Ernth Gears no Mash, Bows at no Juman Shrine, Seeks neither Place nor Applause: She only John a Bearing.

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## THE ROSTRUM.

The Real Solution of the . Principles of

CORRESPONDENCES. And the Nature of Substance in Spirit Life.

A Lecture by Mrs. Cora L. V. Richmond, under the Control of

EMANUEL STEDENBORG. Delivered at Grow's Opera Hall, Chicago,

Reported Expressly for the Religio-Philosophical

The spirit of Christ was the Truth made manifest in the flesh. Every human being expresses remotely the spirit of God. Every external substance or organized form expresses remotely the law of God. Truth is the ultimate of the soul, as law is the ultimate of matter. God's truth abides in the gradation through expressions of spirit-life, so law abides in gradation in the different expression of material life. You discover a rose beside your pathway in the morning walk; the rose is not an original impulse of law in nature, but beneath the outward covering which you dimly see, are the infinitesimal atomic vibrations of the soul; we see the manifold influences applying constantly the work of life, and then ever silently working while the visible rose has not existed. The spirit impulse of the rose iself was near the seed—so when planted in the soil, the first connection was made with it and the vital substance surrounding it; yet how very short of the visible result: nor would man have discovered that rose to be one, had it suddenly been rescued from a place and cast upon the earth; would there have been no rose in nature then? Would that eriginal impulse which ultimately was to become a rose, been lost?

ARE THE FORCES OF NATURE LOST?

Is nothing born which does not yield the outward case, fruition? and are all blossoms cast upon the ground in the orchard unfruitful? Is every tree that does not reach maturity, lost to nature, and is every organized form from which science tells us the selections are made, the only continuance of the life of the world? Is every organized form that is rejected, lost also? Is nature so poor a conservator of her forces that millions of impulses toward organization, that each not perfection outwardly, is in this relation unborn? And are we to conclude that nature fails nine hundred and ninety-nine times and only succeeds in one? If so, the results to the human mind, are most discouraging. H so, the paucity of human life that reaches maturity, is itself a most discouraging proposition. If so, the infant existence that passes away before it reaches adult life, is a most dismai failure. If so, every vital thing in nature that gives place to a stronger; every minute insect that only tarries for an hour; all forms that do not present to the human eye the perfect state of perpetuated organized existence, must be accounted a failure. Do-we judge all forms from the visible or outward only, and following in the wake of science, shall we conclude that the great Hecatomb of Nature is herself, as we must inevitably, if we account those things lost that yield not their fruition to the outward gaze? Is there not another step beyond this? Even to the eye of science it is clear that only those types and forms reach perfection that are required for certain external purposes, while others have filled their purposes in another function and capacity, which was not indeed external; that nature holds, all her forces in solution at all required points. Whether her organisms sleep and await the time of unfoldment, or whether they exist in the unseen and abide forever, is a problem unsolved by science; every form that is a visible expression folevery form that is a visible expression fol-lows the spiritual, as well as natural (i.e., mundane) purposes, of which the natural or external is the least; the external is not the greatest in the economy of nature, and therefore of all human beings the few that reach perfection; ithe physical, the least ex-pression of table lives, being physical) the aim and object of existence is not withheld, for at no stage between full maturity and the beginning of outward life, though that for at no stage between full materity and may be that I have sometimes been mising the beginning of outward life, though that terpreted, but in the explaining that which gave the theory of correspondences to the

original impulse is satisfied, and the spiritual purpose is attained.

IMPULSES OF THE HUMAN MIND.

The immorfality of the human soul, if it depend upon the aggregate results in material life, would be accounted a failure. The immortality of all essences, if judged from a spiritual stand-point, make of life a per-. petual success. Between your thoughts and organizations, there is a chain of intricate laws, and the external form precludes the possibility frequently of expression of that thought; yet is there no thought because it fails to express itself? Millions of impulsed in the human brain never form themselves into an external effort; nevertake on shape; never present to the eye of humanity a result; never to any sense have a beginning, nor reveal themselves in any way whatever, have they no existence then, and is there no power only in that effort that is fully sustained, which shapes itself in some form before your vision? Are there no artists, only those who paint pictures? No Sculptors save those who make statues? No poets save those who write poems? No worshipers save those who make audible prayers? Are there no builders save those, who erect cities to perish? The thought of man hag a million impulses to one expression, and the better impulses are not expressed? Is there no analogy to thought in nature, that the visible things the earth expresses, are the feeblest, as the highest creative impulses cannot unite directly with the external, on account of the grosser nature of earthly substance, for if substance itself were higher, or in a more refined state, nature would express more subnimely, and there would be many more manifestations of her power? Is it not presumable that external matter presents even to man, obstacles which he never fully overcomes, such obstacles as cause him to reject the most perfect work of his hand, and despise that upon which the best system of art stands; possessing fame which was the aim of life, but disclaims that, too; and every other image, because a more perfect image

or dream is still unexpressed? THE RESULTS IN NATURE.

Nature herself reaches certain external results, while the larger or largest results are hidden from the external perception, only discernable to another set of faculties than those belonging to the outward realm of thought? Tracing this external life to that of every possible analogy in the universe, we find even men most imperfect, and the intellectual man is second best, while the spiritual man represents the possibility of such humanity and sacredness as, are only felt in eternity. We find that the outward man expresses the least that is satisfactory even to himself. We find that the mental man or mind of reason itself great, is better than the physical man, but the greatest is that represented in the sacred humanity of Christ, and in the approximate sacred humanity of prophets, seers and gentuses who rise above the mortal intellect into the regions of real activity, to where time, space and circumstances are as nothing compared to the true fervor of that which is within the soul.

RAYS OF LIGHT, BTC. I will venture to say that for every ray of light which is imprisoned here by earthly substance, and made amenable to earthly use, there are millions of rays pulsating toward the earth, which the earth cannot employ, because not in a condition to employ them. For every outward shape and form which illumines the eye; for every blade of grass, every blooming flower, every wing of bird or leaf of forest tree, there are millions of impulses that do not blossom, nor have wings, nor outward growth, nor fruition of any kind, because the earth is not ready for them, and as the rays of light not employed on earth, are not therefore lost, so the millions of impulses not employed by nature in the vegetable and animal kingdoms, are not lost, but abide in other essence of finer nature and material, and shape themselves to that perfection which the outward is not capable of. RESEMBLANCES OF BARTH-LIFE AND SPIRIT-

LIFE

You have, perhaps, thought that the ma-terial world gives shape and form to spirit; you would have it, perhaps, that the Spirit-world resembles the material world; and it

world their modern meaning, I wish to say that spirit-life contains the ultimate or substantial prototype of earthly life. Allow me to reverse the order, and say that the earth contains the shape and forms that resemble very imperfectly the spiritual state; just as the creation of the hand resembles very imperfectly the thought that prompted its creation; just as the picture of the artist resembles very imperfectly the ideal which is within his mind; just as no temple, however perfect, can fully equal the spire and dome and arch and symmetry of arrangement possible to the mind, so the external does not give a pattern nor form for the spirit; but the external may represent in some degree the imperfect expression of which the spiritual is the original source. I hope to make myself understood, as it is around this that the entire thought

THE KINGDOM OF HEAVEN.

The Kingdom of Heaven, in its essence is distinctly the state of mind and spirit; but the condition in which spirits abide to composed of essences, for which their system, i. e. earthly and spiritual training is adapted. Upon earth you inhabit a material body; you make the basis mostly by spirit controlling the nature or laws of those conditions; but there are certain laws governing those bodies; these laws the spirit may fully overcome. Your pass to another country; certain laws control that country; those laws can not be overcome you must be converted to them. You pass to another region; laws control that region. You must adapt your clothing, your diet, habitation to the condition in which you find yourselves. You pass to the region of the frigid zone; you must adapt your clothing, habitation and surroundings to those conditions; all the time in each of those states, you may bear with you one intention, one purpose, one mind, one spirit; that intention, purpose, mind or spirit prompting the impulses of your life; by it direct your course; through it your thought is govern. ed-employ all outward things to subserve it, yet how feebly subserve it. If your persuit be that of truth or exploration in ultimate knowledge, or seeking the elixir of life, or striving to gain the wonderful island where death never comes, in building a structure for any purpose these may be concealed by the external form; the outward form is as fully as possible adapted to the purposes of the spirit, but between the spirit and that form, lie these embodied stages of material methods and organization, which the spirit may not have the knowledge to overcome, and is not strong enough to direct, and therefore the body is but very imperfect representative of the soul.

If the outward man shall blossom into perfection; if there be wisdom, love, charity, kindness, knowledge, beneficence and virtue-if all of these adornments express themselves in outward life, you may be sure that an angel is in your midst, for that, which is material never fully expresses the attributes of the divine; and whatever glimmering of these God-like qualities may shine forth from any human physiognomy, or reflected in any human life, be sure that it is worthy, and a thousand fold more than apparent; for if the genuine impulses of kindness can penetrate the unitoward condition of flesh, there must be a fountain behind it unquenchable; if love expreses itself in its purity, there must be a man or woman here who represents the visible universe, which is in the organic degree; represents the menis mortal and visible, and represents the ul-timate attributes which lie still further be-yond that, and may scarcely be discernible in nature, or through the material attributes, but will express themselves in some form, or power some where. All this outward substance is called the man by science, yet between that and the real you.—that which science supposes to be the ultimate, lies every approximate condition or rela-tion; but that which science sees is a thin film, the outward vail which you have taken on for your earthly existence. The mortal fabric may express an entire differ-ent picture; the spirit another phase which, while the soul itself lies in the realm of reality or of the substance of its own, does not use matter in an external sense.

Wherever the thoughts of departed ones have taken shape of forms on earth, their immediate spiritual surroundings will wear those torms, not because of earthly substance which wore them, but because of human imperfection, the heavenly substance would wear that shape. For instance, the habitation that you very much love, surroundings here which constitute your home and sanctuary, ties which bind inevitably to the earth or some place upon earth, your immediate surroundings in spirit-life will be a prototype of that home, that sanctuary, and those surroundings; not because any portion of the substance that constituted them has passed with you to spirit-life, but because your own mind has inevitably im pressed upon the spirit substance that which you have come in contact with. Whenever in any period of earthly life, you have visited a sacred place or wandered amid those scenes somewhat gross, the impressions made upon your brain produces a spiritual photograph or prototype in spirit, and these create that place/ which you will inhabit for a time; it is, therefore, the result of mental activity upon spirit substance with which you continually come in contact, that has produced resemblances, and not that the departed tree and decaying habitation yield any portion of their sub-

stance to make spiritual abodes. HOW MAN BUILDS HIS SPIRIT HOME. In precisely this manner are the various scenes of spirit-life in the terrestrial heavens created, -not the result of any formstion upon earth; but are the result of mental projection into that spirit atmosphere of which you become positive centers, acting upon portions of spiritual substance, and negative to responding substance. So all these forms with which-you find man familiar, and which you most love, will be recorded to you in spirit-life as the direct offspring of your own brain and mind, itself having control over spiritual, substance, as it has in some degree control over material substance, only the latter is governed by more intermediate obstacles. As man builds his home on earth according to his ideal, his taste and stage of mental growth, so man loving that home and never outgrowing it, takes no higher ideal to the spirit sphere and will inhabit its prototype in spirit-life. . This is precisely the meaning of the relation between every forest tree and organized body seen in the spiritual state, and those seen in the earthly life. There is no habitation in spirit-life of scenes that have never been loved (this may apply to those grosser loves or appetites which create spiritual chains and prisons for the soul) on earth; no garden of flowers that have not been cherished on earth; no spiritual formation of substances that have not formed a portion of your mental fabric here -I meam by producing a mental impression; no likeness of things that does not abide as a portion of that individual life, experience or observation; the substance of spirit-life being more refined, i. e. occult, than those perceived in the external world, you will find that co-equal with physical existence, will be your spiritual existence and its results.

If the material life or employment be revolting to the taste and repugnant to the wish, and your affection during the time is all immured in that occupation, while the spirit inhabits a far different dwelling. building castles in the air, you will find not a habitation of your manual labor here, repulsive to the spirit, but the fulfillment of the occupation you mentally desired to have while performing those tasks; unless in the intellect there be an ingredient of pride, accompanied with hatred; if so, there is the necessity for humility, and you may require the continuance of servitude in spiritual state for spiritual growth. As a matter of service, or where the employment on earth has been for mere existence, and the mind and spiritual affections impoverished, or have been indeed imprisoned, yet strove to bear all nobly and cheerfully, then the spirit will find that it has created a separate line of existence for itself, and instead of the hated employment, that which has been the ideal, will be realized in spirit life,

I am saying this for the encouragement of all of you, wherever the burthens of life ate not use matter in an external sense.

Your Habitations in Charles and the spirit has had little time to have preceded you there.

Between the Spirit-world which lies just beyond the outward and natural world and your would beyond the outward and natural world and your world but when the lines of life are hard, when yourselves, there is this correspondence: great and the spirit has had little time to

person not engaged in any mental employ. ment, will find spirit existence not a prototype of the physical poverty, but a result. of spiritual prosperfty and mental photography. I am saying this also, that those who have lost dearly loved friends, will find the survived companions of their existence, not merely the form known in external life. but more than this-the spirit of the loved offe robbed of external angularities (which seemed untrue before the presence of loved ones), existing in a calmer, more dignified and more lofty state in the sphere beyond earthly life. If your child has been lovely to you here, in the beyond, in another sense than physical beauty; that levliness abides-has an inheritence in spirit life. If the parent and friend, often lovable to you chiefly for mental and spiritual attributes, you will find a greater portion of them there than that you supposed lost to the outward sense; for, added to the individual, you know you will find all that other realm of treasures in their spirit, which you did not know, and which frequently the outward world would preventyon from aspiring to when in contact of physical life. Friends sit together in silence below for hours, while their thoughts are weaving most solemnly a beautiful discourse in spirit life;-there silent conversations become realizations of communionanother long chain beyond the barren subterfuge of words; but thought flows out to most with the million voices of thought of spirits, not once spoken in earthly life. So, also, I might give citation after citation from the experiences of a human standpoint, to show, after all, that which you most love, is not the thing presented to your vision; but the intuition which lies behind it-the power and thoughts of the soul which are imprisoned there, and of which the external is but the dim window for its expression.

If you had ever seen in some ancient castle, the loved one imprisoned, and knew that there was only one window in all that 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 conscious recognition of the beloved soul. Do you not know that prison birds are like these bodies holding the fluttering soul? Your souls are imprisoned there—the castle of flesh is repellant at almost every point?

. SPIRITUAL SORES. If you watch with the eye of truth; if you look with the eye of love, you will find a vision of the soul you seek, will flash out from some particular window of every human temple-the real soul. It were well worthy of observation, instead of passing by and casting dust at the windows. Out of this temple, out of this decay and toiling. the spirit being free, adjusts its habitation according to its treasure, according to the condition in which it finds itself. As here you are building for the external, seek to be supported by material existence, when the mind itself desires for other substance, so in spirit states, you are obliged to husband the resources-not those of the senses, but spiritual stores, fit for spiritual uses, and fashioned of the heart's brightest desires.

THE REALITY OF WHAT YOU DESIRE. Those of you who would become aware of the nature and qualities really best adapted to the next state of existence, would do well to study that human statethat next grade which is hidden from outward life; to study your own nature-what thoughts imprisoned there, what desires there seeking perfections; and if these desirus belong mostly to the external senses, then you may be sure that your recources there will be very limited in the spiritual life, if all your enjoyment on earth has been to eat and drink, then you may be sure that you will in spirit life have very small and few sources of enjoyment. If society on its surface constitute the chief desire, you will then find yourselves fiedglings in resources—all pleasure falls barren, because cted with physical life and surroundings. Would you seek for some lofty pursuit of knowledge? Rest assured that when your form enters the next stage of life, the reality of what you desire will be before you, and you will find your hopes

### THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

SLEEP.

The perfection of rest is sleep. It is then that the re building processes are most active. The worn tissues are repaired and the waste excreted. The day is the season of activity, the negative night of repose. The magnetic state of the earth is represented by that of man. How much rest, how much action, how much sleep? These questions are answered by the natural demands of the system. Sleep is for the purpose of restoring lost energy, but if prolonged it may leave too little time for the use of what is gained. Activity, may overreach itself and destroy the organism on which it depends.

THE BEXUAL IMPULSE has for its sole end the perpetuation of species. That this function be unfallingly performed, and not obstructed, it is impelled by physical pleasures as in the case of hunger and thirst, and made comulative in energy. What in brutes is a blind instinctive impulse, in man becomes sublimated and joined with the highest and purest impulses. We shall again revert to-this subject when we consider the social relations, but here in this preliminary discussion of the motives which actuate man, what rule have we as a trusty guide? It is the same we applied to the other Appetites. Having ascertained their true sphere; the purpose they have in view, and object, the natural accomplishment of that purpose, is the right, and conducive of the greatest happiness. If then this be the end of the sexual impulse, having fulfilled it, nothing more is required of it, and if gratified for itself alone, it encroaches on the province of higher faculties, to which the energies it wantonly wastes most justly belong.

Unrestrained, unguided, it is 'the cause of the most terrible crimes, and from it flows a great share of the misery and degradation of the world. The face which it exerts is drawn away from the intellect and morals, and flows through the channels of the Passions, all of which are intensified. To cat and multiply is the end of animal being, and when man yields to the same impulses he becomes an animal, more debased and brutal in proportion as his enslaved intellect furnishes the means.

