

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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JNO. C. BUNDY, Editor.

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## THE CELESTIAL COMPANY!

The Occupations and Home of Advanced Spirits.

A Lecture by Mrs. Cora L. V. Richmond, Controlled by EMANUEL SWEDENBORG.

Delivered at Grow's Opera Hall, Sunday, January 12th, 1878.

Reported Expressly for the Religio-Philosophical Journal.

The Celestial Company! In the series of discourses I have given you, I have taken you through the heights of spiritual life immediately belonging to earth—through the diverse stages of terrestrial heavens, beginning with those lower stages that have a correspondence in earthly life; I have taken you in thought to those who are beyond you in knowledge, in affection, in wisdom, in spirituality; I have shown the different gradations of those spiritual states that make up the average condition of humanity when passing away from the earth. I have carried you beyond this, to that celestial kingdom where souls abide free from earthly affections, whose earthly passions, earthly ambitions, and earthly desires, are all quenched in the ineffable light of perfect love. I have shown that love alone abides there; that no doubt, nor fear, nor complaining can be portions of that life. I have shown that only those souls who have outgrown every material wish, every particle of selfishness, who are not seeking their own happiness, can become portions of that kingdom. I have pointed out in the different degrees of the angelic state, those who by intermediate agency hold converse with you. If any of you have followed this line of thought; if it has been possible for you to be borne above conditions of time, to forget the mass of clay, to cease to think of yourselves, to only consider the divine that is within you, and the divine that is without you, if it has been possible for you to do this, then you may in thought, but not in body, stand in the presence of that Celestial Company; to know whereof they are employed; enter in some degree into their life, be permeated by a faint beam of that surpassing glory that enfolds them only there. You will not be in the presence of the vast whiteness incomprehensible and beyond; not be in the midst of the celestial city, and environed with stately walls, nor among streets flowing with milk or honey, but abide in the spirit of light, whose emanations are from the souls that dwell there.

THE ACTIVITY OF SOULS.  
Each soul constitutes a portion of the splendor of that realm. No sun in the far off space illumines their atmosphere; no solar light is needful for the radiance of the place where they dwell, for each one bears his own light; it beams from within, as these suns of splendor through spheres of gradual progress have unfolded, growing more glorious, as they beam more and more perfect in love. You will not be in the company of those angels who forever sing psalms, but you will be folded in that atmosphere from which the souls' divine incense rises, like harmony, and constitutes the anthem of heaven. You will be in the midst of activity, of perfect power, of absolute knowledge; not of groping through blind flesh, not a glimmering from the intellect, not merely of the supposition of earthly logic, science and religion, but of knowledge. You will be where the principles of nature are not only known, but applied; where all potential forces meet and are sent forth to rule the destinies of nations. You will be astonished at the majesty and power that abides there, and yet is only a moiety of eternity. You will see countless beings moving like spheres or orbs of light, to and fro through different parts of space, to worlds. You will see them not only reaching by connecting links the earth and ministering to the spiritual state connected with earth, but will see them perform potent ministries to other planets until all are connected in the same divine circle of ministration.

THE OCCUPATION OF SPIRITS.  
You will discover that one of the smallest points in space is that speck of dust, you are accustomed to consider your habitation; you will perceive that is only one of a vast number of spots which through mighty

vistas, the angels proceed to unfold by spiritual laws and methods. You will also discover their occupations and employments all pertain to spirit, and not matter. That their functions are proportionate to their unfoldment and knowledge of spiritual law; these laws but take shape and form through external substances; with these they reach the outer earth and indicate to man and the spirit states near the earth the spirituality beyond; you will discover that for every thing that blossoms and perfects itself during any given cycle of time, there is a beginning, a pulsation, a growth and expression from that spiritual and celestial state; you will find these angelic beings occupied, with no formulas or methods visible or tangible to human mould, not with laws that build up the earthly governments nor the fashioning of dynasties, not with elements simply, and the external vibrations of outward light, but with all those wondrous problems that human thought endeavors in vain to grasp, the substance of the soul itself, the inevitable link that connects souls together, linking spirit to matter, forming suns, worlds and planets, even in many spheres of light.

THE THOUGHTS OF SPIRITS.  
You will discover from the souls coming forth, mighty potencies and messages to earth, of human progress, of thought that uplifts, the agencies of sage and seer, and prophet sent as teachers to men; having first received the light of the essential principles, they send that light upon the world, and they reveal the laws of earth. You will stand in this company all amazed, surprised and baffled.

If the feeblest of human thought in its grasp and direction is such a thing of potency, of power; sometimes not immediate, not measured by physical strength—sometimes like the lightning that tears the atmosphere of earth; how vastly more immediate, more potent, more subtle than these, the thoughts of angels piercing the air; how potent the mandate which from that sphere is heard, to make and unmake worlds.

THE WONDERFUL POWER OF SPIRITS.  
With such power as this, there is humanity, wisdom, else the power were not there, and that which can become in matter a living creation, as portrayed in the ancient record, abides there in a lesser degree than in the Infinite, but of the same quality, of the same light and import and purposes. You will be in the midst of those who aid inventions; shape the destinies of nations, who understand the laws of creation, as you do, those of outward building, but no more pause beside the threshold of uncreated worlds, than you would beside an invention or structure devised by any earthly mind. As to you the powers of earth are amenable; you working in accord with law—to them, the powers that make worlds and influence all space and air are amenable, and belong to the wondrous region of creative power; they are a portion of the world of mighty angels who held in embryo all laws and the dawn of new worlds. They stand beside the growth of empires, understand the beginning of dynasties, and know of the birth and decay of worlds.

They understand the influence of worlds upon one another, and of thought that traverses space, upon beings that fill the interstices between worlds and planets; they know the meaning of all prophecy; they can foresee the destiny of all those influences that to you are veiled and hidden. They comprehend with inscrutable power the wonders that abide in the created universe.

We shall see them with benign countenance, and faces aglow with the rapturous consciousness of all those powers, with no thought of their own pleasure, seeking not the happiness which is palpable to human thought, but doing continually that work which is allotted them in the great powers of the universe and abiding in the innocent harmony of their perfect bliss. When in company of these angels you forget yourselves; you come out of the thought of selfhood that encloses you, and become a portion of the universe. No longer wrapped in your own appetites and desires; no longer baffled in the wish to do,—and be,—the greatest within you! The greatest is there; abides with you as wings for their aerial flight; it unfolds to their purpose; it influences the destiny of the spirit, having influences necessary to become one with the pulsa-

tions of light. As the moth itself flies toward the light which consumes it, and becomes dust, so the human thought flies toward the allurement of earthly atmosphere and becomes consumed; but when the aspirations of the soul, when your only thought is for the higher influences, when the absolute, the perfection of love invite you—whatever wings come then to the soul, they are an invitation to fly toward that truth.

