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Truth Seeks no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. G. DUNDY, EDITOR.

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THE ROSTRUM.

How can We best Serve God?

What is Magnetism and Electricity?

Important Questions Answered by the Spirit Control of

MRS. CORA L. V. RICHMOND,

Delivered at Grow's Opera Hall, Chicago.

Reported Expressly for the Religio-Philosophical Journal.

QUESTION.—How can we best serve God?

ANSWER.—If God were master and man were slave, you might ask this question. The worshipping of God is the spontaneous offering or aspiration of the human spirit, and you can only worship truly by following that spontaneous dictation; in any other sense God cannot require the service of man, since the universe is his and all things in it. Truth only in its highest comprehension that the human mind is capable of seeking, striving to express it; must be the highest expression of man to God.

Whatever in time past the essential principle or first elements of worship were, you are well aware that in theological dogma and canonical creed the picture of the human mind has been made the very form of worship externally, and therefore is unworthy of the spirit of man; and whenever his relation to the Infinite is a spiritual relation, he serves God by searching earnestly for truth. The external offering which he may bestow merely as a matter of form, of fear, or of terror, do not rise beyond the walls of the apartment in which they are given, while the offerings of the spirit, be they of goodness, of charity, of beneficence, or of kindly deeds, permeate the whole spiritual heaven, and rise like incense from the altar of the human spirit.

God is no king, although in some ages of the past, man has supposed him to be; he is no tyrant although according to the ancients there was an element of evil and tyranny; God is no master, although the fundamental laws of the universe compelled obedience; but he is rather the Kindly Parent, the Spiritual Benefactor, to whom the soul turns for enlightenment, and who turns not away at any time from those who seek his face, though His spirit is clouded from your gaze by the mists that rise from the material nature of men.

The service due to one another is promoted by remembering what one has truly said that man cannot serve God better than by loving all of his own kind. We would simply say that whatever elevates or has a tendency to uplift mankind; whatever is the expression of the highest truth and love known to your souls; whatever is the manifestation of the broadest charity, beneficence and virtue, that is serving God!

QUESTION.—What is magnetism and electricity? What is the most potent and what the distinguishing features of each?

ANSWER.—For the sake of clearness we will state there is one kind of magnetism only, recognized by science—that is of pure physical science, which properly should be called galvanism. There is another kind of magnetism which has been recognized by such students of occult science as Mesmer, Baron De Reichenbach, Dr. Buchanan, Prof. Hare, and a score of other eminent scientists, called animal magnetism. Electricity is a particular and potent vibration of the atmosphere resulting from magnetic currents passing to and from the North Pole around the earth's surface. Magnetism is the cause of these electric vibrations, the magnetic state being a state evolved from the earth; the electric state, an atmospheric condition resulting from polar vibration; Both conditions are the result merely of atomic vibrations, as light and heat, both of which are certain stages of atomic vibrations.

Galvanism is adduced from the galvanic battery under certain conditions, and may be employed successfully in experiments on animal life, to the end of imitating or simulating some of the functions of life, such as muscular contraction and the nervous vibration, if the nervous tissues be not decomposed; so far as the human being is concerned, electricity acts upon the system with reference to temperaments. The temperament itself may be subject to certain changes called the magnetic or electric. We divide for the sake of greater clearness, these tem-

peraments into the magnetic and electric. You must not confound these with the magnetic and electric terms of physical science, for they only refer to the nervous aura around the individual. We employ the term magnetic as referring to one of two extreme conditions, and because nearly all human beings represent a modification of these two conditions. There are small globules or atoms of matter in motion which when perfect, are spheroid. These constitute the particles of the magnetic and electric aura around different individuals. When disturbed they are found to consist of two parts, one resembling the horse shoe magnet, the other small points, which fitting the open end of the magnet, complete the spheroid globule. The portion of the spheroid particle resembling the horse shoe magnet, is what we call the magnetic atom; that is, those who possess this aura in the greatest degree, are of magnetic temperament; those who possess the other, i. e. the largest number of small particles, resembling triangular points, are of the electrical temperament.

For the benefit of those who wish to employ these terms, the latter would be the electropode, the former the magnipode as distinct from the complete sphere, and whichever class of particles form the preponderance in the nervous system, that individual is of this magnetic or electric temperament. If the small points predominate in the nervous and arterial system, the person is more readily affected by electrical disturbances. If the spheroid portion preponderates, the person is more affected by the change of currents nearer the earth's surface; when both equally preponderate in the human system, the person is not disturbed easily by electrical or magnetic currents, and he has a vital or well balanced temperament. The positive will of the magnetizer under what is known as the science of mesmerism, comes in contact with these particles, and disturbs either the magnetic or electric particles, and in direct proportion as one or the other preponderates in the magnetizer, so will positiveness of the magnetizer triumph over the negative condition of the other. Magnetic subjects are generally of the electric temperament. They are generally without that equipoise of the nervous system which causes them to resist atmospheric changes and other electric disturbances; therefore the strong will of the magnetizer, acts directly upon the small particles which are preponderating in the nervous aura, producing balance, equipoise, and induces quietude, and in some instances a state of sleep, because those fully balanced in the brain, there is sleep, and there can not be sleep very well without this proper balance induced by the natural temperament, human magnetism, or by artificial means.

When the body is in a state of repose, the electric temperaments are less agitated toward the brain, and they attract therefore more of magnetic particles to aid in causing sleep. Those possessing the magnetic temperament nearly always sleep well and have a surplus of these magnetic particles, but throw them off in their turn, sometimes, though even not consciously, affecting other individuals less favored with this particular balance in the human system. You will remember that we only use this term magnipode and electropode in reference to the nervous aura in the body. The magnetic and electric particles in the earth resemble these but grossly. The magnetic and electric currents upon the earth only affect the system when they come in contact with its aura.

QUESTION.—What effect has the polar current?
ANSWER.—The polar current effects the physical organization of one when in a state of sleep, revivifying the exhausted vitality which has been expended during the day, and passes off from the system at right angles instead of through the brain or extremities; it enables the system to recover its proper balance; that is to become properly polarized with reference to the currents. Human beings, like metallic substances, are liable at times to be depolarized with reference to this subtle electric aura; the rest or sleep, or coma resembling sleep, induces a condition whereby the system is again brought in harmony with the polar currents.

QUESTION.—Is it best to sleep with head to the North?
ANSWER.—If a person be of magnetic temperament; if electric, it is best to sleep

with the head to the east or west, or to the south in some cases. By changing your bed from one position to another, and everything else being equal, you will find which direction is best suited; the system not being always in the same condition, there are also great modifications and changes in the state of this magnetic or electric temperament. The former, with its modifications, should sleep with the head to the north; reverse the case with the electric temperament.

QUESTION.—How tell the difference in temperaments?

ANSWER.—Certain general indications; very few are decidedly one or the other; nearly all are modified, and the strong vital temperament possesses equal balance of each kind. The magnetic temperament is generally of full habit, usually of very dark complexion—not always; never are fully themselves except under the influence of great mental excitement; they are not easily disturbed. The electric temperament, on the other hand, is fair of complexion, very sensitive to cold and heat, and both sensitive to the electric current in the atmosphere, and the magnetic influence of various kinds, and are frequently disturbed and unable to sleep without any apparent cause. Between these two extremes are different modifications of temperaments, while exact balance of temperament called vital, is most frequently to be found in persons of sanguine habits and sanguine temperament, and without any great sensitiveness to heat or cold, and with no depressing influences that are liable to disturb; this is the vital and seldom, except in case of disease, affected by any of these influences that disturb the electric temperament.

QUESTION.—Why is it when a medium is influenced by some spirits, that they cause such a freezing sensation?

ANSWER.—This question has relation to the effect upon the nervous system or aura which the nervous system evolves. It is entirely a nervous effect of course. The sensation of cold is the result of sudden depression of the nervous circulation influencing the brain and extending over the whole nervous system and separating or disintegrating the vital particles. The temperature of the body is gradually lowered, and this is caused by the peculiar nature of the spirit that controls. Sometimes it is the result of the lack of harmony between the physical condition of the medium and the controlling spirit; not necessarily a lack of mental harmony; sometimes the atmosphere has a perceptible effect, because the spirit approaching has more of the electric than the magnetic current, and influences more directly the electric than the magnetic atmosphere surrounding the medium. All these symptoms are the result of changes of the nervous condition produced by influence of certain spirits, who acting upon the nerve aura, more suddenly limit the additional supply of physical magnetism, which reaches the nervous system or nerve aura around the physical body.

QUESTION.—These magnetic and electric currents belong to the earth and those belonging to the individual, are they the same?

ANSWER.—If the gentleman had listened attentively, he would have discovered in our treatment of this subject, that we said that the magnetic and electric currents surrounding the earth, are of coarser quality than those evolved in the human state; there is evidence that the latter particles differ from the former materially—only resembling them; are not the same. When the magnetic vibrations are repeated continually, they become of a more refined nature, just as atoms of matter do, by being more frequently reorganized, and the body similar to the earth, has its own magnetic and electric centers or poles; and while the body is affected largely by the general magnetic pole, it has also a magnetic center and electric currents, results of nervous aura, and these are the currents more frequently employed in magnetic and electric experiments in the human system and in connection with psychological manifestations.

QUESTION.—Please tell us of the law of the sexes; whether they remain together as long as they feel the proper attraction, and if they separate when they feel they are not conducive to each other's good?

ANSWER.—Does the person mean in earth or spirit-life? [Ans.—Spirit-life]. In earthly existence the law governing the sexes is that of generation, unless indeed it be perverted, exalted or changed by intellect or moral nature of man. In spirit-life the law governing the association of man and wom-

an, are laws that pertain to the spirit, and while they in some degree resemble the external relations, they are not at all the same, the ties uniting them being that of mental and spiritual attraction; if the attraction be of the spirit purely, they remain together forever; if it only be the attraction of external association or mental association, the gradual growth of one supersedes that of the other, and they grow apart; in all instances, whether fraternal or otherwise, the association is the result of sympathy and similarity of spiritual condition. There is no generic life in spirit existence, and the relation must necessarily be entirely dependent upon the moral and spiritual nature.

QUESTION.—How was Christ here able to perform miracles?

ANSWER.—The law of miracles, which means simply wonder workings, is a distinct law, and is a spiritual gift differing from the laws that govern the conjurer or sorcerer, who take artificial means in imitating genuine spiritual manifestations, as do the conjurers of to-day. Spiritual gifts are the result of harmony of the spirit and nervous system with spiritual laws, and acts freely when that harmony is perpetual; are impeded when interrupted with a lack of harmony. You will remember that in certain instances Christ could not perform miracles because of the opposition, or unbelief of those in whose presence he dwelt. This opposition produced positiveness of mind and the nervous system, which prevented the exercise of spiritual gifts; this is why singing is urged at circles, when opposed or being unable to interpret the manifestations. It is easy to break a telegraph line or interrupt a railway train, but there would be but little merit in doing either. The positiveness with which many persons enter a circle, or approach a medium of any kind, interferes directly with the manifestations by producing aggression. Now, when Christ performed miracles, the most notable were those in connection with persons having the greatest belief, and Jesus' condition of receptivity, and who invested the magnetism or influence which he was able to bestow. These gifts existed in Christ in a marked degree, as a typical example of those in a lesser degree who possessed it. Christ was able to bestow these gifts upon his disciples, not by a physical process, but by unfolding it from within them; just as mediums to-day are developed, as you term it, in a certain condition. Jesus as a person, exercising gifts, developed others, by the presence and influence of his spiritual desire, his atmosphere having a tendency to call forth from his disciples the spiritual gifts with which they might be especially endowed, and when they failed, you remember he would reproach them with unbelief; for one of the most sacred conditions for the exercise of spiritual gifts, is that a person shall have unlimited faith, therefore the gifts they used were merely the unfolding of those gifts that were within them. He promised that if they followed his directions and teachings, they would do greater things than he, showing that the powers might increase with practice and with study of spiritual things.

