

## 

THE ROSTRUM. The Real Solution of the Pripciples of And the Nature of. Substance in spirit Life.

A Eneture hy Mre Cora L. V. Re
under tho Conteol of
manuel swedenborce,
Ofliyerel at Grow's Opera Hell, Cliciago

The spirit of Christ was the Truth maile expresses remotely the spirit of Goil Every sternal subuance or organizei form ex
preeses renotely the law of Goi Treth is the utimate of the soul, as law if the nuth
mate of matter. Goods sruth abidesfin the gruadaton through expressions of spiritilite so law abides in gradation in the different
expression of material lite. Xoud discover a rose beside your pathway in the morning
walk; the rose if not an originat impulse of law in nature, but beneath the outward
covering wich you dimply se, are the inSnitesimal atomie vibrations of the goult
we pee the manifold influences ap plying we aee the manifoid infiencess ap plying
constantly the work of life iand then fver
silentiy working while the visilite rose ehas silently Working while the viaille rose has
not exited. The Lnit wo mar- the esod-so wheu plantod
 it; yet how very yhort of the visible resuutt,
nor woild man have discovered that rose
 there have been no rose in nature then? Would that origizal impulise which unt
mately was to become a rose, beon lost?.
are tibe forces of nature lost?
Is nothing born mith does not yield the
outward case, frution and are all blossoms cast upon the ground in the orchard
onfrutful? Is every tree that does rearch maturity, lost to nature, and is is every
argantzod form from which science tolls us the selections are made, the only continu azce of the life of the worlit II II every or or
ganized form that is rejected lost also? Is ganizod form that is rejectod, lost aliso 1 Is
nature 30 poor a conservator of her forceed that millions of impulises towiard organiza,
tion, that each not perfection outwardly is in this relation unborifl And are we
 one? If so, the ressults to the human mind
are most discourraging. If so, the paucelity of human life that reaches maturity, is it
 Cailure. If so, every? vital thing in nature that gives place to a stronger; every mi-
nute inseatt that only tarries for an houry ; all ye the perfect state of perpetuatod organtrod exbitence, must be accounted a tallure Do we judge al forms from the visible or
outward only, and following in the wake of solence, shall wo conctude thatit the great
Hecatomb of Nature it herself, as we mut inevitably. if we account thowe things lost hare? Is there not anotionther theop beyond hins Even to the eye of chicience it is clear that only thoses types and forms rach per
fection that Aro requirod for certain exter. nal parposess, while others have filled theit purpoees in another function and eapecify, ture holds all her forces in rolution at an oguirsod points. Whether her organtizm
 Corever, $\mathbf{t}$ a problem unsolved by melacce
 axtarnal in the indit thy oxternan iy not the



original implige is satis
nal purvoese is attanisel
 diphenu upon the agseregate results in mate wal life, would boaccounted if failure. The
immortailty of all essences, if judged from a spiritual stani-point, make of ilite a per and organizations, there is an ehain of in
 hades the possibility frequently of expres
sion of that thought; yet is there no thought because it fails to express itselfi' Millions
finpulses in the haman brain never form themselves into an externat effort; never take on shape; never presentto the eye of huniming, whatever, have they no existence thent, and is there no power only in that effort that is
fully sustained, which shapes itself in some form before your vision? Aze there no artists, only those who palat pictures? N
Sculptors save those whe make statues No poets save those who write poems? No
worshipers gave those wio make audible who erect eities to perish? The thought of nd the hatton imptises toone expression, a there no analogy to thought in nature are the feeblest, as the hightest creative impulses cannot unite directly with the exter
nal, on accomnt of the grosser nature of arthly substance, for if substance itsel were higher, or fu a more refined state, na
ture would expreas more süblimely, and there would be many more manifestations of her power? Is it not presumable tha external mattor prosents even to man, ob-
stacles which he never fully overcomes, stacles Which he never. fully overcomes,
such obstaches as cause him to reject the most perfect work or his hand, anid despise that upon which the best gystem of art stands; possessing fame which was the aim
of life, but diselaims that, too, and eyery other imare, because a more perfect image
che resuliti in natur
heraelf reaches certain externa vesults, while the larger or largest restits
re hidden from the external perception nly discernible to another set of faculties than those belonging to the outward reall of thought Tracing this oxternal hife to
that of every possible analogy in the universe, we find even men most imperfect, while the spiritual man represeints the posre only folt in eternity. We find that th outward man expresses the last that is the mental man or mind of reason itself ceat, if better than the physical man, but he greatest is that represented in the si-
cred humanity of Christ, and in the approximate sacred humanity of prophets, seers tellect into the regions of real activity, to thene which is withit the goul.

I will venture to say tihat for every ray of light which is imprisoned here by earthl ase, there are millions of rays pursating to ward the earth, which the earth cannot emthem. - For every outward shape and form Which Munines the eye; for every blate o bind or leaf of forest tree, there are mill ons of impulses that do not blossom, nor
have winge, nor outward growth, nor fruhave winge, nor outward growth, nor fruready for them; and as the rays of light not the millions of impulses not employed by nature in the vegetable and animal king-
doms, are not lost, tutabide in otier essenc domas, are not lost, butabide in other essenco
of siner nature and material; and shape themselves. to that pirtee
outwrand is not capuble of
nizslilatancies of rabt erina world gives shapsonght tormt the mi rou would have it, partapen that the Bpirit

world their modern memulng, I wish to say
that spirittantial prototype of axthly life. Allow me to reverse the order, and say that the carth eontains the siape and forms that ve
semble very imperfectly the spiritual state
just as the ereation of the bond restes very imperfectly the thought-that rompted its creation; jnst as the pieture o leal which is within his mind; just as $n$ emple, however perfect, ean fully equal of arrangement possible to the mind, so the axternal does not give a pattern hor form
or the spirit; but the external may repreon of which the spiritual is the original is it is arounid this that the entire though hinges.