MINISTRATION OF SPIRITS.  
In this angelic state are higher heights to consider, more glorious truths and realizations dawn upon the mind,—while the greater heritages, the prophecy, and underlying proofs, that lie in remote spheres, are subject to the Deity himself,—but these angels also minister for others who are in higher estate and compared to beings so mighty they are but message bearers of great power to those still beyond. If you, in the feebleness of time and pain; wonder that spiritual beings leave their spirit homes to minister to you—If you wonder that father and mother, sister and child may leave the spiritual gardens, and bring through the air flowers of pure thought to lay upon a heart of earth, may you not also wonder that from this light and perfected state these angelic existences, mighty messengers, come to minister to spirits, and to those spheres upon earth that may be reached from their height, and the whole world is moved by divine thought and divine presence. Gabriel, from that height, announcing the advent of the Messiah, the archangel Michael standing by the gateway of heaven; and the wonderful glory of that ancient prophecy revealed from this state, belong to that kingdom. He shall usher in the dawn of a new era; one of those messengers, with that flame of light pierces the spirit state above you, rushing down with kindled fire, bids man to know that the new dawn of the feast is here; that with wings of thought, with what mighty portent, with what untroubled love, by the very gateway of human life, these angels stand to say, pleading with mortals to understand, and not be afraid; wipe away the terror of time, uplift from the forms of theology and creed, and only drop the unutterable glory of love in your midst, that shall wash away all fear.

Even as Christ came to the Jews who received him not, these angels pause by the gates of those who, with glimmerings of knowledge and truth, demand the gates be closed, but with mighty power, with surging voices, with inscrutable desires, these angels burst asunder the walls of time and the hearts of men, freighted with new understanding, feel they know the mighty import of these messages,—while along and through the celestial sphere to which that angel belongs, are voices heralding the dawn of truth.

As you would rescue a soul from darkness, as you would unloose the fetters of the slave, as you would liberate one in prison, so comes that messenger who releases from darkness of matter and sense, and unlooses the fetters of creed, and invites you towards that divine companionship.

OTHERS THAN MINISTERING SPIRITS.  
I have known that in the silence of monastic and hermitic cells, were those on earth who held converse with the angels; have known that others than ministering spirits attended upon earth at times, and unloosed the gateway of this mysterious light. I have known that essential truths of all must be received from the fountains of light near to the sources of life, that the pure ray may flow through darkened channels without being corrupt—so with all truths in its first inception upon earth as announced by angel messengers—comes pure, fresh and free from celestial fountains, is born by their breath; it is contained in after time by earthly breath—it passes through the human brain and becomes but a faint illumination; but after a time a new wave appears, and a glow of light of the spirit state is opened.

WORLDS IN ADVANCE OF OURS.  
If possible for you to traverse space in thought with me, and visit some of those worlds really further in advance than yours, greater in material resources, more wonderful in development of science and intricate mechanism—no name upon earth—wills that move to the pulsation of light and the first wave, yet sufficiently tangible for those beings that abide there, you would then consider that you were in the

celestial kingdom. Not so; only another world more fraught with active duty and active life than this—simply another state of perfection, towards which the earth is tending, and so when I describe to you the wonders of this acknowledged state, you may, with loud voices, declare, "Oh, this is too fine, too fair, too radiant; we have no powers to grasp; no thoughts to comprehend." But I say to you that the worm is no more surely a prophecy of that ethereal thing which flutters in the summer air, and perches upon the rose and lily, and fills the day with its light, than you are a prophecy of that angelic state; and I say to you that the small egg in the nest, with its calcareous covering, seemingly impenetrable to light, is not more surely the herald of the future songster that shall pierce the summer air with the blossoms of melody, than you form the prophecy of the angelic state; may more than this, all have glimmerings of it, and in whatever way it triumphs, in your soul, all of you feel yourselves a portion in the cord of that angelic companionship. Is there not something which remembers and something that foretells that you shall one day belong to them?

THE DIVINE LIFE.  
You all feel in the calmer moments of your lives that you have some converse with loftier lives than that which enfolds you here, either in vision or dream, or revelation; you have beheld even the glimmering of that would fan to flame the memory of that angelic state, or would touch its nature into prophecy; it is to pierce that portion of soul, that quickened, will aspire; that you may come forth from yourselves, from the outward, self untrammelled, and become one with the divine, God. It is to push aside, to tear away, to unfetter you from the outward walls that bend to dust, to make you know yourselves; to know that by the subtle links of life that unite together all souls, you also are united to these; and though the steps be many and sacrifices great; though there be thorns and briars in the wayside all the time, yet the spirit does not faint, the soul does not falter, and the angel within you is satisfied to endure that it may vanquish in nature all material things. Out of that night of time the souls of all angels come, in the light of love, that human spirits become unfolded. Be ye wrapped around for a moment with that celestial flame; the dross of earth no more consumes you, nor shall its fires make you afraid, nor shall the pain nor sorrow, for I say that whosoever has tasted of this divine light, of this divine life, can never hunger, nor thirst, nor grow weary, for it is bread, it is wine of the spirit; its light flows into darkness.

HOW APPROACH THE CELESTIAL COMPANY.  
I conjure you to remember that it is only by the gate-way of tears, through the pathway of terror and death, that you have to pass to enter this kingdom; I say, remember that if you overcome that fear, and that terror, and that doubt, you are in the midst of the Celestial Company, they are your companions by your side; you are at their feasts and drink from the golden bowl of their life. You are not away—nor death, nor space, nor ought that exists, can prevail. Time does not mar, deface, disfigure or oppress you, for time, for all things in the flight of earth and in the eternity that shall follow, are vanquished. It is that you may abide, that you may remain in that glorious light which I have pictured—the shining light of your own fountains of love, and the splendor of your own thought, that is touched by the upspringing of this ineffable flame, passing through all time, as the burning star, has light for the weary traveler, something that leads and guides. I ask you to remember, to turn your angelic side more and more towards humanity; to remember that if you have tasted of these fruits, you shall not keep them from others.

If there be that light within you, it will shine? Let it shine, for you know not what time its ray may meet the way-worn traveler—loosed by storms of passion—you see its beacon, but no shore is there. I say to you the world is not oppressed with too much love—not too much truth. To every one who has felt the power of this flame of celestial life, there are no minds, nor class of minds, consumed by too much spiritual glory, to fashion their soul's estate, shine upon those who are sleeping, beam on those who are unfortunate—love those who are in sorrow and terror, who are dull, who are

mistaken, who follow not after the best influences; for I know that one potency from that angelic state—one thought of those angels who have charge of the Kingdom of Heaven—one divine purpose from those who possess principialities and powers, is equal to conquering the whole sorrow of the world and to give to the whole of humanity, joy unspeakable. If this be power of angel love; if this be the comparative consequence, what is that diviner state which lies unfolded in the word Messiah, and which belongs to the Infinite, to God! If ministering spirits can send away doubt and terror of death—if angels can dispel slavery, and the blight and curse of tyranny and war; if out of the human heart be sent passions that disturb and destroy; if the world by the stern Nemesis of Justice can be smitten, and by love of Jesus bade to rise again, to rise to loftier states of love, what then may not be accomplished? and all the potential powers, merged in Love's holy flame, shall ultimately absorb, unfold, uplift, vivify, supply and utterly fill every living soul. Through the vast anterior of time, as through countless ages past, and manifold orbs of space quickened into life by the potential rays of some central sun, and lesser orbs, and systems however vast, these creatures of divine creation, and these, in turn, have shone out upon the chaos of matter, until the brightness of life was kindled. As thousands and thousands of years your sun, the center of the solar system, has pleaded with darkness, with chaos, with time, with matter for light,—life and creation.