QUESTION.—What is miraculous?

ANSWER.—Everything is miraculous; you don't understand, perhaps, the meaning of the word; in its generic sense it means wonder working, or faculty in certain manifestations. That is miraculous which transcends your usual sphere of observation. For that matter, light itself is a miracle, so is every tree and blade of grass; you have no actual knowledge of the methods of your own lives.

QUESTION.—Do such things exist as miracles in the common conception of that word?

ANSWER.—There again, we would have to define specially a hundred different ways, since every theologian has his own interpretation. There is no such thing as a violation of law in the performance of anything, since everything that is performed is either in accordance with some law of which you know, or some law of which you know nothing; there is always a law for its performance. If anything is raised from the ground, and there is no perceptible physical force to raise it, you must inevitably conclude that there are imperceptible physical forces somewhere, and that there is not a violation of the law of gravitation, but that merely another law has intervened, so that every so-called miracle of

ancient or present times, everything which transpires, that differs from the usual methods of observation, transpires in accordance with another set of laws, which man has not facilities or inclination for observation, but which exist, and are found to be far more potent than those laws which are mere apparent.

QUESTION.—It is said that God made man, and he put him into a deep sleep, and made woman, using one of his ribs. After that they disobeyed, and were cast out of Eden and made subject to death. Please tell what you think about this.

ANSWER.—There are only two ways of reading or interpreting the ancient Records embodied in the Hebrew and Christian Bibles. One is to endeavor to place ourselves in the times and position of the ancients, and *en rapport* with the author, and consider what he meant; the other is to use the imperfect knowledge of the present age, and endeavor to interpret according to the present meaning of words. If you do the latter you have no satisfaction; if you carefully pursue the former, though it may require time, it will reward your labors. Any literal rendering of the Old Testament, according to the standard of the Christian theology, is sheer absurdity; but the first five books of the Old Testament, the Pentateuch, written by Moses in the land of Moab, was a cabalistic or symbolic history of certain things he desired to preserve, and which had reference to sacred relics of the Egyptians and Persians. Some interpolation has occurred in these books in the course of translation, to a degree that Bishop Colenso considers that which is known may be divided into two narrations: One written by Moses, and the other an interpolation probably of much later date. With this view of the subject the entire account of creation becomes symbolical, and has special reference to the days and nights symbolized; certain names employed in order to represent the order of creation, and every word as translated, too, according to the understanding of man, may have many meanings, there being from a half dozen to three dozen different significations, and unless a person comprehends the ancient symbolism, he could not arrive at the original meaning intended. With knowledge we are able to gain that end; and this symbolic account of creation had reference to certain days (periods) in time past, wherein the spiritual part of the universe was revealed to the ancient Egyptians and Persians, and as that creation is a word, the principal question as to the time of man, is in exact order, and the only symbol which could be used to express time has been misinterpreted into days, meaning years, periods, or any given cycle of time.

The creation of man and woman of the *genus homo* in the statement, is a sublime expression of spirit and matter, the contact of the soul with the body, and understood with that reference, becomes the exact statement of a spiritual truth. God made man in his own image; male and female created he them. The subtle division means that the soul principle, taking the contact with matter, becomes divided, and sleep, which is symbolic or typical expression for coming to earth, was only a condition of the outer nature of man, while the inner principle was evolved from within. By careful study and knowledge of symbolism you will find that interpretation exactly corresponds to the spiritual fact in every age of the world.

QUESTION.—Is length of hair of benefit to all mediums, or only to some? How about Sampson's loss of power when his hair was shorn?

ANSWER.—Length of hair is usually a condition of temperament, or of health. Many persons are supposed to suffer great physical prostration for a superabundance of hair. This is a mistake, since the system itself would not create it, if not intended for use of the physical body. The strength supposed to lie in the hair of Sampson, may likewise be interpreted in a symbolic sense. The hair on the head of man and the aura around it, in ancient times, represented the spiritual or mental strength; and this qualification was supposed by the ancients to abide in the hair, and not in the spiritual desire, consequently the loss of Sampson's locks was supposed to account for the loss of strength; it caused, undoubtedly a magnetic change in the system; but under a larger interpretation Sampson represented not an individual, but a nation or tribe; the locks of his hair represented not the physical locks upon a single man, but the result

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THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.*

By Hudson Tuttle.

CONTINUED.

In all these forms Benevolence does not rank high in the scale of the Virtues, nor does it tend greatly to elevate the mind. The father who loves his children to idolatry, and will make for them any sacrifice, may be a hard, exacting, unjust man beyond his own fireside. When it arises from the family, and grasps mankind, irrespective of nationality or race, when it feels for suffering wherever found, and with self-forgetfulness devotes itself to the good of others, Benevolence becomes Philanthropy; its most angelic expression. It sends its Florence Nightingales, to bind up the lacerations of war; its Howards invite to the dark recesses of prisons; it holds devoted men to their posts of duty in times when pestilence is abroad, and great suffering crushes the people.

JUSTICE

In the material universe moves in the channels of law. From the star to the dancing mite, there is no accident or chance. Of these laws we know nothing except by means of their phenomena. We know certain causes inevitably move to certain effects. The same is true in the domain of mind. The relations individuals sustain to each other, in the family, the state, and to the world, that each may revolve in his own personal sphere, having all his rights, yet never infringing on the rights of others, this is Justice. The knowledge of what is just and unjust, was not suddenly acquired. Mankind had at first a dim and vague conception of the absolute Right. In their attempts to enforce Justice they often were excessively unjust. But they felt that this absolute existed and that they must conform thereto. They constantly recognized the blindness of their predecessors, and reformed their laws. The laws are the practical expression of the moral feeling of a people, and determine what is their sense of justice. If the laws are severe and cruel, the people are equally severe and cruel as a whole.

This, however, may be observed, they are conservative, and usually represent the ideas of a previous generation. When their injustice is felt, it is the task of the present to reform the inheritance of the past. Thus, slowly an approximation is made to absolute Justice, as will hereafter be shown, in the discussion of the criminal code, Justice is too often used in the sense of vengeance. The penalty for crime is meted out as retribution and not for the sake of Justice, and Mercy tempers Justice not because mercy is of itself just, but because of the pleadings of the Afflicted. In our intercourse with our fellow-men, we desire them to act towards us justly, that is to respect our individual rights, and not encroach on our sphere of selfhood. If actuated by high motives there is no difficulty in being just to all. We would shrink from doing to another what we would not do unto ourselves.

There are two states in which all the virtues may exist, a passive and an active. A man may not do an unjust act; he may never utter a falsehood, he may never be cruel, yet he has small credit if he has never acted justly, truthfully, mercifully. He may exist in a passive state, and while doing nothing bad, do nothing good. The Virtues exist, but in a latent form; they are asleep, and the individual is not bad, simply because his Appetites and Desires are also asleep. The harmonious, or ideal man, is the reverse. A thousand desires, purposes and motives draw him diverse ways, but the conscious intellect and love, impel him in the direction of Truth and Right. Does he stumble? Does he at times go astray? Yes, but he rises and seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must put forth his best endeavors. The young eagle that would cleave the empyrean and soar above the clouds, at first may lose its balance on its untutored wings. It is not by failures it gains control, but by its success. The child learns to walk, not by its falls and misses, but by the command acquired over its limbs by repeated efforts. We may not always be just, yet the Absolute Justice is ever before us. Man while on earth may never gain that high ideal.

Religion has lamentably failed in teaching Justice. It has allied itself with the government and taught obedience to Caesar instead of to the commands of the absolute. It has been the servant of rulers, and taught the divinity of kings and autocrats. It has disdained the temporal affairs of this life for the next, and offered the gloomy consolation for its injustice, compensation in the next. In fact its idea of justice has been compensation. They who mourn in this life shall rejoice in the next, and they who receive their good things here, shall there receive their evil. The main evidence of immortal life as stated by the popular religion is its necessity, in order to compensate the injustice received on earth. This is the religious idea of Justice, though sometimes it changes to that of Vengeance. The Infinite Father is pictured as terribly just, and his divine vengeance on sinners no more than Absolute Justice! The awful picture is intensified by being thrown on a background of omnipotent wrath. Faith, interpreted to mean belief in dogmas, has been taught to be of more value than actions, and often the so-called religion has been divorced from morality.

Religion, if it mean anything, means reliance on the absolute supremacy of law and man's obedience thereto. He who obeys is the religious man. He obeys from the knowledge of those laws, because it is right, and his own good and happiness and that of others depends on his so doing. He is also impelled by his higher spiritual reason, which preciently directs him aright before he has come to a full knowledge of the law. He should obey not from selfish motives, but from his love of Justice and Right. But does man love Justice? Assuredly, else he would have no idea of that virtue. Men may be excessively unjust, but, except in savages, they feel the reproving of Conscience. They know that there is Justice, and if they do not love, they fear it. In the higher development of the individual the love of Justice becomes a ruling motive. It is not asked if a certain action will be beneficial to self, but is it just? Not in the narrow hard sense of the word, meaning that no one is wronged, but in the large, broad sense, of benefit conferred.

LOVE OF TRUTH

In the ascending scale from the savage to the civilized man, there comes a time when the mind arises into the atmosphere of Truth,—as a granite mountain peak is pushed upward above the clouds and mists, and catches the golden glory of the sun while all is darkness below.

Man learns by experience the value of Truth. That falsehood and deceit are productive of misery. He finds that it is essential to place confidence and faith in others, and unless they are truthful, this is impossible. It is interesting to trace the progressive growth of this virtue from the savage who regards falsehood honorable, and has no faith in his own brother, his wife or child, to its full expression in the ideal angel. Has heredity stored up the results of experience, and thus made the man of the present heir to all that Truth has gained over falsehood in the past? This is undoubtedly true, and also true that the mind has within itself the faculty of Truth. It loves Truth for its own sake better than all else in the world. Every effort

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made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens, that he may gain a knowledge of the revolving orbs; the geologist delves into the bowels of the mountains, and perils his life in upturning strata, questioning the rocks; the fish and tooth, the bone and scale of extinct beings; the chemist labors in his laboratory, falling a thousand times to gain one success; the antiquarian and historian plod in the misty labyrinths of the past, that by chance some hidden manuscript, some rude carving on temple wall may shed the light of absolute Truth on their conjectures, and make plain the early pages of history.

Truth is the precious gem for which the student burns his midnight taper, and the man of science never wearies in the search; for it, the colossal telescope fathoms the infinite deep of stars, and the microscope penetrates into the infinite abyss of living forms; for it the Hermit renounces the pleasures of life and wanders into the wilderness; the martyr cheerfully lays down his life, and the warrior rushes on certain death. Let even the belief that man has the Truth, firmly fix itself in the mind, and no sacrifice is too great, no pain or suffering appalling, no ties are binding, before the lofty sense of duty and obligation it imparts.

