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Truth Means no Dash, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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HE IS WAITING.

BY MISS EVA EDGERTON.

Through the folds of silvery brightness,
Through the shining aisles of day,
Through throbs of heavenly music
An angel made his way;
And down his gleaming pathway,
In glistening robes of white,
Came to bear a soul to heaven,
Where dwells life, and love, and light.

We knew not of his coming,
Suddenly, we came to know—
He was gone,—gone, oh! the sorrow
That was left us here below.
No more the kindly greeting,
No more the friendly word,
Cheering all in their endeavors,
Would again by us be heard.

No more? Ah! yes, the angel
Has borne him up on high,
To the waiting throng of loved ones—
Yet we feel that he is nigh.
We can feel his hallowed presence,
We can trust his guiding hand,
Which will lead us through our journey
Toward the blest, eternal land.

Let his earth-life be a lesson
For us all to profit by;
Let the angel take us to him,
Who will welcome us on high.
Let us live a life of goodness,
So when earth's scenes fade away,
We can say with joy, "his only"
"Sunset breaking into day."

WORLDS WITHIN WORLDS.

Wonderful Discoveries in Astronomy—The Clairvoyant Investigations of a Lancaster Scientist.

Wm. Baker Fahnestock, of Lancaster, Pa., has just published a book entitled as above. Herein he gives as the result of clairvoyant investigations some most wonderful discoveries regarding the constitution of the heavenly bodies, their order and the nature of their habitation. The book is illustrated with handsome colored plates, vividly exhibiting his theory and the alleged character of many heavenly bodies which have been examined by him by the aid of what he calls the "clear-minded powers of those who are in a stativo condition." This means of investigation he claims to produce results far more satisfactory to the tests of reason and analogy than those promulgated by the scientists of the age, and the contents of the book are placed before the public with the distinct avowal that they are the results of a clear-seeing and clear-aided mind, and are not the result of those who are able to be placed in the stativo condition, which is a partial separation of the mind or spirit from the material body.

At the outset he repels the theory that the moon is dead, and will eventually fall upon the earth, which is pronounced "as false as it is unreasonable, and can only deceive and frighten the ignorant." It is impossible, because when the attraction of the earth brings the moon into a like magnetic condition with itself the moon will in turn be repelled according to the nature of magnetism. The old theories of centripetal and centrifugal force are proved erroneous by the fact that such laws applied to comets would land them directly in the sun, especially as in the case of the Halley comet, where the centrifugal force was destroyed for 600 or 800 days. The clairvoyant discoveries also deny the generally entertained idea that the further a planet is from its sun the lighter it is and the rarer its atmosphere becomes.

After a statement of these general propositions Dr. F. gives an account of the mental ascent of the clairvoyant into the higher regions, the first discovery in which celestial trip is that that the rays from the suns depend on friction for their power of producing light. He also proves to his satisfaction, and contrary to the opinion of many astronomers, that the moon has an atmosphere. The clairvoyant discovers that there are two identical currents of magnetic polarity, running the earth in the plane of its equator, the one north and the other south; the sun, instead of being a great fiery ball, consists of an outside and inside crust or shell, and central earth; and this characteristic of interior bodies revolving among each other without touching, is the great discovery with regard to the other heavenly bodies that the writer has made and to illustrate which, exactly as they are, pictures are given of many of the stars and planets, their inner satellites and their outer form.

With regard to the occupants of the planets it is found by those who are the authorities for the work under review that Mercury and Venus are much inferior to the earth in all the constituent elements of organic life. The attraction of cohesion being feeble, all bodies are soft and flabby, reptiles grow to an immense size, but their bodies are spongy; a kind of a monkey stands at the head of their animal life. The inhabitants of the moon are a dark colored race, low of stature, with projecting foreheads and they live in windowless huts. Mars is beautifully organized, with a gracefully undulating surface, crystal streams,

flowery uplands and luscious fruits. The inhabitants are only three feet in height, but of great intellectual development far superior to man in their mental powers. Jupiter is flooded with light, knowing little difference between night and day, water never freezes, the climate is delightful and there "everlasting spring abides and never without flowers." It has two distinct races of men, the one superior to earth's people, and the other gigantic, black and savage, the two forever divided by mighty oceans rolling between their respective hemispheres. Saturn is beautifully diversified with hills and valleys, streams and lakes, fruits and flowers, more refined than earth. The two rings revolve in opposite directions, they are opaque and resemble ground glass, and give out such light that darkness is unknown. The inhabitants are three feet high and wear no clothes, being covered with a thick skin that keeps them warm. Its extreme outside moon, of eight similar satellites, is inhabited by beings of a very superior order, intellectually and physically. Its scenery is lovely, with running streams, silver lakes, flowery meads, and nature provides spontaneously for all physical wants of the denizens, leaving them ample time for purely intellectual pursuits. Therefore the people are delicate, beautiful and highly spiritual, and are clairvoyant. Architecture, music and mathematics are the chief studies, and relative to their music Doctor Fahnestock narrates the following:

"They have one instrument, something like a piano; the hammers strike, not on strings, but on cylinders which look like glass, and at the same time open a pipe of the same sound similar to the pipes of an organ. It might be called a piano and organ combined. The effect of the double notes, or that produced by the vibration of the cylinders and the pipe, it is said, can only be realized by being heard. The music is of high quality, combining in a single piece force, softness and enchanting harmony."

"In connection with the music which is heard by all who visit this moon, I will here give in detail a circumstance to prove that what is heard there is not imaginary, but really and truly music of a very superior caste. To prove this, I succeeded in getting a young lady to learn a piece and play it upon her piano, and while doing so I had a professor to take down the notes as she played it, and after he had done so, I made several copies of it which were given to ladies in the city who desired a copy."

"Another lady living two miles from the city, who was blind and lame at the time, entered the stativo or somnambule condition for the cure of her diseases, and becoming a good clairvoyant, often visited the same moon of Saturn and would amuse herself there for hours listening to the music which she heard there upon all occasions. Some three months after she became well she visited the city to purchase some tinware, and upon entering the store of Mr. K. heard some person playing the piano in the side room, and upon asking who was doing so, was told that it was the proprietor's daughter, who then interrogated her why she asked, at the same time intimating that she had never heard that piece of music before; but contrary to his expectations, she replied that she had. To this he made answer, that she could not possibly have done so, as the music was obtained from a satellite of Saturn. 'Oh!' she replied, 'I have been there, heard it often, and recognized it as soon as I entered the store.'"

This incident, here narrated by Dr. Fahnestock, we had heard years ago, and now meet with it for the first time in print. The lady who played the piece referred to in a clairvoyant state is very well known in this city and is one of the best local mediums of clairvoyance. She attributed her knowledge of the piece of music entirely to such inspiration as is here claimed for it and when the copies of it, made from her playing of the composition were given to a few friends she had no idea that any one hearing it would ever recognize it, much less refer it to its real authorship; which occurrence was all the more remarkable since it was occasioned by a woman who was not likely to have heard the music in her experience of every-day affairs.

Herschel is full of meadows and lakes, with flowery banks; birds and fishes of rare form delight the senses, all animal life is on a reduced scale from that of earth, and the people are highly learned in the sciences. Neptune is still more refined and a very Paradise; its vegetation is of enormous growth, its building timber and stone of the most magnificent kind, the animals resemble those of earth, and the investigations of the clairvoyant upon its surface, and among its people have been so minute that even their devices for taking fish are detailed with great peculiarity. The people converse in music, and travel in carriages moved by a force like light.

With the same accuracy of detail are given the composition, the characteristics, the movements, the satellite system, the character of the people, animals, plants and minerals of many other heavenly bodies. Omega, Betelgeuse, Bellatrix, Saiph, Rigel, Sirius, Alnitack, Benetnasch, Merak, Regulus, and many others have been frequently visited and freely explored, and the results are now given to the scientific world in copious text and with highly colored illustrations.

For most of which science is indebted to a subject under Dr. F.'s treatment, a young man of exemplary character who originally entered the stativo condition for cure of

a disease of the skin about his neck and face.

A confirmation of the theories advanced by Dr. F. he finds in a fact related of the star Dubhe, which is one of those of which an account is given. In the *Hesperian Journal of Chemistry*, of March, 1877, under the head of "Scientific Brevities," there is an article upon the periodical change of color of a star given by M. Klein and M. Weber, which in substance is as follows: "Some years ago a remarkable change in the color of Dubhe, a star in the constellation of the Great Bear, was observed by M. Klein, who could ascribe no cause for the changes but stated that, in the period of about five weeks, the color of the star changed from intense fiery red to reddish yellow, and in succession to golden yellow, yellow, pale yellow, and white yellow—then again increased in color until it became fiery red again. This star is one of the pointers and the nearest one to the North or Polar star. The observations of M. Klein were interrupted at the time, but were lately continued by M. Weber, in Peekeloh, at M. Klein's request, and they confirm the conclusion of the latter. M. Weber's observations extended from Aug. 22, to Nov. 8. On Aug. 22 the star was white yellow; 24th, pale yellow; 25th, yellow; 28th, golden yellow; 29th, reddish yellow; Sept. 6th, dark fiery red, and then gradually went back again to pale and white yellow. M. Weber, therefore, stated that the star completed its changes in about 35 days."

In "Worlds within Worlds" there is a sketch or picture of the internal construction of Dubhe, which apparently accounts for the change of color in that star. The picture shows that Dubhe consists of an external shell having a number of very large orifices in it. Inside of this shell, are two cup-shaped shells, having a wide space between them. These shells revolve in opposite directions perpendicularly. Inside of these shells is a very large earth which revolves contrary to a smaller one that revolves around it, in the space between the cup-shaped shells. This earth is much smaller than the one in the centre, and is of a fiery red color—and when (in revolving) it gets between our sight and the centre of the large one within—the star to us is fiery red, and as it passes around from that position it becomes less fiery red, and when behind the big one, the star looks pale or of a whitish yellow color. These changes are observed without the aid of a glass, and the fact that they do take place, is claimed to prove that the picture of the internal construction is correct.