SUNBEAMS AND GERMS.  
Through thousands of years your earth has received light and heat of that orb, responding gradually, visibly, slowly, but surely in uninterrupted course of divine life. Sunbeams have slumbered in caves, waited their hour to burst forth in the form of diamond and ruby light; gold and silver and precious stores of all kinds, have waited patiently the hand that should seek for them in the darkness of earth. Germs of flowers unquickened before have slumbered silently during long cycles of time, waiting for summer elime, and the remote Northern glacier holds rocks, fibres and germs, that shall one day float down on the breath of the mighty ocean into the region of the tropics and bloom into loveliness. So during long nights of time the angels have kept watch over thoughts that slumber in earthly life, from darkness and death and terror that is here, waiting and watching and moving until, at last, the upspringing power of thought rewards them for this waiting. So souls that are born into the celestial kingdom of the angelic state, waiting and watching; so God waits through eternity, as signs and systems wait through ages; so the angel in you waits by the gateway of life in the Celestial Kingdom,—waiting, watching and abiding, there until you shall come out and be one, even with those who bear beams of light in them; and stars upon the forehead, and sing songs of redemption in perfect deeds of love, for which you have our perpetual prayer.

IMPROVISED POEM.  
There is a beautiful river all crystal clear,  
That flows by the regions of light,  
Its waters are pure and you ever may hear  
Its murmuring song of delight  
As it flows, and flows, and flows,  
As it flows and flows on forever.  
But bright are the ways of that beautiful river;  
I have seen many sails of pure white  
Pass out on its breeze and into forever,  
Into paradise freighted with light.  
I have seen many souls go down to sweet rest,  
All freed from earth's care and unrest,  
And the river flows and flows, and the river,  
With its beautiful waves flows forever.  
I have seen where the beautiful river may rise,  
In the heart of the glorious mountains,  
I have seen how in white mist it pierced the bright  
skies,  
Then descended in crystalline fountains,  
Blending many bright streams into the bright river  
That flows, and flows, and flows on forever.  
I have seen all the ships freighted that go  
They bear thoughts, no treasures of gold,  
Nothing which mortals have bought here or sold  
But the pure deeds and lives all aglow  
With thoughts that shall live there forever,  
As this river flows, and flows on forever.  
I have seen that the oars that ply on the stream  
Are not moved by galley-worn slaves,  
But only the impulses of life's noble dream,  
And conquest over passion dread slave,  
Concluded on Eighth Page.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By HUDSON TUTTLE.

(CONTINUED.)

CHANGE OF HEART.

It is this fact that makes reformation possible. On this fact rests the "change of heart," so much sought by religionists. However bad the individual may become, however much he may be the slave of his Desires, and little reproved by Conscience, he never can fall to the level of the brute, by its destruction. It may be suddenly intensified, and become the master. A pirate, whose hands were red with the blood of numberless victims, and mind calloused to pity, or the emotions of sympathy, was resting under the shade of a grove on the coast of Florida, after a bloody cruise. He slept, to be awakened by the cooing of a pair of doves in the branches overhead. For a long time he watched their gentle manners, their assiduous attentions, and constancy. A responding chord was touched in his heart, a chord which had not vibrated since his youth. Conscience became a vital energy, and with its intense light flooded his soul. He arose a new being, with unexpressed abhorrence of his old life. He shrank from his former associates, and bade them farewell forever.

Religious revivals often exert the necessary power by which Conscience is awakened, and although accompanied with unessential forms and observances, which are made more essential than the result itself, are thus of intrinsic value. Complete success, however, is rarely attained. The disturbed Desires seek to gain their former control, and the mind oscillates between contending faculties. The individual, "back-slides," is periodically repentant, and perhaps scorned for inconsistency.

CHARACTER OF CONSCIENCE.

Conscience is strengthened by use. Like the taste for the beautiful, it grows with that it feeds upon. Every time it chooses between contending motives, it becomes stronger and more unmistakable. The moral progress of the race is referable to the culture of Conscience which is typed in its development in the individual. The observance of what are usually called religious rites, is not beneficial for this culture; nor is the reading of so-called moral books, or moral contemplation, of practical value as means of culture. Moral books are invariably religious books, narrow, one-sided, and capless and at best, contribute to a dreamy, ideal desire. It is by use alone, by contact with and decision on actuality that this faculty receives proper culture. Its constant co-ordination with Reason yields the just and desirable balance of the mind.

Our ideal angel is a being perfect in the supremacy of Conscience and Reason. The animal nature has no part in his choice. Even the inclination to wrong has disappeared, and a calm, undisturbed serenity ever fills his being. Temptation may be a test of moral strength, but it is not true as held by many that morality depends on its presence. The state of the angel is the desirable goal, and the nearer it is approached by man, the more perfect he becomes.

It is true, that our own failure to do right teaches us charity for others, and quickens our sympathy, but it is not the origin of these sentiments. We are not charitable to others because we feel that we may need their charity; nor sympathize with the suffering because we shall want sympathy when we suffer. These, with their related feelings, spring from that realm of mind the central force of which is Conscience.

CAN THE IMPERFECT, BRUTAL MAN ATTAIN THE SUBLIME PERFECTION OF THE ANGEL?

As a flesh-clad spirit, possessing all the faculties of the supreme spirit, as his body is formed from the confluence of all elements of the supreme universe, man has the necessary capabilities. As a being susceptible of progress, the perfection of these faculties is the fruition of time. As an immortal being, eternity furnishes that element, and the improving conditions facilitate the rapidity of advancement.

As Reason throned on intelligence will ascend to the comprehension of the laws of the physical universe, Conscience will become the shining light of the moral world, shedding its pure radiance over the character. This is possible to every human being. However debased and brutalized by the accidents of time and place, the spirit has within itself the immortal germs of goodness and purity. If not awakened in this life, they will be at some period in the hereafter. Life in man is a continuity, not broken by death and the hour of change known as repentance, is never gone by. In the future life, the spirit freed from the conditions of physical existence, which crushed it in the dust, has a brighter field, and where before all influences were earthward, all become spiritward.

Under such conditions advancement is as certain as life. The most reckless and debased criminal, lost to sympathy and the reprover of Conscience: utterly selfish and brutal, will sometime actualize this ideal; and on the highlands where stand those immortals redeemed by progress, the march-lands from which they have ascended, though remembered, will cast no shadow.

TEMPERATION.

It is said that as human life is the combination of antagonizing Aspirations, Desires and Appetites; temptations on one side; resistance on the other, the future life wherein all is perfect, and good would be an unbearable monotony; that temptation, suffering from sin and reform are essential to happiness. Temptation may develop character, through resistance, but it is possible for the spirit to arise out of, and above it. It is possible for every Faculty and Desire to become so perfectly balanced and co-related that no whisper shall enter the mind, enticing it to any course, but the Just and Right. Temptation does not exist for itself, or for its effect on the individual. The individual is tempted because the lower is not under complete rule of the higher nature.

It is not conducive to pure morals, to teach that it is necessary for men to be tempted, and sometimes expected to yield, nor is it true. It is not necessary, and they are always expected to act according to the highest spiritual light. If they fail, Charity may shield, but not justify them.

PRACTICE.

As Conscience chooses between motives, always taking the higher, we may always know its voice. It not only distinguishes, but impels to the higher course of conduct. If then we hesitate, and are at a loss which way to go, we should always accept the highest course presented, unselfish, instead of selfish; generous, instead of ungenerous; forgiving, instead of revengeful; charitable, instead of uncharitable; noble and magnanimous, instead of mean and treacherous. Such decisions will never bring regret.

If we are in doubt and many equally strong motives impel us in diverse ways, the highest motive should have the benefit of such doubts.