The hiscdom of neaven.
Kingdom of Heaven, in ita essence i The Kingdom of Heaven, in ita essence is
istinety the state of mind and spirit; but the condition in which spirits abide is com - e earthy and spinitual training is adaptei ou make the basis mostly by spirit condinsi hutriefe are certain laws governim hose bodies; these laws the spirit may foliz
overcome. Yompass to auother country certain laws control that sountryi thow onverted to them. You sman noothe must adapt your clothing, your diet, hatita-
tion to the condition in which you flad ourseives. Tou pass to thie region of the rigid zone; you must adiapt your clothing ditions; all the time in each of thoses statos you may bear with you one intention, one
purpose, one nind, one spirit; that intenion, purpose, mind or spitit prompting the course; through it your thought is govern
od-employ all outward things to subserve d-employ all outward things to subserve
i, yet how feebly subserve it. If your pertit be that of truth or exploration life, or striving to gain the wonderful is-
land where death never comes, in buildin a structure for any purpose these may b concealed by the external form; the outward purposes of the spirit, but between the spir
itand that form, lie thess embodied stage of material methods and organization dgo to overcime, and is not strong eaoug ery imperfect representative of the soul. If the outward man shall blossom into
perfection; if there be wisdom; love chari y, kindmess, knowledge, beneftence an themselves in outward life, you may be heth is material never fully expresse he attributes of the divine; and whateve climmering of these God-like qualities may
shine forth from any human physiognomy, reflected in any humaa life, be sure that it is worthy, and a thousand fold more than ap
payent; for if the genuine impulses of kind parent; for if the genuine impuises of kind of flesh, there must bean fountanin bochind it nquity there mist be expresses itseifin who represents the vistble universe, whichi Sin the organic degreer represents themen is mortal and wisible and revoresents the al simortal and visibie, and xepresentsthe u ond that, and may searoely be discernible in ruture, or through the materiah attributes,
but will express themselves in some form, or power some where: At this outwari betwoen that and thie ceal siouce, that Which icience supposes to be the uitimate, lea every approximato gondition or rela alm, the outward vail wich you have taken on for your eiarthyy existencos. The
niortal fabric mat exprimen enture differont picture; the espirit another phuse which hile the soul itcolt lues le the toeilo of re



Wherever the thoughts of departed ones
have taken shape of forms on earth, their ramediate spiritual survonindings will wea zace torms, not because of earthly sub nan inperfection, the heavenly substance havitation that you very much love, surroundings here which constititite your home to the earth or some place upon earth, your
mimediate surroundings in spirit-lifg. will be a prototype of that home, that sanebuary and those surraundings; not because any porno has passed with you to spiritilife, but
because your own mind has inevitably. im cressed your own mind has inevitably in Which you have come in contart with have visited a sacred place or wandered
amid those scenes somewhat gross, the ims pibitual yhotograph or prototype in spir will inhabit for a times it is, therefore, the tance with whieh you continually come fi not that the departed treo and decaying
hatation yield any parton of theor spb.
,
In precisely this mamar are the various onis created, -not the result of any forma lon upon earth; but are the result of menwhich yon become positive centers, aeting upon portions of spiritual substance, an hese forms with which you nid man fa miliar, and which you most loves will be res.
corded to you in spinit-life as the direet of pring of your own brain and mind, itsel aving control over spiritual substance. as substance, only the latter is governed by nuilds his home on earth according to his o main loving that home and never ont growing it, takes no higher ideal to the rspirit-life. This is precisely the mear and organized body seen in the spiritial tate, and those scen in the earthly life
There is no habitation in spirit-life of scenes that have never been loved (this may apply eate spivitual chains and prisong for the oul) on earth; no carden of llowers that
ave not been clorished on earth; no spirit val formation of substances that have not -1 meaim by producing a mental impress$s$ a portion of that indivifual life, exper ence or observation; the substance of spirthose porceived in the external worid, you nce, will be your spiritual existence and its results,
If the raterial life or employment be revolting to the taste and repugnant to the ill immured in that occeupation, while the oits a far different awelling habitation of your mamual habor hete, $x$ pulsive to the spirit, but the fulfilment o hile performing thense tasksy waleses in the intellect there be an ingredient of pride; ac companied with hatred; if so, there is the necessity for huminity, and you may require for spirititall growth. As a matter of service, or where the employment on earth has piritual affections impoverished, or have seen indeed imprisoned, yet strove to bea nd that it tise crested an che apiric wil oxistence for itzeif, mad Instand of the hated einqloyment, that which has
I amm saying this for the enoouragement ot groet ind the splrit hail hed nittie tiveo o bulld itmitf habittetion and therefore it find
wat when the lineomo lith are haver, when
person not engaged is any mental emplog. ype of the physical poverty, but a result of spiritiai prosperity and mental photogwho have lost dearly loved friends, will find ot merely the form known in external life, but moro than this-the spirit of the loved
ne robbed of esternal angalarities (whieh neged untrue berore tha presence of love ad more lofty state in the sphere beyond arthly life. If your ehilit has been lovely sense thax physical beanty, that lovliness
abides-lias an inheritenee in spirit life. abides-lias an inheritence in spirit life, butes, you will find a greater portion o them there than that you supposed lost to idual, you know you will find all that other reain of trengures in their spirit
jrineh yon did not know, and whick
frequentig the outward work would pre vent you from aspiring to when in contag re weaving most solemnly a beautifnl diss ourso in spirit lifo:-there silont conversations becrone realizations of commuatonrriuge wth the milion voices of thought of phrits, not once apolken in earthly life. 8 o Also, I might cive citation' after citation
from the experiences of a human stand noint, to show, after all, that which you our vision; but the intuition which lies be ind it-the power and thoughts of the son which are imprisoned there, and of which
the external is but.the dim window for its If you had ever seen in some ancient
castle, the loved one imprisoned, and inew hats there was only one window in all teat barren place, that you might get a glimpse
of the loved form you would wait day and night, month after month, until the vision was gladdened by some conseious recogniion of the beloved soul. Do you not know
that prison birds are like these bodies olding the huttering soal' Your sioul repellant at almost every point?
If you watch with the eve of truth; i you look with the cye of love, you will find
a vision of the soul you seek, whil fash out rom some particular window of eyery hu-
nan temple-the real sonl. It were well vorthy of observation, instead of passing y and casting dust at the windows. On he spirit being free, adjusts its liabitation aceording to its treasure, accarding to the
condition in which it finds itsolf. As here condition in which it finds itsolf, As here
ou are building for the external, seek to e Bupported by material existence, when oin spirit states, you are obliged to hus and the rasources-not those of the senses but spiritual stores, fit for spiritual uses,
and fastioned of the heart's brightest deires. The reakty or wiat you masire. of the nature and qualities really best
adapted to the next ould da well to study that human stateward life; to study your own nature-what noughts imprisonea there, what devires truse seeking perfections; and if thesse de Thus bolong mostly to the external senses, there will be very limited in the spiritual ita If all your enjoyment on earth has boen to sat and driak, then you man be sure and fow sources of enjoyment. it soclety ou wtll then enatitute thie chiet doalu