DEPLORABLE IGNORANCE.

In no department of the science of man does such lamentable ignorance prevail as in this, which is considered impolite and of too delicate a nature to mention. Yet the well-being of the present, and of the numberless generations of the future, depend on its proper understanding. When we consider the degradation, disease, misery, and spiritual death, which follows the uncontrolled Appetite, the necessity of knowledge is convincingly shown., The slmoon, withering, blasting, is not more terrible, than the life of debauch, which blights every pure and noble aspiration, brands the face with the mark, of shame, fills the body with arrows of pain, and destroys the spirit. Pleasure in its lowest sphere defeats itself by its own selfishness. The fire that gently warmed has burned the dwelling, and ashes only remain.

What in itself is pure becomes the cesspool of abomination, a Pandora's box out of which unmentionable suffer. ings flow in never-ending streams. To arrest the cause of misery, man must be educated in the laws of his nature, and impressed with the necessity of obedience He must learn that to fulfill the law is the supreme good.

It is better that the appetites be controlled through fear than not at all. Better that punishment frighten than reckless indulgence. Hence the force of public opinion, religious influences, or legislation, are better than license. But these are only expedients to prepare the way for self-government, which is based on knowledge, and eminates from the superior faculties.

THE RULE WE HAVE GIVEN .

as applicable to all the Appetites, when comprehended and applied, leaves these builders each its sphere of activity, restricted and clearly defined. Unrestrained in the animal, they are self-satisfying and work no mischieff for the animal has no higher end than their gratification, and urged by no conflicting impulses is held true to the laws of its being. Man has higher purposes, and whenever the Appelites oppose these purposes or conflict with their perfect expression, they have transcended their sphere, and there should be no doubt as to the right, or the course from which the greatest good may be expected.

### CHAPTER, V.

SELVISH PROPENSITIES.

There are love of life, combativeness, destructveness, secretiveness, love of self, love of wealth, and cautiousness: They are held in common with the animal world. The flerce onslaught of the tiger illustrates combativeness and destructiveness; the squirrel lays by a hoard of food like a miser; the fox is secretive; the hare is eautious; the peacock is vain of approbation; all are selfish, and love existence. From the combination of these passions arise the composite known as pride, envy, jealousy, malice, hatred, resentment, falsehood and decell. The passions are necessary to unite the spiritual with the physical. They are the driving power, which enables the spirit to actualize in the physical world' its ideal. In this sphere they result in good and happi-

The love of life is conspicuous throughout the ranks of sentient beings. The preservation of existence, for its own sake, calls into action the play of all their faculties. Though suffering the pangs of most unbearable pain, and lis is an excessive burden through disesse or want, yet death is regarded with unspeakable aversion. Life is sweet, under the most unfavorable conditions. The criminal prefers the perpetual dungeon to its cessation. In animals it is pure in its expression, for they can know nothing of death, and they live for the sake of living. But man may regard death either as cessation of life, or as the gateway to immortality. The latter idea is the perfect fruitage of this propensity. To him the desire is intensifield by his knowledge of death. Human life becomes sacred and surrounded by the strongest safeguards of law. To take it is the capital crime, transcending all others.

Though life be a good of greatest value, when its preservation is gained through dishonor it is at too great cost. Here the superlative qualities of man assert his humanity. The animal will blindly risk its life in defense of itself or offspring, but may, fully knowing the consequences, risks his life for an ideal which perhaps has no relation to him-self. The grandest examples of history are the exaltation of man above selflishness, where he lays down his life for principle. The patriot dying for his country, the martyr for the truth, are never forgotten by admiring generations. The story of Thermopyle is ever new, the calm decision of Polycarp and Socrates is the theme of undying song. We feel that the men who willingly give their all for their highest convictions of right and duty, have escaped the motives of ordinary mortals, and allied themselves to the

\*Copy-right by Hodron Tuttie, 1871.

If it be better to suffer martyrdom than live dishonored, is it not better when already dishonored to escape by selfinflicted death. In other words, have we a right over our lives? Life being for its uses, and as no use can come of. suicide, we would by the latter defear its purpose. If we do not destroy life, but only the body, we would gain nothing, and would lose the essential training of the existence from , which we escaped. Overborne by burdens and duties, we selfishly cast them on others. The patriot and martyr die for others, but the suicide dies for himself; while they are actuated by the lottiest motives, he is by the most ignoble, they die in strength, he in weakness.

Man has no right over his own life, for he is part of the ocial body, to which he owes allegiance, and he is not to judge when the circumstances environing him warrant the step. True courage meets and grapples with fate, and if defeated dies in haspess. The Roman who casts himself on his sword was explated into a wrong conception of life and its duties. That we have life shows that we should maintain it in its integrity. The desire for existence is not only a product of health, but is a leading cause in its maintenance-when we lose the desire to live, our earthly bodies are nearly fallen from our spirits, and we soon depart.

It is right to love life-not for its own sake, but for its highest object-which that love may hever overstep. Thus, while an animal flees from danger and is praised for so doing, having neither honor or principle to maintain, a man who deserted his post-of duty would be execrated and despised, because his love of life is dominated by superior motives-" Though you tear my limbs-asunder, throw me into the den of wild beasts, or give my body to the flames, I will never deny what my conscience tells me is the truth," grandly declares the martyr in the presence of death, when the spirit is exalted above the plane of physical life.

COMBATIVENESS AND DESTRUCTIVENESS.

The antagonistic and destroying propensities when allied with love of property, and the appetites, are the cause of crime. In savage man, and in that sub-stratum present in the most polished civilization, the propensities predominate, and th's condition is known as human depravity. It, however, is not total depravity. Man in his lowest estate never reaches that depth. If there be a totally depraved being, it is one without moral or intellectual facurties, in other words a brute, but we cannot say that they are degraved, for they have not fallen from a higher plane, and they are true to their constitution. Only man who is actuated by two motives, a higher and a lower, by yielding to the lower can become depraved. That-he advances out of this lower to a higher plane proves that he is not totally bad or depraved; proves that he has the germs of goodness within him, and that he naturally inclines in that direction.

There are obstacles to be surmounted, difficulties to be combated, burdens to be borne in this physical life, and these propensities have a wide field. Of themselves they are ferocious and terrible. . They strew the battle-field with the dead, and darken the heavens with the smoke of ruined cities. Combined with reason, they grapple with the forces of nature, tame the lightnings and harness fire with bands of steal, to ship and car. The brute elements are compelled to toil.

At first man was alone and defenseless in the wilderness. The forest must be felled, the wild beasts destroyed. He was surrounded by destruction, and his life was one of incessant combat. To endure this struggle his propensities were predominant. He would have been sadly defeated had they not been. When the wild beasts were destroyed. he found in man himself a more subtle and invincible foe. War, first caused by the propensities, stimulated the intellect until it at last conquered them, and thus removed the principal source of war.

LOVE OF PROPERTY.

"Take not heed for the morrow," can never be actualized in this life. It is saying we should not have forethought, which is as impossible, as undesirable. Property is the result of labor, and a reserved force, which we can use, long after the labor has been expended. Property is capital which is concrete labor, without which, abject poverty would prevail, and advancement would be impossible. It is essential to human welfare that there be constant accretion to wealth, that labor shall accumulate more than is required to sustain it. The squirrel teaches this lesson, for as nuts do not last the whole year, when they are plenty it gathers for the winter. The bee fills its hive when the flowers bloom, against the time when there are no flowers. Next to the love of life is the love of the means of sustaining it. This is the legitimate function of this propensity, and is entirely praiseworthy.

How much it shall grasp, and under what circumstances must be determined by the spiritual faculties. If a hive of bees should gather all the honey for many miles, and fill their comb with a thousand times more than they want to preserve them through the winter, we would say they grasped too much. Especially if by so doing many other swarms were unable to secure any, and hence were starved. The wealth of the world igso limited that when any one grasps at more than is necessary, others are robbed of their dues. Avarice is unrestrained desire for wealth, and in its selfishness is utterly debasing. The miser is the mockof humanity for making wealth the end, he defeats the object of wealth which is its uses.

To gain wealth that it may be employed in works of benevolence, charity, or culture, is as noble, as hoarding is ignoble. Avarice is purely selfish. Its greed has no reference to the good or rights of others. It knows no law but its own insatiate desire. Entering into government it legislates for its own advantage, seizing every opportunity to grasp and retain. If wealth be the result of labor, no statement can be more self-evident, than that the laborer has the right to the products of his labor, and that no one has a right to what he has not earned. Property acquired by fraud, deception, or in any way without a just equivalent, is not held by right. And furthermore, the devotion of a portion of such ill-gotten gain, to worthy purposes does not right the wrong.

If, then, wealth be acquired, it must be for the noble uses it will subserve, and not by the sacrifice of the higher sentiments. It must be gained honorably, and used honorably.

In America, circumstances have awakened this propensity into unparalleled activity, and money is the god of the masses. As money has power to purchase almost everything the mind can desire—it is sought with absorbing eagerness. Blinded by the glitter of wealth, the means of its acquisition are not questioned. Sharp bargains, usurious interests, remorselessly collected rents, the dark ways of trade, the deception of ignorance, are not regarded as altogether dishonorable, and are winked at by society. Success is measured by money-getting. Get money first, get money last, and by all means get money is the watchword of the times. It is forgotten that it can be purchased at too great cost, and always is when the least sentiment of right and justice, honor or integrity is disregarded.

To be Continued.

What we call genius may, perhaps, with more strict, propriety, be described as the spirit of discovery. Genius is the very eye of intellect and the wing of thought. It is always in advance of its time. It is the pioneer for the generation which it precedes. For this reason it is called a seer, and hence its songs have been prophecies.—Simms. A LOW SPECIMEN OF HUMANITY VENTILATED.

EDITOR JOURNAL:—I last night attended the so-called expose of Spiritualism, at the First Baptist Church in this city, by a man calling himself Read There were present about sixty or seventy people, a goodly number of whom were Spiritualists; some of no particular persuasion, but the majority of fossilized or "petrified Baptists," as Bob Ingersoll would call

The man Read is a vulgar, illiterate fellow, who has acquired a few bungling tricks in legerdemain, which he palms off on the guilible church people as "tricks of the Spiritualists." The most of his time is taken up of the Spiritualists." The most of his time is mediums of the country, and of the proprietors of spir-itual papers, all of which is received with the open hearts and manifestations of triumph by a sect who have over their pulpit, in large letters of evergreen. the words, "Faith, Hope and Charity!" Their charity is amazing, especially if one can believe one-tenth of their exploits with the rack, the faggots and the dungeon, which history tells us, have been the popular appliances for checking unbelief in the church whenever and whenever they have the their and wherever they have had the power to enforce their

Read has several confederates who travel with him, and they pretend to the him. None of the audience are allowed to tie him or to put him to any tests. Several Spiritualists, indignant at his shallow pretenses, offered to put up a hundred dollars each—have five hundred as a forfeit, if he could disengage himself from the as 'a forrest, if he could disengage himself from the ropes after they had tied him, to which he replied that he was running that thing. When charged with backing down, he whiningly replied, that he would not bet, that he never bet, and that he remembered he was in the Lord's house! Highly appropriate are Mr. Read's performances in such houses of the Lord!

If his rope-tricks, in which he used less than twenty feet of rope and a gum-elastic band around his wrists, were a child's travesty on legerdemain, his cabinet performances were the veriest child's play. His cabinet consisted of a lot of red curtains, about seven feet high hung up on posts and wires in form of an oblong square, the whole erected on the priestly proscenium, the back of the so-called cabinet to the wall. There was a double row of curtains between which his wife, personating the spirits, would stand. She wore masks to represent the different spirits. When the cabinet was to appear empty she stood between the curtains; when she was to be seen she stood in the middle of the cabinet. Read and his applicators to appear and the cabinet applications are followed by the cabinet. Read and his confederates managed the whole thing, and it was the merest bosh that ever a civilized audience were duped into witnessing. Read does well to have his exhibition under the patronage of the church, and in the church building, for nothing else could save him from the indignation of his audiences. Even as it was, they came very near

kicking him and his co-swindlers out of the house. In Draper's splendid work, "History of the Conflict between Religion and Science," he starts out with this charitable and truthful observation: "No spectacle can be presented to the thoughtful mind more solemn, more mournful, than that of the dying of an ancient religion, which sin aits day has given consolation to many generations of men." To see the church in the decay of its old age trying to keep alive in the hearts of its skeptical following the effete dogmas of their ancient faith by resorts to the bold, unblushing pretensions of vagrant jugglers, whose imbecile help is invoked to bring odium upon the beautiful truths of Spiritualism, which alone afford any evidence of man's immortality, is a truly sad spectacle. Science has en-tirely removed all the props with which superstition has supported the absurd claims of the church and nothing but the force of false education of the masses now keeps the church alive. In a few generations this will all have passed away, but man will still be here. Then, with no senseless creeds to bind him, with no blind faith to belittle his reason, with no gods begotten of ghosts with the daughters of men to inter-cede with God for them, with nothing accepted as truth which cannot endure the scathing tests of science, to what will man look for the proof that he lives beyond the grave? This is a serious question and none but Spiritualists can grapple it and answer it like men who have reason for the faith that is in them, and who do not scout science, but who invite it to try in its infallible crucible the grand claim of Spiritualism that when a man dies yet shall he live. Denver, Col.

We know Charles Read well. Destitute of all principles of honor, a confirmed liar, and a blatant hypocrite, he is at home among those churches who desire to see "Spiritualism exposed." It is sufficient to say that a two-week's acquaintance -sometimes only ten migutes is required—with this man, will convince and fair-minded person, that all we have said of him, is true in every respect. Only a few years ago, the Spiritualists of this city assisted his destitute wife with means to return to her friends. She had at the time a young baby in her arma.

KABALISTIC VIEWS ON "SPIRITS" AS PROP. AGATED BY THE THEOSOPHICAL SOCIETY.

EDITOR JOURNAL—Dear Sir:—I must beg youtto again allow me a little space fog the further elucidation of a very important question—that of the "Elementals" and the "Elementaries." It is a misfortune that our European languages do not contain a nomenclature expressive of the various grades and conditions of spiritual beings. But surely I cannot be blamed for either the above linguistic deciciency, or because some people do not choose or are unable to understand my meaning! I cannot too often repeat that in this mat ter I claim no originality. My teachings are but the substance of what many kabalists have said before me, which, to-day, I mean to prove with your kind permission.

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads—not guilty. (2) Of coining not only words, but philosophies out of the depths of my consciousness: defendant enters the same plea. (3) Of having repeatedly asserted that "intelligent spirits other than those who serted that "intelligent spirits other than those who have passed through an earth experience in a human body were concerned in the manifestations known as the phenomena of Spiritualism: true, and defendant repeats the assertion. (4) Of having advanced, in my bold and unwarranted theories "beyond the great Eliphas Levi himself." Indeed? Were I to go even as far as he, (see his Science des Esprits), L would deny that a single so-called spiritual manifestation is more than hallucination, produced by soulless Elementais. than hallucination, produced by soulless Elementals, whom he calls "Elementary." (See Rituel de la Haute

I am asked, "What proof is there of the existence of ram asked, "what proof is there of the existence of the clementals"? In my turn, I will inquire, What proof is there of "diakkas," "guides," "bands," and "controls"? And yet these terms are all current among Spiritualists. The unanimous testimony of innumerable observers and competent experimenters furnishes the proof. If Spiritualists cannot or will not go to these countries.

numerable observers and competent experimenters furnishes the proof. If Spiritualists cannot or will not go to those countries where they are living, and these proofs are accessible, they, at least, have no fight to give the lie direct to those who have seen both the adepts and the proofs. My witnesses are living men, teaching and exemplifying the philosophy of hoary ages; theirs, these very "guides" and "controls" who, up to the present thee, are at best hypothetical, and whose assertions home been repeatedly found, by Spiritualists themselves, contradictory and false.

If my present critics insist that since the discussion of this matter began a disembodied soul has never been described as an "elementary." I merely point to the number of the London Spiritualist for February 18th, 1876, published nearly two years ago, in which a correspondent, who has certainly studied occultaciences, says: "Is it not probable that seme of the elementary spirits of an evil type are those spirit bodies, which, only recently disembodied, are on the eve of an aternal dissolution, and which continue their temporary existence only by vampiring those still in the flesh? They had existence; they never attained to being." Note two things: that human elementaries are recognized as existing, spart from the

gnomes, sylphs, undines and salamanders-beings purely elemental; and that annihilation of the soul is

regarded as potential.