Man should be ruled by his highest faculties, and such rule can never bring permanent regret. He never yields to a lower motive, to selfishness, greed, treachery, fraud,

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without loss. This is a necessary result of his constitution.

REWARD.

When Conscience is the impelling power, the character becomes strong, the mind serene, and happiness unalloyed. The unselfish action, made for the good of others, re-bounds to the good of the actor. Such is the beautiful compensation, by which all obligations meet a just recompense.

HOW DOES CONSCIENCE DECIDE?

Right is rewarded by good or happiness; Wrong brings suffering. It will be seen in the sequel how these results are natural and unavoidable sequences. Does Conscience decide spontaneously, knowing by an all-seeing intuition, the Good from the Bad, the Right from the Wrong? Or does it infer from facts, in a manner similar to Reason, arising by a series of steps to conclusions? This brings us to the question—

WHAT IS GOOD?

Jeffrey says that "the particular good of each creature, is but an element of universal order," wherein he strongly blends physical laws with moral insight, and does not account for the idea of Good. Reason may, and often does, regard the "universal order," very differently, and ages before such order was recognized, concrete conceptions of Good were entertained. If to the idea of universal order, be supplemented that of activity for uses related to mind, then would arise the conception of Good.

Another school says: "The highest good, the summum bonum, is worthiness of spiritual approbation."—Dr. Hooker, Moral Science, p. 43.

Shall we choose, as an ultimate end, that which we must be in order to make the choice? Equally absurd to suppose the highest good to consist of personal introspection. It would not be a Good to stop short of barren approbation, even of the most spiritual, for activity is put forth for a purpose, else it is objectless, and the purpose of right activity over-steps approbation, to its result.

Dr. Fairchild (Moral Philosophy, p. 31) says Good "consists in the satisfaction of that sensibility—satisfaction in every form in which it can exist."

This definition places the Desires on a level with the highest spiritual perceptions, and makes the satisfaction of the Passions, in their lowest estate, a Good. This is the position of the optimist, who, affirming all things Right, would allow the fire of Desires to consume themselves forgetting that ashes only remain after conflagration.

Happiness, as the Supreme Good, belongs to Paley's Mechanical Scheme of Creation, based on a personal God, and the selfishness of his adherents. In the scheme of nature, as Happiness is always in great excess of Pain, whatever is best must produce the greatest amount of happiness. To say that the Conscience decides in favor of Happiness, is an inversion; for its decision is for the Right which necessarily yields the Supreme Happiness.

Obedience to law is productive of the greatest pleasure, but most rarely, is it practical or possible for the mind to know that such will be the result of a determinate action? The martyrs and heroes of the world testify that Happiness has no part in their determination of Right and Duty. Not for Happiness stood Leonidas with his three hundred in the Pass of Thermopylae; nor Joan of Arc at the head of the French army; nor Washington with his bleeding soldiers at Valley Forge. The love of country, the generous devotion of liberty, blotted out every vestige of Happiness as a motive, and to brand them with such ignoble motive, is sacrilege.

Man being endowed with varied sensibilities, both on the physical and spiritual side of his nature, their perfect satisfaction in accordance with the laws of each, co-ordinated with all the others, is the highest Good. This result presupposes harmony and perfection of functions, separate and collective, and brings into view the comparative Good with its many-sided consequences.

This perfect satisfaction is the Absolute Good, about which no one will differ. When we speak of objects as Good, the word has a relative and distinct meaning. Absolute Good is only realized by sentient and thinking beings. The answering of every desire and motive results in Happiness. It is the state of virtue. It is pronounced good by all, as the most desirable state.

The opposite condition is Wrong, so pronounced universally, for its result is Pain and Unhappiness.

APPLICATION.

The most potent fact of wrong-doing is that it is utterly opposed to the best interests of the wrong-doer. The eternal is sacrificed for the temporal; the advantages of all future for the brief moment. The enjoyment of an hour is followed by the bitterness of a life-time. The wrong-doer may, or may not, be conscious of this fact. If sufficiently intelligent, this consciousness will be forced upon him. A well-conducted life yields greater gratification even to the Desires, than one ill-regulated and devoted to the Passions. Happiness pursued as an end, in other words, Self-gratification, ends in disgust and ruin. Not that there is intrinsic Wrong in their Desires, but in the subjugation of Reason and Conscience. They should be controlled and not control. Self-gratification is for brutes. Not having Reason or Conscience, they are not expected to act otherwise, but man as a moral and reasoning being should be ruled by these faculties.

There were two theories in ancient times, which have held their places to the present: of the Stoics and Epicureans. The former held happiness in contempt as all the accidents of life, and made the Good to consist in living according to Nature and Reason. The latter made Happiness, the enjoyment of Desires, the end of life. The Master did not construe this in a corrupt sense, but made it the enjoyment of mental pursuits, but his followers have not failed to render it in the coarse proverb: "Eat, drink and be merry, for to-morrow we die."

This doctrine has found expression in modern times in the theory of

WHATSOEVER IS, IS RIGHT.

the fatalism of the Optimists, which annuls all distinctions between Right and Wrong, and vitiates accuracy of thought by destroying its means of expression. Right and Wrong by insensible gradations approach each other. They are comparative, admitted; so do the great and the small stand compared, in infinite gradation, but the great and the small remain unchanged, and unlimited gradation proves not the mountain and molehill the same.

As truthful to say that

WHATSOEVER IS, IS WRONG.

to be made right in the future. Either statement confuses accuracy of thought, and if accepted leads to a placidity which receives the most disturbing error with approving smile.

To be continued.

The greatest of all power is thought power. That it may multiply most rapidly and produce its greatest effects it is essential that there should be no barrier placed in the way of free speech. The right of free speech rests on simple justice. Free speech is the basis of progress in knowledge, the guaranty of liberty, the antidote of revolution, and the corner-stone of religious freedom. The churches ought to be the first to rally in defense of free speech, for they are its children.—Dr. E. B. Foote.

Hudson Tuttle's Ethics of Spiritualism, now being printed in a series in the RELIGIO-PHILOSOPHICAL JOURNAL is alone worth the price of subscription to that journal. When Hudson Tuttle writes, he says something.—Spiritual Scientist.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

(CONTINUED.)

In October, 1852, W. Whitaker wrote from Troy, N. Y., to S. B. Brittan, the able editor of The Spiritual Telegraph, highly commending the lectures of Mr. Finney during "a too transient visit." He afterward spent considerable time there, and enjoyed the lasting friendship of Benjamin Starbuck, Mr. Waters and many others.

In 1856, he spoke a year in Milwaukee, to large and intelligent audiences. The following notice, from one of the leading newspapers of that city, The Free Democrat, gives some idea of the impression he made.

"We were much pleased, and agreeably disappointed, last evening, with the lecture delivered by S. J. Finney, at Young's Hall, upon the 'approaching crisis in the political and religious world.' Mr. Finney has a beautiful command of language, a fine voice, an agreeable delivery, and, at times, becomes thrillingly eloquent. He dealt for the most part, in comparison and analysis, and his illustrations were extremely beautiful and applicable, while the earnestness and feeling that characterized his discourse, awakened a lively sympathy on the part of his hearers, which it was especially gratifying to observe, and which was forcibly exhibited in a sudden and spontaneous outburst of applause. We are glad to learn that Mr. Finney has been engaged to preach regularly in our city, inasmuch as we feel satisfied that he will accomplish much good, by his bold and manly advocacy of truth and principle. Although we, with many others, may be called upon to differ with him in regard to his spiritual theories, we cannot fail to accord him ability, power and eloquence, and to acknowledge him as an invaluable co-worker in the great cause of progress and reform. We know that his views are in direct conflict with sectarian theology. But we want all that is wrong in the church, as well as the State, exposed, and those brave souls among whom we class Mr. Finney, who dare lift their voices for reform, should meet the approbation of all who are actuated by a true regard for the best interests, political and religious, of our country and the world.