 nug Would you spok for some lofty pur-
nuit of knowledgey Rest asmured that Whac your form entors the next atiace of mactose y
It ite
nivio

It mity
chad wan the

TIE ETHICS OR SPIPTTUALISM: System of Moral Philosophy.*






 The love of hife fic oonppienous throughaut thí ranks of





 To take it it sthe capititl erinue, transeending all ohthera.








 ini
live
sut
 suielde, we would by the latter defeas its purpose. 1 tr wo
do no destroy ife,
got Mothing, and would lose the essentinl trinining of the exligh
ence trom which we escaped. Overborne by burdensand





 in its nhitenance-when we lose the desire to iive, our
cartuy bodirs are nearly yallen troun our spirits, and we Iit is right to love life-not firi it own sake, but for its
 mana wro deserted his pust of duty would be exeerated









 elines in that direetion.






 War first eubsed by the propensities, stimulated dhe intel.
lectuntitit tat last conquered them, and thus removed the Love of propretr.

 y is appitit which


 thete ire io flowers. Next to the lose of hlfe is the lovero
of the means of sustanining it: This is the legitimate fance.

 All their comb witha thousanad times morer than miney and



 jeet of wealth whinh is it wes sies.
To gain weallh hhat



 açurred hy fraud, decention, or in say way without
 If, then, weatidi be aequired, it musit be for the noble sentiments, It must be gained henorably, and need Nu Am A.rica, oircumstances hare awazkened this pro Hhe maseeis As monieg has poper to purchase elmost gitegernesg. Bitided by the gilter of weaki, the means
 Success is measured by moneszeting. Get moey tret get money hast, and by all meanis get money is the watch


## Wunt we call genius may, perhapg with more etrict  

A LOW SPRCIMEN OF Hemanity VRNTILATED.































We know Charles Reaid weli, Deatitutut of all princrite, 'he is it hat home among thoose churchess who desire that atwo-week's accuaintancea -somemetines only ten minituses ii required- with this man, will convince enay
fitr-minded person, that.

 young baby in her armis.
KABAIISTLU VIEWS ON "SPIRIS", AS PROP
AGATED BY THE THEOSOPHCA sGATGP SOCIETY.
Enron Jounat Dear sir.-I mugt heg youtto




 I amm accused (1) of "turning gomersanutse' and Jump


















#### Abstract

        Tioios and mporteef men hrour ent spirits other chescribed to wo more or loess tellisgent, they woild not zinow how to make the et-  hita thi pateral twickeauests thite wintelle trial                                         The theren, at the Rame time.    