The perception of Absolute Truth is of slow growth, and man has often mistaken his own imperfect sense, for the absolute. It is necessary that he should, else he would not hold his position. He must maintain the highest light that is his, for thereby he gains still higher grounds. The same argument applies as to Reason. At first man arrives at erroneous results, which proves not that he should cease reasoning, but reason more! In his ignorance he has embraced the wildest errors, and as an idolater pays his carved image the same devotion as the most spiritual worshiper gives to his ideal; he has zealously loved and sacrificed himself to them, because he believed he held the absolute. But does this prove there is no absolute? Because history is a record of the mistakes, and man has never been able to distinguish the truth, and has been the slave of Error; because he has repeatedly made his eternal happiness depend on the reception of doctrines he soon discarded for others held as tenaciously, does this prove there is no Absolute Truth? It proves the imperfection of man, and that there is an absolute towards which he approximates.

The mistake is in the ideas taught in the past by designing men, that man was inclined to error, and had no means of himself of arriving at the Truth. He was thus necessitated to receive a revelation from a source purporting to be divine, as interpreted to him by a class of self-consecrated teachers. This result which has been a break on the wheels of progress, seems to be an inherent growth of human nature, for among all races it has been the same—moral truth has become concrete in holy books and a priesthood has organized itself as vicegerents of God on earth, to interpret his word and guard the morals of the people. Only after ages of struggle have the people emancipated themselves from this bondage. They have gained a knowledge of the Truth in spite of this obstruction.

The fictions of the material world are truths comprehended by the intellect. Nature never is false, never changes, is constant, nor abuses the faith reposed in her. If there is seeming contradiction we at once refer it to our understanding. The mind in the spiritual spheres represents this harmony. There are a countless host of individuals, all revolving in their own spheres, like the suns and worlds in space, and all governed by fixed principles, which we call Moral Truths, as the methods of Power uniting worlds, we call Law. As nature is exact in her expression, man desires to become exact in the conduct of his life. He must, in order to gain this desirable end, act in accordance with his highest perceptions of Truth.

From Truth arises trust, faith, confidence, without which individuals would become selfish, isolated, and unable to unite in society. If we reject everything except what is demonstrated to us, there will be little left of the Past. We must take for granted, or trust to the demonstration of others. We trust because we know that the thinkers of the world are honest, and if they err, it is from ignorance and not design.

This trusting faith when it is supported by knowledge, and is not the slave of ignorance, is one of the most exquisitely sweet and beautiful qualities of human nature. Deceived it often may be, but we feel that it will bloom in immortal fruitage after all the Desires and Appetites which lead it astray are lost in spirituality. It will be seen in this survey that the mind is so closely bound together that one division cannot be discussed without unconsciously invading another. Thus the group of faculties we have placed under the name of Love, for their manifestations, are inextricably bound to the Perceptions and Reason. A man could not be moral without the Perceptions, any more than without the group we have termed Wisdom. Reason is essential to morality. If a man acts morally simply by force of a blind instinctive impulse, he is not thereby a moral agent, and derives no merit.

Wisdom is an essential quality of moral conduct, and the Will, the executive force flowing from the mind as a whole, responsible for all. Still more clearly defined is the unity of the Virtues. Their basis is Love, of which they are varying manifestations. Love is the divine power which reveals itself in obedience to the order of the physical and spiritual worlds. It seeks the good and happiness of all other beings. Its justice is merciful, unlike the vengeance which flows from the Appetites. It has infinite Charity and Benevolence. It allies itself to Truth, because the absolute in the material universe is stamped on man the microcosm.

To be Continued.

DID SOCRATES GO TO HELL?

Allusion was made in a late issue to Dr. Thomas, of Chicago, who could not accept the Calvinistic hell because, among other reasons, it provides no exception for such men as Socrates and Aurelius, but swallowed them up together with all other heathen. It would seem from this that Dr. Thomas had fallen into that dangerously heterodox idea of justification by works instead of faith; for we all know that Socrates, though a tolerably good man, accepted neither the God of our fathers, nor the gods of Olympus—in fact, held intercourse, like the ancient necromancers, with a familiar spirit. But of what use are a priori arguments, on this subject, when we have before us the accurate and detailed narrative of one who witnessed just how Socrates was treated in the Calvinistic hell. Heine, in his *Book Le Grand*, after describing that hell is filled with long rows of huge black kettles, in which sinners are boiled, proceeds as follows:

"In one row were placed Christian sinners, and incredible as it may seem, their number was anything but small, and the devils poked the fire up under them with especial good will. In the next row were Jews, who continually screamed and cried, and were occasionally mocked by the fiends, which sometimes seemed old enough—as, for instance, when a fat, wheezy old pawnbroker complained of the heat, and a little devil poured several buckets of cold water on his head, that he might realize what a refreshing benefit baptism was. In the third row sat the heathen, who, like the Jews, could take no part in salvation, and must burn forever. I heard one of the latter, as a square-built, surly devil put fresh coals under his kettle, cry out from his pot—'Spare me! I was once Socrates, the wisest of mortals—I taught Truth and Justice, and sacrificed my life for virtue.' But the clumsy, stupid devil went on with his work, and grumbled, 'Oh, shut up there! All heathens must burn, and we can't make an exception for the sake of a single man.'—*Cos. Times.*

THE LIFE AND WRITINGS

OF

SELDEN J. FINNEY;

EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

SELDEN J. FINNEY was the son of Selden Finney and Annis Johnson, his wife. His father was a native of Delhi, Delaware county, New York; his mother of Franklin, in the same county. The father was suddenly killed at the raising of a building, where whisky was freely used (not by him). He left when the frame was partly up, saying it was unsafe, but was induced to get out of his wagon and go back, by the plea that they could not go on without him. He soon again protested, saying that some one would be killed by such recklessness, and feeling an overpowering sense of danger, he was just about leaving, when a falling timber put an end to his earthly life in an instant. In this subtle sense of coming ill can be seen a trace of the psychological faculties which bloomed out in such beauty in his gifted son's future life. That son was born soon after the father's departure, in 1828, in the parental farm-house, among the hills of that rural region, and was soon compelled to trust to his own resources in the struggle for life, winning plain fare and a little of such poor schooling as the district afforded.

He told me of being a young man in a carpenter's shop in Amherst, or Plato, Loraine county, Ohio, and of his first effort to preach as a Methodist exhorter. He had a discourse in his mind; but on rising fixed his eyes on one man sitting before him, and felt that he had nothing to say to others, but all to him. As his discourse was not fitted for that end, and he dared not trust himself to vary from it, he gave up, and simply read a hymn and closed; comforted a little by the kind word of a preacher, who told him not to be discouraged, for others who turned out well had as signally failed on the start.

Spiritualism was the new wonder of that day, and a few of his acquaintances induced him to join their regular sittings on fixed evenings of each week. For six months they persevered, sitting around the table in a circle and singing at intervals, but no manifestations came. They were united in spirit, and still persisted, and so won the reward they would have missed by faint-hearted giving up of their worthy effort. At last, one evening, he seemed to awake as from an unconscious sleep, and found himself sitting in his chair with the rest of the company watching him with great interest. "What have I been doing?" he asked. "Talking eloquently to us for an hour," was the answer. This was wholly unexpected, and led to some solid thinking on his part. He did not quite like to be an unconscious machine or mouthpiece for any power or intelligence outside of himself, and had but crude ideas of what all this meant; but decided to let it go on so long as no harm came to mind or body. Night after night he would become unconscious soon after the circle of a dozen men and women had joined hands, and would wake up to see them looking at him, full of wonder, and to be told how well he had spoken, on subjects unfamiliar or unknown, and sometimes as an Indian or as some foreigner. He could not well repudiate these statements of friends and neighbors with no motive to misrepresent, and so the matter went on. His health grew stronger; his mental powers increased; he found himself reaching out into some philosophy of spirit-intercourse that might solve these strange experiences, and soon, public calls came for him, and he stepped out of the carpenter's shop on to the platform, untrained save by his invisible and immortal friends. They had been fitting him for his great work, as he felt, and as they told him.

This is the story of his early experience, when he was about twenty-one years of age, as told me by himself. He soon became known, was called to speak from the Mississippi to the Atlantic, and his public career as speaker and writer was full of power and influence up to his going to California for rest, in 1863. After that his legislative career was marked by a rare integrity and capacity. He had but a brief and poor school education, but his note-books show wide research among the best writers on his favorite topics, and his own reflections reaching often far beyond their range.

From 1857 to 1861 I met him often; we spoke in the same meetings and helped in the same work; with no jar in a cordial friendship. He was then in fine health of spirit and body, growing in power and harmony of thought, gifted with wonderful eloquence in public, and of rare attractiveness in private to appreciative friends. He spoke in a conscious and normal state, yet his loftiest eloquence, his grandest thought, his finest insight, were helped by spirit-will beyond himself, and by influx from the supernal realms working with and through his own noble powers. His wish and aim had always been that his spirit-friends would help him to help himself, so that the light from the spirit-world might make his own thought more clear and broad and his inner and outer life interblend. Of his mediumship he said but little, and only to intimates. He gladly and reverently accepted all wise aid the supernal intelligences could give. Intuition, clairvoyance and spiritual inspiration were glorious truths of the soul to him, and facts, too, of his own experience. He seldom said, and often cared little to know, what special person, if any, came to him from the higher life—enough that he could do better work and not be curious about the rest. When good reason existed, he sought to know who his spirit-guides were—in this, as in all else, aiming to be rational, to gain the best self-culture, but to be open and receptive to all inspirations. In explaining and illustrating the Harmonical Philosophy, he showed rare insight, close logic, subtle grasp, broad range and vivid power of thought, and filled the most abstruse statements with living interest by his enthusiasm and the beauty of his words. He could not stoop to win vulgar applause; his hearers must come to him.

Toward meanness or hypocrisy he was full of a supreme contempt, through which flashed gleams of pitying tenderness. We beside the narrow dogmatist in theology, or the pretentious hypocrite in Church or State, who came within his reach in public debate. With ringing voice, intensely rapid speech, and an air of power that brooked no such poor opposition, he swept away their sophistry and exposed the blackness of their treason to humanity; and then carried his hearers up into the realm of Divine Ideas, and showed the beauty and benefit of Fidelity and Freedom and Justice, leaving his opponents in the darkening gloom they had made for themselves. He was impetuous, impulsive, keenly intense in feeling, but held strong control over himself, ruling with a royal will, sometimes with a brave struggle, these wayward elements of character, and so kept self-poised, yet swept all hearers along in the clear swift, current of his earnest and impassioned utterance.

Of medium height, erect, symmetrical, with the activity and strength of the nervous-sanguine temperament; light-brown hair, unshorn beard, clear-cut and expressive features, a high and ample brain of finest texture, his personal presence was genial, yet commanding, giving the impression of the active supremacy of intellect and the spiritual nature over the body.

(To be continued.)

CONVENTION.

The Vermont Spiritualist Association.

EDITOR JOURNAL.—The Vermont State Spiritualist Association convened at Waterbury, January 8th, at 1 1/2 o'clock P. M., and was called to order by Mrs. Lizzie Manchester, of Randolph, President. The first business was the appointing of the necessary committees: Committee on Business, W. B. Parrish, A. B. Manchester, and Mrs. Eliza Turner; Committee on Finance, J. D. Powers, and Dr. S. N. Gould. Convention opened in conference. Remarks by Dr. Gould and Charles Craine. Voted that the committee appointed to ascertain the legal standing of our organization be empowered to act in that direction, and report at the Annual Convention to be held at Plymouth, in June next. Bro. Geo. F. Baker, of East Calais, followed with remarks in regard to the education of our children, that they may become better men and women. Bro. Sabin Scott, of Eden Mills, urged the importance of each one giving their individual experience in the conference. Bro. Craine, of Hyde Park, spoke of mediums of their agencies in consequence of what they might say or do while under spirit influence. Dr. Gould thought we should develop angels on earth. At the close of conference, Mrs. Manchester took the stand, Bro. Craine in the chair, and gave a synopsis of her experience in Spiritualism, which was very interesting. Adjourned to 6 1/2 P. M.