Our limited space will permit us to give but a brief and meagre outline of the lecture, although we question whether it would be possible to convey, by any report, an idea of its merit and excellence."

In 1863, while lecturing in Portland, Maine, he wrote the following epistle for the Herald of Progress, then published in New York, by A. J. Davis:

"TO THE FRIENDS OF PROGRESS THROUGHOUT THE COUNTRY.

PORTLAND, NOV. 26, 1863.

MY FRIENDS: What are you doing, in a public and educational way, for the "little ones of the great household?" Have you reflected that the old forms of spiritual (theological) education are to a great extent, incapable of meeting the demands of this new and just opening era of Spiritual Philosophy? I know some of you have thus reflected, for you have so said to me. But are there not others who have been, and still are, indifferent to the educational direction to be given to the new generation, born with our blessed Philosophy? This I know also, for I have seen it with my soul. And can you put new cloth on an old garment, and not make the rent worse? What are you doing with your children? Are they left to be picked up by the iron clutch of orthodoxy, run through the sectarian mill, to come out bolted, and bolted, and shackled, and benumbed—at subjects for chronic spiritual paralysis? Are you leaving them to the tender mercies of the sectarian Sabbath-schools, which teach them that you, being Spiritualists, are "infidels," worthy to be eternally damned, and thus filling their souls with distrust of both their parents and their God? Or are they left to the crude tendencies and chance influences of the street, the slang-shops and sewers of lowest life? Either is ruinous.

But you ask, "What are we to do with them?" Only the churches have successful Sabbath-schools, and we would as soon leave them to the chance influences as to the enervating teaching of such schools."

I am happy to answer: We have already organized a beautiful, even splendid system, for the physical, intellectual, social, and spiritual development of childhood. That system is the CHILDREN'S PROGRESSIVE LYCEUM. Originally started in the Immortal Land, it is seeking incarnation on earth. Why wait to get "to heaven" hereafter? Why not lay here on earth the solid basis of the great temple of Spiritual harmony and culture? Why wait till "death" calls our reluctant souls from this world, before we begin the great business of harmonizing the education of our children? Given, the demonstration of immortality and the spirit-communion, what are our duties to our children? "Perfection and truthfulness of mind are the secret intentions of Nature," says the New Philosophy. And I ask if this earth be not the very place where we are to practically recognize this great purpose of being, and begin the great work of culture for ourselves, and especially for our children?

Many of us parents have weaknesses and habits which eat great rust-holes into our characters, and leave both surface and soul blotched, and scarred, and unbecomingly. And it adds nothing to our worship of the previous generations to remember that they spent time, talents, and money, to build sectarian mills for the manufacture of theological strait-jackets, but left us, when children, with no great and beneficent educational guidance commensurate with the sublime aim of being and of immortality. No idea of the science of the soul—of spiritual culture—has ever pervaded the church-schools. Indeed, how could it? For are not all spiritual things regarded by orthodoxy as supernatural? There is no possibility of supernatural science, and consequently, no idea of spiritual science and culture, apart from the miraculous action of God and the church-schools. But we have no such excuse. We have a science of the soul, we have a Spiritual Philosophy, and hence we should organize it into a movement for the education and harmonization of our children as well as ourselves.

Such a movement is already organized and in successful operation. THE CHILDREN'S PROGRESSIVE LYCEUM is the most useful, the most beautiful, and the most needed institution of the age for the place and purpose contemplated. Once at Dodworth's Hall I witnessed its working and my heart came often into my throat as I saw the bright eyes, beaming faces, and graceful evolutions of nearly two hundred children, ranging from four years old up to forty. "May the Gods guard this blessed movement!" was then, and has ever since been my prayer.

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(To be continued.)

Col. Robert Ingersoll answered thus a reporter who asked him the other day if he believed in no hereafter. "I do not know. I am aboard of a great ship. I do not know what port she left or whither she is bound. She may go down with all on board or she may reach some sunny port. I do not know. It is no more strange that men should live again than that they have lived."

THE TRUE AND THE FALSE.

EDITOR JOURNAL:—If a proper heading for the subject of my present thoughts were needed, it would be the true and the false.

It is to be applied to what its believers call "spirit phenomena," and what outsiders consider delusions. If true, they are well worth preserving and guarding if false, then the sooner exploded and exposed the better. Believers claim to have their faith founded on evidence, that to an unprejudiced mind, is as conclusive as the evidence by which any fact is, or can be established in any court of justice, and yet they must concede that this proof, so perfect seemingly, comes either through their own mediumship or through that of others, and they must admit, too, that many professed mediums are frauds and impostors, and that but too frequently, these same believers have been deceived and imposed upon. Human nature is such, that those who most firmly believe in this philosophy, are the most ready to accept and receive as true and genuine, all who profess mediumship, and are therefore more liable to be checked and defrauded by them.

Disbelievers and doubters, will not be convinced unless the conditions are such, that ordinary or even extraordinary trickery, sleight of hand or deception, cannot produce the phenomena called spirit manifestations. Nor can these disbelievers be blamed for doubting and questioning, as long as they see so many evidences of the credulity of believers in trusting to the shallow devices and tricks of those professed mediums, who were fully endorsed and encouraged by these same believers, but who stand to-day fully exposed in all their craft and fraud.

These pretenders to mediumship, were as well patronized and endorsed, as any that now claim to be mediums. The world, in view of the list of notable exposures that appeared in your paper, may well doubt the truth of this philosophy, if the only evidence they have had, has been through any of those whose names appeared in your paper. Most of these professed mediums, were not only encouraged and patronized by acknowledged Spiritualists, but were fully endorsed by the papers devoted to the subject of spiritual philosophy, and it is noticeable that the greater number of these papers have defended the rascals, even after proofs, conclusive to the rest of the world, of the imposition and fraud.

For one, I have been trying to investigate fairly and honestly, and while some of the manifestations of what is claimed as "spirit power," seemed to be genuine and true, I must confess that others left me in doubt, and my doubts increased when confirmed Spiritualists, and the press, so fully believed in and endorsed those mediums, who subsequently were detected impostors, or like Withford, were confessedly such.

I have been led into this train of thought from what appeared in a late "JOURNAL," and I have seriously asked myself the question, is there no way of solving all our doubts—no way to guard against deception—no way of determining between.

THE TRUE AND THE FALSE.

If there is no remedy for this evil, no test that can be applied that will bring out the true, and expose the false, Spiritualists may labor a life-time, and fail in the end, to convince any considerable number, of the truth of spirit manifestations. There must be in this case, as in all others, some means that may be adopted by which truth may be vindicated and protected.

Spiritualists will be imposed upon just as long as they permit themselves to be deceived. It is believed to be in their power to free themselves from imposture, but that will not be, whilst they accept as genuine all who claim to be mediums, and give to such without question their countenance and support.

The time is coming, and is not far distant, when Spiritualists before endorsing a medium, will, to protect their own pockets, and to protect the cause they profess to love, require positive proof of reliability and genuineness.