The full importance of these alleged discoveries can only be estimated when it is remembered that they have been made entirely without the aid of mathematical calculation, telescopes, or any of the usual physical appliances for scientific investigation. The mind of man, freeing itself of earthly limitations for the time, has gone out on an exploring expedition and brings back these reports from the celestial regions. Should the more tardy methods of empirical science confirm any of them, the others may be accepted as reliable and an entirely new and infinitely valuable means of astronomical discovery and a new agency of general knowledge will be introduced into the cause of human intelligence. Those who have had no occasion to test the character of clairvoyance can not fail to be attracted to its investigation by these claims of wonderful discoveries, while the most skeptical will find in these conclusions highly entertaining material. The glory of the heavens here pictured exceeds the wildest dream of Arabian fancy, and this circumstantial narrative of the wonders of far distant worlds is characterized by an earnestness, an exactness and a positiveness of expression that far outdo Jules Verne's most startling romance.

Letter from New York.

DEAR EDITOR:—My silence with reference to the terrible outrage by which the life of our friend Jones was taken, does not signify that I have looked upon the matter with indifference, but I have been prevented from expressing myself sooner, by pressure of business. It is enough to strike a person dumb with astonishment to think that so whole-souled a worker in our great reform should be struck down so suddenly in the midst of his usefulness, to gratify some little spite, and that by a man who pretends to some progressive spirit. The N. Y. *Herald's* Chicago correspondent has given a miserable perversion of the whole matter, and the editors of that paper seem to take it as a foregone conclusion that everything connected with Spiritualism is fraud, or vice, or superstition.

Mrs. Nellie T. Brigham has been engaged to lecture for the New York Society of Progressive Spiritualists, who meet at Republican Hall on 33d Street, two doors east of Broadway, for a whole year. She is charming our people by her graceful eloquence, and almost settling the point that a woman can speak more beautifully than a man. Tomorrow, May 26th, the Aerial Quartette club will lend their charms to the services at the hall, and thus with fine music and speaking, at times fine giving of tests, the meetings are a great success, some being unable to gain admittance on account of the pressure. The meetings at the Harvard rooms, corner of 6th Avenue and 42nd Street, are said also to be highly interesting and successful. The more the papers lie about Spiritualism, and the oftener they preach

its funeral sermon, the more it seems to live and thrive, and this is one of the best signs that it is founded in eternal truth.

I wish to say a word on the blue-glass movement, and to add my voice in its favor, as it belongs to the department of the fine forces, and will constitute one of the best entering wedges to the still finer forces of direct spiritual action. The *Scientific American*, which is especially ignorant of the finer forces, and treats Spiritualism with a scorn equalled only by its ignorance on the subject, has roused up the minds of the people on the matter, and can not seem to see much difference between one color and another, or between any special color and all the colors combined, as in ordinary sunlight. I have written an article in answer, which the New York *Mail* has published, a part of which I quote below; meantime, allow me to congratulate you upon the earnest and broad and kind spirit which the *Journal* displays from number to number.

"The culmination of darkness in the *Scientific American* may be found in the following: 'In some instances where it is desirable to diminish the intensity of light, blue glass may be used; but any mode of shading the light, as by ground glass, thin curtains, etc., would without doubt serve equally as well.' In other words, blue is simply an element of shadow. What a pity that nature made such a blunder as to give us blue at all, when the same point could be so easily subverted by a little more darkness! But looking aside, it is too bad to have the public misled by such a perversion of established scientific fact. Does not this editor know of the spectral and remarkable power of blue or violet to promote phosphorescence, to transmute the salts of metals in photography, to penetrate far below the soil and develop germinations? Can the red or yellow do anything of the kind? Can shadow do anything of the kind? Throw a shadow upon a glass bottle of hydrochloric acid, or strain the light through red or yellow glass upon it, and no effect will be produced. Send light upon it through blue glass, and it will be shattered into a thousand pieces. More than that, it can be proved by an overwhelming array of facts, that the blue, indigo, and violet colors act on the law of electricity, while the red, orange, and yellow green are directly opposite in their nature, acting on the thermal or warming principle. It can be shown that the electrical colors are cooling and stimulating to the nervous system, soothing and anti-inflammatory, while the red is stimulating to the arterial system, and is especially suited to cold extremities, the yellow to dormant bowels, and the purple to impaired digestive organs. It can be positively shown that chemical action is utterly impossible without some grade of electricity, and that the electrical colors on the one hand must affinize with the thermal colors on the other. The reason why the blue is so effective in connection with the white light is that it selects the affirmative or warlike colors, and thus arouses an immense action. I am confident that if Gen. Pleasanton had put a red strip of glass each side of a blue pane, and then clear glass beyond this, he would have aroused a still greater action, and I have learned that the red forms the chemical affinity of blue, as the yellow does of the violet."

The special potency of the violet end of the scale has long been a settled fact among scientists, although they are still back of what they might be in the knowledge of their atomic relations and their law of movement. Prof. Hunt long ago stated before the British Association that "Light prevents the germination of plants; actinism (blue and violet action) quickens germination, and the calorific rays promote the flowering and reproductive principle of plants." Gen. Pleasanton has been too one-sided in putting so much stress upon blue to the neglect of other colors, but the one-sidedness of the *Scientific American* in pretty much ignoring the great healing and chemical power of blue and violet is still more dangerous. It thinks the colors as God has placed them in light are admirable. Of course they are. But shall we cease to develop the special electricities and potencies of things, just because nature has not done it? Water is good as God made it, but shall we have no hot water for certain chemical operations or diseased conditions? and shall we have no cold water for opposite conditions? Light is good, but shall not our sick world have the warm part of it, like the red for the cold extremities, or the exquisitely fine, penetrating, and cool portions of it, like the blue, for a hot brain? It is quite remarkable that people can, perhaps unconsciously, employ so much error in their own language while professing to expose error in others. The finer forces are safer, more powerful, more penetrating, more refining, and more enduring than the coarser elements, and while the whole community are turning their attention to them in the form of light and color, even though their ideas may yet be crude with regard to their use, it is a public calamity for influential journals to make war upon them, as other journals who do not pretend to make science a study, copy their opinions, and thus pervert the public mind on the subject.

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Put not your trust in Savings Banks. Fifteen such institutions have failed in New York with an aggregate liability of \$11,200,000.

DRESS OF SPIRITS.

Injurious Effects of Tobacco—The Newly-Born Spirit—Spirit Clothing and Colors.

BY Z. T. CRIPPEN.

I once asked, through a medium, an old friend who had been only a short time in the Spirit-world, and who, upon earth, was addicted to that almost unconquerable habit, tobacco using, which, in the latter years of his life, by the advice of physicians, he had vainly endeavored to break off, if he would appear to us, or materialize. He replied that he was not suitably clothed; that his spirit clothing while upon earth had been almost entirely consumed, mainly by the tobacco habit, and that he was laboring energetically to recover from the effects of it, and through other mediums this theory, about clothing in the Spirit-world, has been corroborated.

But the most interesting information on this subject I obtained from a prominent spirit artist, which corresponded exactly with my own experience. In the first place, it must have occurred to almost every one who has considered this subject at all, that a spirit enters the other world in an absolute state of nudity. After the process of death is over, the newly-born spirit is gradually and tenderly transported from its place of gestation, which is immediately in the vicinity of the then-inanimate body, to a place of preparation, for an admission into a company of the sympathetic inhabitants of the Spirit-world. To this place it has been drawn by the powerful magnetic currents of the immediate guardian angels and angels. The actual process of extracting the spirit from the body, is a complicated operation. It seems as though the center of the back is the point of connection with the magnetic thread from intelligences above, and that the limbs, arms, head, breast and trunk, are successively drawn through this thread, and taken backward, the head and limbs coming together, senseless and helpless, the whole soon forming the shape of a *cub-de-sac*, opening downward. In this condition it has a shining appearance, and moves at a rapid rate after once getting started. This *cub-de-sac* or placenta is removed gradually, as the spirit reaches the upper currents of air, and the gross, heavy, earthly substance descends to earth again to find its proper level.

The spirit is gradually awakened to sensation of feeling and hearing, but not seeing, until the body is fully formed. The love currents from the new-born spirit stream out and interblend with the nearest friend, who is acting as the principal conductor of the neophyte, and who whispers words of love and caution into his ear. The beautiful magnetic currents that emanate from the whole body, but especially from the brain, shoulders, breast and trunk, are in a short time capable of being formed into a covering for the body, in fantastic shapes of beauty. These rays even are perceptible to the clairvoyant, streaming from the spirit while in the body, as well as being felt by sensitives.

In describing the process of the transition of the spirit, it must not be considered as applying to cases of violent deaths, where the victim is conscious of any vindictiveness. In many such cases the spirit may be detained in a state of suspension or penance, until it is worthy to be set free; or the spirits may not be intelligent enough to know how to avail themselves of the aid of their guardian spirits, and thus be able to ascend to their proper level.