## - 瀼






To Heximiza䍚
 $\qquad$

ail

 ualisto tells hgr cyuntryment that ant one
time the. Amprican Spiritualists had
amow time the Amprican Spiritualists had
amongat themoman eminety fitted to he
their leater? And we can bee Col. Oleoth
 ought to blush at the false position in which
she woold place nim. The assumption
of auy one mane




 here take oceasion to divise our British
frienis, that when reading Misg Kising friends, that when reading Misg. Kislings
bury's reporis and opinions with xegard to
Spiritualigu on this side of the water, if
they will substitute in the place of Miss Shey will substitute in the place of Mísi
Kisingtioury's name that of a certain mussiaic countess, they will have anveiled the
true suthor of the opiniong to which the true anthor of the opiniong to which the
paychologize Misp Kislinglury gives itter-
ance. With Col. Olcolts's facilites for reaching thie general public tirough the
seenlar press he at one time succeeded in
impressin the ain impressing the non-Spiritualistic part if
this counitry with the idea, that among Shis country wi was regarded as anthority;
wheñalist fact, foe riever had any standing among spiritualists, and any statoment of
his regaring the phenomena would not bo his regarding the phenomena would not bo
generally oredited. by them, wnless corrobo-
rated by othes vidence, on account of his
eredulity and ovther disqualitying circumrated by other evidence, on account of his
credulity and pther disqualitying circuin-
stances. stances.
As the obedieat pupil of his Rugsian pre-
ceptress, and the abject slave of the "Broth ceptress, and the abjeet slave of the "Broth.
erliod of Luxor, Mr. Oleottis wis withoun a
xival, but as a guide for Spiritualists. The nival; but as a guide for Spiritualists he
would be adecided fizzle, event could he be
elevated to that august position by the elevated to "fiat auge" which he holde in such
meaterious
fear and veneration. What is this Spiritualism under disenis-
sion but in its prevalent sense the sum tosion.but caits prevalent sense the suan to
tall of the investigations and dedactions of
alt the minuirers into the phenomena? Some of these inguikeris have made lititle
progress', others more, others stin more, progress, othersi more, others stil more,
and many ate oid students, athing their qe-
quaintance with the subject from the year quaintance with the subject from the year
184s. Do these last require a leader? Da veven the least progressed peed any other
leadership than suele as they can find in
their own experimental sthilies and in the thirir own experimental stadies, and in the
bookg of Davis, Owen, Brittan, Orowell,
Sargent, Tuttle, Wallace ant others? The Idea of selecting any one man as a leader
ini our co-erdination of facts and our deduction therefrom; is simply prepostarous, Ev-
ery tran must do his own thinking who would be a Spiritualist in the hichest sense. accepts all alds that the seers, philosephers,
and thinisers of all the ageis may lend him. He facts, and a thinker in finding out the most reasonable construction to put upon
those facts. What we want is a boily of in. telligent rational inquirers and workers

- not bind followers of a leader. -not blind followers of a leader. Thiore of a leadership is more offensive than in
this science, having reference to our psythis scienice, having reference to our pey.
chical nature, and the evidences ail multi. plying around us, according as we give our
attention, of an uneen worla. Mias Kislingbury zays: "
Mias Kisingibury bays: When Col on-
cott perceived that Spyrtualizm was drith
ing towardaimbeclity from wantot prover
 from its, own internal rotteninese, be gatieer-
ed aronnid him a remant of faithful souls,
$\xrightarrow{\text { and torned an asociation, or rortherhood, }}$

