Ernth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applanse: She only Joks a Bearing.

VOL. XXIII.

ATTO A

JNO. C. BUNDY, EDITOR.

CHICAGO, FEBRUARY 23, 1878.

SINGLE OPTIES ETONT CENTS.

NO. 25.

THE CELESTIAL COMPANY!

The Occupations and Home of Advanced Spirits.

A Lecture by Mrs. Corn L. V. Richmond, Controlled by

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

sported Expressly for the Religio Philosophical

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.

Each soul constitutes a portion of the splendor of that realm. No sun in the far off space illumes 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 ministeries to other planets until all are connected in the same divine circle of ministration.

W

THE ACTIVITY OF SOULS.

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 substance; 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 SPIRIT.

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 subtile 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 -so to them, the powers that make worlds and influence all space and air, are amenable, and belong to the wonderful 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 interstis 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 counte-

nance, 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 shapes to the destiny of the spirit, having influences necessary to become one with the pulsa-

tions of light. As the moth itself files 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 youwhatever 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 tominister to you-if you wonder that father and mother, sister and, child may leave the spiritual gardens, and gring 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 unthralled 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 creeds, 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 voice, 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 celeatial 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 bermitic 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 contaminated 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 finest wave, yet sufficiently tangi-

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 heralder 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 which would fan to flame the memory of that angelic state, or would touch its nature into prophecy; it is to piezce that portion of soul, that quickened, will aspire; that you may come forth from yourselves, from the outward self untrammeled, 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 subtile 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.

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.

HOW APPROACH THE CELESTIAL COMPANY.

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-toesed 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 and the first wave, yet sufficiently tangi-ble fore thereal beings that abide there, you would then consider that you were in the

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 principalities and powers, is sequal 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 enkindled. 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 cre-

SUNBEAMS AND GERMS. Through thousands of years your earth has received light and heat of that orb, re-sponding gradually, visibly, slowly, but sure-ly 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 clime, 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 orkness 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. Sosouls that are born into the celestial kingdom of the angelic state, waiting and watching, so God waits through eternity, as suns 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 these 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 PÓEM.

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.

I have seen many salls of pure white Pass out on its breeze and into forever, Into paradise freighted with light. 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,

But bright are the ways of that beautiful river:

With its beautiful waves flows forever. 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

skles, ·Then descended in crystalline fountal.s. Blending many bright streams into the bright river That flows, and flows, and flows on forever.

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 Impulse of lifes' noble dream And conquest over passion dread slave. Concluded on Righth Page.

# THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

CONTINUED.

CHANGE OF BEART.

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 cooling 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 unspeakable abhorance of his old life. He shrank from his former associates, and bade them farewell,

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 faculfies. The individual, "back-slides;" is periodically repentant, and perhaps scorned for inconsistency.

CULTURE 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 alled moral books, or moral contemplation, of practical value as means of culture. Moral books are invariably religious books, narrow, one-sided, and sapless 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

Our ideal angel is a being perfect in the supremacy of Conscience and Resson. The animal nature has no part in its choice. Even the inclination to wrong has disappeared, and a calm, undisturbed serenity ever fills its 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 estate of the angel is the desirable goal, and the nearer it is approached by man, the more perfect

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, an immortal being, eternity furnishes that element, an the improving conditions facilitate the rapidity of ad-

'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 repenjance, 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 spirit-ward.

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

TEMPTATION. 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. Tempt. ation 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

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

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. "Copy-right by Hudson Tuttle, 1877.

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, recompensation, by which all obligations meet a just rec-, 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-

Jouffroy says that 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 borum, is worthiness of spiritual approbation."-Dr. Hickok, Moral Science, p. 48.

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 on 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. 21) 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 Me chanical Scheme of Creation, based on a personal God, and the schisbness 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 Thermopalæ; 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 emotion 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, squarate 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 world 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.

versally, 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 hlm. 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 Conscien e. They should be controlled and not centrol. 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

WHATEVER 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 WHATEYER 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 distorting error with approving

To be Continued.

The greatest of all power is thought power. That it may multiply most rapidly and produce its greatest ef-fects 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 ious 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

## SELDEN J. FINNEY:

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

> BIOGRAPHY. LCONTINUED.

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, times, becomes thrillingly eloquent. He dealt for the most part, in comparison and analysis, and his illustrations were extremely beautiful and applicable, while the carnestness 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 hts 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 sectasian 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 trief and meagre outline of the lecture, although we question whether it would be possible to convey, by any report, an idea of its merits and excellence."

In 1863, while lecturing in Portland, Maine, the 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, 1868.

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 sectarian mill, to come out belted, and bolted, and shackled, and benumbed-fit 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 Either is ruinous.

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

I am happy to answer: We have already organized a beautiful, even splandid 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 beams of the great temple of Spiritual harmony and culture? Why wait till "death" calls our reluctant souls fom this world, before we begin the great business of harmonizing the education of our children? Given, the demonstration of immorfality 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 unbeautful. And it adds nothing to our worship of the previous generations to remember that they spent fime, talents, and money to build sectarian mills for the manufacture of theological strait-jackets, but left us, when children, with ne 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 intomy 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 dessed movement!" was then, and has ever since been my prayer.

Copy-right by H. Tuttle & G. B. Stebbins, 1878. (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 post 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 PALSE.

EDITOR JOURNAL:—If a proper heading for the sub-ject 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 unpresidence mind is as conclusive ter. 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 imposters, and that but too frequently, these same believers have been deceived and imposed upon. Human nature is such, that those 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 cheated and defrauded by them.

Disbelievers and doubters, will not be convinced un-less the conditions are such, that ordinary or even extraordinary trickery, sleight of hand, or deception, cannot produce the phenomena called spirit manifesta-tions. Nor can these disbelievers be blamed for doubting and questioning, as long as they see so many evi-dences 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 pat-ronized 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 in diums, were not only encouraged and patronized by acknowledged Spiritualists, but were fully endorsed by

the papers devoted to the subject of spiritual philoso-phy, 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 im: position 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 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 what is not seed when confermed Spiritualists.

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 Witheford, 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 PALSE

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

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

They will pretend either that their me diumship 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 pretentions are made, believers ought to be on their guard against those who make Bad spirits should not be controls; good one 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 imposters 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 receivethe evidence to be given upon the question of the gen-uineness 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 collu-

with combined action in the appointment of committees, composed of the wisest and best, who shall in the appointment of committees, composed of the wisest and best, who shall in the are appointed, and all true believers, require any medium who appeals to Spiritualists for support and encouragement, to be test-ed 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 medi-

umship.

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 sim-INVESTIGATOR.

CHICAGO, Feb., 4, 1878.

Dr. Armitage replied to Col. Ingersoll, and made some good points. But one of his defensive 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 thousand of dollars are disbursed in charity by acknowledged skeptics every year. Col. Inger-soll 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 beney-cient 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 specia are those who profit hy fraud or ignorance; those who lack faith in truth, but have perfect faith in human depravity; "proper peo-ple," 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 scien-tific lectures upon medical subjects before a mixed au-dience of men and women, but who do not nesitate to use the lowest kind of obscene language when alone with those of their ownsex—heaven help them.—Anon.



SCENES FROM THE HOME OF OUINA.

Written by Ouina, through Her Medium, Water Ltly, Cora L. V. Richmond.

> PEARL. CHAPTER VII.

THE VISION OF PEARL.

While the little form lay in a peaceful trance in the home of James West, watched by him with tender care, shunned and feared by his wife, regarded by the children with mingled curiosity and awe, the spirit of Pearl, released for the time from its bodily tenement, was amid-scenes most beautiful. The angel mother bore her rapidly through this space, and approaching a lovely star that emitted rays of pure pearly light, Pearl heard sweet music issuing from thence, and felt the waves of light upon her brow like soft warm air; she then grew strong and floated beside her mother, impelled by a strong desire to see the bright place to which they were hastening.

There came out to meet them twelve lovely maidens, who circled around Pearl and sang sweet words of loving welcome. They were robed in white, and each wore a crown of pearls, with a girdle of the same white jewels around their forms. As they drew nearer the shining orb, Pearl thought its whiteness would dazzle her, so pure, so white, did it appear, and she wondered how they would descend. While wondering, the maidens bore her in their arms, and the mother first reached the planet; then Pearl felt herself resting quietly on a soft and fragrant couch. As she looked around, the sight was unspeakably lovely. Her couch was like pearl in appearance, yet soft and yielding as moss. The air was balmy and of a beautiful tint, resembling the color of. the sea-shell, then changing to sea green, violet, and at last to pearly white. Her mother bent above her, and held out a snowy robe, like those worn by the other maidens; then she sprinkled over her cooling drops which formed themselves into a crown of pearls for her brow.

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She arose and felt as well though the spirit had never known a pain or sorrow. Above her were arches of opaque white carved in lovely forms, images of grace and beauty; waxen bells and snow-drops; lilles of the valley, and all white as flowers, while sprays of blooming hyacinths and waxen tube roses made fragrant the air around

Her mother led her to an inner pavilion where waters were murmuring, and songs of birds came forth. There she clasped her grandma, who said: "Ah, my poor Pearl, how sad was I to leave-you there alone on earth, but your mother brought your uncle to you, and he will care for and love you always."

"Is Mr. West my uncle, and must I return? Oh, can I not stay here with you and mamma?"

Another form-came near with a face beaming with love and compassionate tenderness. "My child, my Pearl!" "Father!" Pearl knew intuitively that this was her father whom she had never seen, but for whom her mother had always mourned when they were alone and poor. Oh, how beautiful their home, how happy were they all in that bright abode. A lad came forward with bright and lovely face, with snowy brow and loving gesture: "My sister!" She had never known a brother, yet she knew this was one who had passed from earth in infancy before she was born. Many more came thronging around her, and she was filled with happiness and peace. The mother never left her, but always explained by her look or pressure of the hand the things which Pearl did not at first understand. It did not seem necessary to speak; they all knew her thoughts, and she, by degrees knew all they would say to her. The thoughts came from them, and fell upon her brain like soft showers or music.

·There was no sun, yet the whole place was then lighted up by a flow of pure white radiance, and each face seemed illumined from within. "Does my face shine as brightly as my brother's there" Scarcely had she thought this question when the answer came: "Yes, my child, for your thoughts are pure and good, and these faces are lighted by the spirit from within."