It is very surprising to find so many spirits chained down, as it were, to the surface of the earth; and some, even, who are compelled to seek deep holes, or stay under the ground in Hades, in order to find their proper level. Some of these spirits possess bodies of such density that they can be perceived by the naked eye, and thus we have a lucid explanation for the appearance of ghosts, etc. But let us turn our attention particularly to the effect upon the spirit clothing, of such vices as sexual excess and promiscuity, intemperance, opium eating, using tobacco, etc. The sensualist or sexualist, who made the indulgence of that habit on earth his chief occupation, on being transplanted to the first sphere, finds himself the most helpless of beings, and impotent to pursue his calling. Every one turns away from him. His poor, pale victims look down upon him in sorrow, and glide away from him, as too loathsome to associate with him. They sympathize with him, yet can do him no good, as he would defile their beautiful garments with his corrupting touch. His raiment was once beautiful, and shimmering with sparkling jewels; but now, from his lower extremities, (had he been virtuous, although strong, passionate, the richest and rarest colored rays would have streamed forth in Spirit-life,) a putrid, nauseating and consuming emanation exudes, enveloping the whole figure, disgusting alike to himself and others around him.

The drunkard, too, is no less helpless in Spirit-life, for the fumes of the alcoholic beverages consumed in earth-life, have steamed up through and through the organs of his once clear, active brain until their autenseness is destroyed, and a leary haze envelopes the head,—that most important portion of man's temple which may be likened to the God of the Christian's Trinity, as the breast may be to the Son or Christ, and the trunk to the Holy Ghost, these three forming one in a mathematical sense.

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Watchman, What of the Night?

BY DR. A. JOHNSON.

[Continued from last week.]

Jesus said, "Forbid him not, for he that is not against us, is for us." Then opened he their understanding, that they might understand the Scriptures. What a misfortune it is to the world that that knowledge is withheld in these days from the existing institutions.

Christ said, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The same gifts in these days are bestowed upon thousands of entranced mediums. While pondering over these sayings, we are favorably reminded of the infidelity of this age, and of the applicability of the following passage: "This people draweth near unto me with their mouths, and honoreth me with their lips, but their heart is far from me." And the angel of the Lord came to the shepherds and said, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. So are the angels of the Lord now bringing great joy to all who will hear them. Peter said, "Ye men of Israel, why marvel ye at this? Or, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? What shall we do with these men? by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it. Quench not the spirit, despise not prophecies. Prove all things; hold fast to that which is good."

"And it shall come to pass in the last days (saith God), I will pour out my spirits upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." All of which have occurred.

OBJECTORS TO MODERN SPIRITUALISM.

The thousands of objectors in the churches to Modern Spiritualism, should remember that the title of that faith implies that there was an ancient Spiritualism; and in what estimation it was held at that time, we will allow St. Paul to state. He says: "We are made a spectacle unto the world. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we treat it as the filth of the world, and are the outscouring of all things unto this day." Surely, there must have been a universal shout of joy resounding through the heavens over this suffering child of God, when his release came, for being so true to the principles he inculcated. Where, oh! where, shall we find such devotion to-day?

OPPOSITION AND SKEPTICISM.

In all the reform articles which the writer has published, he has been frequently assailed by persons who would urge the absurd objection that it was impossible to make the people think alike on such subjects. Then remove the one thousand obstructions to the spread of knowledge among the illiterate, and adopt the creed which Christ had; love to God and humanity; and then there can be no diversity of opinion.

The laws of God are few, and truth, if rightly apprehended, is simple, and all that is needed to redeem mankind, is to embrace God's truth and discard the errors of man.

The day of judgment has already commenced upon this earth to separate the wheat from the chaff; for there are many classical scholars who are defiant infidels to many of the principal claims of our educational institutions. They say, tell us not what you believe, but inform us of what you know. Prove your religion; we do not want to hear the opinions of the past. Infidels and reform writers have assumed a bold front which will be seen by the few following extracts with which literature abounds:

"Who will give a really truthful description of God, the Devil, Heaven, Hell, Angel, Ghost, Spirit or Soul, or of what condition man takes after death, as an intelligent individual existence that words can make understandable?"

If the above is unanswerable, for the want of knowledge, why, then, do we need the bible, priest or church, to keep up the human farce? Is the whole theological torture a brazen lie? Why not, then, call it by its right name, a priestly imposition? Are not knowledge and reason the true guides to goodness? We copy the following from a discourse of Gerald Massey, the English poet, delivered in Boston, 1874:

"Since my first gropings in the darkness of this subject, light has dawned on me more and more, and the facts have gone on unfolding their meaning until the presence of the spiritual world is to me as real as that of the natural world. The unfeigned darkness has unveiled a living face. I have felt the touch of spirit hands, and have had my own hand impelled to write messages without any volition of mine. Standing on the side of my facts, why should I care to argue with those who stand on the other side to assert they can't be true? Where is the use of arguing, when sheer ignorance of the subject is to be the base of our opponent's reasoning and his fundamental assumptions are false? I know that that distinguished man, Prof. Crookes, has seen a thousand-fold more than he can scientifically demonstrate. There was a vast difference between Jesus Christ and his professed followers. He was a living intercourse with a living God, a daily converse with Heaven, from which he was freshly fed day by day with the dews of healing and the water of life. Therefore, there is a never-failing need for revelation and manifestations of the Spirit-world, a revelation for all, which gives an anchorage of facts to trust to. Spiritualism, as I interpret it, means a new life in the world, and a new life is not born without pain and opposition."

The following is an extract from one of England's distinguished men, William Howitt's letter on Spiritualism:

"I thank God most heartily that I have lived in the glorious time of persecution and contempt of the church of the latter ages, whilst the ambitious have no desire to set themselves aloft in it, but have allowed it to grow in its own divine strength; my only desire is to stand my time as a private soldier in the ranks of that countless, universal host visible and invisible, which is now marching with victory on its banner over the earth."

SPIRITUALISM.

The following is from Prof. Draper's work on Science and Religion:

"That the spirits of the dead revisit the living, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent.

If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time as extensive and unimpeachable as is to be found in support of anything whatever that these shades of the dead do return."

The Rev. J. M. Peebles, who has investigated this subject for twenty years, says: "If I know anything, I know that spirits, once the mortal inhabitants of earth, continue to hold conscious converse with humanity. It is of God. To contend against it is to contend against Divine Providence."

The eloquent J. B. Ferguson, says: "I could neither be an honest man nor a philanthropist, did I not say I know that I have had intelligent and blissful communion with the departed spirits. This experience does not lessen the faith I have in God, in Christ, but enlightens, hallows and beautifies it, and deepens my reverence."

With the evidence of such enlightened Christians, and the corroboration of multitudes of similar evidence, how dare the Christian community stave off such evidence any longer?

THE FAILURE OF CREEDS.

According to a well authenticated history, the world has been traveling on one thousand sectarian crutches, all of which were necessary to meet the various intellectual conditions of humanity. All sects have fulfilled their missions, but a period has arrived when the march of progress demands a purer state than any which we have yet experienced, and the discordance which now exists all over the earth is nothing but the scorpion sting of nature to drive us into right relations. The people have lived in the letter which killed, but a period has arrived when the spirit of truth is to give utterance, and if the people do not heed these signs, they must, like other nations, be buried in oblivion. It is in vain for the churches to attempt to redeem the world. Faith and zeal, will do much to energize the people, and to evangelize this earth, but facts and figures will prove how futile party zeal has been after the labor of eighteen hundred and seventy-six years. The following statistics are furnished by the Rev. Roswell D. Hitchcock, D.D., Professor of Church History, in the Union Theological Seminary, New York City. He says it is estimated that there are in the world about three thousand different languages, and about one thousand different religious sects. The adherents are as follows:

The Greek Church	69,800,000
Six other Oriental Churches	5,500,000
Roman Catholics	230,000,000
Protestants	97,000,000
Mahomedans	160,000,000
Buddhists	220,000,000
Other Asiatic Religions	230,000,000
Pagans	230,000,000
Jews	6,000,000

These overwhelming figures, as given by the best authorities, prove conclusively that it is an impossible task to christianize the world under its present aspect. Each sect has the same zeal for ultimate success, but there will be a disappointment to all unless they adopt the first two commandments from their creed, and receive a divine baptism from above. Upon a return to the spirit of primitive Christianity, and the reception of the various endowments which animated Christ and his disciples, depends the salvation of the world. No religion can prosper without a continuous inspiration.

FRIENDSHIP AND CHRISTIANITY HAVE DEPARTED.

True friendship, as a principle, has departed from the human race. There is a semblance of friendship, but where shall we find disinterested friendship? There is a sympathy, a fellow feeling, but true friendship is no more to be found in church or state. All are sorry for the misfortune of their fellows, and pass them by as soon as possible, with a cold indifference, and the great majority will shun all who are unfortunate, no matter what talents or integrity they may possess. It is enough for one to become known as having met with misfortune, to get rid of his friends. There is a sectarian sympathy which deserves the applause of the world, but where shall we find a Christian brotherhood? We are taught that in Christ we should all be one, but where shall we find such a heavenly example of unity of sentiments and spirit? When we contrast such unanimity of spirit with the existing warped and ramped condition of ignorance which has hung like a nightmare for centuries upon humanity, and which has produced nothing but a state of barbarian cohesion, which requires all the appliances of church and state to keep the masses from open rebellion—when we view such an extreme contrast, it would indeed appear a herculean task to harmonize the discrepancies of the ages; but the heavens are as propitious to-day, as they were in the days of Christ; the powers are among us as truly as they ever were, and all that is required is to accept the terms, which are holiness and righteousness, and then the spirit of Christ will actuate all laudable efforts. Multitudes who have been obedient to these latter day demonstrations, have the kingdom of heaven within their own souls.

(To be continued.)

Rather Irreverent.