Says Paracetsus, in his Philosophia Saga, "The current of astral light with its peculiar inhabitants, gnomes, sylphs, etc., is transformed into human light at the moment of the conception, and it becomes the first envelope of the soul—its grosser portion; combined with the most subtle fluids, it forms the sidereal (astral, or ethereal) phantom—the inner man." And Eliphas Levi: "The astral light is saturated with elementary souls which it discharges in the incessant generation of beings. . . At the birth of a child, they influence the four temperaments of the latter—the element of the gnomes, predominates in melancholy persons; of the salamanders in the sanguine; of the unsons; of the salamanders in the sanguine; of the undines, in the phlegmatic; of the sylphs, in the glddy and bilious. . . . These are the spirits which we designate under the term of occult elements." (Rituel de la Haute Magie, Vol. II., chapter on the conjugation of the four classes of elementary). "Yes, yes," he remarks (in Vol. I. op. cit. p. 164), "these spirits of the elements do exist. Some wandering in their spheres. elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again, afready incarnated and living on earth. These are vicious and imperfect men." Note that we have here described to us more or less

intelligent spirits other than those who have passed brough an earth experience in a human body." intelligent, they would not know how to make the attempt to incarnate themselves. Vicious elementals, or elementaries, are attracted to vicious parents; they bask in their atmosphere, and are thus afforded the chance by the vices of the parents to perpetuate in the child the paternal wickedness. The unintellectual "elementals" are drawn in unconsciously to themselves; and in the order of nature, as component parts of the grosser astral body or soul, determine the tem-perament. They can as little resist as the animalcules can avoid entering into our bodies in the water-we swallow. Of a third class, out of hundreds that the Eastern philosophers and kabalists are acquainted with, Eliphas Levi, discussing spiritistic phenomena, says: "They are neither the souls of the damned or guilty; the elementary spirits are like children curious and harmless, and torment people in proportion as at-tention is paid to them." These he regards as the sole agents in all the meaningless and useless physical phenomena at scances. Such phenomena will be produced unless they be dominated "by wills more powerful than their own." Such a will may be that of a living adept, or as there are none such at Western spiritual scances, these ready agents are at the disposal of every strong, vicious, earth-bound, human elementary who has been attracted to the place. By such they can be used in combination with the astral emanations of the circle and medium, as stuff out of which to make materialized spirits.

So little does Levi concede the possibility of spirit return in objective form, that he says: 'The good deceased come back in our dreams; the state of mediumism is an extension of dream, it is somnambulism in all its variety, and ecstacies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits;" and again: "According to one of the great logmas of the kabala, the soul despoils itself in order to ascend, and thus would have to re-clothe itself in matter to descend. There is but one way, for a spirit already liberated to manifest himself objectively on earth-he must get back into his body and resurrect. This is quite another thing from hiding under a table or a hat. Necromancy, or the evocation of materialized spirits is horrible. It constitutes a crime against natura. We have admitted in our former works the postura. We have admitted in our former works of explain simility of vampirism, and even undertaken to explain it. The phenomena now actually occurring in Amer-ica and Europe unquestionably belong to this fearful malady. The mediums do not, it is true, eat the flesh of corpses (like one Sergeant Bertrand), but they breathe in throughout their whole nervous organism the phosphoric emanations of putrefied corpses, or spectral light. They are not vampires, but they evoke vampires. For this reason, they are nearly all debilitated and sick." (Science des Esprits, 258).

Do those in Europe and America, who have hereto-fore described the cadaverous odor, that, in some cases, they have noticed as attending materialized spirits, appreciate the revolting significance of the bove explanation?

Henry Kunrath was a most learned kapalist, and the greatest authority among medieval occultists. He gives, in one of the clavicles of his Amphitheatrum Sapientia Eterna, illustrative engravings of the four great classes of elementary spirits, as they presented themselves during an evocation of ceremonial magic, before the eyes of the magus, when, after passing threshold, he lifts the "Vell of Isis." In descr In describing them, Kunrath corroborates Eliphas Levi. He tells us they are disembodied, vicious men, who have parted with their divine spirits and become elementary. They are so termed, "because attracted by the earthly atmosphere, and are surrounded by the earth's elements." Here Kunrath applies the term "elementary" to human doomed souls, while Levi uses it, have have seen to designate another class of the same great fam

ily—gnomes, sylphs, undines, etc.—sub-human entities.
I have before me a manuscript, intended originally
for publication but withheld for various reasons. The
author signs himself "Zeus," and is a kabalist of more than twenty-five year's standing. This experienced occultist, a zealous devotee of Kunrath, expounding the doctrine of the latter, also says that the kabalists divided the spirits of the elements into four classes corresponding to the four temperaments in man.

It is charged against me as a heinous offence that I

aver that some men lose their souls and are annihilated. But this last-named authority, "Zeus," is equally culpable, for he says, "They (the kabalista) taught that man's spirit descended from the great ocean of spirit, and is therefore, per se, pure and divine; but its soul or capsule, through the (allegorical) fall of Adam, became contaminated with the world of dark ness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happurified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. ence. Destroy this capsule (the astral man, who then becomes an elementary) which destruction may occur from the consequences of sin, in the most deprayed and vicious, and the spirit returns back to its original abode—the individualization of man has ceased. This militates, he adds, "With the idea of progression, that Spiritualists generally entertain. If they understood the law of harmony, they would see their error. It is only by this law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it." To return to Levi, he remarks, (La Haute Magie, Vol. I., p. 319), "When we die our interior light (the soul) ascends, agreeably to the attraction of its star (the spirit), but it must first of the attraction of its star (the spirit), but it must first of all get rid of the coils of the serpent (earthly evil—sin); that is to say, of the unpurified astral light, which surrounds and holds it captive, unless, by the force of will, it frees and elevates itself. This immersion of the living soul in the dead light (the emanations of everything that is evil, which pollute the earth's magnetic atmosphere, as the exhalation of a swamp does the air) is a dreadful torture; the soul freezes and burns therein, at the same time."

The tabulates represent Adam as the Tree of Life.

The kabalists represent Adam as the Tree of Life, of which the trunk is humanity; the various races, the branches, and individual men, the leaves. Every leaf has its individual life, and is fed by the one sap; but it can live only through the branch, as the branch likely draws its life through the branch, as the branch likely draws its life through the trunk. "The wicked," says the kabala, "are the dead leaves and the dead bark of the tree. They fall, die, are corrupted, and changed into manure, which returns to the tree through the root."

My friend, Miss Emily Kislingbury of London, Secretary of the British National Associaton of Spiritualists, who is honored, trusted and beloved by all who know her, sends me a spirit-communication obtained, in April, 1877, through a young lady, who is one of the purest and most truthful of her sex. The following

Concluded on Third Page.



SCENES FROM THE HOME OF OUINA.

Written by Onina, through the Mediumship of Mrs. Cora L. V. Richmond.

> SCENE II. PEARL.

It had rained all day in the large gloomy city of earth where little Pearl lived with her grandmamma. They lived there, but home they had none; for whenever the kindhearted people who give alms were less kind, or when cold and hunger drove the old dame to spend her last shilling for food or fuel, then they would be turned adrift to seek another squalid garret or cellar, and Pearl looked up from her work of crotcheting,to see her grandmamma enter more weary and ill than she had seen her ever look before; she threw down her work, flew to the few embers which they called a fire, threw. on another\_(the last) bit of coal, put over the kettle (bruised but bright) and soon had a cup of hot tea, and some crusts of bread, with a little cold meat, spread out on a little table before her grandmamma, "Forgive me," she said, "I would have had it ready when you came, but I did not know it was so late." The old dame smiled a weary, smile, took the warm tea, and told the child not to worry herself, that she had come home a little sooner, feeling a little unwell,

Grandmamma had never told little Pearl how she got the few pence that kept them alive, and she never let her go out into the busy street, lest some evil should be fall her; and the little one was taught in a simple way and given something to do that the time might not drag heavily. Pearl only knew that her dear dead mamma had left her and gone to heaven, and that grandmamma and she were all alone in the world.

She could read a little and say her prayers, and would always kneel at night to ask God's blessing on dear grandmamma and little Pearl. Tonight as the darkness fell, and the light died out on the hearth, she thought she could find a bit of candle, but searched in vain. Then she and grandmamma went to bed (after she had prayed that God would remember and care for them. When Pearl awoke it seemed already quite late, and she heard the carts and wagons on the street and the noise in the other rooms of the building, and she felt quite cold, and grandmamma did not move. How strange, thought she, I am never awake first; but she remained quiet lest she should disturb the sleeper; yet a strange chill crept over her, for she accidentally touched the hand of the dear old fady and it was cold. At last she felt hungry and stole out of bed to try and make a fire, and get something warm; but there was no wood nor coal, and she crept softly back, wondering when grandmamma would wake. A strange sleep fell upon her, and she dreamed that a bright light came out of heaven, and a beautiful face and form bent above her; and she saw her grandmamma talking in a pleasant company who went further and further away, and the lovely face came quite near and kissed a tear from her cheek, saying, "My poor little Pearl, I will watch over you. God is good.".

Then she saw the bright light float away, and awoke with a start. Strange facesstrange sounds were about her. A rough, but kind looking man took her in his arms and said, "This little Miss is almost dead, too, I'll take her home with me." And nobody opposed him, for there was no one to claim her, and she did not know why her grandmamma slept so, nor that the strange people bore her form away to a pauper's grave. But the kind-hearted man teld her that grandmamma had gone to heaven, and she remembered her dream, and believed she had seen her mamma. "Why did she not take me, too?" Alas how many older in years have asked the same question, when death has taken their earthly ALL.

TO BE CONTINUED.

LEAFLETS FROM THE HOME OF OUINA Crush not the worm at your feet; ere you are aware bright wings will unfold, and a being of light will hover above you.

Thoughts have shape and substance. Anger is an arrow piercing the heart with

Loving thoughts and words are as music, and balm, and perfume of flowers.

The song-bird is more useful than the bee. One distills sweets for the body, the other for the soul.

Sorrow is the child of earth, and formed of its mists and shadows.

Joy is the babe of heaven, and claps its hands in the Garden of Paradise. Flowers, leaves, and buds express joy. be-

cause they are looking heavenward.

In the morning, bathe the spirit in the dews of hope. At noon, bask in the sunshine of loving labor. At eventide, seek the twilight of contentment and the evening star of perfect love.

What we call genius may, perhaps, with more strict propriety, be described as the spirit of discovery. Genius is the very eye of intellect and the wing of thought. It is always in advance of its time. It is the pioffeer for the generation which precedes. For this reason it is called a seer, and hence its songs have been prophecies.—Simms.

BOOK REVIEWS.

WHAT WAS HE? or, Jesus in the Light of the Nineteenth Century. By William Denton, au-thor of "Soul of Things," "Our Planet," etc. Wellesley: Published by William Denton, 1878; 12 mo. pp. 259. Paper. Price, \$1.00.

There are as many Christs as Christians, or believers in his existence. This being so every thinker desires to express his indiridual views on the momentous subject, and the press teems with their writings. No. one in the present ranks of liberalism is better qualified than Mr. Denton for the task of elucidating the character of Christ. Had he not new light derived from sources hitherto inaccessible, his work would not have been essentially different from the countless others on the same subject. But this new light he had in the wonderful derelopments of psychometry in his hands. In the preface he says:)

"About five or six years ago, I commenced to make an analysis of the Gospels, and write my ideas of Jesus. After some work had been done, the possibility of obtaining assistance from psychometry suggested tself; and Mrs. Denton undertook a series f psychometric examinations of specime mysteries that have gathered around the life of the Nazarene, and have hitherto bat-fled the vision of every eye." . . . "This volime presents some of the conclusions arrived at by a study of the gospel accounts of Jesus, and gives a faint outline of what psychometry reveals regarding his parent-age, life, and resurrection; leaving the complete portrait for a future time.

The work is divided into nine chapters, inder the following titles: How the Gospels were Composed; Jesus an Enthusiast; esus a Clairvoyant; Jesus a Natura Healer; Miracles of Jesus; Jesus a Spiritnal Medium; The Character of Jesus; The Mistakes of Jesus; Sketch of the Life of

Mr. Denton regards Jesus as a medium, and may be said to have demonstrated his position. He writes in a clear, calm and philosophical style, which is delightful. He evades no issue, but in every passage impresses his earnestness and honesty of purposes his earnestness and honesty of purposes. pose. Everything that Wm. Denton writes is full of thought, for he writes because he has something to say, and we regard the present as one of his most suggestive vol-

PHILOSOPHIC IDEAS; or the Spiritual Aspect Nature Presents to J. Wilmhurst. Boston: Colby & Rich, Publishers, 9 Montgomery Place, 1877. In the opening chapter, the problems to be selved, involving the principles of Motion,

life and Being, are stated in 38 questions,

which are discussed in the volume. The author starts out with the central dea of Pantheistic Defsm—all is God, God s all. In developing his idea he bends everything to one principle-Love. "It has been said 'Knowledge is power;' more correctly. Being or Love is power, Knowledge is guidance; the two combined—Wisdom.

Love translated into daily life, will make our every day a poem—in the morning, prose; at noon, blank verse; afternoon, rythmic; evening, music and metric verse. Motion is the first element in change—the essence of variety. Love, the unity, and Motion, the variety, constitute all-existence. ove in motion, is harmony. Harmony is the development of love-love unfoldedprogressed and ever progressing. \* \* bearn all and teach no less. Let your best lessons be examples. Live well; learn well; teach well, and love well. mate and well educate. Be true philosophers now and forever more.'

A HEALTH ALMANAC.-We have just received from the publishers the Illustrated Annual of Phrenology and Health Almanac for 1878, 64 pages, ten cents. This publica-tion has now come to be a necessity in many well-regulated families, and well it may, for it is full of valuable reading matter relating to phrenology, physiognomy, health, hygi-ene, diet, etc. This number, in addition to the usual astronomical notes, monthly calthe usual astronomical notes, monthly calendars, etc., contains seasonable suggestions for the care of the health, diet, etc., for each month in the year; Spectacles, and How to Use Them; Biographical Sketches and Portraits of R. T. Trad, M.D., John L. Motley and President Hayes; Faces and their Influence; Wasting Capital; Do What You Can; Principles of Phrenology; Receipts and Hints for the Family, etc., and all for only ten cents. It is handsomely printed, with many illustrations, and should have a wide circulation; and we would say, send wide circulation; and we would say, send ten cents in postage stamps at once to the publishers, S. R. Wells & Co., 737 Broadway, New York. 1 -

PROFESSOR TICE'S WEATHER ALMANAC, for the year 1878. Giving forecasts of the weather, for every day in the year, based upon astronomical occurrences. St. Louis, Mo.: Printed and published by Thompson, Tice & Co., 509 N. Third St. Price, 25 cents. by mail.

#### Magazines.

THE POPULAR SCIENCE MONTHLY Supplement, for January, 1878. (D. Appleton & Co., New York.) Contents: The Ninety Years' Agony of France, by Prof. Goldwin Smith; Russian Aggression, as specially affecting Austria, Hungary and Turkey, by Louis, Kossuth; Hydrophobia and Rabies, by Sir Thomas Watson; Psychological Curiosities of Skepticism, by Alfred R. Wallace, F. R. S.; Dr. Ploss on "The Child," by Edward R. Tylor; German Universities, by Walter Ca Perry; The Weaknesses of Great Men; The Education of After-Life, by Arthur P. Staniey; The Greek Mind in Presence of Death, by Percy Gardner; John Stuart Mills' Philosophy Tested, by W. Stanley Jevons, F. R. S. THE POPULAR SCIENCE MONTHLY Sup-Stanley Jevons, F. R. S.

Stanley Jevons, F. R. S.

INTERNATIONAL REVIEW, for January and February. (A. S. Barnes & Co., Publishers, 111 and 113 Williams St., New York) Contents: Thiers, by John Greenleaf Whittler; Elements of National Wealth, by David A. Wells; Second Harvest at Olympia, by Ernst Curtius; First Impressions of Athens, by Edward A. Freeman; Sumner's Place, by Maj. Ben. Perley Poore; Imperial Federalism in Germany, by Baron F. Von Holtzendorff; Money, by Prof. William G. Sumner; Modern Love, by Samuel Osgood, D.D.; The Method of Presidential Elections, by Representative Alexander H. Stephens; Art. XIII., Philip Gilbert Hamerton; Literature of all nations.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-tops.—South. Letter From J. L. York.

EDITOR JOURNAL:- I am glad to report progress in my work, and have met with good success so far as audience goes. I have lectured during November and December at Ionia, Grand Rapids, Rockford, and Smyrna, giving at each of these points from two to eight lectures.

At Ionia the people are overshadowed by a dense orthodox cloud, and are actually groaning under the burden of priestcraft and church debt. Our audience here to five lectures was quite large, and the appe-tite for liberal views decided and marked. Mrs. Dunham, a good medium and worthy woman, lives here, whose labors in this vicinity has done much to keep alive the gos-

pel of hope.
At Grand Rapids, that city of churches, we gave eight lectures to fair audiences, and was followed by Mrs. Shepard. Something like an earthquake is needed to break the shell of fashionable idolatry which holds

this city in its grasp.

A Professor Star, with the help of the clergy and 'editors of the several newspapers, drew out two audiences at the opera house to witness his grand exposure of of psychometric examinations of speciment. Spiritualism, which resulted in the discom-from Jerusalem, Bethlehem, Egypt, etc. fold inture of press and clergy, as the so-called that purpose, and to solve, if possible, those expose, as in the case of Baldwin, Peck and others, is but a flimsy pretense; simply the role of the trickster, explaining the tricks of other tricksters, for, so far as my knowledge extends in the investigation of spiritual phenomena, the genuine spirit phenomena have never received any other reasonable solution than that of human spirits, and only a little experience is re-

quired to detect a fraud.

