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Truth fears no Ash, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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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 SWEDENBORG. Delivered at Grow's Opera Hall, Chicago. Reported Expressly for the Religio-Philosophical Journal.

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 itself 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 original 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. If 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 dismal failure. If so, every vital thing in nature that gives place to a stronger; every minute insect that only carries 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 Hecatombs 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 joints. Whether her organisms sleep and await the time of unfolding, or whether they exist in the unseen and abide forever, is a problem unsolved by science; every form that is a visible expression follows 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 (the physical, the least expression of the 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 life is cut short, is the life lost, for still the

original impulse is satisfied, and the spiritual purpose is attained. IMPULSES OF THE HUMAN MIND. The immortality 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 perpetual 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 impulses in the human brain never form themselves into an external effort; never take 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 worshippers save those who make audible prayers? Are there no builders save those who erect cities to perish? The thought of man has 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 suitably, 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 despite 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 geniuses 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, ETC. 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 EARTH-LIFE AND SPIRIT-LIFE. You have, perhaps, thought that the material world gives shape and form to spirit; you would have it, perhaps, that the Spirit-world resembles the material world; and it may be that I have sometimes been misinterpreted, but in the explaining that which gave the theory of correspondences to the

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 hinges.

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, is 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. You 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 governed—employ all outward things to subserve it, yet how feebly subserve it. If your pursuit 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 outward condition of flesh, there must be a fountain behind it unquenchable; if love expresses 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 mental attributes which lie beyond that which is mortal and visible, and represents the ultimate attributes which lie still further beyond 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 relation; but that which science sees is a thin film, the outward veil which you have taken on for your earthly existence. The mortal fabric may express an entire different 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.

YOUR HABITATIONS IN SPIRIT LIFE. Between the Spirit-world which lies just beyond the outward and natural world and yourselves, there is this correspondence:

Wherever the thoughts of departed ones have taken shape of forms on earth, their immediate spiritual surroundings will wear those forms, 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 impressed 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 substance 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 formation 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 mean 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 are great and the spirit has had little time to build itself a habitation and therefore it finds itself in spirit life somewhat impoverished, but when the lines of life are hard, when labor has been but mere servitude, and a

person not engaged in any mental employment, will find spirit existence not a prototype of the physical poverty, but a result of spiritual prosperity and mental photograph. 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 one 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 loveliness abides—has an inheritance 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 prevent you 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 communion—another long chain beyond the barren surface of words; but thought flows out to meet 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?

SPRITUAL SIGHTS. 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 state—that 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 desires belong mostly to the external senses, then you may be sure that your resources 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 fledglings in resources—all pleasure falls barren, because connected with physical life and surroundings. Would you seek for some lofty pursuit of knowledge? Best 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 have preceded you there.

If we pass still further into the realm of science, art and philosophy, who would measure or attempt to measure the expansive

THE ETHICS OF SPIRITUALISM:

A System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED)

SLEEP.

The perfection of rest is sleep. It is then that the rebuilding processes are most active. The worn tissues are repaired and the waste excreted.

THE SEXUAL IMPULSE

has for its sole end the perpetuation of species. That this function be unobstructed, and not obstructed, it is impelled by physical pleasures as in the case of hunger and thirst, and made cumulative in energy.

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.

DEPLORABLE IGNORANCE.

In no department of the science of man does such lamentable ignorance prevail as in this, which is considered impollute a id of too delicate a nature to mention.

What in itself is pure becomes the cesspool of abomination, a Pandora's box out of which unmentionable sufferings flow in never-ending streams.

It is better that the appetites be controlled through fear than not at all. Better that punishment frighten than reckless indulgence.

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.

CHAPTER V.

SELISH PROPENSITIES.

There are love of life, combativeness, destructiveness, secretiveness, love of self, love of wealth, and cautiousness. They are held in common with the animal world.

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 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.

If it be better to suffer martyrdom than live dishonored, is it not better when already dishonored to escape by self-inflicted death.

Man has no right over his own life, for he is part of the social body, to which he owes allegiance, and he is not to judge when the circumstances environing him warrant the step.

It is right to love life—not for its own sake, but for its highest object—which that love may never overstep. Thus, while an animal flees from danger and is praised for so doing, having neither honor or principle to maintain, a man who deserts his post of duty would be execrated and despised.

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 substratum present in the most polished civilization, the propensities predominate, and this condition is known as human depravity.

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.

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.

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.

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.

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.

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.

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.

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.

The man Read is a vulgar, illiterate fellow, who has acquired a few bungling tricks in legerdemain, which he palms off on the gullible church people as "tricks of the Spiritualists."

Read has several confederates who travel with him, and they pretend to tie him or 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 ropes after they had tied him, to which he replied that he was running that thing.