Her mother then said to her: "My daughter, it is permitted by the laws of the Heavenly Father that we have learned for you to visit our home. Your body is held in a tranquil sleep, having no want, nor pain, nor consciousness below. You will after three days, return. You have much to see before you again resume your outward form, which is only the earthly clothing of the spirit. You have also a great work to do, which you will understand bye-andbyer but ere you go I must show you our life and labor here. That which you see has been fashioned by us; we make our

Before Pearl could answer or fully understand, the mother had moved away (and she beside her) floating, not touching the shining ground, until they came to a shaded grotto, something like a cave, only the trees bent above it, and everything seemed alive, even the sides of the grotto were of some moving iridescent substance like mother of pearl but deeper in tints. Here a maiden

knelt, her snowy raiments partly shaded by the deep tints of the grotto; her face was uptifted in prayer, and tears flowed from

release that sorrowing soul from despair; let me whisper hope to her saddened spirit: let net my efforts prove in vain, not for myself, but for loves sake I am thus born."

"Father in heaven, wipe her tears away;

The augel mother and little Pearl then floated into the grotto and stood beside the praying one.

"Iris," said the mother, "are you still here, and do you find no respite for the sad soul on the earth for whom you pray?"

"Yes, respite but not release. My tears still flow in sympathy with hers, but sometimes I know that her heart is calm, then the wave of grief returns again."

Pearl's mother answered: "Yes, you will succeed for see, I bring these, Iris, blossoms from within my bower to-day, and by this sign I knew that your labor was not vain. Wear them when next you visit that poor soul on earth, and their sweet fragrance unperceived, will refresh her spirit."

"O joy," said Iris. "I will indeed wear these sweet flowers. How blest am I that while I prayed here, doubting if my efforts to assuage her grief had in any way succeeded, in your bower which mirrors all we do, these blossoms herald my success."

Iris' face shone with happiness as thus she breathed her thought. Then she looked at Pearl with half conscious, half wondering eyes; perceiving she was one of themand yet not quite the same.

"My daughter Pearl, who still lives on the earth, has come to visit us. She has been here in sleep before, but now a trance protects her form from danger; while she visits' us, sing to her, Iris," said the mother.

"She is white as snow, and looks like one large tear," said Iris. "I will sing of my

> THE SONG OF TRIS. Out of a life's broken chalice, Out of the shadow of death, Out of the earth's dismal palace, Ye have been born with my breath, Ye have come forth in our bower, Symbols of Hope, O ve flowers. Petals soft woven of praying, Chalice of love's living breath, . Sunbeams that earthward were straying, Woolng from darkness and death. Ye have wonderful magic and powers, Symbols of Love, O ye flowers. Trustingly came forth your pinions. O soul into this lovely guise, Fluttering to heaven's dominions.

# BOOK REVIEWS.

At home, here in our paradise,

Symbols of Faith, O ye flowers.

Blossoms of wonderful dowers,

· - (To be continued.)

THE CAREER OF RELIGIOUS IDEAS; Their ultimate, the Religion of Science. By Hudson Tuttle. D. M. Bennett: New York, 1878. Chl-ago; for sale by the RELIGIO-PHILOSOPHICAL PUB-LISHING HOUSE. Price, paper 50 cents cloth, 75

In this work the author, after sketching the fundamental religious proposition; de-pendent propositions and results in comparson with the fundamental scientific proposition, dependent propositions and results, follows out the inquiry, "What is Religion?" in his characteristic terse and searching manner. He says: "Those who regard man as fallen from a high catata are in the fatien from a high estate, see in the savage, not a primitive, but a degraded condition. This conclusion conflicts with the facts of human history. The races of mankind began like the individual, ignorant and brutal. The early man was a savage, a cannibal, whose religion-if he possessed a religion-was of the grossest form. Our pride may revolt against such a view of our ancestors, but it makes it no better by denying it, and it is flattering to know that man is subject to progressive growth and unlimited achievements."

He then goes over the history of the race as revealed by geology, archeology, written history and known scientific facts, disclosing the workings of the human mind under the various developments of intellect and reason, hewing out religious ideas to suit the various races, peoples and stages of de-velopment according with the superstitions of the times and general masses which constituted the prevailing religious opinions of

those times. While he shows conclusively that all re-ligious ideas had their origin in Feticism, we think he carries the argument a little further than he can prove, in assuming that "A kitten mistakes a ball for a living being as readily as a savage sees a life like his own in the wind;" or that "The thoughts awakened in the mind of a dog by present-ing a watch to his ear are of the same kind -he regards it as a living being; the savage thinks it possessed of a demor

After tracing the career of religious ideas down the ages and comparing its known operations with scientific facts, the contest in the present narrowed to the supremacy of church in state, of superstition and theology over rationalism he truly says: —"The battle is no longer waged with the uncertain weapons of theology and metaphyscertain weapons of theology and metaphysics, but the thinker now wields the damascus blade of positive knowledge, and the result will be decisive. Infallible authority, antiquity, miracles, saints, martyrs, popes, priests, majorities, dogmas, faiths, consciousness, all the trappings that have hitherto been received, as divine, holy and sacred, will perish before the keen flame of what is known, and no more shall blight the expansive spirit, forever."

It is a volume pregnant with thought.

It is a volume pregnant with thought, and will be read with great interest. It has bready been published in England.

"RIFTS IN THE VEIL." A collection of inspir-ational poems and essays given through the va-rious forms of mediumship; also of poems and essays by Spiritualists. London: W.H. Harri-son, 38 Great Russell street, W. C., 1878.

The work before us, although a compilation, shows good judgment on the part of its editor in making his selections. In his preface he says: "A chief object of this work is to attempt to abolish the idea prevalent in the public mind, that all messages given through mediums are worthless when judged upon their literary and intellectual merits. Spiritualists admit that many messages so given are worthless, and in some cases are untrue, but hold that the way to prevent false messages coming from

the other world is to cease sending untruth-

ful people into it from this one."

It is composed of selections in poetry and prose, most of which is the product of mediumship, and will compare with the literary productions of the most talented writ-

George St., Glasgow, and is neatly and beautifully gotten up, showing great care in its mechanical execution.

THE END OF THE WORLD NEAR; or Antichrist, the beast of Revelations XIII., containing a Prophetic History from the Bible of the
wonderful events which are to happen during
the next fifty years, including the Hesurrection
and Translation in November, 1875, the forty
years of Retribution on all Nations; the Universal reign of Antichrist, the width combine christ; the Judgment; the visible coming of Christ; the Judgment; the World melted by fire and made into a beautiful Eden; and the Millennial Reign of Christ and his Glorified Salots. By James M. Swormstedt, Cincinnati, O.: Published by E. W. Swormstedt, No. 38, Emery Arcade—1877. Arcade-1877.

This pumphlet of over 300 pages, written in the peculiar style of the Second Advent literature, demonstrates how the "prophecies" of the Bible, can be interpreted to refer to many passing events of our times, while with the admirature of the admi while with the admixture of the elements of superstition and large Imaginative powers they can at the same time be tortured into supporting the wildest dogmatic phantasies and most irrational and unscientific conclusions, with regard to Human Progress and the soul side of life. To the wierd imagina-tion of the soul-sleeper who expects to awake from the unconscious slumber to walk on the ashes of the anihilated unbelievers it will prove a work of rare interest.

Items of Interest-Gems of Wit and Wisdom.

I thank you for your gift of flowers. Sweet nurslings of young May; I would I had some mystic powers To wrest them from decay.

It pains my heart to see them fade. o beautiful each dye; Oh, everything to die is made, E'en each lamenting sigh.
[Emma Tuttle.

GENIUS is said to be nearly allied to mad-ness; and there is undoubtedly some truth in the remark, for the possession of genius is not the rule, but the exception among men, and is therefore in a certain sense ab normal. But it is this exceptional and delicate condition of the brain and mind, which renders men of genius suitable vehicles for the reception and transmission of those spiritual influences, which do not find ready channels through more material and grosser organizations.-Dr. Growell.

Five clergymen are convicts in the Kentucky penitentiary, but no infidels.

WE may search in vain the Roman history before Constantine for a single line against freedom of thought, and the history of the Imperial Government furnishes no instance of a prosecution for entertaining an abstract doctrine - Renan.

THE business of philosophy is observa-tion; and the result of that observation constitutes all her knowledge. She receives nothing as truth until she has tested it by experience; she advances no opinions unsupported by the testimony of facts; she acknowledges no virtue but that involved in beneficial actions—no vice but that involved in actions hurtful to ourselves or others. et this doctrine universally prevail, and there will be very little error.

Eyen if a boy is always whistling "I want to be an angel," it is just as well to keep the preserved pears on the top shelf of the pantry.

Ir you will be venerable, instruct your children, and so partake of their good actions.

either in respect to good or evil, for both are dangerous.

To be covetous of applause discovers a slender merit, and self-conceit is the ordin-ary attendant of ignorance. THE greatest friend of truth is time; her

greatest enemy is prejudice; and her con-stant companion humility. No entertainment is so cheap as reading, nor any pleasure so lasting.

THE follies of youth become the vices of manhood and the disgrace of old age.

No wonder that egotists find the world so ugly. They only see themselves in it. THE world may make a man unfortunate, but not miserable; that is from himself.

TRUTH's supreme revelations come in sorrow to individuals, and in war to nations. DAWN.

The night was dark, though sametimes a faint star
A little while a little space made bright. The night was long and like an iron bar Lay heavy on the land; till o'er the sea Slowly, within the East, there grew a light Which half was starlight, and half seemed

The herald of a greater. The pale white Turned slowly to pale rose, and up the height Of heaven slowly climbed. The gray sea

Rose colored like the sky. A white gull flew/ Straight-toward the utmost boundary of the

Where slowly the rose gathered and in creased, It was as on the opening of a door By one that in his hand a lamp doth hold, Whose flame is hidden by the garment's

The still air moves, the wide room is less dim More bright the East became, the ocean

Dark and more 'dark against the brightening sky—
Sharper against the sky the long sea line,
The hollows of the breakers on the shore
Were green like leaves whereon no sun doth

Though white the outer branches of the tree. From rose to red the level heaven burned; Then sudden, as if a sword fell from on high, A blade of gold flashed on the horizon's rim. [Richard Watson Gilder.

THE excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date.