The Indianapolis Journal, though grumbling every Monday under the weight of heavy abstracts from ponderous sermons, yet nurses in its bosom a depraved editor, who gets in enough irreverent and wicked work to offset the divine fulminations and leave a small balance in favor of the arch foe. Here is his last:

"Can any one tell why it is that the soul of a young and pretty woman is more dear to the average deacon than that of a squint-eyed woman with a wart on her nose? When we have seen a young and pretty woman go up to the altar, we have noticed half a dozen deacons knock their heads together in their eagerness to whisper consolation to her bruised spirit. But when the squint-eyed woman kneels down, only one deacon went near her, and he merely touched her on the shoulder and said, 'Pray fervently, sister, and all will be well!'"

Why?

A universal reply to this interrogatory would convey a wondrous amount of information. Sometimes, however, this reply might be less agreeable than truthful and beneficial. Spiritualists, as a rule, ask this question more often than any other class, not excepting the pure scientist, or the downright materialist, who certainly are not backward in propounding this useful question to Mother Nature, and reverently listening to her divine voice in reply; and yet we think that even Spiritualists might very profitably more often query, "Why?" and industriously search the divine book of all books—Nature—for her reply, which ever comes as gratefully as gentle showers to budding Spring time, or Summer's sun to ripening fruit.

Why? A reply to this has told us the cause of the numerous and varied phenomena spiritual, which have been produced in all time, notably in our own day, and also that the purpose of such phenomena is to give man a glimpse of his indubitable destiny as an immortal being to aid the race in self-culture, and a wise adaptation and appropriation of its surrounding environment, so that successively higher and higher planes of development and consequent usefulness as a part of the great whole may be reached. And yet, notwithstanding these are the plain lessons taught by the aggregate of all spiritual phenomena, and we find too many Spiritualists who are still resting in these phenomena, ever greedy to witness more—more. Like the devotees of the churches who are still satisfied with the dry husks of creeds and ceremonies, so do they continually eat and hunger for more of the mere outward phenomena of Spiritualism. Do they worship the body and forget the spirit? Not entirely, we think; still they fail to apply the phenomenal to the development of their own spiritual natures.

Why? They are still in the outer. They have not yet entered, only perhaps by partial glimpses, into the inner life. As the Egyptians worshiped the bull, forgetful of the principle of power which he represented; as the Christians worship the person Christ instead of that principle of love which he manifested, so too many Spiritualists satisfy themselves with the phenomena, forgetful of the spiritual incarnation which they embody. Another reason for this, (and it takes its root in the popular Christianity of the day, which tells men to shut hell and seek heaven for their own selfish personal welfare) is found in the fact that such minds regard Spiritualism as a source of personal pleasure, not to say profit, consolation, or even instruction and enlightenment, if you will, which is to benefit its particular followers. Now while Spiritualism does these things, still it should, and such is its aim, make its adherents co-workers with the Spirit-world for the welfare of humanity; forgetful of self, constantly laboring for the good of others—even all. Let us, then, cease being spongers—mere recipients of the light and glory flowing to us from spirit spheres, and let us become pure fountains in the desert of human life—ever seeking to impart more good than we receive.

Again, many Spiritualists are often pained by the selfishness of some in the ranks, who are prominently before the world. Now, if, as we believe, there is an intelligence behind the movement of modern Spiritualism, wisely guiding it forth, why are these things permitted? To this "Why?" it may be replied, first, that the moral police of the Spirit-world seek to prevent crime not so much by restraining the criminal, as by giving him the liberty to indulge his evil propensities and then calling upon him to witness the sorrowful and blighting effects thereof upon himself not only, but also upon the once happy hearts which such action has made desolate and dreary. As the materialized spirit of Gen. Bledsoe once said to me at a seance of Mr. Mot's, "We have purer laws than you do on earth. Here one man don't punish another, but the wrong-doer is left to the laws of nature which administer such effective rebuke that he is as certainly caused to avoid transgression in the future as is the child to avoid the fire from the burning he has received."

This may partially account for much of the mischief which undeveloped spirits are allowed to undertake, and succeed in effecting through susceptible organisms.

Secondly, it occurs to us that a movement filled with such new and startling truths, especially those (and they are many) who are crystallized in the popular theology of the day, needs some checks on the too rapid advancement of its great tidal waves of progression. Without such checks, as we can see from examples here and there among us, of new converts who are over zealous, and (shall we not say it?) fanatical; family and social ties would be severed as they frequently were among the early Christians and anarchy, confusion and bloodshed would follow a too hasty introduction of unprepared natures into the superior light and liberty of this new gospel of progression.

Again, exposures of prominent mediums, such as the "Katie King" business, serve the double purpose of bringing prominently before the public, and attracting thought of the subject of Spiritualism, in the minds of those who otherwise give it a passing notice; and of rendering Spiritualists themselves more thoughtful and cautious in their investigations, and active toilers in the search and promulgation of truth, rather than mere recipients of the phenomena, or the say-so of any spirit, either in or out of the flesh. This constant sifting of facts and phenomena, this calling into ever active operation the reason and other faculties of our inner nature, as Spiritualism constantly obliges us to do, tends, by the very law of activity, to give us mental and spiritual strength to bear

Our portion of the weight and care, Which crushes into dumb despair, One-half the human race."

not only, but to assist others in bearing theirs. In this respect, Spiritualism is like the temperate belt of the earth, wherein the rigors of the climate, and the returns for toil are such as to constantly stimulate the action of its inhabitants; whereas, in the tropical belt, where the inhabitants need no clothes, and can get a living by lying in the shade and letting the fruit fall into their mouths—(something as popular church-goers with us hug their elegantly bound idols—Bibles—loll in velvet pews, and gaze and swallow whatever falls from God's chosen tree)—lassitude, indolence and idleness follow.

Blessed be Spiritualism because it awakens and calls into active use and harmonious development every germ of faculty embodied in man's nature!

Finally, the vile reports of disgraceful amours, and nameless offenses against purity, decency and virtue which the daily press are heralding broadcast over the country as being one of the legitimate results of Spiritualism, bring real pain to the sensitive

natures of all true Spiritualists. Again we ask why?—why must our cause bear this burden also?

Man can no more resist the effect which his actions cause, than can the unprotected arm of flesh resist the disorganizing effects of fire, or the physical body retain the spirit after the *medulla oblongata* has been pierced by the assassin's bullets. Hence, it was long ago written that, "Though hand join in hand, the wicked shall not go unpunished." And those who have sought to cover up their shame under the pure mantle of Spiritualism, as sure as effect follows cause, finally, experience the legitimate results of their action in their own downfall not only, but in the soul-harrowing knowledge that their devilishness has brought pain and sorrow unavailingly, to those innocent souls into whose confidence they succeeded in adroitly worming themselves.

These painful things, then, fellow Spiritualists, are the surgeon's knife, which with its sharp cuttings and deep probedings, shall not only teach us to guard our own lives in purity, but which shall continue to be pitted till all unsightly excrescences which attach themselves to, and all festering putridity which would fain rankle in the fair form of pure Spiritualism are lopped off, and probed out; and she stands her true self among men—a beautiful embodiment of all that is pure, sacred, virtuous, holy and wise.

C. W. COOK.

Warsaw, Ill.

THE PHILOSOPHY OF LIFE.

A Balance of Powers vs. A Supreme Power—Cause and Effect Inseparable and Convertible.

Of all the humbugs that ever cursed this priest-ridden world, the assumption that a cause existed anterior to all effects, (a positive that is independent of all negatives, that the double condition represented in the sexes, termed positive and negative in the elements and mineral, male and female in the vegetable and animal, are distinct entities in which genus and sex are eternally and unchangeably fixed), has done more to subvert order, destroy confidence and sap the foundation upon which our government is based, than all other assertions combined. What advantage Spiritualists possess over Calvinism or any other ism while building on the same divided base, the supremacy of the unseen over the seen, the base upon which every despotism that ever cursed the earth is founded, may be clear to others; to me it is a profound mystery.

We are told by those who profess to know that males and females are sexually inversions of each other, or in other words, that the male is a female turned inside out; the female a male turned outside in, and if so, every change of species produces a change of sex. This assumption is either true or false. To sustain it, trace life backward from the seen to the unseen, and from the unseen to the seen, or if the terms suit any better, from matter to spirit, and from spirit to matter, through all species or grades of being to the elements represented in heat and cold; the one expanding, the other contracting, and this interchange between them producing motion and consequent life, and until evidence of a being that is independent of, and created them is given, the source from whence all grades and conditions of being are derived.

Tracing life backward is only retracing steps we have taken to reach our present position; as we reverse the rule to prove the correctness of a problem in numbers, while all grades of being behind us are following in our wake. That heat and cold are positive and negative elements, and that they are convertible, the most bigoted advocate of supreme power will hardly dispute, and that the sexes have their source in these elements, seems equally evident, and like them, are interchanging relations. The history of the world and its present condition based upon the supremacy of the unseen over the seen, of spirit over matter, and Spiritualism, after nearly thirty years' existence, like our republic, torn by dissension and unable to effect any permanent organization, has become the laughing stock of knaves and fools for trying to follow in their wake, while its best mediums are arrested and tried as vagrants at the instance of donkeys and donkeys—if all this is not enough to satisfy not only Spiritualists, but every reflecting mind, that unbalanced conditions, whether produced by belief in the supremacy of spirit over matter, or from any other cause, are invariably unhealthy ones, our case is indeed hopeless.

When Materialists and Spiritualists have outgrown the superstition engendered in the childhood of the race and transmitted to us through flat worlds, holy wars, hanging witches, and belief in the supremacy of the unseen over the seen, they will probably discover that all existence is based upon interchange between material and Spirit worlds, instead of the supremacy of either over the other. That material and Spirit worlds are constituent parts of each other, and each equally necessary to the existence of the other to the production and evolution of higher from lower, grades of being, Darwinism, or any other ism, to the contrary notwithstanding, is as evident as that the double condition represented in the yolk and albumen of the egg is necessary to the production of the chicken or that night and day; summer and winter and all conditions of being tangible to our senses, are interchanging relations.