 tionable teachings, and wachecked and un-
tiained mediumship have brought it, that most persons of good sense and of high
moralcharacter, and who value the peace moral character, and who value the peace
and the purity of their homes, refuse to as-
sociate with Spiritualists as a bodly, or to sociate with sinitualsts as a hithe movement;"
identify themselves with the mion
Language like this, even while there is show of truith in parts of it, conveys very
ervoneous impressions as to Sninitualism, ertoneous impressions as to spintiualism,
pure and simple; Miss Kislingbury might 4drifting into inalecility ${ }^{n}$ as of Spiritual-
ism meeting that fate ufrom want of proper guidancest slee speaks but wild and whirling words, devoid of any real siguif-
cance, when she tells us of the foundering of Spirttualism "from zts own internal rots
tonness." Do the cruitites, the fanatiessms, and the tlianders of alehemistes and
quaeks make ciemistry "rotten?" Dees the cupidity or lynorance of seekers after
the epecions metals mate geology any less
 and meechanics ayy less onstited to our re-
spect? Paraliel with thicse questions is the de-
mand: Do. the vagaries of free-lovers, the theories of communists, the specenlations
of atheists, the greed of those whose enats are mercenary, the mischiovous construcmake Spixitualism any the less a grand, unini-
versal, deitie fact? ${ }^{6}{ }^{\circ}$, bith "Internal rottenmess "?
"O, bitit 1 don't mean .that kind of Spirt. But what dess shie mean then? Whill say.
mimitons are looking into a subjectso grand, so wondertul, so far-redching in its sphere, spanning not only this visible universe, but
that still vaster unsegn-- Who can reasona-
by expect anything like uniformity of bly expect anything like uniformity of cul-
ture, knowledge and dedietion What
more unavoidable than that there should he ail sorts of constructionists and miscongructionists; gome who would fud in it
eomfort for fhit pet propensities and sins against morality; some who shonld
find in it omancipation from a Supreme Rater, some who should find it pointing
in one ditection, and some in another? since there are all gradez of development
anong ment and an shades of disposition. from the angelie to the hendish, how can
we expoet that ${ }^{\text {this }}$ great fuspring fruth should operate on an minds and charaeters allike in a like space of timet No man who
knows haman nature ean dream of such a
result let the truapet of whatever 4leader result, let the trumpet of whatever "leader"' As forthe persons "of high moral charaeter, the who object to being known as
Spitualists becauge all sorts of minds in
all grades of development her all. grades of development have got hola.
of our facts and our theory, and because, therefore, there are good and bad, pure and
impure, aiming at vailous objects and tsm , -some geod and some bad-we regard an simply as selfish cowardsatheart if they are
afraid of facing the truth. They have be come ácquainted with certain phenomena
for whiel they accepta certain theory; wis should they not fearlessly proeldim to the
world their knowledge and their belief? What would be thought of the man, be-
lieving in God, who yet was ashamed to acsons entertain so many low, mean, and dishonoring notions of Deity? We should
simply regard such a man as a fool or a pottroon. While we coneede to all the right to do as they pleage in this matter, let us
not bindily ennolite the selfishiness that
would be ashamed of a truth like Spiritut Lism. Lot notour Eaglish friends bo in the least disturbed by Miss Kislingbury's false, delu-
sive and misleaining account of the state of sive and misleading account of the state or
things in America. In Encland, spiritualists have the advantage of a little compact
country, whose metropolis can he veached in aboot twelve hours from every point, lation of several miltions, They ate in a ized mhat is suapposed to be a vary usefal and empient national society for the inves-
tigation and advancement of Spititalisism. Weare in no situation to torm jisist suct Englandiz of siface to deal with in our vast domain.
What wonla our Engish ftiends say to it it we were to propose to them to range
themselves under the leadershin of Mr nomselves under the leadersilp of Mr.A.
Waliaes, or Mr. W. M. Wikinson? Mighly estimable as those gentlemen are, and
honorably identified with Spiritaalism, the proposition to makee thempleaiders would be dismissed as footish and impracticable. out to American Spirttualists ; and why
should Miss Kislingbury make $n t$ appear to her associates that it is an evidence of the degeneracy of American Spiritualism that
it ham not made a feader of Mr Oleotit; who has at times emphatically proclaimei that he is not a Spiritualist?
We would modastly suggest to the British Amsociation that when they shati again feel.
the need of information with rejard to the ned of information with regard to
Spirituelism in Amertion, they belpet a per-
 bie 1 idy who,
good wecretary
at home, yot oxhibits an uttor want of abil-
ity to deal with the Movement in this coun${ }^{\text {try }}$ We can almost see the gleam of satiosfaction twinkling from the gleye and of the glowof plieasure reddening the cheeks of our
Muscovite countess as she reads Miss Kislingbury's reports, and perceives the ressult of her psychological influence and the far-
reaching effects of her ocult powers; her portly form convulsed with laughter, she suspends the realing only to help herself to
auothder cigarette,-even her stated dog
standing in the comer standing in the corneer, grins with pleasure and emits an "elementary" sparkle from his
glass eyes. While the Ressians tiave been suceessful in eircumventing the English in
their Eastern diplomacy than hask been equady successfuli in hood-
winking the British National Association winking the
A knowledge of Spiritualism must be deCopernicah system, and under very siminiai conditions. That is, a man must be qualified to xeceivea truth, before he ean receive
it in all its breadth and fullness. The per3ons who go to see the phenomena, just as
they would go to a peep-show or a pung anid Judy exhibition, are not Spixtualists in the fult sense of the word, any more thaia
savage who looks up at the stary firma-
mene is an astronomer who would make Spifituatism a mere stalk-ing-horise for the adyancement of certain
theories in ocialism or physiot Spritualists, but they are spintualists Spuritualism proper; and it is is simply, diss honest to undertake to conifound 2Spiritualprofessors on questions quite foroixn to the
one vitalsubjeet. Where suel a breeze as the spirtual is bowing, there are of course gale, and to bo wafted on to some droamed
of haven of success: but the wind that bloivs is not the breath of the speculateris We hail allattempts at invest
discussion through co-operation and locat organization. But the one way in which,
Spiritualissa can be best advanced now is by the potency of a pure, liberal, indenendtruth, in all singleness and simeerity, "disitself sligly to the presentation of the vital facts and deductions unat holong to spirit-
ualismproper. When Spiritualists can ade-
quately sustain such a Press, that we zhal be abte to copmand, emplog, and remanertat the best talent in the world, and dis
caridig all persinal pre judgments and tested by recognizad sincers in investigatiors,
ceknowledged as expertenced and qualified -then wemay look for a better day for gurentertaining the hops we can conmanad ualists will ere long see the importance of
having liberaly-sustained organs, and lend their aid
Have th


## Beconase Insane?

Whose God? Is not in theirs and different God from the God of any other denomination Is not their's an antagonistic ereed to all
othersf How then unite upona God? According to the report of the committes of
the Massachusetts State Universalist Association, it must not be the Pagai, Jewish or Matiommedan God, This rules out Bell, him, Allah and the Jewish and Unitarian Gods, and talls inte line with the Roman-
ist's and Galvist's Ciot But these gage ist's and Galvinist'dacion But these sage
philiosophers and profound logicians do this "to prevent the ascendency of Romanism" Surely, Wisdom wiil die with such far-
reashing philosophers,, The world cannat move without them.
Their dogma is
and gone to shows plaing the seed is blasted in the ear
Ononest de they hold to the Rom atory, while ighoring his hell; on the other to cavin's hell, making an instant, to equal
his sternity. What they have Deen ignored, they are now denouncinis the "Holy sother Church, 'from whom they all sprang, and to whom they are iadebted for their Bible,
and in order to gain caste with their Orthoand in order to gain caste with their Ortho
dox Protestant neighbors are yeady to for-
gake their frst pringiples hue and cry against all liberal fentiments and ideas.
But suppose the united efforts of church power succeeds in establishing a "Ohris-
tian" $\left(\begin{array}{l}(q) \\ \text { government, would it niot at }\end{array}\right.$ sink their organaization olit of sight? What security would inure to them that the bloat-
ei Cosar, whom they thus would catten, ed Cesar, whom thay thus would fattion,
would not devour then lin his amaitious greed for power? strange tatality! "Whom
the Gods would destroy thioy first make mad,":
But what can they gain, or what can the country gatin by the bitter, burning jealous-
ies and hate the antugonismi ingi ies and hate, the antuqonism sing war ot
creeds and sects, which has disgraced all creods and sects, which has disg
forms of religgion in all past ageo ?
In the name of all that is good and sacred is there not reeking corruption sud sankling Iraud enough, conneoted with the preas-
ent operationi of our Government without adding or our Government officials, theological cesspoole, and the buming nif:-
nooities of nects, with their bigotry, do tiam and indoetrinated errons, to thad black iniquity to on
stadied crime