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 in its day has given consolation to many generations of men."

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."

KABALISTIC VIEWS ON "SPIRITS" AS PROPAGATED BY THE THEOSOPHICAL SOCIETY.

EDITOR JOURNAL.—Dear Sir:—I must beg you to allow me a little space for the further elucidation of a very important question—that of the "Elementals" and the "Elementaries."

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads—no guilty. (2) Of coinng not only words, but philosophies out of the depths of my consciousness.

I am asked, "What proof is there of the existence of the elementals?" In my turn, I will inquire, "What proof is there of 'diakkas,' 'guides,' 'bands,' and 'controls'?"

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 occult-science, says: "It is not probable that some of the elementary spirits of an evil type are those spirit bodies, which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampiring those still in the flesh?"

gnomes, sylphs, undines and salamanders—beings purely elemental; and that annihilation of the soul is regarded as potential.

Says Paracelsus, 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) phantasm—the inner man."

Note that we have here described to us more or less "intelligent spirits other than those who have passed through an earth experience in a human body." If not intelligent, they would not know how to make the attempt to incarnate themselves.

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 ecstasies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits."

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

Henry Kunrath was a most learned kabalist, and the greatest authority among medieval occultists. He gives, in one of the volumes of his Amphitheatrum Sapientia Aeterna, illustrative engravings of the four great classes of elementary spirits, as they presented themselves during an evocation of ceremonial magic.

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 kabalists) 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 darkness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happiness."

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads—no guilty. (2) Of coinng 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 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 Eliphaz Levi himself."

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 itself draws its life through the trunk.

My friend, Miss Emily Kialingbury, of London, Secretary of the British National Association 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



SCENES FROM THE HOME OF QUINA.

Written by Quina, 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 kind-hearted 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 crocheting, 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 (sprised 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 befall 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 lady 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 faces—strange 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 no body 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 told 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 QUINA.

- 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 pain.
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 clasps its hands in the Garden of Paradise.
Flowers, leaves, and buds express joy, because they are looking heavenward.
In the morning, bathe the spirit in the dew 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 pioneer 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, author of "Soul of Things," "Our Planet," etc. Wellfleet: Published by William Denton, 1878; 12 mo. pp. 520. 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 individual 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 developments 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 itself; and Mrs. Denton undertook a series of psychometric examinations of specimens from Jerusalem, Bethlehem, Egypt, etc., for that purpose, and to solve, if possible, those mysteries that have gathered around the life of the Nazarene, and have hitherto baffled the vision of every eye." "This volume 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 parentage, life, and resurrection; leaving the complete portrait for a future time."

The work is divided into nine chapters, under the following titles: How the Gospels were composed; Jesus an Enthusiast; Jesus a Clairvoyant; Jesus a Natural Healer; Miracles of Jesus; Jesus a Spiritual Medium; The Character of Jesus; The Mistakes of Jesus; Sketch of the Life of Jesus.

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 purpose. 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 volumes.

PHILOSOPHIC IDEAS: or the Spiritual Aspect Nature Presents to J. Willmott. Boston: Colby & Rich, Publishers, 9 Montgomery Place, 1877.

In the opening chapter, the problems to be solved, 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 idea of Pantheistic Deism—all is God, God is 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, rhythmic; 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. Love in motion, is harmony. Harmony is the development of love—love unfolded—progressed and ever progressing.

Learn all and teach no less. Let your best lessons be examples. Live well; learn well; teach well, and love well. 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 Phenology and Health Almanac for 1878, 64 pages, ten cents. This publication 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 phenology, physiognomy, health, hygiene, diet, etc. This number, in addition to the 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. Trak, M.D., John L. Motley and President Hayes; Faces and their Influence; Wasting Capital; Do What You Can; Principles of Phenology; 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 ten cents in postage stamps at once to the publishers, S. R. Wells & Co., 737 Broadway, New York.

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 Kosuth; Hydrophobia and Rabies, by Sir Thomas Watson; Psychological Characteristics of Skepticism, by Alfred R. Wallace, F. R. S.; Dr. Ploss on "The Child," by Edward R. Tylor; German Universities, by Walter C. Perry; The Weaknesses of Great Men; The Education of After-Life, by Arthur P. Stanley; The Greek Mind in Presence of Death, by Percy Gardner; John Stuart Mills' Philosophy Tested, by W. 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 Whittier; Elements of National Wealth, by David A. Wells; Second Harvest at Olympia, by Ernest Curtius; First Impressions of Athens, by Edward A. Freeman; Sumner's Place, by Maj. Ben Perley Moore; 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 appetite for liberal views decided and marked. Mrs. Duham, a good medium and worthy woman, lives here, whose labors in this vicinity has done much to keep alive the gospel 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 Spiritualism, which resulted in the discomfiture of press and clergy, as the so-called 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 required 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, I 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 Spiritualism 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. French, an estimable lady whose whole soul is wrapped up in lyceum work. I wish that we had such a one in every town whose ability for this work is only equalled by the spirit of faithfulness manifested in it. 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 appointment, twelve miles North of Saranac; a little country village, with one lone Baptist church pointing upward like a spectre of superstition. Close by stands a large, fine hall in use by the Spiritualists, and I 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. "To practice magnetism you have need only of will, confidence and charity, and all the books which have been written since man have been treading it as a discovery would add nothing essential to the principles proclaimed by M. de Puységur, namely, 'An active will to do good; a firm belief in our power; and an entire confidence in employing it.'—Crowell.