On the ground that all opposites are convertible, the problem of existence becomes as simple as any other; the assumption that all or any are distinct entities, complicates them beyond the power of solution, and of this part I repeat the history of the world and its present distracted condition based on this belief gives unequivocal and startling evidence. The "key" that unlocks the vestibule of nature, will never be found in the supremacy of the unseen over the seen, of positives over negatives—call them by what names you please, as the same organic law by which higher numbers are derived from lower ones, applies to all forms and conditions of being as well as to numbers, a fact which it would be well for Materialists and Spiritualists to remember. But the fatal mistake which leaves all others in the shade, is in the assumption that each species repeat themselves from themselves, instead of bringing the next species below them to their level. With the same propriety claim that the union of two numbers would reproduce the same number that they represented before the union, as that the union effected by a male and female would duplicate themselves. Each species constitute a circle of which spiritual and material worlds with their products, are the positive and negative halves.

From center to circumference is a series of concentric circles representing species which are either a distinct creation by supreme power, or the higher are combinations of and derived from the lower. No Spiritualist will deny that death, so-called, is a

transfer from matter to spirit, from the negative to a positive condition of being, or as I claim, from the negative to the positive side of the same circle they occupied here. Now, if we can find an organic law of transfer, from the positive of one circle or species to the negative of a succeeding higher one, from spirit to matter, the evolution of higher from lower conditions of being becomes an uncontrovertible fact. As death is a transfer from the seen to the unseen, from matter to spirit, the reversion of the rule would be from the unseen to the seen, from spirit to matter, and this is precisely what is taking place by the same law that the union of two numbers produce a higher one. Parents, then, are simply agents of transfer; instead of repeating from themselves, bring two as one from the positive of the next circle or species below them to their level. Man is a direct ascendent through all species and grades of being below him on the material or spirit-side; all are represented in him and constitute his individuality with as much absolute certainty as lower numbers constitute the individuality of higher ones. In the ground rules of arithmetic I contend will be found the "key" that will unlock and solve every problem to which they are correctly applied, as they prove their own correctness by reversing the reaction balancing the action, which no other rule ever did or can.

J. TINNEY.

Westfield, N. Y.

That Musical Medium.

EDITOR JOURNAL.—I have just read a letter in the JOURNAL from Miss Bartlett, of Green Springs, in regard to the mediumship of my son, Silas Arthur. She says, "He gave one of his musical entertainments here, but laid no claim to mediumistic powers." True, he has never advertised himself as a spiritual medium for good, and at the same time, honorable, reasons. Our friend is mistaken in understanding him to say that he denied or ignored spirit power in regard to his music. In his slight-of-hand tricks, he certainly does "ignore the aid of spirits," as any one can plainly see, and merely mentioned to the audience that there were persons who claim assistance from the spirits in performing the same trick, but he did not. As to his wonderful musical ability, he has never deemed it wise or necessary to get up before an audience and try to make them understand the source whence comes his power to do all he does, and has heretofore, to the public, been silent on the subject, neither professing or denying.

At the time of the first development of his musical powers, he knew very little, if anything, of Spiritualism as generally known. He had never heard it discussed, nor witnessed any demonstrations; had never imagined, or dreamed the extent spirits were working in the world. We were surrounded by people who believed Spiritualism "to be the works of the devil," and as yet, he had no proof that they were not in the right about it. His own experience, such as vivid impressions, voices speaking to him from space, as it were, the sudden development of his marvelous musical faculties, all led him to believe in the presence of spirits and their power to help mankind, before he had ever seen a true Spiritualist, or read much of the spirit's doing; but believe it though he did, his ideas were too vague, and his knowledge too unsatisfactory, to undertake the huge task of convincing prejudiced scoffers, and his music had been listened to with admiration by people who came from far and near for two years, before he ever conversed on the subject with any one outside of our own family. Thomas Cook, now in Minnesota, was the first Spiritualist he ever talked with about the matter. I can refer any one to him; he will freely state his firm belief in Arthur's mediumistic powers. After Thomas Cook's visit he gained a clearer knowledge, a firmer belief and greater courage to defend Spiritualism, and will openly talk with any one on the subject, and knows he is controlled by musical spirits; but even now I do not know that he will feel called upon to advertise it in his bill that he is a medium, or state to each audience that he is given a power he can not explain, or they understand. He will simply do what he can, and allow his hearers to think what they please about it. True, he travels and gives entertainments for pay, but he has never received money enough, and never will, to buy honor and regard for truth. He has no wish to deceive any one, and I know all the gold mines of the world, could not induce him to pretend or profess anything that was not true.

He believes this is a free country; he will be candid in stating his belief in spirit control whenever and wherever truth requires it, but is willing to let every one see, think and act for themselves. He has been noticed quite extensively by the press, but only in one or two instances have his powers been attributed to spirit control. He can not help or change it. When they do give spirits the credit, they coincide with his own faith and experience; when they do not, he can not convince them any better than all the host of good mediums can convert the whole world at once.

He is absent at present, but perhaps the JOURNAL may meet his eye, and he will answer for himself. By the way, to the *editor*, his name is Silas Arthur, and not Silas Arthur Hunt. Is it deception to call himself by such a part of his real name as he may choose?

I have known Miss Bartlett from her childhood, and believe her to be truthful and well meaning. I only hope her zeal for truth will not lead her to cast a stain upon the honor of another.

Yours for truth and "fair play,"

Mrs. H. J. HUNT.

Delta, Ohio.

SIMPLE WORDS.

BY JAMES RUSSELL LOWELL.

It may be glorious to write Thoughts that shall gladden the two or three High souls, like those far stars that come in sight, Once in a century—

But better far it is to speak One simple word, which now and then Shall waken their free nature in the weak And friendless sons of men;

To write one earnest word or line, Which, seeking not the praise of art, Shall make a clearer faith and manhood shine In the unfurrowed heart.

He who does this, in verse or prose, May be forgotten in his day, But surely shall be crowned at last with those Who speak for aye.

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CHICAGO, March 10th, 1877.

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CHICAGO, ILL., MAY 13, 1877.

Prof. Swing—Atheism—Spiritualism.

In a late Chicago *Times* is a criticism by "J. L." an Atheist and Materialist, on a late discourse of Prof. Swing, in which the preacher spoke "of the funeral obsequies of the late Mrs. Gen. Sibley, to give point and effect to his remarks upon the relations of Atheism to public morals," and, regarding her as "a strong, truthful, earnest, loving woman, yet left us to infer that she was 'guilty,' and deserved 'punishment,' apparently for no other possible reason than that she had reached the conclusion that there is no valuable proof of the existence of any such conscious cause as society calls God," or any future life. If the Professor did convey the idea that punishment was deserved for the honest use of her faculties, even if her views were erroneous, then indeed in the great preacher in the shade of Old Theology, giving food to nourish bigots. If he had said that erroneous views, however honest, would in the nature of things, cast a transient shadow over the pathway of the spirit, that is another view of the case, rational yet hopeful.

We leave that, to say a word on the critic's views of God and immortality, and of Prof. Swing's position on these great questions. Prof. Swing says: "The assumption that the world proceeds from a great mind is at least as allowable as the assumption that it began with material forces." "J. L." says: "If by the world he means our earth, it certainly is not as allowable, for there are unmistakable evidences and convincing proofs accepted by all specialists who are qualified to judge that the earth proceeded from a mass of nebulous matter embracing all that is now contained in the sun and planets composing the solar system." But "J. L." fails to tell how that nebulous mass came into shape and being, and by what power it was moulded into worlds and stars.

"The working of natural law," says the professor, "can not explain the presence of man on earth." "Unfortunately nearly all those who are best qualified to judge, differ with the professor on this point," says the critic. Such explanations we never heard; can any scientist explain the blooming of the rose, or the growth of the grass? Do these beautiful wonders come by "natural law"? Whence the law then? As James Martineau of London says, in his late criticism of Tyndall, this universe is to be considered as a dynamic engine or as an embodied thought. The last is the highest, the spiritual idea.

We are told that Prof. Swing had much to say also on the "sentiments in man such as the love of beauty and of music. These he said no physical cause can explain. But remember we have not to explain the sudden bursting into existence of these sentiments in all the perfection in which we find them in the most cultivated races of the present day. What is the love of beauty or of music in a Digger Indian, or a Patagonian? The germ of these sentiments is doubtless in them, but hardly recognizable. And what were these sentiments in the thousands upon thousands of generations who have lived and died before history began, and who left no traces but a few tools and trinkets imbedded in the earth? It is not the beginning of the human race clothed with all the glory of modern civilization, that we are to account for, but for the origin of human beings whose descendants existed on the earth for more than two hundred thousand years before the first alphabet was conceived or history begun. This vast antiquity must be given the race whether the first members of the species were evolved or created, and the conclusion is irresistible that in the beginning the sentiments which have proved a stumbling-block to Prof. Swing, must have been present if at all as the rudest possible germs, and that they have been gradually brought to their present perfect condition through unknown millenniums of growth and culture." The materialist fails to explain how and whence came these "rudest possible germs,"

by what wondrous potency, under what all-embracing plan they were evolved into the growing love of beauty, music, art, and spiritual culture we see about us. The external and materialistic idea, and the old theological conception of a God outside of matter are put in a sentence as follows: "When, therefore, the atheist ventures the opinion that matter produces all phenomena; his assertion conforms to our experience. And there is a vast difference between such a theory and one which goes outside of matter and postulates a God which no one ever has or ever can bring within the pale of experience and actual knowledge." Matter is transient and fleeting, the body of man goes back to dust, the solid rock disintegrates, the mountain melts slowly but surely into the plain; but the potent, all-conquering, disintegrating, evolving and reforming forces, which shape and dissolve external matter, are changeless, constant, eternal. Which "produces all phenomena," this fleeting and transient matter, or this invisible but permanent force within matter? Guiding this force is law; in that law is design and all embracing unity; back of these there must be will, intelligence, spiritual causation; the soul of things; God—not "outside of matter," but the Great Positive Mind, in the world of matter and of mind! The Spiritual Philosophy sees and feels that the invisible, the eternal, the spiritual, rules and shapes the visible the transient and the material, and that the Infinite Intelligence works in and through all things, from motes in the sunbeam to vast globes rolling through illimitable space.