To learn the consequences of such a sui-
clatal act on the part of the people they cidal act on the part of the people they
only need to look at all countries where In
past ages the priets past ages the priests have controlled the
law-making power. The Babylonish and Tewish hierarchies are known only in name. the vassal of rapactous Khgland. Egypt,
 and Osiris, has becomea dependeney of the Ottoman Empire. Greece, although hold-
ing a doubtfal nationality, has failed to le the mistress of Arts ana Science. Rome, resicned from the Pope, pitill exists in namo but her orators, her statesmen, and her phi-
losophers have departed. Even now, the losophers have departed. Even now, the
Ottoman Empire is being torn assuder by the elements or religiong strifi. Can not
our own country leara something from the iessons of the past? ${ }^{\circ}$ Can not even the Uni-
versabists of Massachusetts see the doom that awaits thenaif by their assistance they gaillotine over the necks of Liberals and Spiritualists-and take timely action to
avert that dom? Haats itself under like circimstances, and Haaman will evep "he executed, sooner or
laten, upon the gallows he oreets for Mor
deeni.

Paychography -"It Moves:"
We look with mueh interest 70 the go py our indefatigable English eorrespond,
ent, MI A. (Oxon). In it he will show ineonent, MI. A. (Oxon). In it he will show ineon-
testibly (for the existing proofs impower hivin to do it that the phenomenon of intel-
ligent writing independent agency, is now a fact in science that has
beon placed boyond all dignute. "Psyehog raphy" will extend only to one huadred pages, so that it ean bo sold cheap, to serve
as an unanswerable argunient for Spiritualists where their facts are questioned; for siritualism, proved in bread daylight; as thousandis of witnesses ean testify Many
of ourtaily newspapers are congratuating their readers og the circumstance that by.the police hecause of his, elpinim to be a medium for psychogeaphy. This shows to
what lengths what lengths some peaplo. Thoy would au-
to put own spitualism.
chorze the police to put a stop to tho prat tice of mediumslip, in our large cities:: Friends of the truth, do not be inert
Stregethen our hands, and the hands or all Heip us to the sinems.of war, that we may
meet this bigot animosity face to taee, and show it fhat our factsare not to be stamped
out yy police oflcers or even by those infal. reporters of of gindilynewspapers

## Exposers.

We are constantly in recelpt of requests o yentilate this or that exposer, who give
0 mueh anxiety to nervous and timid be. lievers' whenever and wherever they "expose.' This would be just what these trav Theygrtauds desire if we should the niege advertising, and the not kiety which comes of it. The best way
kill them is to.let them alone. Every no-
tice in the Journal is better to them than cice in the Jouranal is better to
a dozen notices in a secular paper. We deem it best, as they are seeking the Spiritualism- to let them sadde opposers of and ride it, without our assibtance, nintil in the is tired out: Leave them entirely In the hands of their friends, and let no driven by.bravado to attend upon any of thair humbug performances, of to be se-
duced into saying that some of tieifr' tricks which thèy cannot explain, are doubtiess che results of mediumship. they are
frauds all, and should be lett to wallow in the mire of thieit own deception:

## Golden Wedding

Mr. and Mrs. Lenard Howard, of st . Chanies, Hinois, were onited th marriage
January 2rthi, 182s. They will celebrate the fiftieth anniversary of their marriage, at Mrs Howard is extensively known as West. Her daughters, having finherited he great medial powers are daily, giving in this city, numerous teats of spirit pree-
ence, aftording positive evidence and practical knowledge of imm
and humdreds annually. We presume there are thousands who be glad to respond, by lettor or otherwise 1y esteemed friends of the cause, on this

Hudson Tuttle, the eminent nuthor and
uccessful farmer, spent two dayi in this
 to Attend dinner parties and recentions, but his brief stay obliged him to send regrets: he, however, found time in company with
a, few friends to dine with Dr. and Mrs. a few triends to dine with Dr, mad Mrs.
Blifing. Theit eleggntresidence was bearHisitit, and decorited in honor of Mr. Yuttle's ed the evening's pleasures by affording Mr. Tuttle and friends an opportuntty to wit-
ness the spirit manifeotations which have
rendered Mrs. Hollis-Biling tamis rendered Mri. Hollis-Biling tamous as a
medium, bota in this country and Ehurope.