The result of requiring such proofs, will be, that good, honest, reliable mediums, will not only be ready but anxious to prove their integrity under the most stringent test conditions. All true mediums will be glad of the opportunity to furnish certain evidence of the powers they possess.

On the other hand, the dishonest unreliable, will bitterly oppose any such proposition.

They will pretend either that their mediumship cannot be exercised under such conditions, or that their "controls" are indignant that their medium or themselves are doubted and questioned, and that to doubt them, is to doubt the truth of the entire philosophy. When such excuses and pretensions are made, believers ought to be on their guard against those who make them. Bad spirits should not be controls; good ones, could not hesitate, when truth only was being sought after, so we are assured by intelligent Spiritualists. Even if the test applied, should operate to exclude from public recognition an honest, genuine medium, such exclusion would do far less injury to the cause you profess to love, than is done by those humbugs and impostors whose frauds are exposed to all the world.

Less credulity and more proof, is positively required, but to whom shall the proof be furnished, and what shall be the test? Upon the first point it is clear, that as Spiritualists are the most interested in the subject, from the fact that their entire faith is founded upon it, they in some manner should require and receive the evidence to be given upon the question of the genuineness of the medium, and of the manifestations.

Individual effort in this matter may do something, but it will only be by united, organized action that an effectual guard will be placed against fraud and collusion.

With combined action in the appointment of committees, composed of the wisest and best, who shall in behalf of those by whom they are appointed, and all true believers, require any medium who appeals to Spiritualists for support and encouragement, to be tested before they shall be recommended to the public as reliable mediums.

If the medium and spirits are true, they will rejoice if this course is pursued, for the field of their labor and usefulness will be enlarged.

What shall be the test?

Manifestations of spirit power have so many phases, that the committee must necessarily, determine in each case what is required as a positive test of mediumship.

Now Mr. Editor, I give you these suggestions for what they are worth, and only say that when Spiritualists and their organs all unite with you in denouncing fraud, and are in favor of guarding against it, you may find the writer among believers, instead of being simply an INVESTIGATOR.

CHICAGO, Feb. 4, 1878.

Dr. Armitage replied to Col. Ingersoll, and made some good points. But one of his deflating blows was struck below the belt. He said: "Show me where, in the whole history of the civilized world, \$3,000 has been raised for charity by a band of acknowledged skeptics." Now this does not amount to much as an argument even if it were true. But it is not true. Hundreds of thousands of dollars are disbursed in charity by acknowledged skeptics every year. Col. Ingersoll himself is noted for his charities in the west, and a lady in this city whose skepticism is as "acknowledged" as his, gives from \$10,000 to \$30,000 in charity every year. A benevolent tendency depends much on natural temperament, and may be possessed by a person of little or no belief. Such arch heretics as Ingersoll can be answered only by replying to what they say, not by trying to show that they are personally immoral or unsympathetic.—Daily Graphic.

The objectors to free speech are those who profit by fraud or ignorance; those who lack faith in truth, but have perfect faith in human depravity; "proper people," who are really nice people, but who have a false view of life and what goes to make up real manhood and womanhood; vulgar people, who object to scientific lectures upon medical subjects before a mixed audience of men and women, but who do not hesitate to use the lowest kind of obscene language when alone with those of their own sex—heaven help them.—Aton.



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probable that many communications we have had as from spirits, are from what Swedenborg calls the "inner memory" of the medium. "The external memory," he says, "man enjoys as a person who belongs to the visible world, but the internal memory he has in virtue of his intercourse with the spiritual world." This, if true, would explain why mediums so often utter what is so obviously above their ordinary knowledge, education and capacity. It would explain why Andrew Jackson Davis, for instance, an uneducated shoemaker's apprentice, should have discoursed so marvelously when a youth, on themes entirely foreign to his "external memory."

Our correspondent M. A. (Oxon) is handling the controversy on the side of the Spiritualists proper, with his usual ability and liberality. He expresses his accord with much of the incidental teaching of Theosophy. Old Spiritualists had done this years before the Theosophy of Mme. Blavatsky and her disciple, H. S. Olcott, had been heard of.

"I did not think it necessary," says M. A., "I do not now think it necessary, to proclaim the exact lines of my assent. That concerns myself. I only thought it well, in the interests of truth, to ask for some evidence and even for proof of certain allegations. They were to me mere wood-balloons. I, or any one else, with a speculative tendency could spin theories by the hour. What is important in dealing with psychological questions is to distinguish between a mere hypothesis and a warrantable deduction from observed fact or an accepted theory which has stood the test of time, and is unshaken."

One new notion introduced by the Theosophists—or rather one ancient notion revived—is that of conditional immortality. It is thus proclaimed by Col. Olcott: "The astral man (or double, or soul) freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts, and desires. He either becomes purged of the last traces of earthly grossness, and finally, after an incalculable lapse of time, is joined to his divine spirit, and lives forever as an entity, or, having been completely debased on earth, he sinks deeper and deeper into matter, and is annihilated."

Miss Kinslingbury, following Olcott, seems to think that St. Paul favors this notion of conditional immortality. We do not see it. The Bible nowhere expresses the idea clearly, or even inferentially, that immortality is conditional. It teaches just the contrary in nearly all the passages where the future state of man is referred to.

Charles Lambert, Frenchman, is the author of a work published some thirty years ago, entitled "Système du Monde Moral," in which he advocates the notion of a conditional, or to use his own word, a "facultative" immortality. We may find there all the Theosophic ideas on the subject, as they are now being ventilated afresh; but the Theosophists do not seem to be aware of this. We would call their attention to Lambert.

He teaches that the physical world is but the substratum of a moral world, whose substance is absolutely distinct from matter and subject to entirely different laws. This substance he calls immaterial. Its chief activity is manifested in life—life infinitely diversified, but revealing everywhere this activity. In the obscure beginnings of atoms, in the mysterious aggregations of atomic elements, it is always this immaterial substance, which is at work; it chooses from the atoms those which can enter into the formation of such or such a compound.

In the organic life it chooses, among the elements of its material means, those which may concur for the enjoyment and conservation of the material *me*; in the human life, finally, it chooses among the elements of its determinations those which may serve for the enjoyment and conservation of the human *me*. It is here that is formed and fixed the immaterial individuality; here the elective force comes in play, and chooses between the rival tendencies; namely, that toward the merely egotistical and sensual interest, and that toward the enjoyments of the superior order. Hence it becomes a faculty, and from the struggle of the two forces acting upon it, results free will. The soul has its beginning in liberty and reason. Its destiny is the result of its choice. The soul is extinguished or is developed after the death of the body, according as its liberty has answered to the appeal of the one or the other of these rival forces.

Thus, according to Lambert, immortality is facultative. It depends upon ourselves to extinguish or develop our germ of individuality. It is nothingness, and nothingness alone, which is the chastisement of the perverse, the base, the impure. The eternity of punishment will be the eternity of annihilation. There is no middle ground for us—it is either nothingness, or beatitude. Each one of our acts is a drift toward one or the other of these distinctions. Facultative immortality—such is the last word of this system, that is, the soul has a faculty of becoming immortal, if it chooses to exercise it.

We present our Theosophical friends this brief outline of Lambert's system, to which they would seem to have been unconsciously indebted. It is a system at once presumptuous and unphilosophical; presumptuous in supposing that any one man has deserts so far above those of his fellow-mortals that the one merits immortal felicity and the other outright annihilation; unphilosophical, in giving to the individual will a power to annihilate a substance having the potency of immortality.