Convention called to order and opened by a song by Mrs. Manchester, improvised on a subject given by the audience, "We have met again." Opened in conference. The Bible was discussed as understood by Spiritualists. At the close of the conference, Dr. T. H. Taylor, of Waterville, N. Y., sat at the organ and gave the "Old Musician to his Harp." Mrs. Wood, of Burlington, gave the regular address of the evening, followed by a song by Manchester, when Dr. Taylor made some very timely remarks, and laid off the ground which he purposed to go over in the coming sessions of the convention. Convention adjourned until 9 1/2 A. M., Saturday.

Saturday morning, 9 1/2 o'clock.—Convention called to order agreeable to adjournment, and opened with an improvised poem, by Miss Jenny B. Hagan, of South Royalton, the wonderful "child medium," who, when called upon without any forethought or preparation, gives poems on any subject that may be given her by the audience or any one else, and at times gives the most beautiful sentiments. Her poems at times are extended to a half-hour in duration, and clothed in language and expression far beyond her natural abilities—she never having received anything beyond a common school education. Dr. Taylor followed with remarks in relation to his expulsion from the Methodist Episcopal Church, alluded by some remarks made by a Methodist the evening before. Bros. Powers, Scott and Howes alluded to the power of clairvoyance in detecting and prescribing for disease. Mrs. Eliza Blossom, of East Granville, N. Y., a lady seventy-two years of age gave some good and practical remarks. Bros. Gould and Howes called up the subject of the odious "Medical Law," passed by the Legislature of Vermont at its last session, which was pretty thoroughly ventilated. An improvised song was given on the present "Medical Law," in Vermont followed by a poem by Miss Hagan, entitled, "The Doctors." Austin E. Simmons, of South Woodstock, came forward as the regular speaker of the morning, taking for his subject, "Man and his Relations," which he handled with masterly ability as is his wont to do, holding his audience transfixed to their seats for upwards of an hour and a half. Adjourned to 1 1/2 o'clock P. M.

Afternoon session opened in conference of one hour, the Medical Law being the subject for discussion, and was finally disposed of by voting to have petitions provided and circulated through every town in the state for its repeal, before the session of the next Legislature. Song by Mrs. Manchester, and poem by Miss Hagan, when Dr. Taylor addressed the people until adjournment at 6 1/2 o'clock P. M.

EVENING SESSION.—Met agreeable to adjournment, and opened in conference. Bros. Taylor, Craine and Scott spoke on Materialism; Bro. Powers followed on charity. Poem from Lizzie Doten, by Mrs. Manchester, entitled, "The Good Time Now." Song by Miss Eliza Turner, entitled, "This is Our Happiest Hour." Mrs. Fanny Davis-Smith took the stand, prefacing her remarks by a most devout and earnest prayer, taking for her subject, "The Progress of the Age," which by some was thought to be one of the very best things of the convention. A. E. Simmons followed, taking for his subject, "Salvation," arguing that we must be our own saviors. Adjourned until 9 o'clock A. M.

SUNDAY MORNING.—Convention called to order by the President; opened in a short conference. Brother Howes called attention to the Vermont Liberal Institute. Remarks in relation thereto by Bros. Howes, Wilder and Powers. Before the regular speaking, a poem was read from Lizzie Doten, entitled, "Peter McGuire," when Mrs. Abbie W. Tanner, of Montpelier, gave the regular discourse of the morning. At the close, the audience joined in singing, "Sweet By and By." Adjourned to 1 1/2 P. M.

Convention called to order according to the adjournment; opened on business connected with our finances, after which Mrs. Paul, of Stowe, addressed the convention, choosing for her subject that mooted question, "Spiritualism," showing that Spiritualism, although born among the peasantry, seeking first a hearing by the humble classes, has penetrated to the court circles of royalty, and found favor there, and has established its claims over the civilized world. At the close of Mrs. Paul's most excellent discourse, to be appreciated must be heard, a quartet's club gave most beautifully, "Over There." Miss Hagan gave a poem subject, "Creation," given her by a gentleman in the audience, an entire stranger. At its close, Dr. Taylor took the stand, announcing his theme, "Physical Phenomena." But before entering upon his text, he wished to ask the gentleman, who gave Miss Hagan the subject for the poem, (Creation) if he had, in any way, had any interview with her previous to her coming on the platform, and he positively affirmed he had not. The Doctor proceeded to give some of his experiences in Physical Phenomena, presenting among a variety of other things, a specimen of slate-writing by Dr. Slade, pledging his honor as a man that it was just as it occurred in the presence of the Doctor and himself, he having preserved the communication by inserting a light of glass in the frame of the slate. He also presented a spirit picture, taken stereoscopically, together with other wonderful specimens of spirit power. Adjourned to 6 P. M.

Called to order by Vice-President Craine; poem by Miss Hagan; subject given by a Mr. Wheeler (a believer in Second Advent doctrine), "What is God?" followed by a song by Miss Allen, of Randolph, entitled, "The Sailor's Grave," followed by a beautiful invocation, by Mrs. Paul. Dr. Taylor being assigned the position of giving the closing address of the convention, he, before entering upon the subject on which he purposed to speak, desired to advert to some questions that had been handed to him during the convention, which he felt not only a duty, but a satisfaction to answer, regretting that his limited time would not permit of his doing so as elaborately as he wished. He proceeded to take up each question separately and applying such answers as left no reasonable or logical grounds for an appeal. Dr. Taylor then proceeded with his regular address, taking for his subject, "What Causes the Bottom to Fall out of my Theology?" which his prolific brain, and most deliberate comprehensive thought enabled him to present to his hearers with such force of language and incontrovertible argument, that held his entire audience, as it were, riveted to their seats with upturned faces, eager to catch every sentence as it fell from his lips for nearly two hours. At the close of his remarks, a vote of thanks was extended to the railroad companies for their courtesy in granting free return checks to those passing over their roads to attend this convention; also to the host and hostesses of the Waterbury Hotel, and their assistants, for the kind attention shown their guests during this convention. Adjourned to meet at the Wilder House at Plymouth, in June next.

Gouldsville, Vt.

Z. GLAZIER, Secy.



Pearl. (Continued.)

Pearl found herself in the midst of a noisy set of rosy children, who peeped at her one after another, before she crossed the street...

There was a light in her eyes, though her face was sad when she sat in the chair pointed out by the woman as her place, and the children now were quiet...

There was something in this little four-roomed cottage, its warmth and home comforts that were new to Pearl, and the breakfast was such as she had never tasted...

There were five little children: ranging from Harry the oldest to little baby Mary, with her blue eyes and golden hair, and all seemed to be shy of Pearl, except the baby...

Then when the breakfast of warm oatmeal and milk, with some eggs and fruit and bread, was over, Pearl asked if she could help. "What, you little woman! Why, you could not help a fly keep house," said Mrs. West...

But Pearl said, "I used to make tea for grandma, and I can sew and knit." "Never mind, to-day," said the good wife. "Amuse yourself with the children there. Harry and Edith go to school, but the others will keep you busy, if you have a mind to look after the baby a little."

Pearl, glad to be of any use, seated herself by the cradle, where little Mary was sleeping, after her morning bath and frolic, and the other little ones, Jamie, three years old, and Nannie not yet two, came to show Pearl their picture-books, well worn. The "cow with the crumpled horn," was torn in two, and "Mary's little lamb" had only one ear, three legs and no eyes left; but they chattered and whispered and told mysterious stories about "the house that Jack built."

Then baby woke and seeing the little white face and large eyes of Pearl, would have cried, but Pearl spoke and smiled and held out her arms, which were far too slender to bear the solid weight of baby Mary.

When Jamie and Nannie knew that baby was awake, they commenced dancing, laughing and shouting, until in her glee, Nannie toppled over and hit her head—this was a signal for crying—and both she and baby commenced, frightening little Pearl, who had never known any children, and did not know what to do. But Mrs. West appeared, soothed the hurt on Nannie with her rough-kind hand, took the baby and said to Pearl, "You look so tired and scared, I fear the children will worry you." Pearl was tired, but she was also happy in her new home—only thinking she would like to be of some use. Then she would steal softly away and think of poor old grandma and her lonely garret, and the cold and hunger of her past life, and wondered if it were all a dream.

CHAPTER III.

But now she did have dreams, night after night, as she slept in the bed with Edith; she would dream that her angel mother came and kissed her, and bade her be a good girl, and she would watch over her and guard her. Then she would take her in her arms and bear her away to a fair country, far more lovely than the fairy tales grandma used to tell her; and she saw beautiful, happy children and flowers, and gardens, and rainbow arches, fields of green, and trees so unlike anything she ever saw—for Pearl had never seen the country nor any garden except the park in the large city. The angel mother would then place a flower in her hand and tell her that was her good thoughts of yesterday, and bring her back. She would waken to find herself in the little cottage surrounded by the noisy children and their busy mother.

The children all grew fond of Pearl. She was kind to them, and did many little things to please them, and was so quiet and unobtrusive. Yet her head often ached with the noise, and she would sometimes cry herself to sleep when she thought of the lovely country where her angel mamma dwelt.

One night as Pearl was far away in her dreamland home, she was suddenly wakened by a rough shake from a strong hand and the voice of Mrs. West in half harsh, half frightened tones, saying, "We are dreaming, my child; wake, wake! I say; what is the use of staring wildly about and singing in your sleep? No wonder you are pale and ghost-like?" Pearl awoke with a shock to find that her only offense had been to murmur in her sleep some of the sweet songs she heard in the land where her mamma lived. Sleep had fled from her

eyes, but she remained quite still and made no answer. Mrs. West went to her own bed, and long after she heard her say, "It's no use, James, I like the little pale thing. But she quite frightened me with her great, staring eyes, and then hear how she goes on in her sleep; it's the evil one himself, I fear, that has her."

But you say she talks of angels and sings sweet songs," she heard the rough, kind voice of Mr. West reply.

"Cannot the devil take on the form of an angel to deceive the poor child? I tell you there is something wrong."

Mr. West answered, "Well, well, mother, let's not bother our heads about him. The evil one owes us no grudge, and I don't see him in that pale child's face, not I."

So they went to sleep, and Pearl lay wondering what it could all mean, and if she had done anything wrong.

There are sometimes angels waiting without while selfishness and folly have the choice places in the heart.

There is time to paint every rose and violet, to fashion the wing of the butterfly and tiny insect. Good thoughts will grow if you give them time and sunshine.

"I pray you, little busy bee, Why pass from flower to flower To gather honey, as you see It is my winter dower."

"I pray you, careless butterfly, Why are you thoughtless, free? I cannot live in winter time, What use are stores to me?"

"I pray you, wretched humming-bird, You seem a trifle too; You ever flit from bloom to bloom With nothing else to do."

"Peep in my nest, my pretty Miss, Your trifling I will prove, For while you slander me, you see I live for those I love."

Communication from T. B. Clarke.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL:—The long article in your edition of Dec. 29th, by Emma Hardinge Britten, upon the "Polter-Ghost," is but another "Ghost Story" in the long procession of time. While the superstitions of the past have been, and the present age are, throwing mystery about the struggling efforts of the spirits to make themselves known unto us; and while the church attributes all manifestations (which manifestations are the only evidence of the life hereafter) to the Devil, I am surprised that one with so much capacity, so much experience, should close so long an article by calling the various manifestations "diabolical." Those who have risen from the miraculous to the philosophical, should not again take on that lower condition, the "diabolical."