I had the pleasure also while here of meeting Dr. Spinney, an 'energetic' worker in reform and president of the State Association. Also Capt. H. H. Brown and Sister Morse, who have been doing good work in this field of labor. And last, but not least, we-met Mrs. L. E. Bailey, secretary of the State Association, a good and true woman, of fine ability and genial spirit, full of zeal to advance the true interests of Spiritual ism, to whom our thanks are due for the right hand of fellowship and assistance to open up this field of work.

At Rockford we gave, six lectures to full houses. Our people here, Spiritualists and liberals, are alive, making this a green spot in Michigan for liberal thought. They have a progressive lyceum of about eighty children, under the guidance of Mrs. M. E. Franch, an estimable lady where whele French, an estimable lady whose whole soul is wrapt up in lyceum work. I would that we had such a one in every town whose ability for this work is only equalled by the spirit of faithfulness manifested in I wish our people everywhere could catch an inspiration to build halls, and thus make a tangible expression of permanent growth.

Leaving Rockford, with a new impulse for labor, we reached Smyrna, our next ap-pointment, twelve miles North of Saranac; a little country village, with one line Bap tist church pointing upward like a spectre of superstition. Close by stands the large fine Hall in use by the Spiritualists, and was surprised at the large attendance at our meetings. This is a beautiful country here, and well adapted to the growth of Spiritualism, as the whole country seemed to be full of Liberals and Spiritualists.

R. B. Cowles, President of the Society, made us happy and at home in his family, on a fine farm near Smyrna. Last Sunday. January 6th, we met our appointment at Battle Creek, but, owing to the severe cold and storm, our audience was small in the morning, fair in the evening; but what it lacked in numbers was made up in quality, as such do not fear a little storm. Mr. Clark's people made us happy in their house, where the good angels come in, and stay in, all the days of the year. With such is the Kingdom of Heaven or harmony on earth. We hope to meet the Battle Creek people again under more favorable auspices in the near future.

Items of Interest—Gems of Wit and Wisdom

Peter's cure of the lame man was effected through will-power. "And Peter fastening his eyes upon him, with John, said: Look on us! and he gave heed unto them."—Acts iii, 4, 5.

Peter and John fastened their eyes upon

him, thus concentrating their combined will force, and at the same time directing the man to look on them. The observance of these rules is often all that is required to magnetize by will-power at the present time. practize magnetism you have need only of will, confidence and charity, and all the books which have been written since men books which have been written since men bave been treating it as a discovery, would add nothing essential to the principles pro-claimed by M de Puysegur; namely, "An active will to do good; a firm belief in our power; and an entire confidence in employ ing it."—Crowell.

If you have a thought, express 12; it may be false, it may be true; if false, the error will be shown; if true, its soundness be demonstrated. Be ever open, however, to relinquish any thought or opinion, how deeply cherished soever it may be, if shown to be untrue; and judge the truth of all opinions, precepts, ideas, in the light of pure reason, unbiassed by personal predilections or partizan prejudice. Seek ever one thing only—truth, and this for its own sake alone. because it is truth; when found. cherish it as the apple of your eye—uphold, defend it at all hazards, on all occasions; yet regard not that as truth that is not based upon calm research, patient discrimination, and purest reasoning, being in strict accord with Nature and her immutable teachings. Nature and her immutable teachings .-

If God be a personality, he must have parts. He must be organized, and hence possessed of organs. As Infinite, he must fill all space. Being infinite, every organic part must be infinite. His eye, for example, being infinite, must fill infinitude; so must each and every organ. This presents the conclusion that his several organs all occupy the same space at the same time, which is an impossibility for an organic structure, and absurd. Hence God, if infinite, cannot be personal or organized. - Tuttle.

MORAL INFLUENCE OF ART.—I was some years since acquainted with a distinguished American Artist (now deceased) whose pictures were at once so admirably drawn, and shaded with such exquisite delicacy of touch and manipulation, that they were often compared, in their delicate beauty, to the figures of Raphael. It was a peculiarity of this artist that he would never paint a face in which the supremacy of the selfah and destructive passions was apparent. He entertained the idea that any form of grossness, that every image of sensuality served MORAL INFLUENCE OF ART.-I was some ness, that every image of sensuality served to corrupt popular feeling, and—by a subtle power of assimilation—to lower the standard of character. So firm was he in the conviction that whatever is ignoble and base in human nature should be kept out of sight, that he would never prostitute his rare gifts for money.

I honor the name and memory of that man, in a degree I can find no language to express. I accept the reason in his words and the clearer and deeper logic of his love. For why should even the semblance of im-becility and depravity be preserved? Why should coarseness and vulgarity have a perpetual license for exhibition? Why give leceit, intemperance and lust a place in the cabinet and portfolio? Who wants to be haunted through life by the efficies and of harlequins and monsters? And shall we have moral deformity, even in purple robes, to look down from gilded frames on suc-ceeding generations? Rather let the images of all these perion from the world, and be blotted out of human remembrance forever. Let us imitate the lofty example of the Artist who refused to prostitute his genius and to degrade his humanity for gold. He left the poor scene-painters of this world to make clouds and daub the darkness. His was a nobler occupation. Hé dipped his diamond-pointed pencil in the sun, and only touched the canvas that Beauty, in outward forms, might live and be immortal!-S. B. Brittan.

lence is deep as eternity; speech is shallow as time.—Carlyle.

Continued from Second Page

extracts are singularly a propos to the sub-ject under discussion: Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground. For the desh may so outgrow the spirit, as to withdraw from it all spirituality, and man become as a beast of the field, with no saving power left. These are they whom the church has termed "reprobate," eternally lost, but they suffer not, as the church has taughtin conscious hells. They merely die, and are not; their light goes out, and has no conscious being." (Question): "But is this not annihilation?" (Answer): "It amounts to annihilation; they lose their individual entities, and return to the great reservoir of

spirit—unconscious spirit."
Finally, I am asked: "Who are the trained seers?" They are those, I answer, who ave been trained from their childhood in the pagodas, to use their spiritual sight; those whose accumulated testimony has not varied for thousands of years as to the fundamental facts of Eastern philosophy; he testimony of each generation corroborating that of each preceding one. Are these to be trusted more, or less, than the communications of "bands," each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other's throats, and/of mediums, even the best of whom, are ignorant of their own nature, and unsubjected to the wish direction and restraint of an adept in psy-

chological science? No comprehensive idea of nature can be obtained except by applying the law of harmony and analogy in the spiritual as well as in the physical world. "As above, so below, is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of spirit as well as in the world of matter, a life of the survival of the

Respectfully, H. P. BLAYATSKY.

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CHICAGO, ILL., JANUARY 26, 1878.

"A Leadership in Spiritualism."

As well talk of a leadership in astronomy, physiology, or psychology! That amiable, but somewhat enthusiastic lady, Miss Emily Kislingbury, in her recent address before the British National Association of Spiritualists, tells her countrymen that "at one time the American Spiritualists had amongst them a man eminently fitted to be their leader." And we can see Col. Olcott swelling with self-satisfaction, as she points to him and says: "Thou art the man." He ought to blush at the false position in which she would place him The assumption of any one man or woman to stand up as a leader for American Spiritualists, would only be met with one loud, ringing, universal guffaw from all the Spiritualists between Maine and Alaska. The suggestion of Col. Olcott's name as a leader, even if one was desirable or necessary, will appear to every American Spiritualist so supremely ridiculous as not to need a reply among American Spiritualists, and no one but a foreigner could have been cajoled into seriously proposing his name. We will here take occasion to advise our British friends, that when reading Miss Kislingbury's reports and opinions with regard to Spiritualism on this side of the water, if they will substitute in the place of Miss Kislingbury's name that of a certain Russian countess, they will have unveiled the true author of the spinions to which the psychologized Miss Kialingbury gives utterance. With Col. Olcott's facilities for reaching the general public through the secular press, he at one time succeeded in essing the non-Spiritualistic part this country with the idea, that among Spiritualists he was regarded as authority; when, in fact, he never had any standing among Spiritualists, and any statement of his regarding the phenomena would not be generally credited by them, unless corroborated by other evidence, on account of his credulity and other disqualifying circum-

As the obedient pupil of his Russian preceptress, and the abject slave of the "Brotherhood of Luxor," Mr. Olcott is without a rival, but as a guide for Spiritualists he would be a decided fizzle, even could he be elevated to that august position by the mysterious "lodge," which he holds in such fear and veneration,

What is this Spiritualism under discussion but in its prevalent sense the sum total of the investigations and deductions of all the inquirers into the phenomena? Some of these inquirers have made little progress; others more, others still more, and many are old students, dating their acquaintance-with the subject from the year 1848. Do these last require a leader? Do even the least progressed need any other leadership than such as they can find in their own experimental studies, and in the books of Davis, Owen, Brittan, Crowell, Sargent, Tuttle, Wallace and others? The idea of selecting any one man as a leader in our co-ordination of facts and our deduction therefrom, is simply preposterous. Every man must do his own thinking who would be a Spiritualist in the highest sense. He must disdain all, leaderships, while he accepts all aids that the seers, philosophers, and thinkers of all the ages may lend him. He must be a contributor to the aggregate of facts, and a thinker in finding out the most reasonable construction to put upon those facts. What we want is a body of intelligent, rational inquirers and workers -not blind followers of a leader. There is no conceivable science in which the idea of a leadership is more offensive than in this science, having reference to our paychical nature, and the evidences all multiplying around us, according as we give our attention, of an unseen world.

Miss Kislingbury says: "When Col. Olcott perceived that Spiritualism was drifting towards imbecility from want of proper guidance, and that it was likely to founder from its own internal rottenness, he gathered around him a remnant of faithful souls,

and formed an association, or brotherhood, under the title of the Theogophical Soci-

She further says in regard to American Spiritualism: "Such is the disorder and disrepute into which blind credulity, objectionable teachings, and unchecked and untrained mediumship have brought it, that most persons of good sense and of high moral character, and who value the peace and the purity of their homes, refuse to associate with Spiritualists as a body, or to identify themselves with the movement." - Language like this, even while there is a show of truth in parts of it, conveys very erroneous impressions as to Spiritualism, pure and simple; Miss Kistingbury might as well talk of the Copernican system "drifting into imbecilitates of Spiritualism meeting that fate from want of proper guidance." She speaks but wild and whirling words, devoid of any real significance, when she tells us of the foundering of Spiritualism "from its own internal rottenness." Do the crudities, the fanaticisms, and the blunders of alchemists and quacks make chemistry "rotten?" Does the cupidity or ignorance of seekers after the precions metals make geology any less a science? Do the fantasies and failures of unsuccessful inventors make physics and mechanics any less entitled to our respect?

Parallel with these questions is the demand: Do the vagaries of free-lovers, the theories of communists, the speculations of atheists, the greed of those whose ends are mercenary, the mischievous construction of those whose tendencies are impure, make Spiritualism any the less a grand, universal, deific fact? Do they make it chargeable with "internal rottenness?"

"O, but I don't mean that kind of Spiritualism," perhaps Miss Kislingbury will say. But what does she mean then? Where millions are looking into a subject so grand, so wonderful, so far-reaching in its sphere, spanning not only this visible universe, but the still vaster unseen,-who can reasonably-expect anything like uniformity of culture, knowledge and deduction? What more unavoidable than that there should be all sorts of constfuctionists and misconstructionists; some who would find in it comfort, for their pet propensities and sins against morality; some who should find in it emancipation from a Supreme Ruler; some who should find it pointing in one direction, and some in another? Since there are all grades of development among men, and all shades of disposition. from the angelic to the flendish, how can we expect that this great inspiring truth should operate on all minds and characters alike in a like space of time? No man who knows human nature can dream of such a result, let the trumpet of whatever "leader" sound for the gathering.
As for the persons "of high moral charac-

ter," etc., who object to being known as Spiritualists because all sorts of minds in all grades of development have got hold of our facts and our theory, and because, therefore, there are good and bad, pure and impure, aiming at various objects and isms, -some good and some bad-we regard all such persons "of high moral character" simply as selfish cowards at heart if they are afraid of facing the truth. They have become acquainted with certain phenomena for which they accept a certain theory; why should they not fearlessly proclaim to the world their knowledge and their belief? What would be thought of the man, believing in God, who yet was ashamed to acknowledge the fact, because so many persons entertain so many low, mean, and dishonoring notions of Deity? We should simply regard such a man as a fool or a poltroon. While we concede to all the right to do as they please in this matter, let us not blindly ennoble the selfishness that would be ashamed of a truth like Spiritualism.

Let not our English friends be in the least disturbed by Miss Kislingbury's false, delusive and misleading account of the state of things in America. In England, Spiritualists have the advantage of a little compact country, whose metropolis can be reached in about twelve hours from every point, and which is in itself the focus of a population of several millions. They are in a situation to organize, and they have organized what is supposed to be a very useful and efficient national society for the investigation and advancement of Spiritualism. We are in no situation to form just such an organization here. We have some sixty Englands of space to deal with in our vast domain.

What would our English friends say to it if we were to propose to them to range themselves under the leadership of Mr. A., R. Wallace, or Mr. W. M. Wilkinson? Highly estimable as those gentlemen are, and henorably identified with Spiritualiam, the proposition to make them leaders would be dismissed as foolish and impracticable. Why should a different measure be meted out to American Spiritualists; and why should Miss Kislingbury make it appear to her associates that it is an evidence of the degeneracy of American Spiritualism that it has not made a leader of Mr. Olcott, a very good-natured, though credulous fellow who has at times emphatically proclaimed that he is not a Spiritualist?

We would modestly suggest to the British Association that when they shall again feel the need of information with regard to Spiritualism in America, they select a person with sufficient ability to grasp the subject in all its vastness rather than an amiable lady who, though she may be a very good secretary of their little Association

at home, yet exhibits an utter want of ability to deal with the Movement in this country

We can almost see the gleam of satis-

faction twinkling from the eye and the glow. of pleasure reddening the cheeks of our Muscovite countess as she reads Miss Kislingbury's reports, and perceives the result of her psychological influence and the farreaching effects of her occult powers; her pertly form convulsed with laughter, she suspends the reading only to help herself to another cigarette,-even her stuffed dog standing in the corner, grins with pleasure and emits an "elementary" sparkle from his glass eyes. While the Russians have been successful in circumventing the English in their Eastern diplomacy their countrywoman has been equally successful in hoodwinking the British National Association of Spiritualists.

A knowledge of Spiritualism must be developed gradually, like a knowledge of the Copernican'system, and under very similar conditions. That is, a man must be qualified to receive a truth, before he can receive it in all its breadth and fulfness. The persons who go to see the phenomena, just as they would go to a peep-show or a Punch and Judy exhibition, are not Spiritualists in the full sense of the word, any more than a savage who looks up at the starry firmament is an astronomer. Those persons who would make Spiritualism a mere stalking-horse for the advancement of certain theories in socialism or physiology, may be Spiritualists, but they are Spiritualists plus something else which is no part of Spiritualism proper; and it is simply dishonest to undertake to confound Spiritualism with the idiosyncrasies of some, of its professors on questions quite foreign to the one vital subject. Where such a breeze as the spiritual is blowing, there are of course, small craft enough eager to partake the gale, and to be wafted on to some dreamed of haven of success; but the wind that blows is not the breath of the speculators and sailors who would profit by it.

.We half all attempts at investigation and discussion through co-operation and local organization. But the one way in which Spiritualism can be best advanced now is by the potency of a pure, liberal, independent, and well-sustained Press, aiming for the truth, in all singleness and sincerity, discriminating chaff from wheat, and devoting itself singly to the presentation of the vital facts and deductions that belong to Spiritualism proper. When Spiritualists can adequately sustain-such a Press, that we shall be able to command, employ, and remunerate the best talent in the world, and discarding all personal pre-judgments and prejudices, shall be able to have - mediums tested by recognized sincere investigators, acknowledged as experienced and qualified -then we may look for a better day for our cause. Until then we can only work, under such conditions as we can command, entertaining the hope, however, that Spiritualists will ere long see the importance of having liberally-sustained organs, and lend their ald accordingly.

#### Have the Universalists of Massachusetts Become Insane?

They want God in the Constitution! Whose God? Is not their's a different God from the God of any other denomination? Is not their's an antagonistic creed to all others? How then unite upon a God? According to the report of the committee of the Massachusetts State Universalist Association, it must not be the Pagan, Jewish or Mahommedan God. This rules out Bell, Josh, Brahma, Zeus, On, Jah, Jehovah, Elohim, Allah and the Jewish and Unitarian Gods, and falls into line with the Romanist's and Calvinist's God. But these sage philosophers and profound logicians do this 'to prevent the ascendency of Romanism''! Surely, Wisdom will die with such farreaching philosophers. The world cannot move without them.

Their dogma is Romanism Calvinized and gone to seed+ and this last dying agony shows plainly the seed is blasted in the ear. On one side they hold to the Romanist's purgatory, while ignoring his hell; on the other to Calvin's hell, making an instant to equal his eternity. While they have been ignored, or anathematized and denounted by both, they are now denouncing the " Holy Mother Church," from whom they all sprang, and to whom they are indebted for their Bible, and in order to gain caste with their Orthodox Protestant neighbors are ready to forsake their first principles, and join in the hue and try against all liberal sentiments and ideas.

But suppose the united efforts of church power succeeds in establishing a "Christian" (?) government, would it not at once sink their organization out of sight? What security would inure to them that the bloated Cæsar, whom they thus would fatten, would not devour them in his ambitious greed for power? Strange ratality! "Whom the Gods would destroy they first make mad."