We shall look with interest to the result of the contest going on among English in-

vestigators, with Dr. Wyld, C. C. Massey, and Miss Kinslingbury on one side and our correspondent M. A. (Oxon) on the other. If the result is to throw light on the great subject of the spiritual faculties of terrestrial man, and the mystery of our dual nature, the controversy will not be without its fruits.

Kant on Swedenborg's System.

The following statement of the views of Swedenborg by Kant, the most famous of German philosophers, is very interesting as coming from a contemporary. Kant was forty years old when Swedenborg was seventy-five. Kant seems to have fluctuated in his notions in regard to Swedenborg, esteeming him at one time as a mere visionary, and at another as the promulgator of a system remarkable for its consistency with much that he himself had arrived at by philosophical meditation in regard to a future state. The following passages are translated from the German of Kant:

"All men, according to Swedenborg, stand in an intimate connection with the spiritual world, only they are not aware of it; and the difference between himself and others consists simply in this: that his innermost nature is laid open, of which gift he always speaks with the most devout spirit of gratitude. From the context it is apparent that this gift consists in the consciousness of those obscure representations which the soul receives through its continual connection with the spiritual world."

"Accordingly, Swedenborg distinguishes in man between the external and the internal memory. The former man enjoys as a person who belongs to the visible world, but the latter in virtue of his intercourse with the spiritual world. Upon this distinction is grounded also the distinction between the outer and inner man; and Swedenborg's prerogative consists in this, that he stands already in this life in the society of spirits, and is recognized by them as possessing such a prerogative."

"In the inner memory is retained whatever has vanished from the outer; and of all which is presented to the consciousness of man nothing is ever lost. After death the remembrance of all which ever entered his soul, and even all that had perished to himself, constitutes the entire book of his life."

"The presence of spirits, it is true, strikes only on his inner sense. Nevertheless this is able to excite an apparition of these spirits external to himself, and even to invest them with a human figure. The language of spirits is an immediate and unsymbolic communication of ideas; notwithstanding which it is always clothed in the semblance of that language which Swedenborg himself speaks, and is represented as external to him."

"One spirit reads in the memory of another spirit all the representations, whether images of ideas, which it contains. Thus the spirits see in Swedenborg all the representations which he has of this world, and with so clear an intuition that they often deceive themselves and fancy that they see the objects themselves immediately—which, however, is impossible, since no pure spirit has the slightest perception of the material universe; nay, they cannot gain any idea of it through intercourse with the souls of other living men, because their inner nature is not opened; i. e., their inner sense contains none but obscure representations. Hence it arises that Swedenborg (according to his own notion) is the true oracle of spirits, which are not at all less curious to read in him the present condition of the world than he is to view in their memory, as in a mirror, the marvels of the spiritual world."

"Although these spirits stand in like manner closely connected with all other souls of living men, by a reciprocal commerce of action and passion, yet they are as little aware of this as men are aware of it. Spirits therefore ascribe to themselves as the product of their own minds what in fact results from the action of human souls upon them, just as men during their lives imagine that all their thoughts, and the motions of the will which take place within them, arise from themselves, although, in fact, they oftentimes take their origin in the spiritual world."

"Meantime every human soul, even in this life, has its place and station in this spiritual world, and belongs to a certain society which is always adapted to its inner condition of truth and goodness—that is, to the condition of the understanding and the will."

"But the places of souls in relation to each other have nothing in common with the material world; and therefore the soul of a man in India is often in respect to spiritual situation next neighbor to the soul of another man in Europe; as on the contrary, very often those who dwell corporeally under the same roof, are with respect to their spiritual relations far enough asunder."

"If a man dies his soul does not on that account change its place, but simply feels itself in that place which in regard to other spirits it already held in this life. For the rest, although the relation of spirits to each other is no true relation of space, yet has it to them the appearance of space; and their affinities or attractions for each other assumes the semblance of proximities, as their repulsions do of distances; just as spirits themselves are not extended, but present the appearance to each other of a human figure."

"Corporeal beings have no subsistence of their own, but exist merely by and through the spiritual world, although each body, not by means of one spirit alone, but of all taken together. Hence the knowledge of material things has two meanings: an external meaning referring to the interdependencies of the matter upon itself, and internal meaning in so far as they denote the powers of the spiritual world which are their causes. Thus the body of man has a system of parts related to each other agreeably to material laws; but, in so far as it is supported by the spirit which lives, its limbs and their functions have a symbolic value as expressions of those faculties in the soul from which they derive their form, mode of activity and power of enduring."

"All spirits represent themselves to one another under the appearance of extended forms; and the influences of these spiritual beings amongst one another, raise to them at the same time appearances of other extended beings, and as it were of a material world. Swedenborg therefore speaks of gardens, spacious regions, mansions, galleries, and arcades of spirits, as of things seen by himself in the clearest light; and he assures us that, having many times conversed with all his friends after their death, he had almost always found in those who had but lately died, that they could scarcely convince themselves that they had died, because they saw round about them a world similar

to the one they had quitted. He found also that spiritual societies, which had the same inner condition, had the same apparition of space and of all things in space; and that the change of their internal state was always accompanied by the appearance of a change of place."

Kant speaks in some places of the "delirious ravings" of Swedenborg, but he seems to have been deeply impressed nevertheless by the philosophy of the Swedish seer; and in his own views of the possibility of an intercommunication between a world of spirits and our own, he is obliged to admit that there is much that is consistent, philosophical and reasonable in the views of the man he dismisses as a "visionary."

"MOST FITLY SPOKEN."

T. B. Clarke, of San Francisco, writes: "The words of your editorial, headed, 'A Leadership in Spiritualism,' are words most fitly spoken at a seasonable time. The idea of a 'Leadership in Spiritualism,' reminds me of Jotham's parable in the book of Judges, ninth chapter, when the trees went forth to anoint a king over them. The olive tree said, 'Should I leave my fatness?' The fig tree said, 'Should I forsake my sweetness?' They then all appealed to the vine. It said, 'Should I leave my wine?' Then said all the trees unto the bramble, 'Come thou and reign over us.' Miss Kinslingbury's selection is evidently of the 'bramble-bush' order. The idea of a leader in Spiritualism or any other form in this nineteenth century, is about as consistent as for a pebble upon the beach of a vast ocean to exalt itself over its millions of mates. All true Spiritualists behold themselves as infants, hardly born to the vast and glorious knowledge of the soul's possibilities under the teachings of heavenly inspirations. Had I yesterday conceived myself wise, the immortal Channing in my sitting-room last evening, would have convinced me that I was a fool, as in wonderful words and eloquence, through the lips of a woman, he talked of the grandeur of human life. A leadership in Spiritualism! I wish all your readers could have visited Northern California in the months of May and April, as it once lay a garden of the Lord. Here a valley a mile square; there one ten miles square; again one five miles long by two wide; others ten, twenty, thirty, and forty, some fifty miles long—divided by rolling hills or beautiful evergreen mountains. There they would have seen almost every foot of this vast landscape from the borders of the streams to the very top of the mountains, one endless bed of beautiful, varied and variegated flowers, in unison speaking forth the praises of their Creator. Then, all standing upon the highest peak of this beautiful landscape, let them hold a convention and decide which of all the millions was the most beautiful flower. That being done, let them now descend to some dark canon of mould and moss-grown lifeless rock, and there hold convention to select a leader in Spiritualism, and give us, as they most assuredly will, the 'bramble-bush,' to reign over us."