This is the foundation of personal immortality. The invisible but immortal spirit creates the body, under and through the laws of the Infinite Spirit. Bodies do not make spirits, spirits make bodies, interdependent, yet the spirit supreme and formative. We are simply materialized spirits, and the facts of clairvoyance and of spirit intercourse demonstrate to those who will investigate them, how the spirit acts independently of these bodily organs and senses. An intuitive thinker has well said, "Man is an intelligence served by organs." The organs wear out, the intelligence still lives, and under laws, comes back to us from its home in the Summer-land.

In all this there is no slight or disrespect to the honest Atheist and Materialist, and when Prof. Swing tries to show that hereby or infidelity to popular religion, or to so-called Christian theology, has injured mankind, he must make poor work of it, as "J. L." well shows that he did.

As to a future life, of course there is no room for that in the philosophy of materialism; and we must be well grounded in a spiritual philosophy, as well as fortified by the convincing and beautiful facts of spiritual intercourse with a higher life, to be clear in thought and serene in soul, as Spiritualists.

Doubtless, Prof. Swing believes in the immortal life, and gives eloquent statements in its favor, but these few words of his editorial in one of the February issues of the *Alliance*, show how ignorant of a great question he is—verily a "blind leader of the blind" on this matter. "In Modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, clairvoyant without eyes, geographers without travel, reader of the strata of the earth, without sinking a shaft. There are portraits painted by those who never saw the face they have thus limned. It is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplishments of the Spirit-world. That it will, at last, utterly fail there can be little doubt, because God has given indications that no mind, no era, no civilization, will ever come to Him, except through the medium of His laws; and there certainly is no law by which a trance or joining of hands around the table can confer oratory, or impart valuable information, or engender artistic skill."

Of course this eminent man has fathomed all the depths, and reached up to all the heights of man's spiritual nature, and has certain knowledge of all the laws of God (?). We are not there yet, and can see but a little way, but we want and seek a philosophy of life that shall make all consistent, go as far as our sight or thought can go, and that will cheer and inspire us with the confidence that eternity is ours through which our sight and knowledge and thought shall be larger and richer as the ages roll on, and from which we can look back and come back to help our friends in this life.

Herman Snow.

This faithful apostle of free thought on the Pacific Coast, whose service in the diffusion of liberal literature at the San Francisco Spiritualist Bookstore, has been the planting of the seed for a grand harvest of appreciation of truth in the not far distant future, informs us that in order to give greater success and permanency to his business, he intends to visit, personally, the prominent points of the Pacific Coast, taking orders for books, and also subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Snow is our authorized subscription agent for that part of the country, and we bespeak for him a welcome wherever he may go, which will be in unison with his proven value as a worker and his character as a man.

Dr. J. B. BRAUN, formerly a resident of this city, and late of Milwaukee, has returned to Chicago and opened an office at No. 226 Wells Street.

Mrs. Blair, the Spirit Artist.

There is not probably living to-day a person who can accomplish the wonderful artistic feats that Mrs. Blair, the Spirit artist, can. She can execute the most beautiful designs, in darkness as well as light—thirty thicknesses of bandage over her eyes, excluding every ray of light, offer no obstruction to the free operation of her wonderful gifts. Each bouquet of flowers she executes, is a lecture, poem, history, etc., combined, and constitutes one of the best evidences of spirit power extant. Although she has been before the public for years, and constantly employed at her artistic work, her controlling influence never paints two bouquets alike; they are as different as are the individuals for whom they are executed.

We are under many obligations to Mrs. Blair and her controlling influences for two beautiful bouquets of flowers, encircling a photograph of the lamented editor of this paper. In spirit-life, says Mrs. Richmond, flowers represent a language; though silent they express thoughts, and enrobe the same in their own rainbow-tinted beauty. So do the flowers, so beautifully represented by Mrs. Blair, express various thoughts and sentiments, and we regret that we have not an interpretation of the same at hand.

Even in ancient mythology there is always something really beautiful connected with flowers. The Greek poets say that the rose was originally white, but was changed to red by the blood of Venus, who lacerated her feet with its thorns when rushing to the aid of Adonis. Among the ancient Hindus, flowers were held in high esteem and applied to various uses. In Moore's *Lalla Rookh* it is said, that among the Hindus the usual way of offering up vows for the safe return of those who had gone on a dangerous voyage, was, filling a small lamp with coconut oil, placing it on an earthen dish adorned with flowers, and launching it down the Ganges. If the lamp sunk at once the omen was disastrous; but if it went shining down the stream, and continued to burn till out of sight, the return of the beloved one was considered certain. Mrs. Blair, in her interpretation of the language of flowers, gives to each its true meaning—a spiritual one, the loftiest conception the angels have bestowed upon them. She is doing a grand good work for the Harmonical Philosophy. Mrs. Blair is located for the present at Rock Bottom, Mass.; we trust, however, she may soon receive sufficient encouragement to visit the West.

B. F. Underwood.

This uncompromising radical speaker has of late created much interest at Denver, Colorado, where he met the Theological Goliath, Clark Braden, in debate. The question being:

"There is an infinite, eternal, self-existent, independent, intelligent first cause; or an intelligent, absolute first cause of all that exists; or a God who created, governs and sustains all things, and who is infinite in His perfection and attributes."

It is not the first time they have met on the platform, but it is to be hoped that it will be the last. President Braden is about as much of a match for B. F. Underwood, as a snapping-turtle would be for a mastodon. The local papers made quite full and fair reports, and favored Braden so far as sufficient to keep the good will of orthodoxy. The reader can not, however, take an interest in the discussion on account of pity for the theological Don Quixote, who keeps himself heated to redness for the affair with infidelity. President Braden is the rock on which the ship of science, manned by Darwin, Huxley, Tyndall, and the whole host of scientists, has struck and gone to pieces! That is what he thinks, and who dare dispute an opinion so orthodox?

There is little glory gained by conquering such a pigny, scarcely discernible in the thick crust of theology. His boundless conceit is only equalled by his unspeakable ignorance. But if such lilliputians what their pebbles and declare war, they might be beaten. Even their pea-guns were more appropriate weapons than columbiads.

Spicy Writers.

A well meaning correspondent and a staunch friend of the JOURNAL, cautions us against spicy writers; fearing the effect upon those not sufficiently advanced to appreciate them. We can only say—give us many spicy writers in the ranks of Spiritualism; writers who can touch the emotions; who scintillate; who boil over, it may be; such are the ones whose thoughts go forth like meteors lighting up the spiritual horizon; and although their scintillations offend a few, they make hundreds better and wiser. The sentiments of an article should resemble in activity and general appearance, the forest in spring time, when the singing of the birds, the rippling music of streams, the bursting of buds and the blooming of flowers, animate the emotions, and make the recipient of their benign influence better and wiser. We ask you, dear reader, what you think of that suggestion?

Children's Lyceum at New Orleans.

An interesting little Lyceum has been started at New Orleans, with very encouraging prospects of growth and permanency. We hope to hear of its success, and shall always be glad to chronicle new efforts in the same direction in other places. No movement can make permanent headway unless it enlists the interest and love of the young.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER XX.

HURRAH FOR GOD! HURRAH FOR GOD!

A few weeks ago we were passing along Madison Street, in this city, when our attention was attracted to a man playing on a curiously constructed musical instrument. A more horrid looking creature we never saw; face like a peeled onion; snake-like eyes, piercing and brilliant; hair more like bristles than that which usually adorns the head; hands that were so badly deformed that they presented a ghastly appearance; his voice consisted of a sound midway between the squeal of a pig and the braying of an ass; his forehead was a little more prominent than the ape, and the expression of his countenance about as luminous as a granite rock. While we were contemplating the sad spectacle, we dropped a few pennies in his "charity" cup, and turning around we saw a finely dressed lady gazing, too, at this object of pity. Her eyes beamed with an expression of tender love, and as the tears glistened therein, we gazed down into that woman's soul, and saw there a garden of flowers and trailing vines, emblematic of the spirit of charity that seemed to actuate her. Her soul was a store-house of love; every emotion was a wish to aid suffering humanity; her every thought seemed laden with noble impulses and philanthropic purposes. While gazing at the cripple, she took from her pocket book a five dollar bill, and handing it to him she said, "May the angels bless you," and at that instant we lost our self-possession, and looking directly at the lady we said fervently—"Hurrah for God!" The lady's tears and sad expression at once became illuminated with a cheerful smile, and looking towards us half in mirth and half in reproval, we said again, "Yes, madam, hurrah for God; such a generous act, such unselfish sympathy, such devotion to a poor cripple, brings sunshine into our soul, and you having more of God in your nature than any one we ever saw before, we could not refrain from the expression." We were not irreverent?