Though but a pupil in the first class in the philosophy of Spiritualism, these various manifestations are all seen by me to be for a wise purpose, to be not by "fore-ordination," yet "fore-ordained," by intelligent spirits to accomplish a certain object. The struggle I see to have been a long one. The principal enemies have been the pride of human hearts, the desire to float upon the popular wave and the superstitious church. I will not go back to the various visitations of Abraham, Isaac and Jacob, or even to the good Saul who put the mediums to death, and then when sore pressed himself, visited one to learn, his own fate; but let us commence with the honest men, Jesus and his disciples, who dared, in the face of unpopularity and even death, publish from village to village what they saw of Ghostly or spiritual manifestations. The result of their honesty is now the only glory the church has.

Let us now skip over eighteen hundred years, and come down to the manifestations at the residence of Dr. Phelps in Connecticut. This man, instead of being honest and telling the world of what was happening to him, tried in every way to smother this effort of the Spirit-world; but did he do it? Did his prayers to God to drive this devil from his household, avail? Did the prayers of his brethren avail? On the contrary the more ministers that assembled, the more prayers that were made, the more trouble came to the Phelps family until, in despair, they were scattered abroad in the earth. What for? A demoniacal purpose? Not at all, but that they might tell the story over and over, and at last they themselves accept the truth of spirit communion. So Mr. "N," of whom Mrs. Britten writes, felt grieved, ascended the mountain for prayers, and thought the same were answered. I can imagine the band of spirits who had this matter in charge, listening to those devout, earnest prayers to be relieved from this devil. When the prayers ceased the unseen host had a good hearty laugh, the chairman saying, "Well, friends, this man has a good heart; he means well; let us now consent for him to finish, furnish and move into the house, and then we will see if we can make him acknowledge spirit communion, and if he does not we will tear the house in pieces until he does."

When the manifestations came to us we felt assured that this old mythical devil was "out on a tare," but we did not offer any prayers. We did not insult God by insinuating that he had created a being with a thousand times more servants and power than himself. We bore it, told the world of it day by day, and not a hair of our head was harmed. And what is the philosophy of it? First, a man, thank God, who has no superstition or tincture of cowardice in his composition, was selected as chief. His family were moved to Oakland, the centre of learning upon the Pacific coast. A man connected with the Federal Government, Mr. B—, long associated with the city government of San Francisco, at the time connected with the Bank of California; Mr. O—, an English gentleman, connected with the largest English house upon the coast; thus the Federal Government, the financial centre, the commercial centres of business in England and America, and business men everywhere were reached through us three; and thus the facts as reported were endorsed and spread around the world. Not only this—hundreds of young men and ladies from all parts of the State gathered in the University, schools and seminaries of Oakland, learned of these phenomena and bore the tidings far and wide. Neither was this all; a contention was raised between the church university and myself, which to this hour burns with increasing flame; a same that shall not die until the same church and university acknowledge before God and

man that the "chairs did move by an unseen and unknown power."

Here is design, here is fulfillment, here spirits are recognized, and here seeds of immortal existence are sown in the fairest land of all God's earth. Here in a land fourteen hundred miles long, two hundred miles wide, and washed by the largest ocean on earth, a country settled by men and women partaking of the ocean and country, and in its balmy clime beholding the greatness and goodness of God! Men and women who look upward to the starry sky and ask His blessing to rest upon them while they dwell in this His earthly Temple! Here is shown true spiritual knowledge of a life after this physical is worn out, that all the priests of superstition and bigotry can never suppress. This, to my mind, is the philosophy of ghosts; simply an eternal struggle between the spiritual and the material, between honesty and dishonesty, between policy and justice, between superstition, bigotry and knowledge, in which the battle fought for thousands of ages by superstitious religions, relics of heathenism from age to age, and the selfish, materialists have thus far won the battle against the spiritual forces of the higher life.

San Francisco, Cal. T. B. CLARKE.

Items of Interest—Gems of Wit and Wisdom.

It was not a success when they took little five-year-old to church for the first time, and told her that everybody had to be as still as a mouse. All was well until the minister began to open the services; but then the little maiden, shocked at his want of propriety in thus breaking silence, energetically shook her finger at him, saying: "See here, man, what you make all that noise for!"

Nothing is our own; we hold our pleasures Just a little while ere they are fled; One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and hold in faithful keeping, Safe forever, all they took away. Cruel life can never stir the sleeping. Cruel time can never seize that prey.

[Miss Proctor.]

"I am ignorant and wish to be saved." The man who knows he is ignorant is on the high road to knowledge. You feel what the wisest and best have felt, and you have no need to be discouraged. Resolve to learn a little daily, and your acquisitions in a few years will surprise you. One thing well learned will give you a taste for many others, and you will not be ignorant in all respects, whatever you may still be in many.—Denton.

A HIGHER and holier world than the world of ideas, or the world of beauty, lies around us, and we find ourselves endowed with susceptibilities which affiliate us to all its purity and its perfection. The laws of nature are sublime, but there is a moral sublimity before which the highest intelligence must kneel and adore.—Mann.

God is a blank sheet upon which nothing is found but what you have yourself written.—Luther.

MAN depicts himself in his God.—Schiller.

SCIENCE has no special pleadings to make. She sets up no claims to infallibility. She states only what can be demonstrated, and draws a clear line between the known and the unknown. The vast undefined dreamland of conjecture she studies as phenomena of mind, rather than as realities.—Tuttle.

ALL who take the privilege of being themselves should be equally willing to give the same privilege, and not seek to impose their conditions on others. The water is very well for the fish to live in, but a poor place for a bird; and though grass makes a good dinner for a horse, a lion would soon starve on it. The road I travel may suit me, but what right have I, when others are unwilling to go the same way, to knock them down and drag them into it? Every planet may revolve in its own orbit, so it comes into collision with no other; and there is room in the wide universe even for the eccentric comet.—Denton.

TOUGH we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire.—Addison.

Do not judge thy neighbor until thou hast stood in his place. Whosoever does not increase in knowledge decreases. Whosoever tries to make gain by the crown of learning, perishes.

WHEN the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit, that has assumed control, and that the spirit proper to the body, is so far overpowered and rendered passive, as no longer to control any of its mental organs or processes. The spirit in control impresses the brain, and uses the organs of speech, as it did those of its former body, as nearly as the conditions will admit; but it is rarely that a spirit can assume such perfect control, that it can use these organs without the communications being fractured by the habits and modes of thinking to which they had been accustomed; and hence, errors and differences will often be noticed, which a sceptical mind will at once seize upon as proof of imposture, or at least of self-deception.—Crompton.

MORAL SCAVENGERS.—It must be admitted that both literature and art perform less tasks when they only show us deformity. We see enough of filth and depravity, in the streets every time we go out; we want no exhibition of these either in the nursery, the dining-room or the library. We prefer to take our wife and daughters to the Picture Gallery rather than to the Morgue, and to the Opera instead of those Anatomical Museums, where loathsome disease and fungus developments are exhibited in wax to morbid curiosity-seekers. We will neither have corpses nor skeletons for our companions; and we would leave the effete remains of the dissecting-room out of the photographic album.

The surface of the earth is clothed with beauty and daily illuminated; but the light of day is not permitted to shine into the foul precincts of our common sewers. The guardians of the public health do not allow us to uncover our sinks and cesspools lest the air we breathe should be contaminated. We bury the dead out of our sight that the rapid change of decay may not endanger the living. But we have yet to learn that moral scavengers and resurrectionists who perpetually uncover the sinks of iniquity; who lift the veils from secret chambers and expose the Night's Doings, likewise corrupt the social atmosphere, and thus endanger the moral health of the community. Such work is not at all suited to our taste. There is something in it even more repulsive and hideous than the opening of old graves and the rattling of the dry bones of the dead.—S. B. Britton.

TRUTH is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.—Tillotson.

MEN may judge us by the success of our efforts; God looks at the efforts themselves. Charlotte Elizabeth.

MEN in a party have liberty only for their motto; in reality they are greater slaves than anybody else would care to make them.—Scottie.

STRONG and rich are in the Mishman explained in this way: Who is strong? He who subdues passion. Who is rich? He who is satisfied with his lot.

It is often asked why the eyes of many animals exhibit a peculiar brilliancy which is remarkable in the dark. When the darkness is absolute, no light is emitted, a fact which has been established by careful experiment; but a very small amount of light is sufficient to cause the luminous appearance of the optics. This brilliancy is due to a carpet of glittering fibres, known as the tapetum, which is but a carpet of glittering fibres, found in the retina of certain animals.

A NEW CURE FOR CONSUMPTION.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become so famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted by its own coil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article.

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most sceptical of its positively and permanently curing Consumption, Bronchitis, and Asthma. Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PERRISCO, Mo., Nov. 13, 1877. Messrs. Craddock & Co. GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my own case (CONSUMPTION); I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D. LAWRENCEBURG, ANDERSON Co., Ky. Feb. 10, 1873.

Messrs. Craddock & Co. GENTLEMEN:—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HULL.

LOVRELLVILLE, BALLARD Co., Ky. GENTS:—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours, JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA. GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago I cured my daughter of the ASTHMA; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully, JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most sceptical. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address, CRADDOCK & CO., 1032 Race St., Philadelphia. N. B.—CIRCULARS FREE. 22-23 A-100

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cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidneys, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs.

CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhoea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggist do not keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 243 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Package, \$3.00.

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is the safest and the best, is instantaneous in its action, and it produces the most natural shades of black or brown, does not stain the skin, and is equally applied. It is standard, permanent, and it does not create any well-recognized defect for hair or complexion. For sale by all Druggists and Hair Dressers. Cristador & Co., 220-222, 1st Avenue, N. Y. City, N. Y.

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International Hotel, Cor. Seventh and Jackson Sts., (Entrance on Seventh.) ST. PAUL. MINN. Having leased (for a term of years) and refitted and furnished the very fine Hotel, would announce to the public and my old and new friends, that the Hotel is now open, and ready to receive the first-class guests at the very low rate of \$1.50 and \$2.00 per day according to room. Splendidly appointed at the rate of \$1.00 per day. For particulars apply to the Proprietor, J. C. FLOWER, Proprietor, 31-33-35

THE Religio-Philosophical Journal WILL BE SENT To New Subscribers, ON TRIAL 3 MONTHS, FOR FORTY CENTS. We make this offer in the confident expectation that a large proportion of our trial subscribers will renew for a year at our regular rates. UNTIL APRIL 1ST, 1878, WE WILL SEND THE Religio-Philosophical Journal to every new subscriber, THREE MONTHS, for FORTY CENTS; for THREE DOLLARS, we will send the paper THREE MONTHS to The New Subscribers provided the money and names are sent at one and the same time.

We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection see the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE!

RECOLLECT—13 WEEKS FOR FORTY CENTS. Ten Trial Subscriptions sent at one time, \$3.00. Every Trial Subscription stopped when the time expires. Remit by Money Order, Registered Letter, or Draft, at our expense. Small sums sent in currency with almost perfect safety, but we do not assume the risk. Address, JNO. C. BUNDY, EDITOR, Chicago, Ill

THE PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-world. BY THOMAS PAINE, THROUGH THE MIND OF HENRI DE LAUNAY, M.D. This is a very valuable little work, which has had a large circulation, and is deserving of many times as large. Price, in cloth, 60 cents; postage 6 cents; paper, 35 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SOUL AND BODY; OR, THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. By W. FEYBANS, Author of "Moral Cure," and "Mental Medicine." It is a book of deep and genuine inspiration. Discovers (traced to its Spiritual Principle) the Fundamental Cause and the Appropriate Remedies. The Fundamental Cause of the Great majority of Diseases, and how we can do the same. The Influence of the Spiritual World on Health and Disease. The Philosophy of Spirit Intercourse, and how we may converse with Spirits and Angels. The Psychology of Faith and Prayer. Cloth, \$1.00, postage 6 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 16th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., FEBRUARY 9, 1878.