We teuder our thanks to our subscriber Cor the thoussands of names procurea to the petition and ment to us, which have been sumerous competitors, Maj. John .Wipremium, he having the longest list o amessi and L. Barrett, Whitehall, N.X., the Lainovers in the Spiritualistic Thoya
and other Items of Interest. Dr: Rose, of Detroit; gave wsin fratema all hast week. Praf. Is our warne vìntos Ion about Hell?
Bishop A. Bealslectured at saranae the second and third Sunday, and will spea W W. $\mathrm{X}_{\mathrm{o}}$ avid no fetter or name accompanying We Wis. Rubilishond. this week a grand leetire fuy of information that Spiritualists should understand.
Miss Ela E. Gibson is lecturng twico oyery Sunday in Marshaltown, Penn, and is
said to be an abfe exponent of liberal ideas Mrs. A. M: George Dusiness elairvoyant-
and test medium, of nudianapolis, called at Gur offies last week
friends in the eity,
Thursday evening, Jan, 31, at Grow's Hall musiganu tableanis Mrs. Richmond will deliver an aldress. B. F. Underwool passed through the eligy appointments. Mr. Unaerwood retiorts hill as hise most sncecssiul year despite the havi times.
There will be a convention at Morris, man C. Howe and Lessie Goodell are enc gaged as
jnvited.
Dr. J. B. Campbell has ongaged Temper-
ance Hall, cor, of Eight street and Central ave, Cincinnati, where he proposes to leo ture and heal the sick frea
Nest Sunday raorning Wm. Ehilery Chan mence a series of leeturcs, on the Relliglon of Spiditualism. In the evening she win Dr. d, M. Peebles has reacied London. In hissecond trip araund the world, and has
bech nost cordially received by our Engbech most cordially received by onr Eag-
Bish brethren. He lectareal at Doughty Hall, Jan. ©ht to a large and deeply intero Hall, Jan. 6 bh to
ested audience.
Mr. Aifred E. Gies, of Hyae Park, Mass, is oue of the ablest and most-8cholarly exxirely hear from him in these days, whien We our strong men ought to be at the front
We hope he will not let his vigorous pen We hope he.
long lieide.
Hon. Paul Bremond, of Texas, looked in mpon us for a few minites, last week. nen think their work' on earth nearly done Brother Bremond is as full of vigor and toriable of Texas will have to devote space to this salented man and earnest $S$ pir ituatist. Dr. T. Ormsbee is temporariyy in the eity nd though not actively engaged in healing of a few old friends and exercised his pow orful gifts in several ingspaces with the reat salisfactory results., The Doctor wil ed in.care of $t$ this office.
Canon Farrar, of world-wide reputation, e. of Chinitst." declares his dishelief in what he describes as the hell, for whict he makes St. Augustin responsible. He says the tevisers of the Byeternal" to apear in the" "hell" and Such is the present state of feeling in
England that no one as yet bas challenged England that:
his statement:
E. W. Wilgon's appointments are as fol lins, New York, on Saturday evening tand Sunday morning and evening, January 2861 h and 27 ths at Hamlet, N. Y, on the 28ith and hat; in Pliladelphia the Sundays of Feb vening, Feb. 11th, in Willamsburgh, ${ }^{\text {E }}$ N. Y, on the 13th anit 14th. Will naswe calls for the week aditis and ensuing betwee in one hundred miliss of Philadidelphia. Capr, Brownd Lectures,-Capt. H. H. tures thie, Mast week at Masonic Hell. They Tere prineipaly of a scientific characte: owhim and above him. They were ver reflection for many days to conte food for what is known as an iostirational spoakel

THE INDEPGNDENT VOICE
nswerr to Questions




 Asswen:-Not created, but formed on
eaich. Wre 1 to give the philesopiti in
vegarid to this subject as I understand it, xegrad to this subject as I I undersptand
the people woud not comprehene it:.

 Answar:-The spirits of animals retain
Qiest individuality the same as tho spinits of haman beings.
Gessyos:-What than is spiric?
A AswEin:-That is a "poser," spirit, in one sease, is reasoning power-the judg-
ment, the inind, the mitellect and will

 ANsyER:-No; it corzanialy does nots
Thiere are many people who partake of the animal nature, but peopie is who partake of the are the incarnation of a cat ordogo ANswer:- - Because there is a elaain be-
tween all thimgs; soine people are like recks in their temperament, because thay live in a vooky region, Other peopie pariake of
swamp nature; and so on. If the mother awamp nature; and so wh. If the mother
of a child is constautly with animals, for instance an ape, sie will impart something
of that animals expression to hor ehidis of tha
sace.

Andwis. They are immorta, just ghe spheres, tiog same as the chidrea of earth
 - Axisyer:-No; it eaninot bè

Qoweryition:-Do they porer posiges reasoning Answer:-Take the horse, dot and other out dué congideration
 mand affectiong conequent on a happy" marriage ANSWER:-Decidedy so, Al

 ANswen:--In nine cases out of ten, when
neauiums send a méssage that has been remediums'send'a niessage that hat been re
geived at a circle, they will get soime impudent reply, and be requested not to senid ceased to send communications becaise they don't want to be insulted in return. Were we to throw the doors open to every
spitit that covid come we would have no spinit that could comer we would have no
time to devote to our ofrn personal eircles Why dons these pople seek manifestations in theirowin home? Why don't they throwy the doors open to their own friends, and develop mediums in their own house-
hoids, and not go many miles away for meshelds,
sages!
 Answer:-This is becanse Prof, Tyndall is in a state of confusion hifitiself.
 Answex --EAlecticity
 Ansiver:-It is magnetic from spirit:
 ANSWER:-They do.
 Axiswer:--One is able to accomplish this by a pecullar maznetic emanation from the
 ANSFER:-I have not. Sometimes spit its in returning to earth thele on conditions that they were in when they left: fori example, the form of inome disgusting animal or
thing as a symbol of thair character; and instead of neeing the spirit you seee a symbolic representation of its condition.