But what can they gain, or wnat can the country gain by the bitter, burning jealous-les and hate, the antagonism and war of creeds and sects, which has disgraced all forms of religion in all past ages?

In the name of all that is good and sagged is there not reeking corruption and rankling fraud enough, connected with the present operations of our Government officials,
without adding thereto the slums of the
theological cesspools, and the burning animosities of sects, with their bigotry, dogmatism and indoctrinated effors, to add black
iniquity to outrage, and flendish fury to
studied crime?

To learn the consequences of such a suicidal act on the part of the people they only need to look at all countries where in' past ages the priests have controlled the law-making power. 'The Babylonish and Jewish hierarchies are known only in name. The Hierophants of India have made her the vassal of rapacious England. Egypt, the home of early science, the builder of pyramids, controlled by the priests of Isis and Osiris, has become a dependency of the Ottoman Empire. Greece, although holding a doubtful nationality, has failed to be the mistress of Arts and Science. Rome, rescued from the Pope, still exists in name, but her orators, her statesmen, and her philosophers have departed. Even now, the Ottoman Empire is being torn asunder by the elements of religious strife. Can not our own country learn something from the lessons of the past? Can not even the Universalists of Massachusetts see the doom that awaits them, if by their assistance they succeed in helping to suspend this religious guillotine over the necks of Liberals and Spiritualists and take timely action to avert that doom? History invariably repeats itself under like circumstances, and Haaman will ever be executed, sooner or later, upon the gallows he erects for Mor-

#### Psychography-"It Moves."

We look with much interest for the appearance of the new work under this title by our indefatigable English correspondent, M. A. (Oxon). In it he will show incontestibly (for the existing proofs impower him to do it) that the phenomenon of intelligent, writing, independent of any human agency, is now a fact in science that has been placed beyond all dispute. "Psychography" will extend only to one hundred pages, so that it can be sold cheap, to serve as an unanswerable argument for Spiritualists where their facts are questioned; for here is one great representative fact in Spiritualism, proved in broad daylight, as thousands of witnesses can testify. Many of our daily newspapers are congratulating their readers on the circumstance that Henry Slade has been driven out of Vienna by the police because of his claim to be a medium for psychography. This shows to what lengths some people would go in order to put down Spiritualism. They would authorize the police to put a stop to the practice of mediumship, in our large cities.

Friends of the truth, do not be inert! Strengthen our hands, and the hands of all who are laboring actively in the good cause. Help us to the sinews of war, that we may meet this bigot animosity face to face, and show it that our facts are not to be stamped out by police officers or even by those infallible, oracular gentlemen, the editors and reporters of our daily newspapers.

#### Exposers

We are constantly in receipt of requests to ventilate this or that exposer, who give so much anxiety to nervous and timid believers whenever, and wherever they "expose." This would be just what these traveling frauds desire if we should comply. They seek free advertising, and the notoriety which comes of it. The best way to kill them is to let them slone. Every notice in the Journal is better to them than a dozen notices in a secular paper.

We deem it best, as they are seeking the approval of the churches—the opposers of Spiritualism—to let them saddle that horse, and ride it, without our assistance, until the nag is tired out. Leave them entirely in the hands of their friends, and let no Spiritualist be attracted by curiosity or driven by bravado to attend upon any of their humbug performances, or to be seduced into saying that some of their tricks, which they cannot explain, are doubtless the results of mediumship. They are frauds all, and should be left to wallow in the mire of their own deception.

### Golden Wedding.

Mr. and Mrs. Leonard Howard, of St. Charles, Illinois, were united in marriage January 27th, 1828. They will celebrate the fiftieth anniversary of their marriage, at their residence, on Monday, January 28th.

Mrs. Howard is extensively known as one of the most remarkable mediums in the West. Her daughters, having inherited her great medial powers. are daily, giving in this city, numerous tests of spirit presence, affording positive evidence and practical knowledge of immortality to hundreds and hundreds annually.

We presume there are thousands who have met Mr. and Mrs. Howard, who will be glad to respond, by letter or otherwise to this invitation to congratulate these highly esteemed friends of the cause, on this Golden Anniversary of their nuptial day.

Hudson Tuttle, the eminent author and successful farmer, spent two days in this city the past week. Our office was overwhelmed with invitations for Bro, Tuttle to attend dinner parties and receptions, 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. Billing. Their elegant residence was beautifully decorated in honor of Mr. Tuttle's visit, and the amiable hostess supplemented the evening's pleasures by affording Mr. Tuttle and friends an opportunity to witness the spirit manifestations which have rendered Mrs. Hollis-Billing famous as a medium, both in this country and Europe.

#### Those Petitions.

We tender our thanks to our subscribers for the thousands of names procured to the petition and sent to us, which have been duly forwarded to Washington. Of the numerous competitors, Maj. John Wilcox, of Eddyville, Ia., is entitled to the first-premium, he having the longest list of names; and L. Barrett, Whitehall, N.Y., the second.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. Rose, of Detroit, gave us a fraternal call last week.

Prof. Anderson's address is No. 18 Ogden Ave.

. Is our warm winter caused by the agitation about Hell?

Bishop A. Beals lectured at Saranac, Mich., the second and third Sunday, and will speak at Lowell the fourth Sunday of January. We have received money from Marathon

N. Y., and no letter or name accompanying same. Would like to know who sent it. We publish this week a grand lecture by Mrs. Richmond. It is full of information

Miss Ella E. Gibson is lecturing twice every Sunday in Marshalltown, Penn., and is said to be an able exponent of liberal ideas.

Mrs. A. M. George, business clairvoyant and test medium, of Indianapolis, called 'at our office last week while on a visit to friends in the city,

Thursday evening, Jan. 31, at Grow's Hall there will be recitations, music and tableauxfor the benefit of the Progressive Lyceum. Mrs. Richmond will deliver an address.

B. F. Underwood passed through the city last week en route for Canada, to fill lecture appointments. Mr. Underwood reports this as his most successful year despite the hard times.

There will be a convention at Morris, N, Y., the 25th and 25th of January. Lyman C. Howe and Lessie Goodell are engaged as speakers. All test mediums are invited.

Dr. J. B. Campbell has engaged Temperance Hall, cor. of Eight street and Central Ave., Cincinnati, where he proposes to lecture and heal the sick free, every Sunday afternoon at half past two.

Next Sunday morning Wm. Ellery Channing will control Mrs. Richmond, and commence a series of lectures on the Religion of Spiritualism. In the evening she will lecture on the Home of the Poets in Spirit Life.

Dr. J. M. Péebles has reached London in his second trip around the world, and has been most cordially received by our English brethren. He lectured at Doughty Hall, Jan. 6th to a large and deeply interested audience.

Mr. Alfred E. Giles, of Hyde Park, Mass., is one of the ablest and most scholarly expounders of Spiritualism. Why do we so rarely hear from him in these days, when all our strong men ought to be at the front? We hope he will not let his vigorous pen long lie idle.

Hon. Paul Bremond, of Texas, looked in upon us for a few minutes, last week. Though approaching the age when most men think their work on earth nearly done, Brother Bremond is as full of vigor and laudible ambition as ever. The future historian of Texas will have to devote much space to this talented man and earnest Spiritualist.

Dr. T. Ormsbee is temporarily in the city and though not actively engaged in healing the sick, he has yielded to the importanities of a few old friends and exercised his powerful gifts in several instances with the usual satisfactory results. The Dector will treat patients by letter, he may be addressed in care of this office.

Canon Farrar, of world-wide reputation, and the author of "Life of Christ," declares his disbelief in what he describes as the vulgar notions of a material and eternal hell, for which he makes St. Augustin responsible. He says the revisers of the Bible will wholly fail in their duty if they allow the words, "damnation," "hell" and "eternal" to appear in the new version. Such is the present state of feeling in England that no one as yet has challenged his statement.

E. V. Wilson's appointments are as follows up to the 1st of March: At North Collins, New York, on Saturday, evening and Sunday morning and evening. January 28th and 27th; at Hamlet, N. Y., on the 28th and 29th insts.; at Cuba, N. Y., on the 30th and 31st; in Philadelphia the Sundays of Feb. Will speak in Brooklyn, N. Y., on Monday, evening, Feb. 11th; in Williamsburgh, E. D., on the 12th; at North Port, Long Island, N. Y., on the 13th and 14th. Will answer calls for the week days ensuing between the 17th and 28th of Feb., anywhere within one hundred miles of Philadelphia.

CAPT. BROWN'S LECTURES.—Capt. H. H. Brown, of Michigan, delivered several lectures the past week at Masonic Hail. They were principally of a scientific character, regarding man and his relations to all below him and above him. They were very interesting and presented much food for reflection for many days to come. He is what is known as an inspirational speaker, and is one of the most pleasant, forcible and entertaining lecturers that has ever apoken in Kirksville. His lecture on the Chemistry of Character and Evolution were the ablest we have ever listened to in that line.—Kirksville, Mo. Weekly Journel.

#### THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL

By the Spirit of James Nolan through his own materialised organs of speech in the presence of his medium Mrs. Hollis Billing at her residence, 24 Ogden avenue,

Notice to our Readers.—Questions which are of a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to as to be submitted for answer. The questions should be prepared with great care, it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with nuch labor and expense to the publisher, as well as considerable sacribee on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither the editor nor the medium are responsible for the answers given.—Editor Journal.

Question:-You stated in a former communicacontinuous taken in a former communica-tion that undeveloped spirits were created on earth. Would you be understood to mean that the spirit is created by the material—that the body manufactures or thaken the spirit?

ANSWER:-Not created, but formed on earth. Were I to give the philosophy in regard to this subject as I understand it, the people would not comprehend it.

QUESTION:—Do the spirits of animals become immortal as individual entities, or only become developed molecules of spirit essence, which separate at the death of the animal, and are thus prepared to enter into new combinations,—to be wov-en into, or incorporated in, the immortal spirit en-titles of mankind?

Answer:-The spirits of animals retain their individuality the same as the spirits of human beings.

Question :- What then is spirit ?

ANSWER:-That is a "poser." Spirit, in one sense, is reasoning power-the judgment, the mind, the intellect and will.

Question:—Do not particular types of brain manifest the characteristics of certain tribes of the animal kingdom, and does not this go to prove that that class of minds are made up from the spirit essences of those types to which they cor-

animal nature, but it is not because they are the incarnation of a cat or dog.

Question:-If this is not true, where does this correspondence come from?

Answer: - Because there is a chain between all things; some people are like rocks in their temperament, because they live in a rocky region. Other people partake of swamp nature, and so on. Af, the mother of a child is constantly with animals, for instance an ape, she will impart something of that animal's expression to her child's

QUESTION:—What then becomes of the spirit of an animal which in some of the departments of mind have shown a development equal, if not su-perior, to man in that direction?

Answer:-They are immortal, just the same as man is. They will go to different spheres, the same as the children of earth do-the very highest as well as the lowest. Question:-Can a single development be lost in nature, or dropped out of the grand sum total

ANSWER:-No; it cannot be,

QUESTION :-- Do animals progress? ANSWER:-They do-

QUESTION:-Do they over possess reasoning

Answer:-Take the horse, dog and other animals, and they do not take a step without due consideration.

QUESTION:-Where an Individual lives his carth life in an unmarried state, does it not affect him in the life hereafter through not not having ties and affections consequent on a happy marriage

ANSWER:- Decidedly so. All old bachefors had better marry at once.

Question:—Why is it that spirits anxious to communicate with friends on earth do not do so through mediums at a distance and have the messages forwarded by mail. This question applies when it is impossible to communicate in any other way.

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W

ANSWER:-In nine cases out of ten, when mediums send a message that has been received at a circle, they will get some impudent reply, and be requested not to send advertisements again. So mediums have ceased to send communications because they don't want to be insulted in return. Were we to throw the doors open to every spirit that could come, we would have no time to devote to our own personal circlés. Why don't these people seek manifestations in their own home? Why don't they brow the doors open to their own friends, and develop mediums in their own households, and not go many miles away for mes-

QUESTION:—Prof. Tyndall's presence at a circle, according to Mr. Varley, throws everything into confusion. Why is this so? Answer:-This is because Prof. Tyndali

is in a state of confusion himself.

QUESTION:-What is the most potent essence nown to spirit in influencing or controlling distant subjects.

ANSWER: - Electricity.

Question:—What is the astral light of which the magicians talk so much about? Answer:-It is magnetic emanation

from spirit. QUESTION:—In all cases does not the spirit eye see forms and the spirit ear hear spirit voices.

ANSWER:-They do.

Question: What is it that enables one person to subdue a vicious horse at once, while another cannot control him at all? Answer: One is able to accomplish this

by a peculiar magnetic emanation from the spirit, and by will power.

QUESTION:—Clairvoyants claim that they see spirits of murderers, for instance, who seem to have long tusks protruding from the mouth. Have you aver seen such a spirit?

-Answer:-I have not. Sometimes spirits in returning to earth take on conditions that they were in when they left; for example, the form of some disgusting animal or thing as a symbol of their character; and instead of seeing the spirit you see a symbolic representation of its condition.

Question:—Is it true that mortals are as such under spirit control as the clay is under the much under spirit control as the clay is under the control of the potter's hands, as the Bible has it.

Answer:—Yes, it is true.

The Spiritual Scientist Again in the Field.

The publication of this sprightly journal, which has been discontinued for some time, is to be again commerced by that indefatigable worker, E. Gerry Brown. It will be issued as a Monthly Magazine, with features entirely unlike those of any other now pub lished. It will be issued in magazine shape, 36 or 40 pages, at \$1.50 per year. We learn that its success for a year is guaranteed, and that all unexpired subscriptions will be filled out.

There is certainly room for an able monthly in the East, and we doubt not that the new Scientist will be all that its prospectus announces. Those interested can address Mr. Brown at Boston; P. O. Box

#### . Announcement.

The VOICE OF ANGELS, a paper devoted to the interests of the spirit philosophy, ed... ited and managed by spirits, now in its third volume, enlarged from 8 to 12 pageswill be issued from its office of publication, No. 5, Dwight street, Boston, Mass.' the 1st and 15th of each month. All letters and matter for the paper must be directed (post paid) as above to the undersigned. Price yearly, in advance, \$1.65; less time same proportion. The above price includes postage. Specimen copies sent free to any address, by applying at this office. D. C. Densmore, amanuensis and publisher 'Voice of Angels,"

Mrs. Andrews, of Cascade, N. Y., is now in Rochester holding scances, where she expects to remain until spring. Of one of her séances, R./E. Schermerhorn writes as follows: "On Saturday evening last, Honto, an Indian maiden, talked fully three-quarters Answers. No: it certainly does not, of an hour, and in a voice which was dis-There are many people who partake of the timely heard in the parlors below, giving nearly every person in the room some test, or some message from a spirit friend, after which a good materialization of an aged Quaker lady was had and fully recognized by her son present.

> We refer our readers to the wonderful case of materialization as set forth on the 8th page. The account is taken from the Haverhill (Mass.) Publisher. The manifestations resemble those given by Dr. Monck, of England.

> As we go to press we are pained to learn that D. A. Eddy, our old and efficient worker, is on the eve of his departure for the Spirit-world.

Decision of the Post Master General in Regard to Trall's "Sexual Physiology."

P. O. Dept. WASHINGTON, Office First Asst. P. M., Dec. 15th, 1877.

M. S. HOLBROOK, Esq., New York City.
Dear Sir:—In reply to your letter of 7th instant, I beg leave to inform you that the book which you have submitted to this of-fice, entitled, "Sexual Physiology," having been submitted to the acting law officer for the Department, has been pronounced by him as not coming within the prohibitions of the act of July 12th, 1876, amending Sec. 3893 of the revised statutes. The book is therefore entitled to the privilege of the mails on payment of the proper postage.

Very Respectfully., JAMES N. TYNER, First Asst. P. M. General.

Convention at Lockport, N.Y.

The Spiritualists of Western New York are invited to The Spiritualists of Western New York are invited to meet in quarterly convention at Good Templar's Hall, corner of Main and Pine streets, in the city of Lockport the first Saturday and Sunday in February next, holding sessions at 10, 2 and 6 o'c'ock Saturday, and 9, 1 and 6 o'clock on unday. Good speaking, music and sloging may be expected, and a season of peculiar interest, and profit enjoyed. Our Lockport friends join the complities in this cordial and general invitation, and as heretofore will do what they can to entertain those in attendance from abroad. Let there be a grand rally of those who wish to know more concerning this heavenborn gospel.

By Onders of Cox.

#### Rassed to Spirit-Kite.

Mrs. Mary M. Perkins, formerly known as Mrs. Hardy, the medium for paraffine moulds, departed this life from Boston, January 14th, at the age of 30 years and 5 months.

Passed to Spirit-life, from the residence of P. Gibson, Jan. 8th, 1878, at Fonds, Iowa, Wm. G. Buswell, aged 74 years, He leaves this world of sorrow and tribulation with the full sesurance that he will return and make bright the dark places of earth.

Tabler Buswell was a clear-headed Spiritualist, candid and bonest in his convictions.

Other Branch and Banner of Light please copy.