We should not live simply for our own enjoyment, at the expense of others, nor fail to profit by self-examination of all our mo-tives and actions, if we would arrive at the highest unfolding of our own souls. Through this self-purification and ennoblement of soul, we shall be enabled to transfuse into the psychic atmosphere of being the har-monizing emanations which flow from well-ordered lives; which by example, magnetic impulse, and outflowing aspiration, will si-lently aid in the general uplifting of humanity .- Dr. Kayner.

SHALL WE REASON?-The Suppression of any normal faculty is both unnatural and impossible. Would you palsy the strong arm because it may be used in acts of violence? Will the sane man stop his ears from fear of recognizing a discord in the world; or pluck out his eyes because they may lead to the contemplation of sad scenes and gross deformities? Would you have the world struck dumb because men utter lies and blasphemies? Shall we sacrifice Reason that holds the balance of the mind—because it has been perverted by some men, and is still feebly exercised by the many? And can we afford to dispense with the godlike power of Imagination—the creative faculty of the soul—because some people, in whom it is not developed, are hallucinated and indulge in wild reveries? Such reformers would pluck the plumes from the eagle and make of him a sober dunghill fowl! They would extinguish the fire of Prometheus, annihilate Poetry, Music and all the grand creations of Genius and Art-and for what Why, merely to

"Scatter the idle dreamers of the time."
[Dr. S. B. Brittan.

# A NEW CURE FOR CONSUMPTION.

Dr. 'II. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as 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. we have, at great expense and trouble, made permanent arrangements in India for obtaining " Ture Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the conuine article,

IN ALL ITS PURITY AND PERFECTION, and Yeel 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 skeptical 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, PEMISCOT, Mo., Nov. 18, 1877. Messrs. Craddock & Co.: GENTLEMEN:-I must have more of your invaluable medicine, and wish that

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J. V. HULL. LOVELACEVILLE, BALLARD Co., KY. GENTS :- Please send me three bottles Cannable 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.

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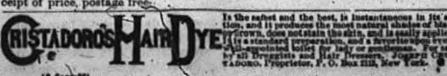
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e order of JOHN C. BUNDY, Acting Manager. LOCATION alle street. Northwest in streets.

CHICAGO, ILL., FEBRUARY 23, 1878

Spiritualism versus Theosophy.

There seems to be about the same differ ence between Spiritualists and Theogophists that there is between alchemists and chemists. The alchemist says: "I believe in the elixir of life and the philosopher's stone." The chemist replies: "I am open to conviction; but I have no evidence whatever that what you profess to believe in is attainable. I confine myself to deductions from absolute facts; now I know of no absolute fact from which I can reasonably deduce belief in the elixir of life."-

And so with the Spiritualists and Theosophists. The latter say: "Your supposed human spirits are elementals and elementaries. By magical power, rightly sought and obtained, you can acquire a mastery over spirits so that you can summon them at will, by the employment of certain formulas, by the use of incense and drugs; in short by the exercise of your superior human intelligence, accompanied with obedience to certain prescriptions as to the bodily purity, control of the passions, etc."

To this the Spiritualist replies: "I have not the slightest evidence that what you say is true. As for your telementals and elementaries,' if they exhibit human intelligence, can converse, argue, show clairvoyance, etc., why should we deny them the human attribute of immortality, or why should we say that they are lower than we in the scale of beings? I grant you that many of these Spiritual manifestations are of a low, elfish order; but so many human beings are low, elfish, mischievous, malicious, unscrupulous, why should they not continue to manifest those traits when the envelope of flesh drops from them, and they are left in that spiritworld, with which they have always been more or less conjoined?"

The Theosophist goes on to tell us that the intelligence and form which we believe to betthose of a departed human spirit, may be simply those of the medium's own spirit, or of some person present in the flesh, to which the experienced Spiritualist will reply: "I grant you that this is among the possibilities; I cannot say that in the nature of things it is impossible; but this .I can say: If the spirit, even while trammeled in its earthly body, can do these things, does it not follow, for a much stronger reason, that it can do the same, or better, when it is wholly disengaged from the physical body? If I admit the one supposition, what possible reason is there for my not admitting the other? If my spirit can go away from my physical body even in this life, and manifest itself in various ways objectively, why should it not be able to do this when that same physical body is laid in the earth, or reduced to ashes?"

Dr. Wyld, who is now giving some little comfort to the Theosophists by his article in the London Spiritualist, substantially admits all this; for he says (Jan: 25th, 1878): "That the spirits of the departed do from time to time reappear in our midst we all admit, and that spirits of a low order may from time to time produce physical phenomena, I also admit; but I maintain that the spirits of the living also appear and disappear as doubles, and that other spiritual phenomena can also be produced by these spirits."

All this being admitted by Dr. Wyld, the

only important question between him and other Spiritualists is, "What proportion of the phenomena supposed to be from independent departed spirits, would he credit to the spirit of the medium?". Because he may make the proportion larger or smaller than we may, we see no cause for serious divergence or antagonism. If he chooses to graft on to his belief in human spirits, belief in elementals or elementaries, it does not make him smy the less a Spiritualist because he may believe more than ordinary Spiritualists are prepared for. We can foresee nothing but good results from this discussion now going on in London between the Spiritualists and those who would make it appear that much that we have attributed to departed spirits, may be the work of spirits still temporarily desh-bound. It is highly to design and unphilosophical; presumptous in supposing that any one man has deserts so far above those of his fellow-mortals that supposing that any one man has deserts so far above those of his fellow-mortals that the same time appearances of other extremed beings, and as it were of a material world. Swedenberg therefore speaks of gardens, spacious regions, mansions, galler-less, and arcades of spirits, as of things seen by himself in the clearest light; and he assures us that, having many times conversed to annihilate a substance having the potency of immortality.

We shall look with interest to the result of the contest going on among English inlief in elementals or elementaries, it does

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 Pavis, 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 usu mability and liberality. He expresses his second 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

"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 detluction 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 or sequences 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 Kislingbury, 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 "Systeme du Monde Moral." in which he advocates the notion of a conditional, or to use his own word, a "fecultative" immortality. We may find there all the Theosophic ideas on the subject, as they are now being ventilated afresh; but the Theosophs 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 things, 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 develope 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

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 presumptious and unphilosophical; presumptous in

vestigators, with Dr. Wylde, C. C. Massey. and Miss-Kislingbury 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

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 philosophic 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 t; 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 contin-

ual connection with the spiritual world. "Accordingly, Swedenborg distinguishes in men 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 dis-tinction is grounded also the distinction between the outer and inner man; and Swedenborg's prerogative consists in this, that stands already in this life in the society of spirits, and is recognized by them as pos-

sessing such a prerogative. "In the inner memory is retained whatev-er 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 which it is always clothed in the semblance of that language which Swedenborg him-self speaks, and is represented as external to him.

"One spirit reads in the memory of anoth er spirit all the representations, whether images or 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 spirin 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 man-ner closely connected with all other souls of living men, by a reciprocal commerce of ac-tion 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

"Meantime every human soul, even in this lffe, 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

"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 resent the appearance to each other of a

human figure. "Corporest 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 ex-ternal meaning referring to the interde-pendencies 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 agree ably 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

to the one they had quitted. He found also that spiritual societies, which had the same inner condition, had the same appari-tion 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 "ielirious 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 editerial, 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, pinth chapter, when the trees went forth to amoint 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 Kislingbury's selection is evidently of the "bramble-bush" order. The idea of a leader in Spiritualism or any oth-ism, in this ninetenth 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 be-hold 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 gran-deur of,human life. "A leadership in Spirit-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-all divided by rolling hills or beautiful ever-There they would have green mountains. seen almost every foot of this vast landscape from the borders of the streams to the very top of the mountains, one endless 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

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 silently permeate with the leaven of heaven knowledge the sixty-five thousand churches, and the ninety per cent, of the popula-tion that are not members of any church in these United States, without expending our brains and capital to curse the world with

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, Uttexeter 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 Johnal; 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

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 Mr. 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 Sun-

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 Lèavenworth, 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 "athome," and as a result there is now only standing room, as they say at the theatre when every seat is filled.

The Daily Picayune 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 scances. 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 \$41,637,243. The appendix contains the legal decisions bearing upon the work of the commission.

Owing to the vigorous warfare inaugurated by the Religio-Philosophical Jour-NAL, ably seconded by many advanced minds, the infamous "Doctors' Law" seems likely to fail 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. Linderwood 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 effrentry 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 monthy 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. D. 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 by the Little Rock papers, as also is Mr. Vandercook's singing. He also speaks on Finance, at Forrest City, Benton, Arkadelphia, Warren, and Prescott—all in Arkansas. He desires te give spiritual lectures in Arkansas, and friends do not move. If any desire, he will return from Lebanon, after March 10th.

Answers, to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL. By the Spirit of James Nolan through his own material-

ised organs of speech in the presence of his medium

Mrs. Hollis-Billing at her residence, 24 Ogden avenue,

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

QUESTION ... Are there periods when fasting is beneficial to both patient and healer to be highly successful?

Answer:-Yes; and that is the way in India that men perform such wonderful cures. They perform more wonderful things than the miracles attributed to Christ, in

QUESTION:-Can the healer transmit vital life forces to the afflicted as powerfully while conversing on various topics?

Answer:—No; not by any means.

QUESTION:-Will the spirit explain why the earthly habits, attach to the spirit; or, in other words, a person addicted to the use of liquor or narcotics should feel the want of them in spirit

ANSWER:-Do they not feel them or their effects in physical life? Do not speakers, politicians, even, take stimulants before speeches? Is it his physical frame that is stimulated? Is it not, rather, his spirit? It induces a peculiar magnetism that stimulates for a time, but only for a time, because the nature sinks back further than the position it occupied before being stimulated,

QUESTION:—Why is it that a person that has prayed fervently and honestly for the truth of the spiritual theory, for digit to see things as they are, falls to get any response; who would sacrifice life even for truth?

ANSWER :- Why it that they fall to come in response to prayer? People make themselves so positive and decided that it is impossible for spirits to approach them. Intense longing is what places around them a fence as strong as iron; spirits cannot enter it or place upon them any power, or communicate with them because so intense upon getting what they desire. Through negative channels we communicate best. We have laws of our own, of course; we have laws that we-have to work with, and we cannot come in any other way. Perhaps if the person referred to makes bimself perfectly passive, and does not desire, too strongly, he can receive.

QUESTION:—When anxious or carcless persons are sitting within the sphere of the operator and patient, what is the effect?