much under mpirit control tht the eliy it ander the
controt of the pooterte hand

## $\mathfrak{c}$

The pubicicution of this sprightly journal, The puabiciction of this sprigitly journal, is to to a again eommeneed by that indeffatig-
aive woiker, E Gerry Brown. It will be
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lichod. It willie issued in magazine stupe, $\begin{aligned} & 38 \text { or } 49 \text { pagee, at sitiso per year. We learn } \\ & \text { that its suecess for a year is guarateesi, }\end{aligned}$ that its suceess for a year is guaranteed,
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pectus anmoumees. Those interestea ean address ML Brown at Boston; P. O. Box
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postay
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"Yvies of $A$ angess.
Mro. Andrews of Caseade, N. Y. in now pects to remain until spring. Of one of her seazees, R. E. schernmerhiori writesus follows: "On Saturday evening last, Honto, an
Indian maiden, talked foill three.gurters Indian maiden, talked fuily three.quarters
of an hour, and in a voice which was iis-
 or some message from aspirit friend, after
which Which a good materiaization of an aged
Quaker lady was had snd fully recognized Quaker lady was had and fully recognized
bs tere son present. Werefer our readers to the case.or materialization as seit forti on the sth page. The account is taken from the
Haverhill (Mass.) $P_{\text {ubliskete. The maxites }}$ tations resembe those giver by Dr. Moink of England.
As we go to press we.are pained io lean evi, is on the fove ar his depirture for the evisib-worla,
Decision of the Post Master General in ite fard to Trall's "Sexual Plissiology"







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BHAGAVAD-GITA: OR, A DISCOURSE ON DIVINE MATTERS, KRISHNA BETERX ARAUNA.



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REIIGIO-PHILOSOPHICAL JOURNAI.

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 If setence bo great apon earth, in a fragy
ment of it be so wouderfu, whitz manin



 to unvei. If too nimin too dead to the es-




 The habitation of poots ande artists in
 carnated therese, eaed picturs is painted in
subtile, woxderul substance of spiritizife

 ot it, ind no. image of tho evilltor or the
divinest builder. were wortin the dust re. quired to cseate it.

 buti importal love and divine purity-that
perfect trath which si the puttiby perfect trath which is the atteribute or
mari's spinttual nature. And here eve




 her dasisies for her comport; slie daoes not
khow that beeiore the daisy ean blossom diaisises that teverse athatin rom the heaven to
earth and maze the soil vield up images which are in the soul of that chilid. You rejoce when thie summer yiolds the mow that the skilled fingers of the garden
 You ire etiad when the earth leaps up to
beauty and inyriad blades of grass adorn the earth with velvet softness and colori
but do onot know that in the fietas of para-
dise formed theids Perensial in thiry, whose pulsations vibiate towards the earth until the
sunlight sunlight, eartht and aisir and raindrops are
pessed into the service of these winged thoug,
eartin
Yoi rejoice when out of some great des by intelleet and propthey yiedids a garden of loveliness, a city of beauty to man, but do
not know that in the fields inmmortal thous
 it yieldias thit tho thougta and tuis result to the
 Wut eay that for every outward form
of eanthly life, there are more spirit life than yon ean possibly number by
any form of mathematical arrangement As $A$ sort of eomparision the thoughts which
exist in your minds, are not moren numerou uxst in your minds, ave not more numerous
than the words youl express, anid the pulsa than your thooghts, but the puliations' 0 pirit life area million times more numerous
than those of earth $;$ each vibration exteus towarid the earth to some orranic point the rose, the tily and violet and frum Hon of harvest be the result of infinit otheir appointed place here, each eyele of wave from spirit life, that in its turn has descended through stage upon stage of ppivit
existence finally reacling the eart existence, finaly reaching the earth as the
form of flowex, as the fruition of summer as the glory of the harvest time which man rejoicess over here
the result of the sowing of the seevi, so io the syirit of abundance in its manifido har-
vest as the sowing of a single thought; of this trought-sowing, and this spiritual fruitage which you would gather: you may
measure silt the needs that gill matter nand compared with the splendor of that pert fruth and attributes of that perfect lif

the human spirit pased to that extate
Truruugh what paths and winding through
 or that reality which transeends all beauty and is only known by the sual.


















 ${ }^{2}$ the rochester phenomena. Wonderfal Manifestation of Spirit Power


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 with the priviliege of inviting four others










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 the medium was fully entrancedor or, asleepi
At the expliation of that time the mani: festations ocmmenced.
tain wish ing ing infe the eur-
























































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Death of Mrs M. M. Perkins, Late Mrs.

- Mrs. Mians M. Perkins, formerly Mrs. Hardy long and tavorabiy known 3 a me
dium for the spiritual phenomena, died in
thin
tity
 thirty, years and tight 'months. Shie took a
violent eold at the Tabibernacle one evening
 and from the effects of that expegire she never reepored. She died in the fall poss
gession of her mental faculties, gnite recon session of her mental facultites, quite recon-
ciled
of deathi, and asseverating the truth and genuineness of her mediumship tot the
last. She deelared that the manifestation at her sittings for the production of molds
in paraifine of hands, which she knew to to was a genuine phenomenon
















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