Passed to Spirit-life, from near Indianapolis, Ind., Sept. 26th. 1871, of typhoid fever, after a short illness, Charles Bollin, eldess son of John A. and Elda A. Anderson (the latter having left the form in 1806), "

He was a firm believer in the truthfulness of Spiritualism and like most of that faith, was an ardent humanitarian.

### Business Botices.

I wall articles that are used in food were as pure as Da. Paign's Cream Baking Powder, we should escape many of the ills of life.

SPIRITUALISTS visiting the city can find comfortable rooms, with board, at \$1.00 per day at No. 251 South Jefferson St

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Saponifier, see advertisement on another page 23-16-20-15

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Out-breathings of a Spirit on its Entrance to the Higher Life Through J.M. Allen.

Life's weary abound of carking cares is o'er, And I am yow released from all its woe! My spirit, freed, can rise aloft at last, And I to heavenly mansions now may go.

Once more the loving hands of friends long gone From mortal sight to spirit-life, will clasp My own-and laving hearts responsive beat At thought of joys long buried in the past.

My life on earth is o'er, and I am free! My spirit feels with glorious mission now. Embodied life was-all too sad to me, And I could only upward turning brow.

What light is this which greets my vision clear? The starry heavens are glittering bright as fire! I see dear long-lost friends draw near-They greet me now! My soul is rising higher!

Celestial music fills my encaptured soul with love, Delicious fragrance fills the balmy sir! There floats within, round, beneath, above, A feeling strange of freedom from all care!

Can this be Heaven? I've dreamed of it for years, And longed my weary course on earth might

Can this be Heaven? 'Tis not as I had thought My wond'ring soul can scarcely comprehend.

Is this the dear, kind face of her I loved In infancy and boyhood's sunny years? How pure! How holy! Bright and fair! MY MOTHER! How that name my spirit cheers!

And sister, too! Whose sunny life was closed In early years, ere sorroy's blight had come, To plerce her heart and wither all its chords-'Tis Mabel dear! The same sweet loving one!

And many a friend of riper years I see, Whose lives were linked somewhat with mine; Whose griefs had ceased, whose severed loves were ioined.

While yet my star shone bright in manhood's

And this fair face! My yearning heart cries out, "Can this be she who cherished me in youth, As one who filed her maiden heart with hope?" It is my lost beloved, whose very soul was

She brings a wreath of flowers to me-She clasps my hand, and whispers words of love! The wreath is placed upon my brow, and I Am told to wear it in the realms above.

This wreath of flowers betokens life eternal! These words of love bespeak a life of bliss! This throng of angels means that friends, though

In earth-life, yet united are in this!

My hopes are high-my heart is glad-my soul Feels rest at last, from earthly grief and care; My joys are real, my Love's secure FROM DEATH I freely breathe in this delicious air!

This music fills my soul with joy sublime-This flowery fragrance dar my senses steals; I'm lost in bliss-I've found at last a Heaven! No mortal knows the joys this life refeals!

#### Repentance and Forgiveness.

Capt. Brown, the gentleman who has been carrying on a series of lectures at the Christian church during the last week, has many good ideas, and he knows just how to present them But notwithstanding the gentleman's affability we cannot fall in with all his ideas, and believe that the influence of such teaching is calculated to do more harm than good. For instance, he says he would not repent; he would scorn to ask forgiveness. Now our experience has been that people who are influenced by such a disposition as he would thus describe are bigoted and over bearing, and the hardest people in the world to get along with. Their selfishness will cause your heart to almost break and they will remain un: moved. We do not love wrong, but one of our eardinal principles is that but One is perfect. He who knows his imperfections should not blush to ask forgiveness. He is very strong on the doctrines of fatality. The murderer, thief, liar and libertine were the same in the cradle. Those who are vicious and can hold their temper in check, have resisted temptation and successfully practiced self-denial, know such doctrines to be false They may get up just as many new-fangled ways to heaven as they want, but good old Orthodown appears as dasy to us as any, and we would rather, by far, grope with difficulties in the Bible than attempt to explain the mysteries of the new-fangled dosiges. We cannot admit that he or anyone else can converse with departed spirits. For we know we cannot, and why should others be so supremly blest?-Herald, Bushnell Ill.

Whatever views Capt. Brown may entertain on the subject of repentance and forgiveness, they are his own individual opinions, and he does not pretend to speak for anybody else. A spirit once said to us: "Take the man whose selfish passions have predominated during a long career of licentiousness on earth, if he realize his deep depravity and humbly and truly ask forgiveness of those he has wronged, then his better nature triumphs to a certain extent, and the effect thereof is transmitted to his indwelling spirit, and his progression thereafter rendered more rapid. Oh! how I pity that sordid man who does not or will not ask the forgiveness of every human being he has misled, and lovingly pardon everyone who has trespassed against him. A triumph of the better nature on earth is felt throughout all eternity." Again the same spirit says: "He who spurns repentance and tramples on forgiveness, never can progress in the Spirit-world until that feeling leaves him."

Of course, all must pay the penalty of their misdeeds; but repentance and forgiveness, actuated by pure motives, places those who are at loggerhead in harmonious, relations, and prevents those acrid emotions which generate strife and ill feeling. Spiritualism inculcates freedom-of thought, and it is not to be supposed that all the sentiments of any speaker, meet with the entire approbation of the audience; but a man who, finding something he cannot endorse in Spiritualism, concludes to still "grop e with the difficulties in the Bible," to ponder over its self-contra-dictions, its obscenity, falsehoods, and stale platitudes, is like the man who, finding a hair in his favorite pie, became so prejudiced against it, that he ever afterwards confined his diet to corn dodg-

The Scare Cure versus Prayer Cure.

It is well to realise the fact that therefare numberless remedles for the relief of the ills of flesh among which may be denominated the "scare cure" and the "prayer cure." Old Simon Love, 92 years of age, was lately in Troy, N. Y. It appears from an account of his life, that when 63 years of age, and living with a son-in-law on the Grand Intervale road, under Mote Mountain, had been laid up for more than a year with what the doctors called a species of lumbago. He could not arise from his chair without assistance, nor could he move from chair to bed without the help of a strong man, for he was himself very heavy. There seemed to be a sort of a paralysis of the muscles of the lumbar regions, and the pain came furiously. No one could tell how many bottles of liniments and patent ungents had been rubbed upon the outside, or how many barrels of swash he had poured down his throat. He seemed to grow worse instead of better, and with the prospect of another hard, long wint before him, he didn't think he should survive it.

One day in early October, while the pigeons were plenty, Mr. Hammond, Love's son-in-law, was fixing for a shot at them. He had just cut a piece of india wheat, not far away, and there the pigeons would be sure to gather, and he meant to be ready for them. He had loaded both barrels heavily and put on the percussion caps; but as heavily and put on the percussion caps; but as the caps were slightly small for the tube he had to press them on, which he was wont to do-by eas-ing the hammer down upon them. Old Simon sat by the fire-prace, bolstered up in his big easy' chair, with padding of pillows and blankets for his back and cushions for his feet.

"Look out, Nathau!" he cried, as he saw the double muzzle pointed uncomfortably near him.

him.
"Pooh, ther' sin't no danger, dad," returned Nathan, pressing the hammer down upon the cap. Verily, this "scare cure" is more wonderful than

Verily, this "scare cure" is more wonderful than any prayer cure we ever heard of.

But that cap was a very sensitive one, and he pressed a little too hard, and—mercy! what a crash! and what a how!! The right barrel of the gun was discharged with a report that shook the house from ridge-pole to foundation, and a few of the shot grazed Simon Love's leg. He, poor man, believed he was shot dea!. He sent forth a how!, loud and long and leaned to his feet.

loud and long, and leaped to his feet.

"Murder! murder! murder! I'm dead—killed—shot all to pieces. O! O! O! Murder!".

And sway he leaped out of doors—out into the yard—where he danced up and down,' yelling like mad all the while, until Nathan and his wife and a hired man came to his sasistance. They got him hired man came to his assistance. They got him into the house, and got him down into his chair, and after critical examination they found two or three livid lines on the call of his the leg, where a stray shot had grazed the

"Aig't I shot?"
"No; get up and see."
He was up in a moment, standing first on one leg and then the other, and presently it occurred to him that he had risen unaided. He started off on a brisk walk without pain and without hindrance. He leaped and danced; he ran to the well and back again.

And he spoke truly. The terrific shock, can vulsing every neve and straining every muscle.

vulsing every nerve and straining every muscle, had healed him, and from that time he had not a touch of his old trouble .-

#### "Matter Passing Through Matter.

It is a well-known fact that spirits 'claim the power to pass an object through a solid wall. They are constantly demonstrating their power to do so through the mediumship of Mrs. Thayer and Mr. Choate, in this country, and Dr. Monck, of England. At a lase seasice with Dr. Monck, as set forth in the Matium and Daybreak, Thomas Colley

"I was then directed to write other questions on "I was then directed to write other questions on another slate, whereupon I wrote, 'Can you put this slate on the Firth stair going up from this room outside?' With writing downwards I placed this on the floor, as in the former case, and asked aloud if the intelligence would also write something of its own on this slate; and no sooner had I resumed my seat, grasping Dr. Monck's hands across the table as before, than a heavy body psuhed my legs aside, and a flash of light, beyond the brilliancy of the two gas-lights burning at the full, darted from beneath the table towards the door (which was locked) and at the same instant door (which was locked) and, at the same instant a crashing noise was heard, such as I afterwards found a slate would make when thrown violently against the door. Yet, though the flash of light was seen and the crashing noise was heard, still nothing of the slate was seen in its transit, except that at the same instant with the crash, one side of the frame of the slate flew back and struck against my leg as it fell under the table. This in-timation being given that the slate, as requested, had been taken through the locked and closed door out of the room, and that the astounding marvel of the passage of matter through matter had once again in my experience been effected, I arose, still holding Dr. Monck's hands, and in this way walking towards it, I unlocked and opened the door, and there lay the slate on the fifth stair. the door, and there my the state, on the first stair, I took it up and found the writing I had desired on this slate was pertinent to the mystery accomplished, for in answer to the question I had written, 'Can you put this slate on the fifth stair going up from this room outside?' were written, b of response, these words, 'Judge for yourself, here it is.—Good bye.'"

A Genuine Ghost!—A. Watson, of Peters-burgh, Va., writes: From a long spell of indisposi-tion and other hindrances, I at length emerge, and resume the pen, to tire you perhaps with useless gossip for the waste basket. Recently, a genuine ghost descended and paused for some time, in a side street of the city, in a large, new house, turn-ing chairs, tables, and other furniture upside down, in the upper rooms during the day line, and at night, bringing hundreds of wondering people together, and frightening the inmates very seriously. The form of the spirit-woman was visible only to a young girl belonging to the house, who was intensely scared. The above and other demonstrations continued from Monday to Saturday night, when a chief of police was sent to disperse the throng. The plous chief in imitation of his great predecessor, St. Paul, willing to lie for glory of God, after visiting the haunted apartgiory of God, after visiting the haunted apart-ments, pretended that he caught in his arms a true form of female fleah and blood, simulating the ghost; and, although no one supposed that this was anything new in the virtuous Captain's re-searches, it sufficed to quie! the crowd, and ap-pease the godly, who believe only in the ghosts or spirits whom they preach into the everlasting burnings of Tophet, when outside of the pale of their particular manipulation. After the descent of the apirit. I secured two subscribers, inevitable of the spirit, I secured two subscribers, inevitable church members, one of whom had seen the Journal and liked it; the other said he believed in spirits because he had heard the voice of a dead brother calling his father, who died two weeks after.

D. Highee, of Mungerville, Mich., writes: Without the pabulum furnished by the bold, staunch, Religio-Philosophical Journal, we depleted. How morally grand it appears when some men have sufficient back-bone to stand erect and fling to the breeze the banner of the free, on which is inscribed truths that flash out their light against the errors, shams, fushions, and stepfdities that environ them. Fight on, and may every blow paralyze the arm raised against freedom of speech, press and rostrum, and may Comstock's nefarious scheme to smell out what he vis pleased to style "obscene" publications be supleased. nefarious scheme to smell out what he is pleased to style "obscene" publications, be smitten as with an early and biting frost. Surely the Government cannot afford to pay out of its treasury four to six thousand dollars annually for such questionable censorship over the mails. Shall works be circulated and well illustrated for the purpose of improving stock of all kinds, towls, fruits bulbs, roots, seeds and those works that would teach the world the laws of human developments, both physically and spiritually, or in other words, intellectually, moraby, socially and organically, with appropriate and chaste illustrations, be ruled out by St. Anthony, under the pretext of obscenity? The people need such works and will have them. But this is only a "strategy" to feel the public pune, to shut off the wind and lower the sails of Spiritualists, Likerals and Reformers, whose metal has not the same ring as that of the aggressive party. Time will test our valor. Go and Do Likewise.

Annie R White says: We knew a lady once, a gentle Christian lady, who was looking for a child to adopt. She visited an orphan asylum, saw many beautiful ones and passed them by. At last she came to one who was rather plain. The child turned abruptly away with a frown when addressed.

"Oh, you won't want her," laughed the matron,

"Why not?"

"Why not?"

"She's shy and sullen, and besides, she isn't pretty.

"I will take her," the lady replied.

The matron was astonished. And after everything was settled, and the child was really to go, she said. "If you will not consider me impertinent, I would like to know why you take that little girl in preference to others far more interesting?

"For the very reason you gave me why I should not take her; she is plain and unattractive, and no one wants her. The handsome children can always find friends, the poor and plain never."

She drew the child out from her shyness. trained her so that she never had occasion to be sullen, and under the influence of her adopted mother's love, she grew positively pretty. happiness is a beautifier beyond all other,

Verily, great shall be her reward! Those who make sacrifices for others, who share with others their possessions, and who try to make those less fortunate than themselves happy shall reap a golden harvest of spiritual gifts, and prepare thereby beautiful garments for their spirit when they shall have shuffled off the material form. We pity that man and woman who can say, "I never cheered a lonely heart; I never gave to the poor: I never discommoded myself that others might be made happy." We say to such people, that if they wish their spirit life to be high and exalted, live for others as well as self.

#### A New Correspondent at the Hague, Holland.

It is with a great deal of interest I read your splendid RELIGIO PHILOSOPHICAL JOURNAL. No need to tell you how very much your paper is appreciated by carnest investigators here. You know we Dutch are calm and positive minded peoile. When once we feel the importance of a sub-ject—a system or a phenomenon, we get hold of it, study it from every side, and, if true, defend it energetically. So it is with Spiritualism. Let me tell you that the Hague is at this moment one of the centres of Spiritualism on the continent of Europe as the American brethren understand it, that is to say, of the study of its phenomena and the logical deductions derived from it by ourselves after due consideration and thinking. Generally, the Dutch don't sympathize with the French "Kardecians," the reincarnation system, etc., etc. We like to deal with Spiritualism as a positive science. You will see that from the workings of our society. The society at the Hague, composed only of a few members, works on quietly and steadily. We don't want a great society, for this causes only a great deal of trouble by diversion of opinions. We think, let every one try fo get convinced in his own family, as we did, and show the because a greatly about the investigation and convinced in his own family, as we did, and show that he goes carnestly about the investigation and has energy and patience to continue. Our society has existed since the winter of 1853, when Home visited the Hague. After him we had several English mediums on a visit, and also your good Bastian and Taylor. Then came Lottle Fowler, who not alone helped the cause a great dyal, but produced also splendid phenomena, and a short time ago Slade left us for Brussels and Berlin. I have just finished a fight about him with a physician, in the medical paper, and people say I beat him.

him.
This time I will only tell you that several families privately are having splendid manifestations, and the cause is spreading here rapidly. If any American medium visits the continent and wishes to come to the Hague (a nice place, indeed) let them address the Oromase Society or to me per-sonally, and every information and brotherly as-sistance will be given. Next time I hope to enter more into the details about phenomena, study, etc., as experienced and understood he re.—A. J. Riko.

A Flower Brought into a Room, and Tests Given.—H. W. Beckwith, M.D., Ottawa, Ill., writes: Brother Alfred Heath, of Tonica, visited me on Dec. 25th and 26th, and I thought it would be somewhat interesting to your readers to state what occurred at a seance held at my house on the evening of the 26th. Mr. Heath is not a public medium, but engaged in business that repulres constant care and attention, yet his organ. ism is so well attuned that the angel world can use him to dispense its favor in a way that any medium might be proud of Brother Heath is a modest, retiring young men, always with a genial countenance, casting sunshine wherever he goes, and those who know him best, know what a large heart he has; that he never turns away inquirers, but says, "Freely have I received, freely will I give." There was present at the scance Wm. Curstis and wife, of Ottawa; Mrs. A.J. Sheaff, of Fairbury; Mrs. J. S. Underhill, of Tonica, the writer and wife. After sitting in a semi-circle for a few minutes the medium was entranced, and from a minutes the medium was entranced, and imme, a sweet little Indian spirit, took control (she is one of the medium's band), and gave to all present tests, some of which were very fine. To Mrs. Sheaff (whom the medium had never met till this visit) the full name of her little daughter "Carrie May," with the expression the mother had particularly desired to hear from her before departing this life; also she gave the first flower she ever picked, and of which she was very fond (there be-ing none is the room) to her mother. Mrs. Curtis' brother and sister's names were given in full. James and Cornella Tuller, and events spoken of in their life. Mr. Curtis' father gave name and used some favorite expressions which were characteristic of him while in this life. To the writer and his wife, also to Mrs. Underhill, were given good tests, but I have been privileged to meet the medium so often during the past three years, and have had so many tests that I need not speak of them. After Imme left, Dr. Clark, another one of the medium's band, took control, and in a very philosophical strain discoursed upon various top-ics. The Doctor and writer are old friends, and all those who have listened to this control knows how the Doctor answers questions relative to mortal and spiritual life, the laws of health, medicine, etc. Succeeding the Doctor came "Father Herbert," whose sublime invocation was, I think, one of the finest I have ever heard. To my exceeding regret I neglected to write it down. This was followed by a short discourse; but my letter is already too. long. Bufflee it to say that for a trance medium and normal clairvoyant, I think Mr. Heath is hard to excel. The seance lasted nearly two hours, and at the close we all felt that we had had a feast for the soul, and that we realized the communion of the angels. I would further state that the medium gave Mr. Curtis and myself some short, writdium gave Mr. Curtis and myself some abort, written messages by the now famous "Ballot Test,"
the name being written on paper folded in the form of a ballot, which the medium held to his head, and then commenced writing. Out of seven ballots prepared by Mr. Curtis, he received two messages from
friends who had bassed to the other shore, and
out of two names I submitted, I received one.