Answer:-That would be very detrimental, and it is very foolish for any person to do so, for in throwing off the disease, they may take it on themselves. No one ought to be in a room when the magnetizer or healer is operating on his patient.

QUESTION:-A man and wife having lived most happily together in the earth-life, what is their relation to each other in spirit-life?

Answer:--If properly and conjugally mated in this world, it will continue in the beautiful hereafter; the relations will continue spiritually, divested of all material and gross matter.

QUESTION:-If man is not responsible for imperfect manifestation and undeveloped conditions of his spiritual faculties, ought not the criminal to be compensated, rather than punished, in future life for having been born into such a low and mis-erable condition?

What do you mean by punishment in the next world? Is it the hell of orthodoxy? If so, there is no such place or punishment as described. There is no greater hell than earth and its surroundings; the natural laws are immutable; disobedience of these lawsbring punishment, as well as obedience its reward. For example, sickness is not a fixed law, simply the result of a disobedience of sanitary laws. If a child burn its fingers, although not knowing the nature of fire, it suffers just the same, and that is the result of disobedience of any natural or spiritual laws. So will it be with persons committing any crime or act contrary to moral or natural laws on this world; when he reaches the Spirit-world, he has to make compensation and outlive all these disobediences before progressing. - As to his being compensated, who is to compensate? Every person carries his own burden. Being born into this low and miserable condition, is for their development, and what is, is right. Persons' undeveloped spiritual faculties do not relieve them of responsibility in the next" world, but they should receive pity and consolation, not blows and kicks, in

QUESTION:-There is a law by which we can know the color of the aura surrounding us, as spirits see us; if one prefers neutral tints to bright ones for their clothing and furnishing of rooms, does it signify that peutral or pale colors surround them? Will you please tell us?

ANSWER; -There is no natural or worldly law by which this can be ascertained. Clairvoyance is the only way of getting it correctly. Your spirit friends impress you as to colors. It is a very good guide to judge by the colors you like, and those which suit you best, in your clothing and surroundings.

· QUESTION:-What is the spiritual significance of the primary colors?

ANSWER:-Red is the color for strongest physical manifestations. Orange next in strength. When red and orange are combined they make the very strongest physical manifestations. Yellow is health,-Green bad in every condition; it is the color through which undeveloped spirits work. Blue is intellectual. Violet highest in intelligence, and the highest spirits work

through it.

Letter From Mrs. Emma Hardinge-Britten.

DEAR FRIEND:-Immediately on the eve of sailing for Australia per City of Sydney, leaving this port a few hours from this time, permit me to send a brief and hasty word of kind greeting to you and yours, your readers and all the warm-hearted friends who rise up on the plate of memory's daguerreotype, as my thoughts revert to my last summer's bright and happy visit to your great city, kindly announce for me in your appropriate niche in your paper, that for the next few months, all "whom it may concern," can address me to the care of W. H. Terry, publisher 84 Russell street,

Melbourne, Australia.

I know but little of what I may expect to find, or how I may fare in my next far, far away port, for this vision of the future, is sadly dimmed by the gathering moisture which fills my eyes, as I look upon the con-stant stream of kind faces which present themselves before me in this city, in the at-titude of farewell. Seldom have I spent so long a time in any

place, where it has been my destiny to pass through such varied and marked alternations of storm and sunshine as I have ex-perienced in this my recent visit to the City of San Francisco. All is over now, and the sunshine of kindness and success has at last shone out upon me with such unclouded light, that it makes my present parting all the more sad, and the uncertain future to which I am peeping forward, all the less attractive. Such however, is the destiny of the itinerant, and as time is closing too fast around me to permit of any detail, I say farewell to the land of the setting sun and my friends in the far west everywhere, in the same breath, and with a thousand blessings on the noble cause which bands us all together in the links of a common humanity, I remain, dear friend, yours for the truth.

EMMA HARDINGE-BRITTEN. San Francisco, Cal., Jan. 26th, 1878.

THE TRUE AND THE FALSE. - The investigator whose letter we print, with this caption, has evidently not been a constant reader of this paper, or he would have known that we pever hesitate to expose a fraudulent medium when the evidence is cocmaive. We neither commend or conlemn on there opinion; we want facts:

A WARNING.-There are a number of persons in this city who have long been engaged in drumming up customers to fill the circles and pockets of certain professed mediums. We are tired of the marvelous stories told the gullible to draw them in, and we shall publish a list of names that will create some astonishment and consternation, unless the practice is stopped forthwith. Honest mediums cannot compete with those who resort to these nefarious practices, and we propose to unite with those who wish to do algitimate business, and together we can clear the city of the mountebanks.

Religio-Philosophical Journal Tracts.

We have now ready for the press, a pamphlet consisting of thirty-two pages, in which the following important subjects are treated:

1st. The Summer-land; Three states of spirit-life from actual experience, giving Scenery, etc.; a lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Ed-

2nd. The True Spiritualists, a lecture by Mrs. Cora L. Y. Richmond.

3rd. Untrustworthy Persons who are me.

diums-Our Duty. 4th. The Responsibility of Mediums, by

Eugene Crowell, M. D. 5th. Denton and Darwinism, by Prof.

Wm. Denton. 6th. The Real/Solution of the Principles of Correspondences, and the Nature of Substance in Spirit-Life; A Lecture by Mrs. Cora L. V. Rickmond, under the control of

Emanuel Swedenborg. 7th: What is Magnetism and Electricity? Important questions answered by the spirit control of Mrs. Cora L. V. Richmond.

Convention of Spiritualists and Liberafista

The twelfth annual meeting of the Michigan State Association of Spiritualsts will be held at Union Hall, Kalamanio, commencing on Thursday evening, March 1st, and closing Sunday the 1st. A cordial invitation is extended to Liberalists to meet with and participate in the deliberations of this meeting. Among the speakers aspected to be present, are Hudson Tuttle, of Obio; Rev. J. B. Burnham, of Saginaw, (independent and liberalist) Dr. J. L. York, of California; Susie M, Johnson, of Detroit; Mrs. R. Bhephard, of Chicago; also, including the missionaries and officers of the association.

Mrs. L. E. Balley, Sec. 7. MRS. L. E. BAILBY, Sec'y.

Bassed to Spirit-Tite.

Passed to Spirit-life, from Lyle, Minu., at the residence of his son, W. I., Barnum, fueeday, January 29th, 1878, with apoplexy, in the 71st year of his age, Orin Barnum, formerly a resident of Franklin County, N. Y.; being temperate and uniform in his habits, he enjoyed health in his advanced age

to the day of his release from the body. The plat twelve years of this life were to him made joyful and happy in the knowledge of spirit communion with near friends, who had preceded him to the immortal shores. He was respected and loyed for his strict integrity, justice and love of truth, which was evidenced by a large attendance of his neighboring citisens and near friends at his funeral, the services of which were conducted by the writer.

S. BATES.

Business Motices.

Saponiner, see advertisement on another page 23-16-25-15

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered. 21.25tf.

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A Tobacco Autidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

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### TEMPERANCE SONG:

The following temperance song for Progressive Lyceums, was given by Rev. John Pierpont, at the National Convention of Spiritualists, at Providence, Rhode Island, Aug. 22nd, 1800. The followlng remarks prefaced the song: "The Greek poet Anacreon, lived and wrote songs in praise of wise. until he was 80 years old I do not claim to be like Anacreon-in anything, more than my age; but I have lately written a few stanzas in praise of water, which may possibly be sung by the children of your Suntley Progressive Lyceums. They run thus:"

When the bright morning star, the new light is bringing,

And the orchards and groves are with melody ringing;

Their way to and from them the early birds winging, And their anthems of gladness and thanksgiv.

ing singing; Why do they so twitter and sing, do you think? Because they've nothing but water to drink.

When a shower on a hot day of summer is over, And the fields are all smelling of white and red clover:

And the honey bee-busy and plundering rover-Is fumbling the blossom leaves over and over; Why so fresh, clean and sweet are the fields,

do you think? Because they've had nothing but water to drink.

Do you see that stout oak on its windy hill growing? Do you see what great hallstones that black

cloud is throwing? Do you see that steam war-ship its ocean way

Against trade winds and head winds, like hurricanes blowing ! Why are oaks, clouds and war-ships so strong

do you think? Because they've had nothing but water to drink.

Now if we have to work in the shop, field or study, And would have a strong hand, and a cheek that . is ruddy.

And would not have a brain that is addled and muddy, With our eyes all bunged up and our noses all

bloody-How shall we make and keep ourselves so, do

you think? Why you must have nothing but water to drink.

\*This was probably the last composition of the man whose name it bears, as it, was written for and sung at the convention over which he presided only a few weeks previous to his departure to the higher life. We are indebted for the copy to Thos. G. Howland, of Providence, R. I., by whom it was preserved. It is a gem worth keeping.

# The Shop-Girl and the Spirit.

The following pathetic incident is related by the Banner of Light as occurring in the life of Mrs. Mary Hardy-Perkins:

As an illustration of the individuality and sympathetic interest possessed by the invisible intelligences, the following citation from her experience may not be out of place: A young girl, some time since, called on her to obtain a private sitting. Her dress was humble, and she appeared (as was afterward found to be the case,) to be one of that unfortunate class of young women who are condemued by a false state of society to tabor day after day for a mere pittance, only suffi-cient to sustain the most pressing wants of life. The young girl seemed much depressed in spir-its, and longed for some hope from the world be-yord, if not from this. She told the medium, when she returned to consciousness from the when she returned to consciousness from the trance, that her mother (who had just departed this life, and whom she most desired to hear from,) had controlled and given her much consolation and advice. While she was speaking, the medium heard a voice distinctly say, "Don't take manything from her," and as she opened her portmonnale and handed the requisite fee for the seance, the voice again said, "Don't take that—it is all she has!" The visitor could not hear the voice of her unseen adverse but the medium, immediate. her unseen advocate, but the medium immediate ly said: "Put up your money—the spirits say it is all you have, and I can't take it." The sad heart-ed girl immediately burst into tears and acknowledged that it was true-that she had a hard time to live upon her earnings, but that her dealer to hear from her mother outwelghed all other considerations.