A Suggestive Letter from Elliot Wyman.

Mr. Editor:—In your remarks on the duty of Spiritualists, in a late JOURNAL you say: "There are thousands of Spiritualists who will be able to subscribe for a Spiritualist newspaper who do not lift a finger in aid," etc.

Another reason used against taking the Spiritual newspapers, is that there have been so many "Medium Exposers," or "Fraudulent Mediums," that we don't know who to trust or what to believe, as some of the Spiritual papers still insist that the medium is honest, but that low undeveloped or evil spirits have done all the false or wrong part.

The cry has been, "we do not want theories, we want phenomena and facts." Hence into the columns of the Spiritual journals have flowed a broad stream of narratives of sciences and manifestations, more or less well authenticated, but which it was impossible for the editors to thoroughly sift.

The RELIGIO-PHILOSOPHICAL JOURNAL, has, however, while endeavoring to give all a free utterance during its entire existence constantly demanded test conditions, and urged on the attention of investigators the necessity of accuracy of observation.

True it is, that "accounts of wonderful manifestations" are not what is wanted, so much as communications from friends. But such communications cannot be received through a public journal. They must be sought after in their own appropriate manner, and here is introduced the domestic side of Spiritualism.

We regard the above letter as remarkable for its suggestions. To answer all its questions, would require the resources of the Spiritual philosophy, and far more space than it is possible for us to give. We only propose to consider the main question as to the support and conducting of Spiritual journals.

the office of a daily paper where all the appointments are in perfect working order for the publication of the daily sheet, and the weekly edition is gotten out at a very trifling expense over the cost of the blank paper and press work.

When a newspaper office is in complete working order, it cost but a trifle more to do a very large business, than to do a small one. We would greatly prefer to furnish the JOURNAL to sixty thousand prepaid subscribers for one hundred and twenty thousand dollars, than to furnish it to twenty thousand subscribers for sixty thousand dollars.

We are sometimes asked how we can afford to send the JOURNAL three months for forty cents; our reply is that we lose money on every such subscriber who fails to renew at the regular price. It is a well-known fact that this paper sunk over fifty thousand dollars before it paid expenses, though it is, and has always been, run with the greatest economy, and has a reputation for promptness in settling its bills second to no paper in the country; and therefore purchases its supplies to the best advantage.

There are hundreds of shop-keepers' clerks in the country who have a far larger income than any editor or publisher derives from his interest in any Spiritual or denominational weekly. Were the facilities for publication equal to, and subscription list and advertising patronage as large as those of the great political weekly newspapers, a Spiritualist newspaper could be afforded equally cheap.

The cry of "persecution" has been raised against us by some well meaning but simple people, and by a class of mountebanks, because we have demanded of mediums, such conditions as shall make fraud or deception impossible. We have required such tests for the Cause, and as justice to the mediums themselves.

If every Spiritualist would make this demand, there would be an end at once to the whole class of "fraudulent mediums," and one of the greatest causes of disgrace to Spiritualism be wiped out.

For two years a portion of Minnesota has been overrun by the grasshoppers and their crops entirely destroyed. We have received a letter from Geo. S. Geer, chairman of one of the relief committees, whose integrity is fully vouched for by responsible parties, asking the friends to come to their assistance.

The record of such séances, if accurately observed, will possess sterling value, and be far removed from the unsupported "wonder-tales" which too often pass as the evidences of Spiritualism.

sinking from the sight of men. This new system, vivified with the pulsations of angel hearts, appealing to the complete apprehension of man, and embracing the science of the universe, is the Spiritual philosophy. To teach its principles, is the fundamental purpose of the JOURNAL.

Prison Barbarities in New Jersey.

NEW YORK, Jan. 27th.—The Times has a letter from Trenton, giving some facts about the discipline and mode of punishment in the New Jersey State prison, which is said to be inhumanly severe.

"The boot-heel gag. I have never seen this instrument, but it is said to be very painful in its application. The paddle. This instrument is used to beat prisoners on the bare buttocks, and inflicts intense suffering."

"The stretcher. The man's feet are securely fastened to the floor. He is handcuffed, and then, by means of a rope attached to a ring in the ceiling, his arms are drawn up as tight as possible. This is a terrible mode of punishment. Dr. Phillips, prison physician, informed me that in the case of a man who was supposed to be 'insane' he (the doctor), after getting the promise of the keeper to sustain him, poured alcohol upon the man's back and then set fire to it.

How long shall these things continue? How long before the world of humanity will learn that kindness, patience and love will do more to conquer the vicious, restrain the criminal instincts, and reform the erring, than all the brutalities ever thought of and put in practice?

Community has the right, by proper restraints, to protect itself from those criminally disposed; but every injustice visited upon them beyond the measures of restraint actually necessary for that protection, can not fail to demoralize the society which permits brutal wrong to be inflicted upon those whom it finds necessary to thus confine or deprive of their freedom and the power to do injury.

And this is not the worst feature in the case. It is thereby transmitting the seeds and elements of crime to succeeding generations and creating a perpetuation by these flagrant outrages, of the very things they are vainly endeavoring to suppress.

Relief Asked For.

For two years a portion of Minnesota has been overrun by the grasshoppers and their crops entirely destroyed. We have received a letter from Geo. S. Geer, chairman of one of the relief committees, whose integrity is fully vouched for by responsible parties, asking the friends to come to their assistance.

per" district has driven many from their homes to avoid actual starvation. We trust the friends will at once respond in a substantial manner in aid of destitute Spiritualists.

THE SPIRITUAL SCIENTIST.

What a Spiritual Monthly Ought to Be.

E. Gerry Brown has again put on the editorial harness, and taken up the work he laid down almost a year ago. This time he will issue a monthly instead of a weekly, a good move, and we can see no valid reason why he should not meet with permanent success.

Mr. Brown is a journalist by profession, and we know, fully understands that one man cannot make an acceptable paper. The editor must be sensitive to the wants of his readers, and preciously supply them.

Especially should it avoid becoming a medium of correspondence. The ordinary letter as written to the newspaper office, is neither profitable to the reader or creditable to the writer, and no editorial skill can put it in proper shape, to appear before the public.

Especially should such a journal avoid lengthy articles, which, however well written, weigh down like lead and find few readers. The ten-word telegram into which the vital idea must be condensed; the postal card of ten brief lines, these are models of crisp style which say what is essential to say, and remorselessly cuts away all padding.

Our best wishes go out to Mr. Brown in this enterprise, and we sincerely hope he will establish a magazine which shall even surpass our ideal, and be a shining light and honor to the noble cause it represents.

Golden Wedding.

Mr. Leonard Howard and his most excellent wife celebrate the fiftieth anniversary of their marriage, the 27th. The occasion will, indeed, be a rare one. Very few are blessed with so many years of domestic happiness.

Toward each other they have in all these years cherished a continually growing regard. They may truly say, if any may: "Our love is not a fading, earthly flower; Its winged seed dropped down from Paradise, And, nursed by day and night, by sun and shower, Doth momentarily to fresher beauty rise."

The Mrs. Howard here spoken of has for nearly a quarter of a century been one of the most remarkable mediums of the age, giving tests to people far and near, of the most convincing character. Spirit presence, spirit control and spirit instruction have been with her daily and almost hourly occurrences; through her instrumentality thousands have had the evidence of the truths of Spiritualism brought home to their consciousness.

FIFTY YEARS AGO. MARRIED.—Howard—Smith.—At the residence of the bride's mother, Westfield, Chautauque Co., N. Y., on the 27th of January, 1828, Mr. Leonard Howard, of Buffalo, and Miss Caroline E. Smith, by William Dunn, Esq.

THE GOLDEN ANNIVERSARY.

Surrounded by most of the members of a numerous family, on the same day of the week, and fifty years after the above event; the recipients of numerous valuable and beautiful presents, they sat down to talk over the old times amid the family and scenes of the present under the following motto:

1828—1878. Fifty years united. Eternity.

Monday, Jan. 28th, they gave a reception to numerous friends, and had a most enjoyable time. From six to eight o'clock refreshments were served to the guests, who, with the family, numbered sixty-five, after which an address was read by B. B. Howard. Two recitations, "Old Ironsides" and "The Church Organ," were rendered by a grand-daughter, Miss Nellie Bishop (aged eleven), in a manner that elicited much applause.

Nelson's Nonsense.

We are in receipt of a letter from E. E. Poole, Weimar, Texas, saying "there was a man here to-day, calling his name Henry Nelson, who says he is in the lumber business and hails from Chicago; said Nelson stated that the Spiritualists of Chicago were a hard set, that they belonged to the free-love party, were immoral, and many other equally disparaging statements."

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Large audiences attend Mrs. Richmond's lectures each Sunday.

Owing to the sickness of Mrs. Billing, we have not been able to furnish the usual amount of answers to questions this week. In Thos. Lees' communication in a previous JOURNAL, in reference to Lyceums the words "profound knowledge," should have been "professed knowledge."

E. F. Underwood will lecture at Albany, N. Y., Feb. 10th; Utica, the 11th; Urbana, Ohio, the 13th, 14th and 15th; London, Ohio, the 17th.

Giles B. Stebbins will speak in Baltimore, Md., Sundays Feb. 10th and 17th, and remain in Washington, D. C. and vicinity for a month or more.

We have received an invitation to attend the celebration of the Ciceronian Literary Society, to be held at the Roanoke College, Va., Feb. 22nd, 1878.

Dr. L. E. Towne writes from Broadhead, Wis.: "Bro. J. O. M. Hewitt is with us and is doing a grand work. He is a man of rare ability—a noble soul and we hope to be able to retain him another year."

Although we have printed a number of extra reams of this year's numbers, the demand has been so enormous that we have run out of all the late papers except Nos. 21 and 22, a few of which are still left.

Henry Hitchcock, of St. Louis, Mo., will answer calls to lecture on Temperance, General Reform, and Evidences of Immortality. His lectures are enlivened by vocal and instrumental music.

In a letter from Philadelphia, enclosing a list of trial subscribers, E. V. Wilson says: "I am well employed and well paid, and never found more interest in Spiritualism than at the present time."

Emma Hardinge-Britten lectured in San Francisco, to an audience of one thousand people, upon "The King and Kingdom of Hell." She made a fine point quoting Jesus' words, "I have chosen your twelve and one of you is a David."

Mrs. Cora L. V. Richmond's subject, next Sunday morning, will be, "Proofs of Spiritualism in other Religious Revelations than that of the Hebrew and Christian Bible," including those of Persia, of the Hindoo, and various oriental nations.

Mrs. Mary E. Weeks, the well known medium, has removed to 451 West Madison street, where she will no doubt be pleased to see her friends and patrons. This lady has lived in Chicago for many years, and has the entire confidence of a large circle of acquaintances.

Thos. Cook has been lecturing in Minnesota, at Mazepa, Forest Mills, Zumbrota, Pine Island, Rochester, Eyota, St. Charles, Elgin, Hadley Valley, Kasson, and Dodge Center. He proposes to go to Owatonna, Faribault, Morristown, Waterville, Waseca, Mankato, Winnebago City, Fairmont, Blue Earth City and adjacent points.