Brother Heath vary much dialities production. Brother Heath very much dislikes publicity, but we think such a good medium should not be hid-

A Brusskard Reformed by a Spirit.—

A Heath; of Tonica, Ill., writes: The writer is speaking every Sanday afternoon in Underhills Hall, in france condition, and holding circles evidery Thursday night, and though this is a very or thodox village, yet the waters seem a little trust bled. One Sinday the M. E. Pastor, in preaching a funeral discourse, told his hearers that the time was past for denying spirit manifestations, though he himself had personally not seen anything, yet he had been told by people whom he could not doubt, that they had seen and conversed with their friends and related an instance of a young man who was a drunkard, who told him that at one time after he got over his defauch, his father, who is in spirit-life, appeared to him and told him to beware of the cup, and said he, from that day, I have never touched a drink; and then he referred to Doctor Thomas, and others who had held these views. So you see what a work Spiritual.

ism is doing. It is imperceptibly creeping into the very strongholds of the most orthodox of or-thodox churches, and the members are being made better for it. The people have had enough of the dry husks and now call for the kernel of truth.

#### Animal Magnetism Not a Reality.

In the Journal of the 5th instant, in correspondence of Prof. Page, January, 1878, there is an article headed 'Magnetism a Reality.' We are familiar with similar cases to that there describes familiar with similar cases to that there described, but differ materially as to the cause of their cure. Children, as we have frequently stated in the Journal, are often clairvoyant at birth, and when anything is done to them, even when asleep, they may realize, by the reaching out of their faculties, that something is done for their benefit. But granting that this may be impossible (which we do not yield), how do "magnetizers" know that a child, being asleep, is not in a somnambulic or statuvolic condition, and that a cure may not be effected by it, instead of by animal magnetism? The case of a young lady mal magnetism? The case of a young lady whose foot was turned the wrong way by disease (as was once detailed in the Journal) was in stantly cured by an act of her own will white in a statuvolic condition. Who can limit the same power in a child, even when asleep, if its mind be directed to its limbs by the manipulations of an operator? We have been asked to explain how we account for the woman's seeing sparks upon the child's limbs during the manipulations. Any person who understands the true nature of clair-voyance knows full well that clairvoyants can see what they imagine, as well as they can that which really exists; but if the woman really did see anything, she could only have seen the aura or ef-fete matter escaping from the fingers of the spe-rator, and if she had looked at her own fingers she would have seen the same thing escaping from she would have seen the same thing escaping from them. But it may be argued that she was not clairvoyant. Did she not complain of being sleepy, and cannot the eye fall into clairvoyant condition independent of the body? What proof can any one give that animal magnetism is a reality? Did any one ever see, feel or produce a veritable sample of it? The effects ascribed to it are no proof of its existence, especially as all such effects can be produced and satisfactorily explained without it. We therefore call for a demonstration.—Wm. B. Fuhnestock.

Artemus Ward's comical conversation with a spirit friend has also a serious side to it. Ward wanted to know if his friend, Bill Tompkins, was present. The raps answered "Yes." Ward said, "Halloo, old fellow, how are you getting along over there?" Tompkins reported that he was doing finely. Ward then said, "Bill, will you pay me the thirteen dollars you owe me?" and was answered by two tremendous knocks, and no more could be got out of him. In several instances debtors have communicated to their friends in earth-life, and bitterly lamented their inability to satisfy their honest achts, while alive. This very thing many times affords a test, where the medium knows nothing of the departed spirits pecuniary obligations in earth-life. All debts contracted in earth-life must surely be paid before the spirit can attain to the condition of Nirvana, or rest upon that subject. If the attention of the spirits of men in earth-life are wholly directed toward the great object of every selfish person, money or property, it gets so entangled and tainted with the gross material of earth that it sometimes takes ages to get rid of it in the Spirit-world.

D. M. Puterbaugh, of Milan, Mo., writes: In the Central Christian Advocate of last week, appeared an editorial article, in which the writer proceeds to satisfy himself and his complacent followers that Spiritualism is rapidly becoming a myth of the past, and in evidence of his result he holds up certain bogus mediums, one in Boston and one in St. Louis, who were detected in their slight-of-hand performances. This, in the opinion of this soul-converting machine, constitutes indubitable evidence, that all the thousands of mediums his said little black brown white or of mediums, big and little, black, brown, white, or copper-color, are all one indistinguishable mass of copper-color, are all one indistinguishable mass of souliess shysters working in the interest of the devil. Such prodigious effort at profound logic carries with it a halo of glory that would convert the heathen Chinee, and raise him up to the level with his Christian brother, and would 'ere long raise him up to those altitudial heights that he might contemplate with pleasure the burning of heretics. It may never have occurred to this di-vinely commissioned spostle of grace that orthodox churches containtogus professors of religion. If the thousands of black hypocritical bogus professors thousands of black hypocritical bogus professors of Evangelical plety, who sustain first class church relations, were held up to the sabilic view as indisputable evidence that all religion is a hollow mockery and a sham, such a logical demonstration might not be so clear to clerical acumen and they might very readily declare that such conclusions would only show its author a fit subject for the mad house; but really does such flippant chicanery in logic, become anythe less odious because uttered by a reverend leader? Yet thousands of these saintly souls, who can shut their eyes tight and have abundance of faith, gulp down such baiderdash with all the relish that a down such balderdash with all the relish that a Calvin would enjoy in the religious roasting of a

Brief Mentions .- Thomas G. Howland, of Providence, R. I., writes: I have taken the Jour-NAL a number of years, and have always liked it, but since under your management, it is better than ever. Dr. J. H. Moore, of Angola, Ind., writes I have taken the JOURNAL since its first issue, and I think I duly appreciate its value. It has seemingly gained in interest. H. Alford, of Walton, writes: Two White Parrots.—At our last two seances the band have been trying to give us two white parrots, which they think they will soon have solid enough to leave. We have seen them have solid enough to leave. We have seen them; will write you when the anxlous event occurations. Mrs. M. J. Peck, of Sturgia, Mich., writes: I intend to take the Journal as long as it is published. W. M. Wilson, of Salinas City, Cal., writes: I would be very bath to part with the dear old Journal, as I consider it now is, as it always has been, since its late lamented editor assumed the entire control of it, the most reliable and influen-fial liberal paper published in the United States. R. M. Welch, of Meridan, writes: The good old Journal comes to me like a messenger from the other world. J. Buchner, of Ontario, Wis., writes: I am sure the Journal grows better and more in-teresting all the time. J. Leach, of Cambrina Mills, Mich., writes: I cannot do without the dear old Journal. A. R. Silvernale, of Fife Lake, Mich., writes: I have seen quite a number of papers in my day, but the Journal excels them all. Chas. Case, of Washington, D.C., writes: Oh, what sustaining power in the spiritual philosophy when compelled to give up dear, tender household idols! I know it now by experience. Wm. Hambleton of Fast Hamburg writes: I am well Hambleton, of East Hamburg; writes: I am well pleased with the Journal. E. Rossiter, of Avoca. lows, writes: I am in my 7Ind year, and have read the Journal since its first publication. C. A. Masterson, of Decatur, Ill., writes: By reading the Journal my eyes were opened, and the new harmonial philosophy as taught by it, is my hope.

A single human form is a perfect organization representation and reflection of all the lower compounds in nature,-Davis.

We might make an equation that man equals all the animals below him. All the qualities in the animals below him find an expression in him, and in order for him to have any expression/he may have been created by passing through the various stages of snimal existence. Darwin struggles hard to find an animal that laughs, and, as yet, he gives it up as hopeless; yet it may be found in time, we think.

C. Grever, of Grizzly Flat, Cal., writes: A word of praise for D. F Vogl, of Baxter Springs, Esnesz. I sent him a lock of my wife's hair for an examination. He diagnosed the case correctly and sent medicines which cured her of a complaint of 'By years' standing. Another lady in this place has been cured by him after she had doctored long time without relief from others.

Notes and Extracta.

Doctor Fahnestock's clairvoyants do not seem to relish anything found on the asteroids. Jesus in effect prophesied against Christiani.

ly, as the natural enemy to his teachings. Spinoza did not believe in that religion which looks to the rewards for its end, and endeavors to avoid punishments for the fear of consequences.

A Romish Council, ignorant of other saccred books, voted that the Hebrew Scriptures were alone the Infallible word of God.

It naturally follows from the conception of God as the "Universal Reason," that there can be no personal or external communications from Him. Paysegur taught his cook to magnetize, but he was at hand to superintend his operations and

Moody preaches because he gets paid for it-He could not survive a week on the fare that Je-

give advice.

Do not dispute with skeptics, but send them in-to the seance room-to experiment for them-

Why waste time in controversy upon a sub-ject which is distinctly of experimental signifi-

Spinoza saw plainly that there is no assigning a limited part to the Infinite, that divinity is all, or is nothing; that if the divine be a reality it must pervade all.

Dr. Husson says, when somnambulism is produced by magnetism, the person falling into this state acquires an extraordinary extension of the faculty of sensation. A spirit in England promises to shatter a cannon ball to pieces. We suppose it is to be done by a sudden blow of a wave of some sort of electric

Spiritualism is not merely a theme appealing to the affections; men and women, reputed to be wise, judicious, and far-seeing, stand ready with

a reason for the faith that is in them, The appeal to the heart has satisfied the judgment, and Spiritualism claims to be able to satisfy the intellect of the scholar, the statesman and the

On every hand are to be seen the evidences of intellectual and spiritual expansion and elevation, declaring trumpet tongued, that man can never stand in the future where he has stood in the past.

Entering the house of one of his congrega-tion Rowland Hill saw a child on a rocking horse, "Dear me," exclaimed the aged minister, "how wonderfully like some Christians! There is motion but no progress.

The nearer you approach a planet, the greater the light and heat in our system. The moon is thus clearly demonstrated to have an atmosphere, because if it had not, the ray from the sun would continue invisible and no moon could be seen.

Scientific men are generally not distinguished for spiritual knowledge. Faraday confessed that if he brought the same logical method to bear upon his theology as he did his science, he should be an atheist.

An electric ray, it is said, thrown off from the sun passes invisibly through space; when that space is occupied it meets resistance, which through friction on the ray results in both light and heat in exact ratio to the density of the atmos-In the Vedas, which is so old that history is

able to assign no date, is the following revelation of the Supreme Mind: "There is one living and true God, everlasting, without parts or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things. It has been ascertained by fearless and honess criticism that the Old Testament is comparative-

ly a late composition, and amalgamates Grecian, Phoenician, Babylonian, and Persian mythology, faith, etc. It does not contain the perfect concep-Spinozá's practical life was a masterpiece of good sense and judgment. He was not only a Free-thinker, but being so, felt himself as bound to live like a saint. He denied himself all kinds of gratification except that which pertained to the

The 21st day of February of the present year is the anniversary of the death of Spinoza, who, at the age of forty-three, passed away in the year 1677. A monument has been erected to him at the Hague, near to where his quiet, consistent life

If the seers of the East have gained such mastery of the secrets of nature, why is the East sunk in moral and physical degradation? If these men have sounded the depths of nature, why have they not found out that their duty to work for the ele-vation of the human family?

P. T. Barnum says in a recent letter to an intimate friend: "No, my friend, no more new enterprises for me. I am now doing the work of ten men, and I am sixty-eight. I am setting my house in order, and shall be ready to pass in my checks whenever required."

Examine dispassionately all sacred books, and the pure divine truth—that which is impersonal, universal and independent of historic or other authority—will be found. The Word of Supreme Mind is embodied in the souls of all men, and has gained utterance in no small measure through Chinese, Egyptians, Hindus, etc.

So that it has been truly said, that through the longings of the heart Spiritualism has made such rapid strides, that to-day, only twenty-nine years since its phenomenal inception, it is a themse of general thought, subject alike to the ridicule of the thoughtless and the reverence of the judi-Orthodox England is shaken to its centre by

Cannon Farrar's heterodox utterances. In his dis-courses he avows an utter disbellef in the eternal torment theories as taught from the pulpits. His mind revolts and sickens at the notion of a world where the worm dieth not and the fire is never

The announcement of Christ's resurrection is also a story devoid of authenticity. No one witnessed it; and his alreged ascension to heaven was only seen, it is said, by a few of his friends or disciples, who could easily spread such a report in those backward and credulous ages, so this davenly voyage is merely a rumor.

Spiritualism came 500 years ago to renew to stompt to spiritualize the masses, but it was too soon; the world was not ready for it, and the mediums were burned as witches, etc., and this was a dark stain on Elizabethan era. Latef on, Luther and Melancthon, Huss, Whitfield and Wesley, and many others were mediums, all working in their various thought subgress. in their various thought spheres,

Caid a man not love his neighbor without being a Christian? On the contrary, it is almost impossible for him to do so if he is. Look at the war on the East, the Christian sects, and the treatment which the church itself inflicts on "tile heighbor" if he ventures to think for himself and remove the baleful image of priesteraft from between his soul and the light of God's truth.

Spinors was by profession a polisher of lenses, at which he was very skillful. Being a bachelor—having been disappointed in love when young—he gave his landlady the least of possible trouble, was regarded as a model lodger, was careful to live within his income, noted down his expenses in methodical manner, and these on an inspection of his papers. of his papers, were found to average about four-pence-hallpenny a day.

The word rendered "Hell" is Tartarus, borrow-ed as the name for the prison of evil spirits. In five verses it is Hudes, the world beyond the grave; in twelve places it is Gehenna, the Valley of Hinnem, outside Jerusalem, which after being polluted by corrupt practices was purified by frethe metaphor of purifying the correcting punishment, which, as we all believe, does await the impentions since both here and beyond the corrections. pentient sinner both here and beyond the gr

Spirit. Itsum teaches that man is the result of all that has gone before him; that he has wonderful microcosm of the vast macrocosm by which he is surrounded; that his physical body is but an outside shell or covering, outwrought for and adapted to, the uses and pleasures of the earth life abone—which, having been claborated from the rocks, will after dissolution, decompose into its original elements; but the spirit, or soul; the divine principle within, which makes the conscious man of thought, of feeling and of angel aspiration, will live on in an endless pathway of wisdom.

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Continued from First Page

of science. Who has not striven to grasp the wonders of art? Who has not r veled in the regions of poesy? And if, as you say, there was time or opportunity, how great would be the pleasure in exploring those wonderful realms.

If science be great upon earth if a fragment of it be so wonderful, which man applies, drives him through many years of life, of most protracted toil for the sake of determining a single truth, what ignus fatuus have you won instead of the real splendor-daly a small ray of light, and the first letter in the alphabet of spiritual discovery? And for every attempt, and its result on earth, there are myriads of truths contained in the class of matter for the soul to unveil. / If the mind be dead to the external, and the thoughts of it, though man here, from physical want from consciousness of poverty or pain, sits immured in the sublime imagination for moths and years, yielding to earth but a fragment of his dreams, what is it, think you, when fully upon the three-fold hight of art sublime, poesy, architecture and painting shine in upon the soul! The true soul of each artist finds himself poised there with the myriads of shapes, and attributes, radiating in all directions with three-fold splendor.

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Next beyond this human state is spirit, and in this the affections abide; by affection I do not mean the debauchery of outward passion-not pride, nor the ambition that shapes the external-life to madness, but immortal love and divine purity-that perfect truth which is the attribute of man's spiritual nature. And here every dream of goodness, every image of loveliness is transformed and transfigured. No outward blooming fades into decay; no external images fall upon the sense with paling and satiating glory, but the spirit, if active in the attributes of spiritual grace, makes for itself a princely garden of flowers and images of love, each one of which transcends the other in beauty. The mother weeping over the grave of the child on earth, rejoices when the spring time lends her daisies for her comfort; she does not know that before the daisy can blossom there, her spirit child has made a thousand daisies, that weave a chain from heaven to earth and make the soil yield up images which are in the soul of that child.