If you have a thought, express it; 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 partisan 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.—Coleman.

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 selfish and destructive passions was apparent. He entertained the idea that any form of grossness, 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 imbecility and depravity be preserved? Why should coarseness and vulgarity have a perpetual license for exhibition? Why give deceit, intemperance and lust a place in the cabinet and portfolio? Who wants to be haunted through life by the effigies and of harlequins and monsters? And shall we have moral deformity, even in purple robes, to look down from gilded frames on succeeding generations? Rather let the images of all these perils 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. He 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.

UNDER all speech that is good for any thing there lies a silence that is better. Silence is deep as eternity; speech is shallow as time.—Carlyle.

Continued from Second Page.

extracts are singularly a propos to the subject under discussion: "Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abuse 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 flesh may scourg out 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 taught—in conscious hell. 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 have 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; the 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 wise direction and restraint of an adept in psychical 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 law of the survival of the fittest.

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."

As the obedient pupil of his Russian preceptor, 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.

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 Theosophical Society."

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."

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 constructionists 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?

As for the persons "of high moral character," 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 ends,—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.

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 metropolises can be reached in about twelve hours from every point, and which is in itself the focus of a population of several millions.

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 honorably identified with Spiritualism, the proposition to make them leaders would be dismissed as foolish and impracticable.

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 satisfaction 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 far-reaching effects of her occult powers; her partly 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.

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 fullness. 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.

We halt 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.

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 they unite upon a God? According to the report of the committee of the Massachusetts State Universalist Association, it must be the Pagan, Jewish or Mahomedan 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.

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 anatomized and denounced 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 cry 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 Caesar, whom they thus would fatten, would not devour them in his ambitious greed for power? Strange fatality! "Whom the Gods would destroy they first make mad."

But what can they gain, or what can the country gain by the bitter, burning jealousies 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 sacred 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 efforts, to add black iniquity to outrage, and Spanish 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 Haamap will ever be executed, sooner or later, upon the gallows he erects for Mordecai.

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). It is he will show incontrovertibly (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 that our facts are not to be stamped out by police officers or even by those inflexible, oracular gentlemen, the editors and reporters of our daily newspapers.

Exposers:

We are constantly in receipt of requests to ventilate this or that exposé, who give so much anxiety to nervous and timid believers who fret 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 alone. 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 Marathion 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 that Spiritualists should understand.

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 tableaux for 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 26th of January. Lyman C. Howe and Leslie 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. Peebles 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 exponents 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 importunities of a few, old friends and exercised his powerful gifts in several instances with the usual satisfactory results. The Doctor will treat patients by letter, he may be addressed in care of his 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 29th; 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 Hall. 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 spoken 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 Journal.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

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

NOTICE TO OUR READERS.—Questions which are of a scientific or philosophical character, or which tend to advance a knowledge of either world, may be sent to us 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 a solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to serve 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.—EDITORIAL JOURNAL.

QUESTION:—You stated in a former communication 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 makes 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 woven into, or incorporated in, the immortal spirit entities 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 correspond?

ANSWER:—No, it certainly does not. There are many people who partake of the 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. If 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 face.

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 superior, 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 of being?

ANSWER:—No; it cannot be.

QUESTION:—Do animals progress?

ANSWER:—They do.

QUESTION:—Do they ever possess reasoning power?

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

QUESTION:—Where an individual lives his earth life in an unmarried state, does it not affect him in the life hereafter through not having his affections consequent on a happy marriage state with issue?

ANSWER:—Decidedly so. All old bachelors 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.

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.

QUESTION:—Were we to throw the doors open to every spirit that could come, we would have no time to devote to our own personal circles. Why don't these people seek manifestations in their own home? Why don't they throw the doors open to their own friends, and develop mediums in their own households, and not go many miles away for messages?

ANSWER:—Prof. Tyndall's presence at a circle, according to Mr. Varley, throws everything into confusion. Why is this so?

ANSWER:—This is because Prof. Tyndall is in a state of confusion himself.

QUESTION:—What is the most potent essence known 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 his power.