Capt. H. H. Brown and M. C. Vandercook were in Memphis, Tenn., from January 10th to the 30th. They were at Helena, Ark., the 31st and Feb. 1st. They go to Clarendon, Ark., where the Captain gives six lectures; then to Little Rock and Hot Springs. Address them at Little Rock till Feb. 8th.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Compensation.

BY SARAH E. HOWE.

O, let me live one little hour of childhood o'er again! O, let me once more my mother's voice breathe with a soft refrain! Give back the faded hopes of youth, O, angel of rest! And lift up from my heavy heart the crushing load of grief! Gather the robes of despair from off my neck and shroud! Give back the smiles that from my eyes were never hid! Give back the tears in midnight solitude which Time hath stolen from me; O, give it back to light the way down to death's silent bed!

Not a Cause of Insanity.

One remarkable feature of modern life—Spiritualism—has been said to produce an alarming amount of insanity, especially in America. It has been recently stated by an English writer that nearly 10,000 persons have gone insane on the subject and are confined in asylums in the United States; but careful inquiry, made in consequence, has happily disproved the statement, and we learn that the amount of insanity produced from this cause is almost insignificant—much less than that caused by religious excitement.—Dr. Tuke, in Popular Science Monthly.

An Electrical Bolt, or Spark.

Some years ago Mr. A. Danner, of Lancaster, Penn., brought to my office a sheet of tin taken from the roof of a house, near the spot where, through which a bolt of lightning had passed, leaving an octagonal hole in it over an inch in diameter. The tin, from a central point in the hole, was split into eight equal parts, all of which were turned down at the circumference, the same direction, and at right angles to the hole, giving it an octagonal shape.

ago, in an upward stroke of lightning, next door below my office in Lancaster, the dilation of the fluid was equally as great, as it killed two large trees some twenty-five or thirty feet apart, and after splitting their trunks from below up for several feet, passed up the branches, and visible marks of its passage into the atmosphere were seen upon all the leaves. Wm. B. FAHYEROCK.

"SUFFER LITTLE CHILDREN."

The Rev. Hammond "Converts" Four Hundred Small Children by Pleasuring to Them the Horrors of Hell.

The Rev. Mr. Hammond, the revivalist, recently conducted a series of meetings in Yorkers, and while he was there Mr. Elisha M. Carpenter, superintendent of the New York Juvenile Asylum, invited him to visit the institution. Mr. Hammond had once started a revival in the western house of refuge, when Mr. Carpenter was in charge of that institution. That was fifteen years ago, but the success of the movement was so great—over one hundred of the boys being converted—that Mr. Carpenter had never forgotten it. His object in inviting the revivalist to visit the juvenile asylum was to try whether a similar result could not be accomplished there.

Spirit Drapery.

In England, as well as in this country, great efforts are being made to explain the character of spirit drapery, how formed or where procured. In this country, the spirits claim that they materialize the drapery, it being easier to do that than it is to materialize a form for the spirit to temporarily use. In England, as set forth in the London Spiritualist, the Spirit Ladies say: "So many questions have been asked lately about the drapery worn by materialized spirits and so many doubts raised as to its spiritual manufacture, that I think it but right that I, as a spirit, should try and give you what information I am able on the subject. I fear, however, I can give you but few new ideas, and only state my own experience. I know that it is possible for spirits to materialize drapery, but as a rule with most mediums, it is only done on rare occasions. It is impossible to form such material unless corresponding material is worn or possessed by the medium or sitters, for everything in the material world has its corresponding quality in the spirit world. White is usually chosen by spirits, but if dyes of a vegetable nature were placed in the séance room, almost any spirit could change their white drapery to the color of the dyes so placed; this experiment, which a little development of the sitters' eyes, with either drapery materialized by spirits, or material made in your world. The materialization of drapery is by no means so common as when materialization of spirit forms were first developed. Spirits have so much to do to form themselves, that it is easier to take from and restore to different places sufficient white material to clothe themselves, and I cannot think it dishonest to do so, providing the spirit so clothed plainly tells you that the dress is of your own world's manufacture. I can only state my own experience: control able to fetch me the clothing required; it is dematerialized in the place it is brought from, and conveyed into the séance room, or near the medium. By the help of a power drawn from the medium, I am enabled to again render it material, so, in a sense, as well as in the case of spiritual manufacture. I may here say that it is not absolutely necessary for the medium through whom the materialization takes place to be present, or near, while the materialization of the drapery is performed. Many people have noticed that when a spirit first descends from the cabinet, its clothing appears phosphorescent, and they talk of this as a proof that the dress is not of their world; but this is no proof; the dress is merely covered with a substance taken from the medium, and which disappears after the spirit has been in the room some time, and so keeps warm from the medium. If I have not made these things clear to you, or you wish to ask questions, write either to me or to Katie, and I will do my best to explain myself on this matter any other. I should have written this before, but I have been trying many new things lately, and have succeeded in many experiments. Do not, however, have Katie to see you just yet. I wish her to be rather more developed. Give my kindest love to your daughter, and believe me always to be your faithful friend. LILLIAN.

A Wonderful Spiritual Seance.

We, the undersigned, do hereby testify that we witnessed the following manifestations of spirits at the house of Dr. J. G. Wells in New Albany, Ind., through the mediumship of the Wells sisters. We imposed our own conditions. We took strong hemp cord and bound the mediums' hands behind them, seated them in chairs and brought the ends of the cords under the chairs in which the two mediums sat, and tied them securely. We took sealing wax and sealed the knots. Soon after the door of the cabinet was closed, bells began to ring rapidly, hands and faces were shown at the apertures of the cabinet, several faces were recognized by us, old as well as young. Two spirit forms walked out of the cabinet. The first that came out was about the size of a child two years old, but soon materialized to be a tall man of about six feet. He left the cabinet about 3 feet and took bells off of a small stand near by, and rang them rapidly for about two minutes. He then threw them in the air and vanished from sight. The second that came out was a very large spirit of an Indian chief. He left the cabinet about five feet, and as he walked away from it, he grew smaller until he was no larger than a very small child. He turned and started toward the cabinet, but vanished before he reached the door. Hands and faces appeared in front of the cabinet and materialized like a foggy mist. It was a grand sight and a good test. Some of us are unbelievers in the phenomenon, but we are bound to confess that it cannot be explained outside of Spiritualism. Two Witnesses.—Dr. P. Wells, Dr. J. H. Miller, Louis Paine, Jas. Watson, Mrs. E. Willis.

A Splendid Test.

L. Hakes, of Westbury, N. Y., writes: As facts in regard to spirits communicating with their friends are so numerous, I thought I would send you what I consider a nature that it will bother the wise ones to find any other solution to it aside from the spiritual one. I send you the facts as they are. Some time ago I received a letter from R. W. Flint, Esq., Clinton Place, N. Y., a medium for answering sealed letters, and a total stranger to me; neither had I written to him for a message from a spirit or anything of the kind. In his letter he said that while sitting for communications a spirit came and wanted to give a message, and one was written with the request to send to me.

Dear Husband.

Dear Husband:—Coming here this morning and finding the channel for communication open, I thought that I would send a message, and let you know that I am still here, and that I am still the same loving wife as when on earth with you. I hope that I still have a little corner in your heart; that you still, at times, think of me. Long, oh, how long since I made the change. Here in this sphere I have been waiting for you. I see you in a vision, and when you come, I will come, and you will join me; then, dear husband, we will journey along together with hands joined through the blissful spheres. Truly you are on the western side of your earth-life, and soon will meet me in this; then, yes, then, you will be glad to see me, and I will be glad to see you. The great burden will be thrown off; the senses will be renewed in proportion to all your sorrows, trials and perplexities that you have had—in that ratio you will receive happiness here. Earthly sorrows are the medicines of the soul; by them it is made happy here. Remember the words of Christ: "Blessed are those who mourn, for they shall be comforted." Of late I have been with you almost every day, and I have tried so hard to impress you with my presence. It seemed at times as if you had been here, and I was not here. Oh, how I wish I could communicate more directly, I have so much to say to you all. We are all living near each other, fathers, mothers, sisters, Debby, Nancy, Ruth and Mary; brothers, Peter and John, and Lucy Kendall, yes, all are living near each other, and you who are stilljourning there. Dear husband, you will see how real everything is here. I would, had I sufficient time allotted for communication, tell you all about our home here, who and what we daily see, how we live; yes, everything. I have taken a large spirit's time, and other part of the time. The spirit was called to give answers to questions in a sealed letter; not being present when ready, I stood near and was given part of the time. The spirit is now present and I must stop. Love to Melissa and Allison; yes, all. From your dear, devoted and ever loving wife, BERTY HAKES.

The Devil Vanishing.

Dr. McKay delivered a very able discourse in which he showed how the idea of a malignant power in the universe first very naturally found a lodgment in the mind of primitive man; then tracing the idea down through the ages, how it became crystallized into a personal being of evil. He held that the Devil was only another name for maladjustment; and that evil, both moral and physical, would disappear from the world as soon as man learns to adjust himself completely to the laws of nature. Many of the physical evils that mankind have suffered from in the past, have disappeared before the onward march of science. He will yet learn to adjust himself to the moral laws of his nature. The discourse was masterly throughout, and stamps the speaker as a deep logical thinker. Thus we find that the devil is vanishing, and soon he will only be known in name. He is now being annihilated through the expression and constant working of liberal thought.

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We read a good deal in the Bible of the fulfillment of its prophecies, but it is doubtful whether they were reliable. But the following prophecy, made 35 years ago, by Prof. Morse, in a letter to the then Secretary of the Treasury in relation to the success of the "Atlantic Telegraph," has been strictly fulfilled.—Investigator.

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Hell, is it?

The editor of the Cleveland Herald has been asking for brief statements of the belief of its clerical readers touching the subject of hell. The following are the questions to which it desires answers:

- 1. Do you believe in hell?
2. If so, what sort of a place do you think it is, and where is it?
3. What classes and kinds of people go there?
4. Why are they sent there?
5. Once in, can they ever get out?
6. What is the character of the punishment inflicted upon the lost soul?
7. Is the doctrine of eternal damnation plainly and necessarily derived from the original Hebrew and Greek versions of the Bible?
8. Is a belief in hell an essential part of the Christian religion?
These questions having been addressed to Rev. E. Hathaway, pastor of the First Universalist Church, in Norwalk, O., he sends the following reply: From a Universalist minister in Norwalk: I believe in a hell, present and immediate, to every soul that doth evil. I do not believe it is a place, that is, a located place, as a prison house in which souls are confined and punished. It is rather a condition within the breast of every man who follows after the evil, and indulges in impure thoughts and desires. All those go there, or rather hell is formed within those who do not obey the voice of conscience, which to them is the voice of God, directing them in the way of life and duty. Hell is darkness of mind, impurity of soul, and is productive of torment and unhappiness as long as its fires of iniquity are fed. Any one can get rid of hell by repentance of his evil course, and returning toward righteousness. If by "eternal damnation" he meant suffering in a place in the future world forever, I reply it is not taught by the original Hebrew and Greek of the Old and New Testaments. If it is meant spiritual punishment, or suffering of mind and spirit, in the consequence of evil deeds, I answer, it belongs both to the Hebrew and Christian dispensations, and is included in their writings. I reply, therefore, that a belief in hell is an essential part of the Christian religion. A man makes his heaven and his hell by the life he leads in this world, and it is very essential that he be conscious of this fact. These, Mr. Editor, are my convictions upon the subject of hell, and reply to your questions. If, after a time, you will allow your respondents the privilege of giving reasons for their beliefs, I shall be pleased to give mine. E. HATHAWAY.