# A Hamorous Spirit.

The Medium and Daybreak says:

"Some astounding phenomena took place at Mr. Herne's last Sunday evening scance, at which the well-known medium Mrs. Bassett was present as well as other known Spiritualists. "John King," with his light, "assed two or three times round the table and delivered an invocation full of beauty of language. "Peter," materialized, turned a somof language. "Peter," materialized, turned a somersault over the table and otherwise displayed his talent as a humorist and acrobat. A gentleman was present who had around him his whole family of wife and four children who had recently-passed of wife and four children who had recently-passed away, and although sceptically inclined, was colleged to admit the truth of the phenomena, and feelingly expressed himself. "James Lambert" also spoke in the direct voice, and "Charile," the brother of "Peter," played on the mouth-organ and spoke thereout. On the previous Sunday it was stated that several materilizations took place, and in one particular instance the husband of one of the sitters, who conversed with him."

A well known, John King materializes his own light, and renders himself visible to the circle in consequence. Peter's feat in turning a somersault was amusing, and has not, we believe, been performed in this country.

# Belvidere Seminary.

The principals of the Belvidere Seminary beg leave to offer the following announcement to the friends and patrons of the institution:

It is possibly quite generally known to those in-terested in the dissemination of liberal ideas, that we hope to demonstrate to the public the utility of an Industrial Home, wherein a fractical educa-tion may be obtained by pupils unable to meet the demands for board and tuition except through

demands for board and tuition except through some useful department of labor.

To further these plans, we desire to furnish the school with a good printing press, the possession of which, will enable us to open at the commencement of another school year, beginning in Sept. next, a class in journalism. We wish to luvite some person or persons interested in the cause of liberal education, to donate a press or a sum of money sufficient to place this powerful auxiliary for good in the hands of those who are willing to ald others in securing the elements essential to the unfoldment of a noble manhood, a pure and loving womanhood. Persons disposed to favor this cause, will please address the principals, Misses Bush, Belvidere, New Jersey.

### Hindooizing the Churches.

It is amusing to see the tables turned in this

way, as described by the New York Tribuss: "The heathens are organizing foreign missions for the conversion of Christians. The Hindus of the sacred city of Benares have founded a society for the propagation of Brahminism among the Christians of Australia. An eminent Brahmin of the name of Suradaylia man of great authority has recently Suradschi, a man of great authority, has recently been visiting some of the English colonies, and while traveling in Australia, was appalled and grieved at the prevalence of drunkenness among the Christians. On returning to India he called together a number of thoughtful Brahmins, whom he communicated his glowing zeal to do something for the salvation of their degraded fellow-men and fellow-subjects in Australia. The only perfect remedy, he considered, would be the conversion of these Christians to a better and purer faith. A large-sum was collected for the plane and benevolent enterprise, and some of the lous and benevolent enterprise, and some of the Brahmins declared their willingness to devote themselves to the work, and to spend and be spent in this humane and holy cause. Suradachi is now engaged in translating fitting passages from the Vedas into the English fongue, for use of the

### CREMATION. .

### What effect does it have on the spirit?

The body of the wife of Ben Pitman, who died in Cincinnati, will be cremated at Little Washingtonnear Pittsburgh, Pa., by Dr. Le Moyne. Extensive preparations are being made for the ceremony. The crematory that will be used is the same that was built for the cremation of Baron De Palm, about eighteen months ago. Much interest is manifested in the affair, which will be witnessed by the family and friends only. Before Mrs. Pitman's death, she said: "Inasmuch as I have long conceived it to be the most sensible mode of disposing of my body, I desire my remains to be forwarded to Dr. Le Moyne, to be cremated in the farnace built by him for that purpose at Washington, Pa." "There will be no religious observance of any kind; and the process of cremation will be performed in the simplest manner possible. Mr. Pitman stated that he had not decided upon taking the ashes back to Cincinnati. If he did they would not be placed in an urn, in the ancient manner, but be buried, and if they should transform" themselves lato a rose, he would be happy. He stated that he wished no@eporter to go with him to the crostion, but, if it was desired, he would him-self furnish the press briefly with the particulars. Mrs. Pitman was a woman of education, and was skilled in the art of phonography. The family be longed to the school of 'advanced thinkers."

Whether the cremation of the body materially affects the spiritual organism, is a question not fully settled. An amputated arm still exerts an influence over the spiritual arm, and may not the cremation of the body, cause disagreeable- sensations to the spirit?

### Give the Devil His Due.

A gentleman of St. Louis whose character and A gentleman of St. Louis whose character and intelligence render his approval especially valuable, writes as follows: Anthony Comstock has recently delivered in this city a private lecture to nearly all the clergymen of every denomination and many of our leading citizens. At the meeting he exhibited not merely obscene publications and pictures, but the tools of the profes-sional seducers, together with private correspond-ence of such a character as to shut the mouth of every decent and moral man-liberal or bleotwho might have objected to his crusade against obscently, unless his so-called evidence is the most monstrous fiction invented by him as a pretext. I cannot possibly conceive how any one familiar with the facts can oppose the most stringent sur-veillance of the mails to prevent the transmission of the vilest instruments of debauchery for pur-poses of masturbation, etc., all of which he avowed were being made accessible to every female semi-nary in the land. You are altogether right in the stand you are making. "Hold the Fort' for our children's sake." It is this nefarious business, this great crime against the welfare of those whose immaturity and inexperience must make them defenceless victims unless protected by others, which should alone be suppressed by law. If the liberals should be betrayed into confounding the cause of free speech and a free press with the cause of malevolent and aggressive nastiness, they would deservedly array against themselves the self-preserving instincts of the whole community. They would be utter idiose to doled into we will neither be coaxed, driven or fooled into we will neither be coaxed, driven or fooled into helping crasy fanatics murder the cause of free inought by swamping it in the bog of free licentiousness. If there is not enough insight among the liberals to discover in due time the service which the Index is doing them by its course in this matter, we shall be surprised indeed. But, appreciated or not, the Index will not deviate by a hair's breath from the straight path it has pursued, defending at the same time the rights of free thought and of public morality.—Index. It is all well to give each person his due, even

if some of his acts are devillah in their nature. There is no doubt but that Comstock often exceeds his authority, and does many things that sound judgment or common sense cannot endorse but in his war against the pernicious obgsenity that is spread broadcast over the country, there is not a Spiritualist who will not encourage him in his work. The law that he is trying to enforce is unconstitutional, but the good he has done and is doing, is incalculable. Always, we say, be just, and give the devil his due.

# Spirit.

Dr. J. M. Peebles well says: "We teach that the only thing real is spirit. The inspired Paul says: 'There is a spiritual body and a material body;' an interior and an exterior. There is spirit and there is matter. The one is distinct from the other. Everything that the physical hand touches is not real, but shadowy. I take a man into the field and ask him what is real, he will perliaps pick up a pebble of fint or granite, and he says, 'If that is not real and solid, I cannot tell what is, nor yet can I conceive what is real. But I take that flint, and if I subject that to heat, then I make it fluid; by increasing the heat deshall make it a gas, when it is taken up by the atmosphere and is gone. I turn from material things to spiritual things, and in the stillness of the things to spiritual things, and in the stillness of the hour, I hear the voice of my mother say unto me, "There is no death, but a life beyond the cares of your material wants." Yes, friends, I hear these words with my spiritual ears; for I have eyes, and ears, and everything that I possess in my material body, in my spiritual body.

Paul, the young man, on his way to Damascus to persecute the Church, had a vision; a light shone round about him, and he fell to the earth and beard a voice saying unto him, 'Paul, Paul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the voice said, 'I am Jesus, whom thou persecutest.'

art thou, Lord? And the voice said, 'I am Jesus, whom thou persecutest.'

Yes, Paul heard these words with his spiritual ears, the same as I hear-those angel voices speak unto me. And I stand not as a believer in a future state merely, but as conscious of that state. Paul was a medium, and exercised his spiritual powers in the same way as our mediums do now And it is for this reason that Jesus chose the twelve disciples—not because they were scholarily, not because they were scholarily, not because they were scholarile, but because they possessed those remarkable powers which characterize all mediums to a remarkable extent. For thousands of years angels have appeared to men in all countries; and two thousand years ago an angel appeared to the shepherds and spoke with them of

a Savior born, and suddenly the angelic host cried (and I wish that Russia and Turkey could hear the same to-day) Glory to God in the highest, and on earth peace, good-will toward men. And these angels are what we call spirits."

### Spirit Presence and Power.

James H. Young, of New Orleans, writes; In the Journal, of the 13th inst., our spirit friend, James Nolah, says there is an Indian woman in Sames Nolah, says there is an Indian woman in New Orleans, who can cure all cases of insanity ofiginating in or from the evil habits of the in-sme person. On reading this statement I thought that for once our friend Nolan was mistaken Madame Edward Berey (known to the public as Madame Edwa, or the Indian doctress) I thought must be the person referred to. I had made the acquaintance of this lady through positive directions given me by my friend Skiwakee some two years since. Mrs. Berey went to her-spirit home on the 26th of July last. Could it be possible (I asked myself) that neither she nor Nolan knew of her presence then? A voice by my side answered, "A thousand persons might visit New Orleans and yet not be aware of the fact. Madame Edwa has gone, but her mantle has fallen on her daughter." I called on the daughter, Miss Ella Berey, without delay, and learned that she, though only nineteen, was doing her mother's work, and through daily communion with her was guided and directed from the Spirit-world.

The mother's title, as well as her mantel, has

fallen upon her daughter, as he is known even among her friends as Miss Edwa.