To the bigoted church member, our expression may sound harsh; to the angels who see the pulsations of the soul, who know every secret thought, to them the exclamation was fraught with deep meaning, and we seemed to hear echoing through the corridors of the Spirit-world, Hurrah for God!

Again we saw two men meet; they were stubborn; they were more stubborn than we could measure! Their features were knit together like the cords of a rope; their countenances were illuminated with ashade that seemed to beam forth from the inside of a cast-iron kettle; their jaws were set firmly together when silent; in fact, they were an embodiment of firmness mingled with no little degree of selfishness. They tried to settle personal difficulties; inch by inch they made progress; the features became relaxed, the eyes scintillated with additional brightness, rendered beautiful by the uprising of a generous spirit, and finally the angel in their nature prevailed. We saw them shake hands and forgive each other, and then we cried out, Hurrah for God! Forgiveness is one of his angels, and he who shuns her can never enter into the Holy of Holies; he who shuns her can never enter the realms of spirit-life only in tattered garments; only in a beggarly dress; only as a half-formed nondescript; only as a poor, miserly creature. The forgiving beggar, poor and forlorn, and honest withal, will ascend higher in spirit-life than the heartless prince or the haughty tyrant; and that fact induces us always to "Hurrah for God." And why not hurrah for Him, when we see a forgiving spirit manifested? The poet has well said:

"Is that forgiveness which will not hide
The dismal past in deep forgetfulness?
Which keeps the wound spread open wide
And gaping, in its dire distress?"

"Which will not pour the oil of love,
And let the bitter past be dead?
Forgive, and, by forgetting, prove
The holy benefits we shed?"

"Forgive, as ye would be forgiven,
Was not proclaimed by human tongues.
This Golden Key unlocks the heavens,
For heaven begins when this is sung."

We once knew a man of wealth. His audacity was like a burning torch, and his sympathetic nature as hard as granite. He was a tyrant only to an especial few. He was reckless in his expenditures with the opulent; to them he was generous, even to a fault. To the poor he was haughty, arrogant, a supercilious fault-finder, and snappish, contemptible dunce! That man finally died, and we were permitted to see his condition in spirit-life. Oh! what a spectacle! His garments were in a most dilapidated condition; his form seemed to be all shriveled, as if destitute of vitality; his features appeared to express the agony of despair, and as we gazed upon him we swung our hat and cried out, again, "Hurrah for God." Yes, what grander sight than that; a haughty man shorn of his wealth—leveled! Yes, as we pass through the streets of this magnificent city, see the high and low, the rich and poor, the millionaire and the beggar; and then, as we turn our eyes toward the Spirit-world, and see them leveled—properly gauged, why shouldn't we

exultingly exclaim, Hurrah for God! This is not irreverent, for the echo of our voice died away in sweet plaintive whisper on the spirit-side of life!

We saw a devoted mother sitting by the side of the casket of her darling child, the fountains of her soul sending forth bitter currents of regret, and her countenance expressing those tender emotions that only exist in a mother's heart. She encircled his little face with flowers, entwined them around the casket, and then moistened them with her tears! "Alas! my child is dead!" and then what moans and tears of regret! The love of a father, son or brother, is as nothing compared with the unselfish affections of a mother for a child. In the cold ground the inanimate form was laid, and the poor, poor mother returns to her home, yearning, yearning for her little one. Modern Spiritualism was finally ushered in with all of its glorious realizations, and as we beheld that mother again conversing with her little one—as real to her as ever—again we cried out, "Hurrah for God!"

The key that will procure you a prominent position in the Spirit-world, must unlock the doors of Charity, Forgiveness, and Self-sacrifice! Have you an enemy, whose offense has kindled hate within your mind, we say to you that you have no key that will enable you to take an advanced position in spirit-life. He who dies with hate in his soul, carries with him to the spirit realm a poisonous sting; he who dies with revenge nestling in his mind like a foul monster, carries to spheres above that which will clothe him with dark garments, and make him appear just what he is. The wretch never hurrahs for God! The revengeful man; the hateful man; the miserly biped—they never think of giving utterance to such an expression.

In conclusion, as we look upward toward the starry vault, at the transcendental beauties of the Spirit-world, and listen to the music of the spheres, we can not refrain from saying, Hurrah for God! and who will dare call us irreverent for so doing?

New Mode of Treating the Sick.

Under the above head line we find, in the *Daily Examiner and Express*, Lancaster, Pa., a description of a reportorial interview with a young man about twenty-five years of age, a baker by trade, who had several months since suddenly lost the use of his limbs, but had recently been treated by Dr. Farnestock upon his theory of "Statuolism," which is assisting the patient by the act of his own will, to throw into a state of sensibility, or to awaken the sensibility of any organ or part of the body.

It is claimed by Dr. F., that a person may cultivate his will power to such an extent that he may have as free control over his own body as the mesmerist operator may acquire over that of his sensitive subject. As the subject of the influence of the mind over disease is receiving more attention than formerly, we give this case what might under other circumstances be considered undue prominence.

The reporter in speaking of the patient says:—"He was placed in a trance, and his mind visited other places, where he saw such scenes as to cause him to make an effort to walk, in spirit, and at the same time he would attempt to make motions, as though walking with his legs. To strengthen his arms the same means were used. The doctor says, he is accomplishing a cure, and friends of the helpless man with whom we have conversed, say that the improvement in his case has been marked, and in a few months they confidently expect to see him as well as ever."

He then relates the doctor's theory, about directing the patient's mind to the planet Saturn, causing him to visit that world which is said to be inhabited by a superior class of beings, where he was influenced to walk to row a boat, to accompany a beautiful young lady on a short excursion to obtain some fruit (from which he says he returned "smacking his lips as though he was enjoying a rare treat of some kind," which to us does not seem unreasonable under the circumstances), to dance, and finally "trying to throw a goat down," and for the result we further quote:—"The young man, from a state of entire helplessness, has so far recovered as to be able to wait on himself at the table; and move his legs back and forward; and his brother, with whom he resides, said he could see that he was growing stronger every day. This was also verified by the statements of a young gentleman who is a friend of the sick man."

Our friend and brother, J. O. M. Hewett, has been called to preach for the Free Church of Broadhead, Wis. We congratulate our readers in that locality upon the acquisition of so talented and earnest a worker. We trust the free thought of that enterprising little city, will be able, by this effort, to so unite that it may be felt in all the strength engendered by unity of purpose, aided by efficient organization.

Dr. KAYNER, of St. Charles, Ill., gave two lectures in Wheaton, Sunday, May 6th. In his evening lecture he was controlled by Ex-President Johnson, and those who heard the discourse, pronounce it one of the best they ever listened to.

Bro. E. A. BUCK, of Andover, reports that Mr. Jones has paid him a visit, and held an interesting conversation with him.

Prof. DENTON speaks in the highest terms of the writings of Hudson Tuttle.

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THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Important Questions, at Grov's Hall, Sunday, April 29th.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.)

Question.—The growth and development of mental power in the individual, and the process by which, after attaining a maximum of power, the mind gradually becomes active, until in the course of time it undergoes partial decay.

Answer.—The word *mind* in this question must be taken to mean that which is connected with the physical structure, else it conveys no correct idea of the mind of man. The spiritual consciousness—that, of course, can not be treated of, since that never undergoes decay; and since, in its expression it is dependent upon the physical brain or structure. The growth of mind power depends on certain conditions: one is that of physical growth from infancy to maturity; since in infancy, every portion of the physical structure is imperfect; its development in any direction can only keep pace with the body; for if the individual man were perfectly organized, which is not supposed to be the case, still the imperfect growth of the physical body would prevent the perfect expression of the strength of the spirit.

As the organization increases in vigor, the force of nervous vitality supplying the brain with the necessary amount of pulsation, the spirit then is able to express itself in direct proportion of strength given. It is not, however, coexistent with age. Mental growth is generally in accordance with the physical growth and expansion. The spirit is probably more active in the direction of mental powers than in the direction of physical growth. No mind can be expended to healthful proportions, unless the physical body is in a harmonious condition. The body must be kept in harmonious accord with the range of action of the physical. The food must be such as to properly sustain and nourish the nervous system. The food must be of such a nature as to sustain, and not inebriate.

The aggregate mental growth in the early stages of existence is in harmony, generally, with the aggregate bodily growth—mental growth is retarded in many ways. The routine of life is merged into some unwholesome pursuit, or the exercise of passion or external pride. The life, instead of being allowed to grow naturally, is forced prematurely in some one direction. But take each individual; the mind of that individual expresses various conditions: first, antenatal spiritual state, which is either the result of a spiritual condition before life, or impressions made upon the organization before the body is formed. It is the antenatal spiritual stage which determines the starting point of mind: You will understand that the mind does not, and can not, manifest externally with the first quickening of the brain. Many attribute degrees of mind to differences of organization. Some attribute the same to antenatal influences. But whatever it is, the starting points in human life are unequal. Many start forth in the external world with organizations imperfect. Many start with tendencies of immoral infirmities; many with organization so sensitive that it is susceptible to all kinds of untoward influences. Many, however, start with healthful, vigorous bodies, and very great activity of mind. Many start with an entire moral and spiritual balance, and pass on to the acme of their intelligence and power with scarcely a ripple on the surface of their moral and spiritual natures. They are more favored in their organization; the physical balance, being properly held, the result is, these become typical expression of human thought.