You rejoice when the summer yields the natural roses to your gardens, but do not know that the skilled fingers of the gardener-are trained to their task by other impulses of life, and that forms of roses bloom of which these are but the outward fragments. on are glad when the earth leaps beauty and myriad blades of grass adorn the earth with velvet softness and color. but do not know that in the fields of paradise and along the shores elysian there are formed fields perennial in glory, whose pulsations vibrate towards the earth until the sunlight, earth and air and raindrops are pressed into the service of these winged thoughts, and they become summer time on earth.

You rejoice when out of some great desert or wilderness the hand of man guided by intellect and prophecy yields a garden of loveliness, a city of beauty to man, but do not know that in the fields immortal thousands of minds are ever active with thoughts that are full of life, and that each of these is a ray that vibrates towards earth until it yields this thought and this result to the outward gaze of man. Talk no more of resemblances, that spirit-life resembles yours. but say that for every outward form of earthly life, there are more in spirit life than you can possibly number by any form of mathematical arrangement. As a sort of comparison the thoughts which exist in your minds, are not more numerous than the words you express, and the pulsations of your souls are not more numerous than your thoughts, but the pulsations of spirit life are a million times more numerous than those of earth; each vibration extends towards the earth to some organic point of existence that prophesy perfection. If the rose, the fily and violet and fruition of harvest be the result of infinite cycles of matter that have at last crept up to their appointed place here, each cycle of matter which evolved is the result of a wave from spirit life, that in its turn has descended through stage upon stage of spirit existence, finally reaching the earth as the form of flower, as the fruition of summer, as the glory of the harvest time which man rejoices over here.

If the earth's abundance in the harvest is the result of the sowing of the seed, so is the spirit of abundance in its manifold harvest as the sowing of a single thought; but of this thought-sowing, and this spiritual fruitage which you would gather: you may measure all the seeds that fill matter and they would not be a single point or flame compared with the splendor of that perfect truth and attributes of that perfect life which enshrines the spirit in an actual state, and make up its hopes as its heaven state, and make up its hopes as its heaven Mrs. Waterhouse, an Orthodox lady, pre-and hell. Through what infinite degrees sided at the plane, singing the familiar

the human spirit passed to that estate! Through what paths and winding through the outer darkness! Oh, be sure not to mistake darkness for light, the shadow for the substance, nor mistake the dreams of earth/ for that reality which transcends all beauty and is only known by the soul.

IMPROVISED POEM. saw upon the earth the form of a rloud Brooding like a bird of night And one wept there above a shroud, That hid a loved one from the sight Why weepest thou, ob, child of earth?" Were in words divinely said, 'I weep because my only loved is lying cold and

'Is it your best beloved of the court and mind?
Is it the loved of your soul? Is it the loved of your soul? And can it be that Death also may bind That love in his dread control?" Oh! no, the love still burns blue flame in my spirit

But the form lies sliently there, And I know not by what sweet sign or token Or voice from the far upper air The true, the beloved of my soul may speak, But some sweet vision I seek.

Then from the myriad of pulsating stars That seemed vibrant with white light, An angel crossed the dim receding bars Descending into earthly night, And dropped upon that grave a single tear Of sympathy for mortal woe, And there in sweet spring time of the year A stately lily white did blow. Then from the darkness of sorrow's unrest,

I saw a hope within that mortal saddened heart That elsewise had grown sorrowful and faint: A hope that leaped upward unto the sky. "Surely if lilles spring from death, Then love itself can never, never die,,

And from shadow and complaint,

Or there's no birth in its breath." Then straightway out of heaven's gate there came A,hundred white dovesin their flight, And one with solons of the purest flame Descended swiftly into earthly night.
And then I heard the once sad mourner say, "I know now that the earth is fair And that pure love abides-it lives alway,

For in the stillness of the air I heard the rustling of wings and words that broke The silent springs of sacred memory, For this is what the sacred silence spoke, "Beloved, O, beloved, list to me."

From the Haverhill (Mass.) Publisher. THE ROCHESTER PHENOMENA.

Wonderful Manifestation of Spirit Power.

We have from time to time, in the past, given pretty full accounts of the singular events which are transpiring at the residence of Mr. John R. Pickering in Rochester, N. H., but for several months no men-tion has been made of them, although we have been pretty fully advised by our correspondent of what has been going on, deeming it proper to wait till another convenient opportunity should be presented for personal observation.

As for belief in miracles, as they are usually believed in by the Orthodox world, we may say we have none; at the same time we have no doubt, whatever, of the occurrence of remarkable events, under certain laws, accounts of which appear in the records of the past upon the pages of sacred history. We do cherish a belief, however, in directing Providence, which shapes things with singular propriety; and, in ways past finding out, does so direct that the will and the purpose of the invisible author and disposer of events is fully served, and the best good of man promoted.

In this light we religiously believe the purpose of Rev. Dr. Seeley to speak upon "Ancient and Modern Spiritualism or Sorcery," was so controlled that, by reason of storm and other circumstances, the delivery of the first lecture was delayed till last Sunday night, that accompanying a fair re-port of the same, a full and clear statement of the Rochester phenomena might be giv-en in order that as far as possible all minds might still be left open for considering the question at issue, instead of being closed in by prejudice or forced to hasty conclusions, by what we deem an improper, imperfect and partial presentation of that which has connection, either near or remote, with

Having been invited to be present at an assembly at Hochester last Thursday night, with the privilege of inviting four others, we accepted the invitation. The four persons accompanying us were Mr. and Mrs. Edmund Gage, and Mr. and Mrs. J. Merrill Ordway, of this city. The persons met at Rochester were Mr. and Mrs. Pickering, Descent Missish B. Wentworth Deacon Micajah B. Wentworth, Mr. and Mrs. Wm. Wentworth, Mrs. and Mrs. John H. Goodrich, Mr. and Mrs. John Horney, Miss Emma Wentworth, and Mrs. Water-house, all of Rochester, and Mrs. Varney, of

We had many times before attended materializing manifestations there, but in the recess there had been an advance made, and much change brought about. We found the cabinet had been discarded, and the essential darkness provided for by placing a curtain across one corner of the room canopying the space with a black covering, creating a condition of perfect darkness in a corner measuring four feet in the long angle, and three in depth to the corner of the room forming the other two sides of the angle. This curtain and the space enclosed was subject to the most rigid inspection, and there was not a single article of furniture, or drapery, or clothing of any kind, what-

THE MANIFESTATIONS.

At a few minutes before eight o'clock Mrs. Pickering, the medium, took her seat near to the curtain, but outside of it, and in full view of those present, with no cover-ing or protection from the light except a piece of white lace curtain material so arranged as to drop down over her eyes in ranged as to drop down over her eyes in order to somewhat cut the light, and to enable her, as she said, to go to sleep quicker. The party all knew there was nothing inside the curtain but the solid walls of the house. They saw Mrs. Pickering take her seat outside of the curtain; they saw her sitting there, watched the occasional movements of her hands and feet, her slight coughing, heard an occasional moan from her, and saw herrise from her seat as she her, and saw herrise from her seat as she came out of the entranced condition. Every one present knew Mrs. Pickering to be in clear view of them, as above described, during every moment of the three hours in which 'the manifestations were taking place.

sweet, devotional hymns in common use at conference and revival meetings. This con-tinued for fifteen or twenty minutes, or till the medium was fully entranced or asleep. At the expiration of that time the mani-festations commenced.

The first sign of anything inside the curtain was the appearance of a face at the ap-erture in it. Very soon a female form erture in it. Very soon a female form, tressed in white, parted the curtain and walked out into the room three times in succession. She was followed by another form, unmistakably a female, in stage cos-tume, and personifying a Page. She was dressed in fancy costume with striped stockings and slippers responding to lively music in a brief dance. The next was the form of a pretty tall, large framed woman, with marked features, quite old and wrin-kled. She appeared three times, and on her first appearance pointing out the writer of this article as one she knew. The name of the person she so strongly resembled as to suggest it, was spoken, and she acknowledged it to be correct by bowing her head.

The fourth was the form of a tall and

stout man partially dressed in dark clothing. The next was the tall and symetrical form of an Indian calling himself Dr. Williams, and is said to be the guide of the medium. He was dressed in dark clothing. had upon his head a cap with feathers a foot in length. He walked out into the room five or six times; stood by a table, and by the piano, and at one time made a special clatter with his feet upon the floor to show that there was substance to him Following him were a succession of male female forms of different sizes and breadth of stature, with different colors of hair, and of varying costume, and there were also youth and little children. At one time there were three forms appearing at once; one a female which came out into the room, another smaller in stature standing at the opening of the curtain, and a child at her side.

Another presentation was a female form walking out into the, room, leaving standing at the opening another female holding but a child. Still another and most impressive presentation was a female who walked out into the room, and a little, tottling child followed her, holding on to her dress

Another form was that of a female, tall and slender with lightish hair, which she made great effort to have noticed. She accepted the name of Anna Griffith Burbank, of Groveland, and her friend believed it to be her. A chain made of her own hair was worn by her friend, Mrs. Gage; this was taken and laid upon the table, and the form took it up holding it in comparison with her own hair, calling the close attention of Mr. Goodrich to it. Another very comely female appeared with long black hair hanging down on each side of her face, and, turning round, displayed a luxuriant growth hanging down her back on the groundwork of spotless white. The form bore in her hand a white scarf bespangled with stars, which she carelessly drew through her hands and then put it upon her head where it remained until she disappeared. This was a very beautiful sight. Another female form with quite light hair walked out to the table, and up to the looking glass, where she took a view of herself, and after promising to come at a future time and allow her photo-graph to be taken she retired. Late in the evening the form of Julia Wentworth, which we have frequently seen before, came out, with her lithe and hurried tread, cordially and affectionately greeted her father and mothers speaking to them in whispers which were distinctly heard by all of us. This was a scene of interest and emotion

not to be forgotten.

In addition, there were several male forms which came out with clearness and force, among whom were Freeman Whitehouse, formerly of the Whitehouse minstrels, and was quickly and emphatically recognized by several of the Rochester people; and by Mrs. Varney, of Waltham. Another was the form of a man who claimed to be formerly of this city. His form and general appearance answered the requirements. The thing haited at was the appearance of his beard, but having/since seen a photograph of him, when in full beard, that point is very well settled. In connection with this it may properly be stated that we were in what purported to be communication with him two weeks previous, when he promised to go to Rochester and try to show himself. On that very night, between nine and ten o'clock, by previous arrangement, he was supposed to be communicated with in this city, and said he would meet us at Rochester immediately. What claimed to be him made his appearance there about ten o'clock. These are the leading incidents of this most remarkable and intensely interesting evening in the observation of this phenomenon of invisible forces, the dura-tion of which was more than three hours, twenty-two different forms appearing, and during which time, bear in mind, the me-dium was outside the curtain, under the close scrutiny of all whose names have been given above.

INCIDENTALS.

One noticeable thing in connection with this scance was the light behind the curtain. There could be no light shining into it, because the lamp was so situated as to cast a subdued and mellow light sufficient to distinguish and recognize persons and see any object in the room. Under these circumstances there was a light, inside of the curtain, of a phosphorescent hue so luminous that when the curtain opened

the naked walls of the room were seen, while everything inside appeared generally luminous. We could not help thinking of the "wakening light" of Abou Ben Adhem.

We have been a frequent observer of these things for about a year, and have seen them under varying circumstances. Mrs. Pickering has on former occasions, when sitting in a cabinet been repeatedly evans. Picketing has on former oceasions, when sitting in a cabinet, been repeatedly examined by committees of ladies to discover the material for the performance of a trick; we have repeatedly enveloped her in a sack with test tying of our own; we have repeatedly examined and sealed the cabinet to guard against confederates, and still the same manifestations went on, only varying in power and interest in proportion as the elements present were harmonious or othelements present were harmonious or otherwise. We were there with the critical "committee of ten"; we were there with the much smaller number of scientific men oppressed with a burden of doubt, and fear of being humburged, and we have been there when the elements were confident and have monious, and have critically watched the varying conditions and results. The fast occasion is the crowning one, and has placed the whole thing, in the minds of those present, beyond the reach of doubt or infidel cavil of any and every type. Whatever any man or woman may have thought, or may now think of what they have seen at Mrs. Pickering's on any former occasion, we feel warranted in saying to them that there has never been a sham there, and that whatever has been witnessed was real. With Mrs. Pickering we find a devotion to facts, and when able to do so, sits outside of the cur-We were there with the critical

tain, although it is a more severe strain upon her powers than to sit inside. To be call-ed a "wicked wizzard" and to have her honesty and sincerity doubted is a disagreeable thing to her, and hence her purpose, though somewhat in opposition to friends, to sit as often as her health will admit of it, outside. Her spirit in this matter is worthy of the highest commendation. We hope she will given strength for the exercise of her gift, and to fulfill her mission to demonstrate more fully the fact of immortality, no matter what falls before it. In the light of the foregoing we feel like saying that were the world surrounded by a cordon of pulpits, and in every pulpit a minister pro-testing against these facts, it could make no difference with their existence, and it could not change this record. The fact is there, and knowing it to be so, we declare it.

If there is anything in the world claiming to be done by the power of demons, devils or spirits, when it is only a trick, it may be called sorcery. If there are sham exhibitions in the name of Spiritualism, they may be called by their proper names and may be properly estimated, but to attempt to connect the great volume of facts known to ex-ist under the modern name of Spiritualism with the sercery of the heathen will be a vain effort. Between the two there is a great mountain of Hebrew facts over which the cords of connection cannot be stretched so as to combine the sorcery of the past with the Spiritualism of the present. There is a connection, however, of the past with the present which, of right, should be made, and at some future time it may be shown. There is a deep interest in this question, and devout people of orthodox connections believe, and are asking to have their unbelief helped. They listen with eagerness, as we meet them in the streets, at every re-cital of new manifestations of this power, and their souls rejoice in the faith that they are hearing voices from the other shore There is nothing about this thing like sorcery, either in form or spirit, but it carries with it the spirit of hope and assurance as a present help to strengthen faith in immortality. Whoever knows these facts, and accepts their teaching, will feel the power of instintive hope in Nature, and will join with force of emphasis in saying

"It must be so-Plato, thou reasonest well, Else whence this pleasing hope, this fond desire, This lenging after immortality?"

In speaking of the tricks which had been practiced here, and their pretenses, a few weeks ago, we said the following of Mrs. Pickering, which has been widely quoted by American and European journals interested in such matters:

"We have seen a woman, entirely unpro-fessional, and unskilled in magic not a pres-tidigitator, without paraphernalia, without trap doors or closets, and without confederates, who could so far distance Hartz, Cazeneuve and Heller, in certain things, that all they have done or can do, as magicians, pales, s'rivels, and drops to nothingness in the comparison.

This was said in the light of observation and knowledge up to that hour, and it is now reiterated with emphasis. The cool investigation and the calm judgment of men are leading them up to that point of reverent conviction. Rev. Frederic Rowland Young, of London, proclaims his be-lief as a Christian Spiritualist, and says: "I know, as far as a human being may be said to know at all, that what we call the dead do communicate with those whom we call the living, do sometimes show them-selves palpably, and in other ways give con-vincing proof that they still live."

The pulpit has taught us to think that departed ones are near us, watching over us, sympathizing with us. Some of us have made advances and have been able to again lasp hands with those on the "other shore, hearing their voices and becoming assured of their immortality. Is this vain and use-less? If so, is not "preaching vain?"

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

[From the Banner of Light.]

Mrs. Mary M. Perkins, formerly Mrs. Hardy, long and favorably known as a medium for the spiritual phenomena, died in this city at ten o'clock on Monday evening, 14th inst., of consumption, at the age of thirty years and eight months. She took a violent cold at the Tabernacle one evening last spring (so her busband informs .us), where she went to hear Mr. Moody preach, and from the effects of that exposure she never recovered. She died in the full possession of her mental faculties, quite reconciled to death, and asseverating the truth and genuineness of her mediumship to the last. She declared that the manifestation at her sittings for the production of molds in paraffine of hands, which she knew to be temporarily materialized by spirit-power. was a genuine phenomenon.

Mrs. Perkins has been vehemently a tacked on several occasions by those who thought they had detected suspicious cir-cumstances at her scances; but the testimony in her behalf from some of our best citizens, who carefully investigated the mold-producing phenomenon is very strong, and, in the opinion of unprejudiced Spiritu alists, has never been invalidated. Almost her last words to her husband were, "I shall be stronger on the other side, to help on the good work has. I have every assurance from my spirit-friends that I can continue my medial labors on the other side with greater strength than ever.

Her maiden name was Mary M. Smith, and she was born at Raymond, N. H., in: 1847. She early gave evidence of medial powers. When quite a child she would at times perceive a dim, shadowy presence near her, though she could not fully discern the form. Several times she heard what she after wards knew to be spirit-voices. At the age of sixteen she came to Boston, and thenceforth her medial reputation has been steadily on the increase. As a trance medium she gave many startling tests which could be traced only to some supernatural faculty. She visited England in the year 1875, and was recognized there as a femarkable medium. Her troubles did not commence till she began to sit for the physical phenomena. This led to attacks on her good faith, which she bravely combatted, but which had an adverse effect, and put her repeatedly on the defensive. She had a large circle of friends, who fully believed in her mediumship and her good faith. If testimony to actual phenomena from hundreds of careful observers may carry weight, then is her character fully vindicated, and all the slurs upon her good faith were necessarily incidental to her public medial vocation, dealing as it did in wonders which, even when thoroughly attested, few were prepared to believe. steadily on the increase. As a trance me

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