QUESTION:—Clairvoyants claim that they see spirits of murderers, for instance, who seem to have long tubes protruding from the mouth. Have you ever 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 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 commenced by that indefatigable worker, E. Gerry Brown. It will be issued as a Monthly Magazine, with features entirely unlike those of any other now published. 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 1150.

Announcement.

THE VOICE OF ANGELS, a paper devoted to the interests of the spirit philosophy, edited and managed by spirits, now in its third volume, enlarged from 8 to 12 pages will 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 sances, where she expects to remain until spring. Of one of her sances, R. E. Schermhorn writes as follows: "On Saturday evening last, Honto, an Indian maiden, talked fully three-quarters of an hour, and in a voice which was distinctly 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 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 Trull's "Sexual Physiology."

P. O. Dept. WASHINGTON, Office First Asst. P. M., Dec. 15th, 1877. 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 office, 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 meet in quarterly convention at Good Temple'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'clock Saturday, and 9, 1 and 5 o'clock Sunday. Good speaking, music and singing may be expected, and a season of peculiar interest and profit enjoyed. Our Lockport friends join the committee 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 benighted father-gospel. By Order of Com.

Passed to Spirit-Life.

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 8 months.

Passed to Spirit-life, from the residence of P. Gibson, Jan. 25th, 1878, at Fonda, Iowa, Wm. G. Buswell, aged 74 years. He leaves this world of sorrow and tribulation with the full assurance that he will return and make bright the dark places of earth. Father Buswell was a clear-headed Spiritualist, candid and honest in his convictions. Give Branch and Banner of Light please copy.

Passed to Spirit-life, from near Indianapolis, Ind., Sept. 26th, 1877, of typhoid fever, after a short illness, Charles Rollin, eldest son of John A. and Eda A. Anderson (the latter having left the form in 1865).

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

Business Notices.

Small articles that are used in food were as pure as Dr. Price'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.

Dr. Price's Special Flavoring Extracts are the leading articles of their kind in America.

J. V. Mansfield, Test Medium—answers sealed letters, at No. 61 West 49th Street, corner Sixth Ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. vln4458

SEALED LETTERS ANSWERED BY R. W. FLINT, 68 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered. 31-32U.

Dr. Kayser, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement another column.

THE UNIQUE PERFUMS made by Dr. Price, are fast superseding all others. Their fresh, fine fragrance is admired by all who use them.

M. G. Ashley, 71 Monroe Street, Chicago, has often been mentioned in these columns as offering his services to do errands in the city. We believe he is trustworthy, and have never heard any complaint from his customers. 23-21

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

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New Advertisements.

"The Living Gospel," A MONTHLY MAGAZINE.

Devoted to Spiritualism and Free Thought. Each number contains an engraving of someone of the mediums, seers, etc. \$1.25 a year; 3 months on trial, 50 cents. A. ELLSWORTH, NORWICH, N. Y. 23-21U

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Given Inspiratorily by Mrs. Cora L. V. (Tappan) Richmond, in two Lectures, with a Poem, "THE HOME OF THE SPIRIT." In pamphlet form, 48 pages, large type. Price 25c.; postage paid. \*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. 23-20-23

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

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.

The Scare Cure versus Prayer Cure.

It is well to realize the fact that there are numberless remedies for the relief of the ill of flesh among which may be denominated the "scare cure" and the "prayer cure." Old Simon Love, 93 years of age, was lately in Troy, N. Y.

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.

A Genuine Ghost!

A. Watson, of Petersburg, Va., writes: From a long spell of indisposition and other hindrances, I at length emerge, and resume the pen, to try you perhaps with useless gossip for the waste basket.

D. Higbee, of Mungerville, Mich., writes:

Without the pabulum furnished by the bold, staunch, RELIGIO-PHILOSOPHICAL JOURNAL, we feel that our spiritual leader would be greatly depleted.

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.

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 earnest investigators here.

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 25th.

A Drunkard Reformed by a Spirit.

A. Heath, of Tonica, Ill., writes: The writer is speaking every Sunday afternoon in Underhill Hall, in trance condition, and holding circles every Thursday night, and though this is a very orthodox village, yet the waters seem a little troubled.

lam is doing. It is imperceptibly creeping into the very strongholds of the most orthodox of orthodox churches, and the members are being made better for it.

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 described, but differ materially as to its cause and cure.

Artemis 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?"

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.

Brief Mentions.

Providence, R. I., writes: I have taken the JOURNAL a number of years, and have always liked it, but since your new management, it is better than ever.

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

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 animal existence.

Notes and Extracts.

Doctor Fahnestock's clairvoyants do not seem to relish anything found on the asteroids. Jesus in effect prophesied against Christianity, as the natural enemy of its 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.

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