With reference to other individuals, it is easy to discern the cause of their growth. If a person indulges in physical pleasure, the tendency to physical enjoyment will increase. In all mental pleasure or physical occupation, the power, the capability increases by expansion. Mental vibrations, repeated, again and again, have a tendency to expand and strengthen the brain. The arm becomes weak or strong as it remains inactive, or is properly exercised. Teach the brain the different vibrations of music, only imperfectly, and you will surely have a limited expression of music. Cultivate the perception until it is sensitive to the slightest vibration, and you are admitted at once into the musical world. Many are color blind, and can not discern a red ray from the yellow. This prevails to some extent among all classes of people except skilled artists. Apply this to moral tendencies, or to intellectual qualities, and you will find many persons who are devoid of memory, and even they are blessed with a larger degree of intelligence than those who remember everything.

The fact that the mind is dependent on the brain for expression of its qualities, the greater development of brain in any one direction, shows its strength in that direction. If you omit to recognize the starting point of spiritual existence, which, in itself, seems to overcome all obstacles, you fail to recognize the true character of the spirit. This mental growth is stimulated by the exercise of its powers and functions. If a person have a decided gift of genius in one direction, the indications many times are, the other faculties are dull. If a person is blind, the sense of hearing is quickened. If blindness is inherited the sense of feeling is more acute. Don't mistake blindness in some dormant faculty, nor waste your ener-

gies in trying to make a farmer of a boy who is prone to be a poet. The gift that is given to each man is sufficiently distinguished to make the tendencies of the same the province of one's life; and only develop in all qualities when there is no incentive to action in any one.

The mental growth that each one should covet, is to study the highest qualities of individual discipline and development. Around these all the mental traits must be grouped. You must make your starting point the highest and noblest principle that beams up in your mind. Men's faculties decay, because of the decay of the physical forces, and lack of activity, or from too great activity. There are fewer, however, who work out, than those who rust out. There are fewer whose minds cease activity in any one direction; the force that is expended in any one direction of thought must be properly and fittingly compensated in some way. If you are intensely all day engaged in some vigorous pursuit, you should have recreation of music in the evening. Any occupation that is literary, that requires much exactness, some little recreation should take its place later in the day. By this process the mind maintains an equilibrium; also consider the folly of starting from your place of residence, and rushing all the way to your place of business, for two, three, or four miles, unless in cases of great emergency. The breath expanding your lungs, only one third is employed in your respiration, the body holding the remainder in reserve. You start in any given direction of physical or mental work, straining certain qualities of mind and body eighteen hours in the day—some scarcely giving time for relaxation. Three-fourths of the time is employed in any given pursuit of life, and one-fourth for recreation. You exhaust thereby the surplus stock of capital and the mental strength required to keep the mechanism in motion.

Mental diseases of various kinds are prevalent in your midst, from the fact that sufficient recreation is not taken. The various employments followed sometimes have a most serious effect on the mind; intense business excitement has a deleterious influence. The stock exchange in London sends more persons to the insane asylum than any other business. The reason of so many being struck down by paralysis, or with sudden nervous disorders, is caused by this intense strain of business occupation. Religious excitement, as is well known, is often productive of insanity. The entire mind breaks down under the pressure of any given strain too long continued.

If you will consult railroad statistics, you will find that engineers on the average, from intensity of strain of nerves and anxiety, can not endure the excitement of their lives for more than four or five years; for, failing to find full relief in any given direction, there must be insanity or some other disease. In proportion as the mind is unduly exercised in any one direction, the premature or early decay of that faculty, is almost sure to take place; if a healthful exercise, then the decay will be incident to the discipline of the physical body. It is not right that the mental powers should become impaired with middle age. It is only the abuse of the instrument, to be used for your spirit expression. The great intellects of this age all survived the allotted three score years and ten. Humboldt was past that age. It was given to him to live, and at an advanced age, all his faculties possessed great power. Herschel lived far beyond middle age, and so did those illustrious personages, Franklin and Newton. While pursuing their mental occupation, their minds were not overworked, and they strictly followed a healthy course of life. Gradually, in some instances, the mind withdraws altogether, leaving a broken wreck on the Sea of Life. But never discourage persons past the middle age from learning anything, on any conceivable subject, or being interested in any new pursuit of life. The vigor of the body and mind is kept up thereby; it is the life, the great stimulus of existence, for the mind continues naturally active so much better. In the closing career that crowns the full ripe mind and body, we find the full expression or ripening of the soul. The formateness is really a fit habitation of the soul. The decay of the mind is caused only by the premature decay of the instrument through which it works.

Q.—Impressions received on the mind, etc., [the remainder of the question was given so indistinctly that the reporter failed to get it.]

A.—Every faculty of mind, according to spiritual science, which meets physical science in a certain degree, has a memory of its own. There is no general beginning of memory; and its strength depends on the degree or intensity of certain vibrations which stamp themselves upon the mind, according to the intensity of the vibration. The brain becomes the recipient of those vibrations. Any brain which is diseased, the possibility of restoring a healthy vibration therein, is exceedingly difficult; for instance, in sleep you frequently dream, and will recollect the same when awakening. You pass into another sleep and something obliterates the first impression, and while you, remember you had dreamed, you can not recollect the same; another thought has taken place in the vibrations of the brain, and so intense as to almost completely overshadow the first impression, with its potent influence. This double consciousness, of course, exists in all human beings. Within the habitation of the human body you can register events in their proper order, and they return to you in cycles or periods. In

Spirit-life the tablets of the brain, or thoughts of the spirit, are disclosed to you. There is a difference between spiritual and external memory.

Q.—Where the mind is impaired by sickness, does the spirit continue to develop?

A.—When the mind is impaired by physical causes, it is often the case that the spiritual development goes on more perfectly; for instance, persons in a trance with an entire suspension of the physical senses so far as outward consciousness is concerned—there is no longer any action, but within what beautiful visions do they behold? They return to consciousness laden with a knowledge of Spirit-life. This is a partial compensation for the loss.

Q.—It has been said by mediums in this hall that after death some study chemistry; as there are no sick in Spirit-life, what is the use of it?

A.—Chemistry is not one of the sciences that is studied strictly for the benefit of human diseases, even upon your earth. The great chemical scientists of the world pursue it through their love of discovery of natural forces, and the relation of these forces to one another; in other words, it is the science of the law of life or the subtle influences pertaining to man or his system. The ancient alchemist studied it with reference to the subtle influences that connected soul with body and made fire the one deity that he worshiped, because of its relation to chemical analysis. That proportion of chemistry that refers to pharmacy and materia medica is only a small portion, and yet it is in great demand among spirits. Spirits give advice on health. Indeed pharmacy and materia medica are among the chief studies of the higher spheres. Those subjects can be studied better there than here. The great world of chemistry lies beyond this, and the spirit is able to illustrate in part his powers between the Spirit-world and this. Lying beyond us, the soul of every flower, plant, shrub or tree, is laid bare and inspected by spirit chemists, who are diving in those directions that earthly scientists can not explore. Life, when fully expressed, will give to chemistry the soul of things.

Q.—What is the true solution of the antinomies of Kant?

A.—To understand this question, one must be familiar with the Kantonian philosophy. Kant—his mind was transcendental; an accurate reasoner, a correct logician, he did not fail to understand that for every proposition there is an anti-proposition; negative proof furnishing affirmative evidence. The reason of this was Kant's two-fold power—the capability of placing himself in the position of one of the disputants of a proposition. He was supposed to have been a Materialist for this reason; on the contrary we know he distinctly proved the existence of mind separate from materiality. If you will follow some of his propositions successfully, you will find them just as distinct proofs of human existence and independent immortal life, as are the problems of Euclid proof of mathematics. If the mind exists at all, it must exist as a separate consciousness. He then proves that it does not exist on the very best basis of known proof; he shows by his negation that the affirmative is correct. He makes the existence of mind more than *a priori*; he makes it the absolute entity. The Kantonian system is the most correct and accurate discipline for the mind.

Materialized Spirit.

Messrs. Bastian & Taylor will please accept our thanks for a cabinet size photograph of a materialized spirit, the daughter of Mr. Hale, a prominent gentleman of this city. It is probably one of the best evidences of genuine materialization now before the public. The figure seems to represent in size and appearance, a young lady of twenty. A bouquet of flowers adorns her head, and a peculiar gauze-like texture falls gracefully over her shoulders, and her dress, too, seems formed of the same delicate material. She stands just outside of the cabinet door, one hand resting on a chair. It is really a wonderful production, and was taken under test conditions, as fully set forth in a previous number of the JOURNAL.

Photographs of Mr. James.

Owing to the large demand and the care necessary to print and mount the pictures properly, we are somewhat behind in sending them to those entitled to them. We trust our friends will have patience; the pictures will be sent in regular order, as the names appear on our books, and as rapidly as is consistent with good work.

D. D. HOME, the Spiritualist, arranged by telegraph from Nice, Italy, with G. W. Carleton & Co., for publishing his new book, "Lights and Shadows of Spiritualism," which will be issued in a few days.

American Spiritual Magazine. (S. Watson, editor and proprietor, Memphis, Tenn.) Contents for June:—Paul Commissioned by Angel Ministry; Taming Church Property, etc.; The Table Service; Religion and Science; Address by Bishop Folger; Spiritualism in New York City; Annual Meeting of the Pennsylvania State Society of Spiritualists; Organization in Washington; A Seance with Mrs. Eldridge; Col. Eldridge's Lecture; Organization; Review of Dr. Dupin's Book; Jesus of Nazareth; Was He More than Other Men, or Was He a Great Medium of His Day?; Extract from a Business Letter from a Minister; Eugene Crowell, M. D.; Letter from Bloomington; Material and Astral Light; Our Home Circle; New Materializing Medium; A Retrospect; Materializations; Spiritualism in the Church; Terms \$2.00 per annum, in advance. Single copies, 50 cents; sent by mail, 25 cents; For sale at the office of this paper.

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