QUESTION:—Bid Nolan or she know these facts, or did he refer to the mother! Or is there another doctress here? Friend Nolan, please send me her address. I will relate an incident that occurred a dress. I will relate an incident that occurred a dress. few days since: A father, his second wife, and a little girl, the daughter of the first wife, were sit-ting at a table. The child sneezed quite loudly ting at a table. The child sneezed quite loudy three times; at each sneeze the step mother replied, "God bless you, my child." As she repeated her blessings the third time, a voice, apparently from under the table, replied, "And God bless you, who has been a good mother to my child." They were so startled by the voice that they fied from the table and room. Being Catholics, they from the table and room. Being Catholics, they would not investigate or give the voice further from the table and room. opportunity to speak. I hear of another step mother, though not in this city. Every command given to her little step daughter was accompanied by a slap upon the cheek or head; called, she was greeted with a slap. Sitting on the porch one day, the step mother called. The child was greeted with, "Why don" you hurry up when I call?" and the usual slap, when, lo, a heavy hand struck the step mother on the check, leaving the marks of every finger, and it is said that the welta or ridges still remain. Mothers do watch over their little ones, though not visible to the mortal

Col. and Mrs. Eldridge are with us; he is lecturing to large and attentive audiences, she giv-ing abundant evidence of man's immortality. Flowers are often found upon the slate when drawn from under the table, fresh with the dew and aroma, as if just plucked from the bush Many Nicodemuses visit her, desiring to gain knowledge, yet not be known of men. We need just such faithful workers in our midst. May kind angels attend them and speed the cause

### A Prominent Skeptle Convinced.

Thomas Harding, of Sturgis, Mich., writes: I enclose vom a letter just received from Hon. Hugo Preyer, addor and proprietor of the celebrated German newspaper, "Onlo Staata Zeltung." I German newspaper, "Ohio Staats Zeitung." I may add that Herr Preyer was the Independent nominee, recently, for the office of Lleut. Gov-ernor of Ohlo. He was here a few months ago delivering a course of lectures, in German and English, on subjects relating to political economy. I spent one Sunday very pleasantly with him in the house of a mutual friend, and we conversed freely on the subject of religion and the after-life. I found him a skeplic, but a fair, unbissed rea-I found him a skeplic, but a fair, unbissed rea-soner, and recommended him to investigate the subject of Spiritualism at his own home, assuring him that, though the head sometimes rejects religious theories, the heart ever yearns after religion, and that the only religion which can satisfy such natures as ours must be based upon the intellect, upon actual, demonstration. "Bury sentiment." I said: "discourage emotion, and make it a matter of heart sentime incompany under circumstant. ter of hard scientific inquiry, under circumstan-ces which will set the mind to rest on the question of honesty." It appears he has done so, and, like a true man, is fearless in his acknowledgement of what he believes to be a truth.

Here a word in season resulted in doing a grand good work. Home investigation must necessarily be beyond suspicions of fraud, and the results are always satisfactory. The following is the letter alluded to by Mr Harding:

OFFICE OF THE STAATS ZEITUNG, Feb. 5th, '78. DEAR FRIEND:—I write to inform you that I am a true Spiritualist now, having had several mediums developed in my family recently. I sincerely thank you for the first ray of light which you, my dear friend, threw in my way while conversing with you on the subject in Sturgls. I should like to have a long etter from you, and will goe particulars another time. My only object in writing now is to thank you, which I do most sincerely. Tell my friends of this, and that I shall be always to, advocate this or any other cause I be-HUGO PRETER. lieve to be true.

# Orthodox Office-Holders.

A bill is pending before the legislature of Vir-ginia, which prohibits infidels from holding office in that ancient commonwealth. It is said that free-thinking sentiments are spreading in the south, and that the "mother of presidents at least proposes to stamp them out. An attempt is being made to render liberal ideas disreputable prohibiting the holders of them from holding sice. The men who question the inspiration of the Scriptures are to be put in the same category Scriptures are to be put in the same category with penitentiary convicts, and persons who have taken part in duels. They are to be regarded as political outcasts, which will go far toward making them social outcasts. In the vocabulary of old Virginifi, all the opprobrium that attached to the word "abolitionist" before the war, is in the future to be attached to the word "infidel." It is to be a term of reproach like "Yankee" and "car-net begreen."

pet bagger."

No doubt the effect of this bill, if it becomes a iam, will be to cause all aspiring politicians to make loud professions of their belief in the apostics' creed and the "five points of Calvinism." It will insure the suppression of all religious doubts, for the reason that every man and boy in Virginia ex-pects an office of some kind, and has an eye on the presidency. A Virginian will forego anything but plug tobacco that stands in the way of his get-ting an office. Dueling was punished in every way punishment is inflicted in civilized countries, but for all that, dueling long increased in Virginis and other southern states. As soon, however, as laws were passed prohibiting persons from holding office who had taken part in duels, the practice of murder under the "code of honor" disappeared.

It becomes the legislators of Virginia to be very

disappeared.

It becomes the legislators of Virginia to be very careful and specific about defining this word "infidel," and the limits of infidelity which are to work disfranchisement. Only a few years ago the regular Unitarian clergymen of Boston denounced Theodore Parker as an infidel, and he felt very badly about it. In a short time afterward the orthodox ministers fell into the habit of calling all the Unitarian clergymen infidels, and the Catholical Control of the Unitarian clergymen infidels; and the Catho-lic bishop applied the name to all Protestants. The word being used in reference to so large a number of persons bolding various views on re-ligious matters, soon falled to slarm any one. Jef-ferson, who was a Virginian, was called in infidel by the orthodox federalists of New England, and came near losing his election to the presidency in consequence of the epithet. He proved to be a tolerably efficient public officer, however, and his administration is often "pointed to with pride" even at this day.—Chicago Times.

John L. Vivian; Hancock, Mich. writes: am a subscriber for the Olive Branch and the grand old Journal, and they are my only sources of in-formation with regard to Spiritualism. I never heard a lecture nor saw a Spiritualism in my life. I thick you might induce some of your lecturers to visit this country. I will do all I can to assist pecu-niarily and otherwise.

Mrs. Johnson Clarke, of Lane, Kan., writes: I wish to be considered a permanent subscriber to the Journal, and would not willingly lose a sinthe Journal, and would not willingly lose a single copy, more especially since you have we ralusble a contributor as Mr. Tuttle. His "Ethics of Spiritualism" is just what is needed by the more skeptical portion of the reading public, for with such, evidence amounts to little unless supplemented by the most rigid analysis and scientific appeals to the reason. With so many able contributors, the Journal is becoming one of the best expenents of the Spiritual philosophy in the land. It certainly should be in the hands of every one. The editorial, "There is Progress," is to the point and full of suggestions, and will undoubtedly inspire many readers to a more thoughtful consideration of the ways and means within their power of distributing the ideas so ably advanced in your paper, and others of similar import. in your paper, and others of similar import.

The Doubles -- Mrs. Hardy, the medium while living, had some curious experiences with what is generally designated as doubles. A gentleman named "Woods, of Worcester, Mass., was in the habit of consulting the spirits frequently through her mediumship at her residence, often made himself visible and gave orders that she should assign a certain bour of a specified day to himself, by recording it upon her engagement book. He never falled to have some business, often unexpected, which called him to Boston on the day mentioned, and on such occasions, totally without previous intention, he would find himself saying, Well, I have so much time to spare, I will visit the medium, though I don't suppose she is

Mrs. L. Cowles, of Indianapolis, Ind., writes send me a few copies of the Journal of Jan. 19th. containing Mr. Thomas' sermon on hell, as I think that I can reach some leading minds here that will not come out to hear lectures. We have a very flourishing and harmonious society here; have a good hall, good music, with considerable home talent in the way of mediums and lecturers; there is also a good working liberal league here that meets in the same hall; so you see we are trying to do something in the way of liberalizing as well as harmonizing.

John M. Smith, of Rockford, Mich., writes: The Religio Philosophical Society of Rockford, Mich., held their annual meeting Jan. 6th, 1878, at their hall, in Rockford, and elected the following officers, to wit: William E. Whitney, President; Alexander Keech, Vice President; John M. Smith, Secretary. For the benefit of speakers and others wishing to visit Rockford, or having business with the Society, I would say that by addressing either of the above named officers, they will receive

Lyman C. Howe, writes: Everybody that meet speak of the improvement of the Journal. Your position on bogus mediums commends itself to the reason of intelligent minds. Justice is the softest charity, and blesses the culprit at last.

## Notes and Extracts.

A truth is never lost alt is imperishable. Mahomet did not carry his claim so far as to usurp the dignity of God's Divine Son.

The word angel signifies messenger, or bringer

Through Spiritualism, moreover, the cold re-pulsive philosophy of materialism, if philosophy it can be called, receives its death-blow.

Spiritualism prevents hypocrisy, it deters from crime, it reclaims the infidel, it proves the immortality of the soul. A musical séance in England, Madame Llan-

core, medium, Pagauini with his violin, was seen standing behind her. Abraham, Lot, Jacob, Manoab, and We Bethlehem Shepherds conversed with spirit-men. Paul, Christ, Peter, Philip, John and others did the same. A medium may possess some property that gives

him the power to convey by echo or reflection the energetic rays of thought from the other world. In the spirit world everything will be as tangi-ble to our spiritual sense of perception as material objects are to our physical sense.

Grant the return of one single spirit from the eternal shores, and immortality is at. once estab-

There is no better indication of good spirits than to learn that works of beneficence are formed by them. The life and doctrine of the Nazarene are pre-

clsely what the Shakers consider necessary to proluce Christianity. The spiritual man can create or materialize

forms by the mere force of his spiritual nature.

The whole universe is only the materialized thoughts of the Divine mind.

Of the six higher spheres each is more beautiful than the one preceding it, while their inhabitants become happier and happier, and wiser and wiser as they progress. wiser as they progress.

Exekiel and Daniel tell of falling upon their face, and having no strength: but who spake to them, and laid his hand upon them, strengthened them, and revealed wonderful things unto them? The angels are forms of their affections, of

peace, truth, neighborliness; and hence their beau-ty is perfect, and their forms full of grace, with never a mark to mar the purity of their aspect. The devils are the forms of their affections, of

distrust, hatred, avarice, cunning, licentiousuess; and hence their bodies, seen in the light of heaven, are monstrous and disgusting. Spiritualism includes everything that per-tains to the spiritual nature of man here and here-after—includes everything that can promote the growth of that spiritual nature here and hereafter.

Those faculties and powers which are most ac-tive, relate to the material wants of the body; the spiritual faculties are not yet called into action, except in rare instances.

Spiritualism teaches man to do right be-cause it is right, and in order that he and the uni-verse may, by his right action, be elevated to a higher state of progression, of perfectibility than he and it now enjoys.

M. Dupotet, at the Hotel de Dieu, in Paris, put a patient to steep when behind a partition in the presence of M. Husson and M. Recamier, the latter a complete sceptic. Spirits, too, entrance some persons when they least expect it.

Menfall to see why spirits are not prepared and

able to answer all their questions, because they have shought divinity and omnipotence were achieved at one step, instead of by steady growth

The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst to day with signs and wonders, uprising like a swollen tide, and scorning the barrier of stature's laws.

The length of time which has elapsed since some spirits left the earth seems to prevent them from giving that distinct externality to their thought which is characteristic of mortals and

spirits of recent departure. The phenomenon of death is deceptive. From the wreck of the physical body—for anything the secularist knows to the contrary—there may emerge an etherial organism, and thus existence and identity be preserved.