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Notes and Extracts.

Spirit—human spirit is an individualized form developed into visibility by the suitable form provided for it in the substance we call seed or atom. It may be observed at the outset, then, that the spirit-world is as material to the perception of its inhabitants as the earth is to the physical sense. Spirits affirm that their world is divided into spheres, which in their turn are subdivided into circles or societies. How sluggish in motion is the 150 pounds of flesh and blood, compared to the lightning speed of the spirit. The light of Spiritualists should so shine that the world would see there is something valuable in their principles. The Ropes made it a rule to retire and live in the jungle with the wild, and after five years of age for the purpose of attaining the spiritual state. Stand on a mountain, look at the country beyond. The scenery embraces miles in front, and on the right and left; yet all that extensive scene of hill, dale, and river, is condensed in your eye to the size of the point of a pin and position of a nail. The Spirit, man, is not out of, but in his whole physical frame that is normal, and is totally unconscious of everything around, except what is conveyed to it by seeing, hearing, feeling, smelling, and tasting. Mr. Slade, who will in March next attain his 40th year, gives the impression of an amiable man, who is not only convinced of the truth of the phenomena that occur through him, but utterly overpowered by their magnitude. The Aryan did not believe in vicarious salvation, but looked upon the soul as the connecting link between God and man. The Bible thought of nothing but God and soul. Many of them were clairvoyants, possessed psychological powers, and could predict events. Dr. Eugene Crowell, of New York, in a work called "The Revival of Christianity and Modern Spiritualism," gives a table of the distances of the respective spheres from each other, which he declares to be "the result of free and frequent communication" with his spirit friends. Life is in existence prior to visible birth, and is continued after birth. Life is within the seed, and is developed as moisture, heat, and substance form the seed; it is then laid hold of by the life germ, and visibly develops its form as snailshells their varied crystallizations. Mysteries in nature, mysteries in family records and historical events—mysteries of various kinds which have passed in review during life—will find their solvent in continued human LIFE. Life or Spirit being capable of acting without a visible physical body. The names by which we distinguish the emotions common to man are but terms to represent phases of being; while the Infinite Father, in His unmediated procedure, can be known only by those laws which He has appointed for the government of all things. How the sadness of earth life, with its dark shadows, would disappear did men but learn to anticipate the bright visions of the more interior world; and how thankfully should they accept every means calculated to assist them in that anticipation. Look at the child during all the period of gestation with the new eyes given by modern manufacture, and you will see that he passes successively by all the degrees of being: he is at first mollusk, then fish, then reptile, then bird, then mammal, then man. He constructs himself, so to say, piece by piece. It may be that if the soul and its intuitions were continually and duly recognized by us, the soul might be found by its powers exercised in and through the matter of under those conditions, and to give the very evidence of power set up within us, to denote to each of us its existence and immortal nature. Socrates, addressing the judges who condemned him to death, said: "What infinite delight there would be in conversing with the heroic spirits, and asking them questions? For in that world they do not put a man to death for being wise; not, for besides being happy in that world that they, they will be immortal, if what is said be true." "It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal spiritual state. He who passes through varied states does not attain the spiritual condition, which consists in one unchangeable state, and in the same manner, as Baboo Peary, Grand Mitra, a learned man of India. In addition to spreading the light received, the purer men's lives are, the greater will be the effect of their work. Miracles, as they are called, are the natural result of the spiritual power set up within us, to denote to each of us its existence and immortal nature. Doctor Slade had splendid manifestations while he was in Berlin; he covered hundreds of slates with various languages—even in German, of which he understood nothing, and the same slates were covered with musical characters. It is remarkable that his German messages are written in the characters of the fifteenth century; but that the language is that of the present day. If the Spiritualists and psychologists of India were to organize and to appoint a secretary through whom they could be communicated, and by which they would form an influential though scattered body. One of the advantageous results might be the systematic collection of information relating to the psychological phenomena so prevalent in India. By the use of the telescope revelations are made in one direction entirely unobtainable by our normal senses, and in the same manner we search the microscope achieves equally marvelous results. With such clear analogy to guide us in using proper light in our search for an object it is not a trifling and childish cry to ask for the manifestation of the spiritual to the material world. In the passage called death, there is no conclusive evidence of the reign of law as under any other phase of our existence. The time, the circumstances, the period of awakening into the full consciousness, the appointment of position to be occupied, the measure of discipline, and the communion with the active development of the spiritual faculties according to their ability, all are regulated by laws. The spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and the active development of the compression of the brain can be removed, then the mind in like manner will pervade the repaired human pipe or organ, and the result be harmony. The power of the spirit of man is illustrated in the steamship of many thousand horse power. We have beams of timber, and tons of iron—mechanized by human foresight and contrivance—push in their respective places by hydraulic and other powers; and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whitherover the spirit or man wishes; though a force equal to thousands of horses is driving the mass through the waters with a little heeled water. A spirit says: "To behold with open eyes the wonders of the new life; to realize the throbbings of those spiritual pulsations which then commence to vibrate through the system; and to find above all things, how natural and substantially real every feature of this new experience was, made death but the moment shadow, and dying but a change from a lower to a higher condition of existence, infinitely preferable to the former, and in every respect favorable to the growth of man into higher states of being. Spirit's Testament.—Mary Fanning Barnes, of Lincolnville, Ind., writes: My only daughter, Sophie Fanning Anoddie, died in South England, Iowa, on the 5th of May, 1876, aged 17 years. She had written her own funeral sermon the March previous, and told two young men of the fact. The day of the funeral they told me about it, and I searched thoroughly, and no trace of it could be found. On the 23rd of July following she came herself and asked me in fading it, and it is a remarkable production, speaking of her own death in a philosophical manner. Her health was good at the time it was written.

LIST OF BOOKS

Table listing various books for sale by the Religio-Philosophical Publishing House, including titles like 'Mental Medicine', 'The Bible in India', and 'The Gospel of Nature'.

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Continued from First Page.

upon the spiritual nature in the loss of aspiration through submission to a temptation...

QUESTIONS—Intercourse between the inhabitants of earth and disembodied spirits...

ANSWERS—Certainly not, if earthly experience included the whole of possible observation upon the subject...

IMPROVED POEM—"FATHER."

SUBJECT CHOSEN BY THE AUDIENCE.

["O Mother" has been so frequently the subject of poetic inspiration, the question proposed "Father."]

Plato considered the Divinity under three aspects, those of goodness, wisdom, and power. We must shut our eyes not to see in these the Trinity of the Christians.

Leadership in Spiritualism.

DEAR JOURNAL.—I think your editorial on Miss Kislighury's address in England...

Being a woman myself, I have some sympathy for her, and fear my countrymen with their usual anxiety to over-estimate something...

Spiritualists, wise old scientists, and thinking men, should you ever select a lady to report the religion, morals or intellect of Europe...

Miss K's objections to American Spiritualists are precisely those which they have to Christians...

As to a leader in Spiritualism, what do we want of one? Surely not to do our thinking for us, for however poorly we succeed...

Miss K. can never understand her absurdity in calling Col. Olcott a Spiritualist, however exemplary a citizen, or however much the god of the "elementals" he may be.

Did we need and accept a leader, and were that leader Col. Olcott, we would be considered candidates for a term in the insane asylum...

And so, from visible reasons, can we not generously pardon the idiosyncrasy of our fair English cousin?

Truly, MRS. JACOB MARTIN. Cairo, Ill.

"LEADERSHIP IN SPIRITUALISM."

EDITOR JOURNAL.—I have just read your editorial on this question, and feel like the English speaker who was to follow the great orator, Edmund Burke...

MISS KISLIGHURY would have found, too, especially in towns and cities, persons who kept aloof from the crude vagaries and social follies of some professed Spiritualists...

It has been a demonstrable fact in all the historic ages of the world, that the masses crusading under the leadership of a Peter, have invariably fallen into the darkness of oblivion...

The recognized half-human gods who have claimed superiority and been looked up to as leaders, have lighted up the spiritual horizon along the line of the centuries...

a philosophy of a life leading to a higher harmony, the inspiration of a natural religion lifting us up to higher levels...

The idea of the present condition of Spiritualism in America which Miss Kislighury gives the British Association, is but the result of far too brief and too narrow observation...

Let me close by asking all your readers to go back to Jan. 26th and read your editorial again.

G. B. STEBBINS. Detroit, Mich.

PRINCIPLES, NOT PERSONS, OUR LEADERS.

BRO. BUNDY.—I am in the habit of perusing with much interest, your live editorials. They have the true ring. You seem to realize that the RELIGIO-PHILOSOPHICAL JOURNAL is chiefly read by a class of minds...

The editorial entitled "A Leadership in Spiritualism," in your last issue is timely, and I believe it expresses the sentiment of the great majority of American Spiritualists...

Warsaw, Ill. C. W. COOK.

LEADERSHIP.

DEAR BRO. BUNDY.—Taking up the JOURNAL of Jan. 26th, my eyes rested on your leader entitled "A Leadership in Spiritualism," which, I am happy to say, I read with interest and great satisfaction.

The recognized half-human gods who have claimed superiority and been looked up to as leaders, have lighted up the spiritual horizon along the line of the centuries...

Leadership! Away with it in matters of science, philosophy or religion. There are too many roads now leading to man-worship...

Let England have her own organizations, and America her societies; but to place an individual before the world as a "Leader," is to repeat the follies and failures of the past...

That persons who value the peace and purity of their homes, refuse to associate with Spiritualists, is a base insinuation, not warranted by the facts...

I have this day accepted an invitation to lecture before a non-Spiritual society in this city, where I am at present profitably employed...

DR. E. WINCHESTER STEVENS.

DEATH OF D. A. EDDY.

Funeral Discourses by Thomas Lees and others.

D. A. Eddy passed to spirit-life, Tuesday evening, Jan. 22nd, retaining his consciousness until the last hour...

REMARKS BY THOMAS LEES.

It would be presumption on my part after what has already been said, to try and say anything, but at the particular request of our brother...

David Arnold Eddy, aged 68 years, was one of the first persons I became acquainted with on coming to Cleveland about 12 years ago...

The question, "if a man die, shall he live again?" was an open one with our friend, prior to the light shed by Modern Spiritualism...

The Future to him, was a grand subject; he was always studying to solve its many mysteries, and though admitting the ways of God to be mysterious, he always esteemed the study to be perfectly legitimate...

As a man, he was honest, truthful, punctual, and faithful in all his business relations. When unconnected with the municipalities of this city...

As a husband and father, I need say nothing. The love and esteem in which he was, and is held by his wife and children...

His death, or rather his exit from earth to spirit-life, was in full accord with the beautiful truths and teachings of Spiritualism...

His clear consciousness and calm discussion of the grave change he was about to make, must be strikingly suggestive to those who hold to the fallacious idea...

Let us be comforted to know Only the body lies below Within the grave that haunts us so.

The following well known citizens and Spiritualists of Cleveland, acted as pallbearers: Chas. Pease, Geo. Ross, Dr. M. C. Parker...

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BROWN'S BRONCHIAL TROCHES. COUGHS AND COLDS. "BROWN'S BRONCHIAL TROCHES" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumption and Asthmatic Complaints.

THE ONLY HOPE. This is a very curious little work. The author thinks it the most wonderful pamphlet published since the advent of Modern Spiritualism.

Visions of the Beyond. By a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Edited by HELMAN SNOW.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE. Edited by M. J. Holbrook, M. D., Editor of the "Herald of Health" with an Appendix on the Care of Infants.