary J. Colburn,

"A few words to the Spiritualists of the West," was the way it was headed. Now, I am a Spiritualist and am living in the West, and quite in the wilderness, and quite alone, too, as there are no Spiritualists near.

Mrs. Colburn says, "Where two or three can, let them gather together." I would like for you or sister C., to tell me what I can do for the cause, as sister C., says, "I am standing idle." Sitting with folded hands, and I want to be up and doing. My husband does not believe in Spiritualism, and my neighbors do not, and when I say anything about it, they all think me crazy; and I cannot hold circles alone, so I would like to know from some one what to do: I can say truly, your JOURNAL is the only companion I have.

I do not know why it is, but it seems this is the only place in the United States, that there are no Spiritualists or lecturers. E. V. Wilson was here last winter and lectured for us: the only one that ever lectured in this county.

J. W. Mathews, Heyworth, Illinois, writes in reference to his experience, and says:

Bro. S. S. Jones: My friends tell me that I am a very good speaker; yet I know very well that I cannot write an article suitable for publication unless critically examined by a competent person. However, in accordance with your offer to such blunders, I wish to ask through the JOURNAL if any brother or sister has had an experience like mine. Often, when in a meditative mood, I suddenly hear my given name spoken plainly and distinctly and if I direct my attention thereto, immediately, some vivid impression is made upon my mind. After years of experience, I have learned to follow most implicitly, the impressions thus given, and I think any person may, by careful study, have a strictly impressionable guide through every change of scene in every day life.

John Evans, Davenport, Iowa, writes:

Please find five dollars and take out of it what I owe you (no deduction or advantage taken of your reduced prices), for my paper. It is marked "27 June, '68." I want the paper for a year from that date. I send me "Life's Unfoldings," and if you have any test medium near you, give the balance to him or her, to see if there is any word for me.

REMARKS. The first test medium that calls at this office will be entitled to the money above referred to.