Dr. Monck, physical medium in England, once exposed for tricking, is now very popular, the manifestations given in his presence, as claimed by the Medium and Daybreak, being of a very high control of the second o

Samuel was a genuine spirit, and appeared as a human being; the other messengers who appeared to the seers invariably appeared in the shape of men, acted like men, spoke as men commissioned

to deve and improve the human race, and only sit far as it accomplishes this is it of use. Its virtue lies in its effects, and these are the only legitimate criterion whereby to estimate its tenden.

The nebular theory of La Place is generally accepted by scientific upon to account for the origin of this world and all others. But granting that another world existed where this present one is, or occupied the same space as that occupied by this one, and another before that, and so on, yellow occupied the same space as that occupied by this one, and another before that, and so on, yellow occupied at first, the production of a Being infinitely superior to all dwelling upon it.

Seeing that the first sphere, whither so many apprils wend their way after death, is within our atmosphere." where the scenery and modes of living are so like our own, can this prevalent delusion be wondered at that they think themselves still on earth?

St. Paul also, when there suddenly shone round about him a light from heaven, and the voice came—"Saul, Baul, willy-persecutest thou me?"—felt to the earth, and said, Who art thou, Load? "The voice," we are told, said, "I am Jesus whom thou persecutest."

Self-love is never satisfied: it is like fire driven by the wind; the more fuel it has, the more it is gratified, the more insatiable it becomes; there is a raging, unappeasable longing for some-thing not possessed. Let those who are amultious of worldly honor take note.

The change called death does not alter the moral status of any human being, and all enter the spirit-world the same as they leave here, the good to reap the reward of their former goodness, the bad to suffer for their misdeeds in the body, spiritualists believe in no sudden forgiveness of sins, either here or hereafter.

Each sphere consists of societies; the spirit gravitates to that sphere for which it is adapted by reason of the good and evil deeds committed in the flesh; and upon its entry into such sphere, whichever of the seven it may be, it is attracted by the law of affinity to one of the innumerable societies or circles by which it finds itself surrounded. rounded.

The Medium and Daybreak says "Dr. Peebles must be heard to be appreciated. If we took down every word as uttered, and reproduced them all faithfully on paper, we would not convey the impression made by his oratory. The soul in its deeper faculties is gratified, as well as the external intellect, and the effect cannot be conveyed on paper."

A clairvoyant boy was submitted to the exampnation of a sceptical committee. First his eyes were examined, and it was found that the balls were so turned up that even were the eyelids a lit-tle apart, ordinary vision was impossible. Then he was closely watched, and while the eyellds were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, some times easily, and sometimes with difficulty.

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Beautiful Angels are Waiting for Me; There's a Land of Fade-ies: Beauty; Oh, show me the Spirit's Immortal Abobe; Sweet Messelly There; Longing for Home; My Arbor of Love; Mor-ing Homeward; I shall know the Angel Name; Waiting 'mid the Shadows; Beautiful Land of Life; The Willing Worker; Jome or Rest; Trust in God; Angel Valitants; Sweet Reco-lections; Looking Orrer; Gathered Home; What is Heaven 7; Seautiful City; Not 1 vi. Looking Bergoud; Let Men Love On-Another; Strike all your Harps; Twiling Kearry Home; Wel-come Them Here; Voices from the Better Land; Cham-Come Them Here; Voices from the Better Land; Cham-Come to Me; Invocation Cham.

We shall Most on the Aright Celestial Shore: Angel Canni They'll Welcome in Home: Welcome Angels; Come, Geuille Spirits; Hopose: Sweet Hour of Frayer; Chiart; Moving Home-spirits; Hopose: Sweet Hour of Frayer; Chiart; Moving Home-strat (Come up Hither; Bethany; Only Waiting; Evergreen; Shore; Gone Before; Chast—Hymnof fre Creator; Fraedom'r Progrees; Chasti-Hyand Br; Shall we Know Each Other Tourse; Chasti-Hyand Br; Shall we Know Each Other There 7; Angel Friends; Gentle Words; My Home beyond the liver; Just as I Am; Sow in the Morn Gy Seed; A Child's Mangle coming No.

I have seen too that loved ones pass out of your Go down with their white souls at morning,

And leave you this side in the earths' darkened night All enwrapped in your sorrow and mourning,

But I know that their white souls have sped on forever.

For it flows, and flows, and flows does this river

Far, far, toward the land of Infinite day, Toward the light of unquenched bright glory Therefore as the crystal wave sped them away, ~ Itold them the bright blissful story. Of all that is hest and is true of the Giver Who gave them the light of this beautiful river

Oh! the beautiful river flows close to the shore And bears out your burden toward it; It sweeps in the waters of life evermore, And a bright angel argosy guards it, As it nears you, this beautiful-civer, Still it flows, and flows, and flows on forever.

It shall bear you away on its wonderful breast; ( shall quench all your passions and terror; It shall guide you and lead you to regions of rest; It shall drown your lifes' sorrow and error, For so sure as God's love lights it ever, It is life's beautiful crystalline river!

### PSYCHOGRAPHY.

Wonderful Manifestations in Tiffin, Ohlo.

MR. EDITOR:—Having had some very wonderful spirit manifestations in our circ cle here in Tiffin the past five weeks, we feel that it is our duty to make them known. Indeed we have been instructed to do so through your paper and two or three others that have been named to us. As my wife and I are sufficiently known to you, without further introduction, I will state briefly, in a prefatory way, that our circle has only been in existence, really as a circle, about six weeks. The members of the circle are four: Mr. Wm. Doerle, Miss Mabel B. Mackley, Mrs. Allen and myself.

Mr. D. was formerly a merchant here, and is a member of an orthodox church, and in good standing. Miss M. is a young lady formerly from Western New York, and now resides here. She is also a member of an orthodox church, and in good standing. Six weeks ago neither of them were Spirit-

ualists, and knew nothing comparatively about Spiritualism.
Our first circles were desultory in char-

acter, and ran rapidly through the usual forms of initiatory manifestations; such as raps, moving of the table, table tipping, and so on. Finally, on the first evening in January, while seated at our little table with the light turned low, according to spirit direction, we heard a singular, acratching noise as of some pointed stick on the top of the table. It immediately occurred to me that, perhaps, they wanted to write. We therefore placed paper on the table, but no pencil, thinking they could write with what they were scratching with. And however ludicrous it may have been on our part to expect a spirit to write without something to write with, they did do it, out something to write with, they did do it, for presently we heard a movement as of writing. The signal was then given for the light, and we found the following: "You are good; keep on." This was written evidently with some sharp pointed instrument live a hard stick sharpened. It was written in large letters, quite irregular, rather obscure, and ret distinct enough to be read with little difficulty. We then placed a pencil on the table, and several short messages were written, some of a private character which cannot be stated. In all, probably, there were six or eight of these messages written; among them were

"Will write to you to-morrow night— George."
This was written in a bold hand, a little

irregular, but very plain. Then the fol-

lowing was written. I will give you good advice to-morrow

night—Mary."
This was written in an entirely different hand from any that was given that night or since, and was addressed to Mrs. Allen in response to a question. The name "George" was, as we learned, George Fox. Who "Mary" was, we learned the following night. But what were the conditions under which this writing was done? They are as follows: The small table-was in the center of the room which is probable. in the center of the room, which is probably fifteen feet square. In one corner of this room is a bed. Diagonally across in another corner is a bureau. In another is a stove, and diagonally across in the other corner is a small toilet table. A signal of four raps is always given when our spirit friends wish us to turn down the light for special manifestations. When this is done we all set back as far as we conveniently can from the table, which is perhaps from three to four feet. Mrs. Allen and Miss M. sit op-posite each other, and Mr. D. and myself sit opposite. The light, a small kerosene lamp, is then placed on the toilet table in the corner of the room back of where I sit, and is turned down low, and a shawl is hung before it to shut off what little is re-flected from the wall.

When the first writing was done, we were as may well be imagined, very greatly pleased, some little excited, and a good deal curious to know how it was done, by whom it was done, and if by spirits, whether it would be done again, and how often, and how much, and so on. Two of us are not no vices in Spiritualism by any means having studied from the beginning, and having been mediums over twenty years. We were therefore prepared to examine the matter critically and with cool judgment from the inception of what has proven to be some of the most wonderful manifestations of this kind known to modern

I have been, by common consent, selected to be the reporter or recorder of the doings of our circle, and have made a pretty full record so far of what we have had, which will doubtless be published in detail soon. I shall therefore only write an account of a few of the messages given us by independent writing. The following evening after the foregoing were given us, we were seated, as usual, some distance from the table, the light turned low, a sheet of paper and pencil on the table, when we heard the pencil moving over the paper. After a little time it ceased, and a signal was given for the light. When it was brought we found the following writing:

"I will write again soon this evening; don't be too anxious—M. S."

We inquired who M. S. was, and this was written:

"Keep quiet. Stay here awhile. Will try I have been, by common consent, selected

"Keep quiet. Stay here awhile. Will try again-Mary Slater."

These sentences were evidently in a fem-inine hand-writing, and different from that of any one in the room. Then we heard the pencil moving again in quite an impet-uous manner, and when the light was turned up we found the following:

"All wrong to-night—George."
This was written in a bold hand very like what we had the night before over the same signature. The next we had was as

"Barbara do not be so much frightened-Father."

This was in a different hand from any of the other writing, was quite regular, and was addressed to Miss. M. by her father, who died about two years ago. Miss M. was somewhat nervous as it was new to her, and the raps and striking of hands on the table were so very loud. We tried to assure her and keep conditions as good as

Directly we heard the per again moving over the paper quite rapid, and when the signal was given for the light, this was found written in a bold hand again, but regular and plain:

"Wait awhile; it will be all right—G."
Then, almost immediately after the light was turned down, the writing was heard again; on turning up the light, this was found on the paper:

"You are all right now—G."

Then, after a short pause, again the pen-cil was moving on the paper, and when the light was called for we found the following

"Stay here; then go to Chicago and do the best you can. You can do much good. You are doing lots of good—Mary."

This was evidently written by the same hand as the other by "Mary." The refined critic might object to the word "lots," but where facts and truth are our chicago. where facts and truth are our object, these little "sun-spots" are of no account. A few moments after the following was written by Mary:

"We cannot write well to-night; don't know why-Mary."