This desire to be exalted is no new thing. About 1878 years ago one Jesus was asked, 'Who is the greatest in the kingdom of heaven?' and he called a little child, and set him in the midst of them. At another time he said, 'He that is greatest among you, let him be your servant.' The task of this generation is large enough to adequately permeate with the heaven of heavenly knowledge the sixty-five thousand churches, and the ninety per cent. of the population that are not members of any church in these United States, without expending our brains and capital to curse the world with another sect.

Laborers in the Spiritualistic Vineyard and other Items of Interest. Mrs. F. A. Logan is lecturing with good success and much appreciation in Oregon. Lyman C. Howe will speak the remainder of February and two Sundays in March, at Binghamton, N. Y. Prof. Milton Allen has returned to Chicago, and will make this city his headquarters for some time to come. J. J. Morse, the medium and lecturer, is now located at Elm Tree Terrace, Uttoxeter Road, Derby, England. Mrs. Coombs is now in Memphis, Tenn., and is well spoken of as a test medium by the "Voice of Truth."

Mrs. Maud E. Lord is so highly appreciated in Boston, that she cannot leave for New York as soon as she expected, on account of her numerous engagements.

We notice the secular press is in many instances printing extracts from the RELIGIO-PHILOSOPHICAL JOURNAL; this shows the direction the current is setting.

The immense pressure upon our columns, has prevented the insertion of several articles that from their nature ought to have appeared promptly on their reception.

J. M. Barnes, of LaFayette, Va., informs us he is about to make a tour of that State to lecture on subjects connected with the National Liberal League. Those interested please correspond.

Mrs. L. L. Pasco, 353 Main street, Hartford, Connecticut, is spoken of as a good trance speaker and test medium, and a powerful healer. She often gives tests at her lectures.

Home Arts for February, published by Alfred L. Sewell, 158 Clark street, Chicago, for the instruction of boys, is well filled with useful hints on printing, wood engraving, and scroll work, with illustrations.

P. C. Mills intends to come west in the spring, and would like to make engagements to lecture along the route. His permanent address is 7 Montgomery Place, Boston, Massachusetts.

Next week we shall publish a lecture delivered by Mrs. F. O. Hyzer, at Everett Hall, Brooklyn, New York, and expressly reported for this paper, entitled, 'What relation does Modern Spiritualism sustain to Modern Scientific Materialism.'

Cephas B. Lynn lectured to a large audience in New Haven, Connecticut, Sunday evening, Feb. 3rd, on Secularism. Surely there are signs of progress when such lectures find a hearing in Connecticut on Sunday.

We give our readers this week another of Mrs. Cora L. V. Richmond's splendid lectures. It contains much food for thought; indeed, no one can read it, who will not feel proud of this worthy representative of our cause. She is doing a grand good work!

Mrs. S. A. Rogers-Heyder, of Grass Valley, California, lectured in Sacramento, Feb. 3rd and 10th, to good audiences, giving satisfactory psychometric tests. Would like to make engagements as a lecturer and business and test medium. Is a trance speaker.

H. D. Mackay, Esq., a well known lawyer of Leavenworth, Kansas, is engaged to deliver two lectures in St. Louis; one upon 'The Church opposed to Intellectual Development,' the other entitled 'Spiritualism is Truth.'

C. Fannie Allyn will speak in Ballston Spa, New York, February 24th; in Philadelphia, Pennsylvania, the Sundays in March; in Vineland, New Jersey, during April, and in Springfield, Massachusetts, the Sundays in May. Will visit neighboring towns week-day evenings if desired.

The Hotel Windsor at Jacksonville, Florida, is proving a grand success since it passed into the hands of Dr. N. B. Wolfe. With the genial and talented Col. Lewis in the office, guests are at once made to feel "at home," and as a result there is now only standing room, as they say at the theatre when every seat is filled.

The Daily Plague of New Orleans, says, "Mrs. C. Eldridge, the well known Tennessee medium, is stopping for a short time in our city. Her manifestations are attracting much attention, and all who have seen her express satisfaction at the success of her seances. Her parlors are at No. 193 Camp street."

We are indebted to the Illinois Railroad and Warehouse Commission for a copy of their Seventh Annual Report. 71,240,574 bushels of grain of various kinds were inspected during the year. The aggregate equalized value of Railroad property for 1877, foots up to \$41,637,242. The appendix contains the legal decisions bearing upon the work of the commission.

Owing to the vigorous warfare inaugurated by the RELIGIO-PHILOSOPHICAL JOURNAL, ably seconded by many advanced minds, the infamous "Doctors' Law" seems likely to fall in the Iowa Legislature; but we caution our readers in that State to remain vigilant to the end of the session, or the starving "regulars" will catch them napping.

Dr. H. P. Fairfield, trance-speaking medium, has been lecturing this winter in Salem, Boston, and Springfield, Mass. He will lecture for the Spiritual society in Utica, N. Y., Sundays, February 17th and 24th; also March 3rd and 10th. Would like to make other engagements to lecture in the middle and Western States. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

B. F. Underwood lectured in Albany, N. Y., Sunday evening, Feb. 10th, on Evolution. The Argus closes a lengthy editorial notice in the following words:

"In the whole course of the lecture there was not a word to offend the taste of the most fastidious, and no attack upon or ridicule of religious beliefs. It was, as promised, strictly scientific. Having once been introduced to our citizens, Mr. Underwood will surely be greeted by a much larger house should he come again."

The notorious Dr. W. A. Hammond, who was dismissed from the position of Surgeon General for crimes that would make a common malefactor blush, has the effrontery to appeal to the authorities to have his case re-opened. He probably thinks that after this long lapse of time he can get whitewashed. He ought to buy a character somewhere, in order to render his screeds against Spiritualism more effective.

The Free Thinker is the name under which it is proposed, by W. M. Gill, of Kirksville, Mo., to issue in March next an eight page independent monthly journal devoted to the cause of Liberalists, Spiritualists, free thinkers and free religionists of the West, at \$1.00 per annum. The number of liberal periodicals starting throughout the country is evidence of the awakening of thought on the subject, and we hope they may all be sustained and prove successful workers in the cause of Truth.

The Winchester (Ind.) Journal publishes the following with reference to Dr. Kayner's course of lectures in that place, on Spiritualism: "Dr. P. P. Kayner, of Chicago, Illinois, delivered a very interesting course of five lectures at the City Hall, closing on Sunday night with a lecture on Evolution." The Herald says, "Dr. Kayner's course of lectures at City Hall were well spoken of by those who heard them." Bro. J. K. Martin writes, "So far as I have heard the Spiritualists were pleased. Dr. K. is a very able lecturer."

Capt. Brown will speak for the society at Shreveport, La., from Feb. 24th to March 7th, and can be addressed there. He gave five lectures on Spiritualism at Clarendon, Ark.; one at Brinkley, and spoke four evenings at Little Rock, on Finance, and is highly spoken of by the Little Rock papers, as also is Mr. Vandercook's singing. He also speaks on Finance, at Forrest City, Benton, Arkansas, Warren, and Prescott—all in Arkansas. He desires to give spiritual lectures in Arkansas, and friends do not move. If any desire, he will return from Lebanon, after March 10th.





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