We thought this was doing pretty well for the, second night of independent spirit writing. Eight messages written by spirit hands, evidently by different spirits, and certainly in different styles of chirography at one sitting!- And that the second at which this form of split manifestation was given! Pretty well!

The following night, and up to the present time, almost every night, for we sit by direction, every evening we have had these wonderful independent split writings.

wenderful independent spirit writings. Some of them have been of such a character as to leave no possible room for doubt of their genuineness. We have nearly a hundred sheets with these messages written in different hand-writing and in different languages. These writings we have preserved with scrupulous care, and they need only to be seen to convey conviction to every one that they are just what they purport to be.

With your permission, Mr. Editor, I shall continue to give you further accounts of these manifestations.

MILTON ALLEN.

No Creed-No Leader.

In the RELIGIO-PHILOSOPHICAL JOURNAL for January 26th, I find an article head of "Leadership in Spiritualism," with which I was much pleased because it expressed my own views upon that question in so satisfac-tory a manner. In the gense intended by Miss Kislingbury, Spiritualism requires no leader, nor would it be possible for any one

leader, nor would it be possible for any one aspiring to such a position to obtain a recognition as such, by the great body of believers in its manifestations.

No creeds, no bonds, no pope, no priests to restrain our investigations, or dictate to us in matters of belief. Spiritualism must and will be free; and in this respect it different all other religious systems which the surface of the second state. fers from all other religious systems which

the world has received. But Spiritualism by many is misunderstood. In its strictest sense, it must be regarded as a science, because it is a presentation of facts or phenomena in nature which are manifested in definite ways and governed in the ir methods by unvarying law as much so as the molecules of matter are di-rected in their movements to form certaincombinations which when comprehended and systematized, have been built up into the science of chemistry. But Spiritualism is a science which is as yet but partially de-veloped, with whose methods and laws we are daily becoming better acquainted and which we believe will in time, be as fully wrought out as are the physical sciences with which we have for a longer time been familiar. 'Tis that science which demonstrates to men that the conscious intellectual selfhood does survive that desintegra-tion of the physical body which we call death. Immortality is not an inference which we draw from the observation of the facts or phenomena which form the basisiof Spiritualism; but it is presented to us as a great truth of which we are made dias a great truth of which we are made directly cognizant, because it is embodied in the facts themselves. As a science teaching the immortality of the soul, all acceptit in the same manner. Here all are agreed and no leader is required to harmonize Spiratural and the same manner. itualists on this point, and this is the main thing which Spiritualism does demonstrate to us. Outside of demonstrations we are beyond the boundaries of science, and there differences of opinion must necessarily

But while all are agreed in regard to the scientific teachings of Spiritualism, they differ as widely as the poles in their religious opinions, for Spiritualism gives us no fixed and definite standard by which to guage our belief in matters purely religious. These must ever be determined by each one's conceptions of right and duty, unless he accepts some definite formula which he believes emanated from divine authority. believes emanated from divine authority. Every one who believes in communications between the living and the so-called dead, are Spiritualists, but this does not necessarily debar them from almost any religious belief under heaven. In proof of this, we have but to refer to the feet that in sarily depar them from almost any religious belief under heaven. In proof of this, we have but to refer to the fact, that in the ranks of those who call themselves Spiritualists, we find theorists, atheists; believers in the inspiration and authority of the bible, and those who reject it altogether; those who believe in eternal future punishment, and those who hold that all in the future will ultimately progress and be happy; some who believe in a literal resurrection of the physical body; others who believe that man will in the future occupy an ethereal body, while others there are who believe that we shall then exist as pure spirit; and to those who reject what others receive as divine authority, there can be no tribunal for ultimate appeal upon these questions. In England, Christian Spiritualism seems largely to prevail, while in America, the majority of Spiritualists belong to the more liberal class, who do not accept the Bible as supreme authority on moral and religious questions. How then is it

possible for Spiritualists ever to be united under the leadership of any one?

On the great question of immortality, demonstrated to them through actual communications from those whom they know to be physically dead, all are in harmony, no matter what their religious belief may be: but upon all other questions, it is a mere matter of opinion, where men perhaps will eternally differ according to their mental constitutions and the evidences which they eceive differ.

Although when taken as a body through-out the world, Spiritualists differ so widely in matters of religious belief, still in America they are in the main remarkably agreed upon one point, and that is in their opposi-tion to any organization or leadership which shall interfere in the least with their rights to think independently, and judge for them-selves, or in other words, while agreeing in their scientific views of the subject, they have agreed to disagree on matters connect ed with religious belief.

The world looking upon Spiritualists as they are accustomed to consider those of the various Christian denominations, have seemed to regard them as being united in their religious opinions also, when nothing could be further from the truth. The most pure and upright men, or the most deprayed, when witnesses of the Spiritual phenomena may alike become believers. Their moral character has nothing to do with their judgments; being convinced by evidences they receive; whoever believe that man survives physical death, and that communications do take place between the living and the dead. take place between the living and the dead, are Spiritualists in the fullest sense of the word, although the soul of one be white as snow and the other be a demon in his nature. And there would be as much propriety in attempting to bring odium upon the sciences known as chemistry, geology, and astronomy; and to declare them false because some of those who had investigated them and had been convinced of their truthfulness, were to be found among those whose lives and morals were open to censure, as to ignore the facts which Spiritualism offers and the truths it teaches, because many of the believers were fanatics, extremists and of that class who would overturn that social life which experience has taught us has been productive of good in our political and do-mestic relations. Fanatics will be found everywhere. But because they have been able to perceive certain facts which have escaped others, we cannot on that account deem the facts any the less worthy of ac-

ceptance. Although as before remarked the most diverse opinions exist among Spiritualists on religious questions, because there can be no absolute authority which can be accepted by them in common, still a wonderful harmony exists among the majority upon many questions of a religious nature, as for in-

stance, retribution, progression, moral re-sponsibility, etc.

Now with this diversity of opinions on religious matters among them, how is it possible that they can ever be marshaled under the leadership of any one head? Upon one point alone can there be universal harmony; on all else they agree to disagree. And it is because of this difference in religious belief that no creed ever has or can be written for them upon which they can unite, and without this, it were vain to talk of leadership except it be of a sectional char-acter, and then can only represent them on side issues which are entirely independent of the great question upon which they are all united and where no difference of opin-ion exists. 

President Lincoln and Spiritualism.

In an address at Doughty Hall, London, Jan. 20th, 1875, Mr. J. M. Peebles gave the following relation:

"I have another illustration of the good uses of Spiritualism. I would refer to the means brought to bear on President Lin-coln's mind, resulting in the emancipation of four millions of slaves. I personally know the men and the mediums. S. P. Kase, Esq., of Philadelphia, is one of the American "railroad kings," having aided in the construction of five railways, and was at one time president of two of them. This gentleman, visiting Washington, D. C., in the autumn of 1863, during-our civil war, was walking along Pennsylvania Avenue, when walking along Pennsylvania Avenue, when he happened to see the suspended sign of the medium, Mr. J. B. Conklin, and simultaneously, on seeing the sign, he heard a voice saying, go in and see Conklin; he is in the rooms occupied by you twelve years since. Mr. Kase stepped in and found Dr. Conklin in a half abnormal state, directing letter, written- under spirit-influence, to President Lincoln.

"Mr. Conklin said, 'You have come in just the time needed. I want you to take this to the President.'
"'Weil,' replied Mr. Kase, 'I have no ob-

"They went to the presidential mansion, and Mr. Kase, having forgot his visiting cards, sent up his name by the servant—'S. P. Kase,' which the President understood as 'S. P. Chase,' for Salmon P. Chase was at this time a member of the presidential Cabinet. Bring him up, said the President. Reaching the drawing room, the mistake was easily explained by the carelessness of

"Take your seat," said President Lincoln to Mr. Kase; 'I know you well, and appreciate the service that your railways are doing in transferring our troops to the

After some conversation about the contending armies, and the condition of the country, Mr. Kase sald, "I have a letter for ou, Mr. Lincoln"-handing it to him. The you, Mr. Lincoln"—handing it to him. The President reading and re-reading it, turned to Mr. Kase, and said, "This is-very singular—this letter purports to be from spirits—the fathers of our country; do you know anything about Spiritualism?"

"Oh. yes," said Mr. Kase, "they've called me a Spiritualist for quite a number of years, and I certainly owe my financial successes to the spirit-voice and spirit-guidance."

The spirit intelligences in the letter re-

The spirit intelligences, in the letter, re-quested some personal interviews with the President through their medium. This was President through their medium. This was arranged, and for four succeeding Sundays, Dr. Conklin was a guest at the presidential mansion. What the exact result of these scances was, is not known, only so far that the subject of emancipation was immediately broached in the cabinet meetings. Soon after, the President and Mrs. Lincoln, Judge Wattles, Ex-governor Smith, and several other prominent political characters, held a scance at the house of Mr. Laurie, a well-known gentleman of Washington, and whose daughter, Mrs. Young, is the noted medium, in whose presence the plane has been lifted by spirit power while she was playing.

playing.

During this scance, a young lady medium was entranced by one of the "Father's of the Republic," and addressed President Lincoln in a most sturdy and eloquent manner,

upon the conduct of the war, the true policy to be pursued, and the importance of imme-diately issuing a proclamation that every slave in the country should be freed. I here read the condensed substance of what the spirit said, as furnished me by Mr. Kase:— "You, sir, as President of the Republic,

are called to the position you occupy for a very important purpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken the fetters must be severed, and the physically enslaved must be set free, before your nation can be restored to its proper station. Freedom was germinally planted in the for-est lands of the West in Washington's time, and is now about to bud and bear precious fruitage. This Republic has heretofore led the van of nations in its line of free thought, but the dark plague-spot of slavery stains its banner. This national evil must be re-

"There is a spiritual congress supervising the affairs of this nation. This civil war will never cease; the shout of victory will never ring through the North, will never reverberate along the verdant valleys of the South; the olive branch of peace will never wave over your fields, and lakes, and mountains, till you issue a proclamation of freedom that shall set forever free the en-

slaved millions of your distracted country."

Spirits virtually repeated this at subsequent scances, and in less than three weeks from the reception of these spirit-messages from the spirit-congress, President Lincoln issued that great Proclamation of Emanci-

And from that time, though there were twenty-six battles fought, every battle— with the exception, it may be of unimportwith the exception, it may be of unimportant skirmishes—resulted in a Northern victory. President Lincoln, though the pride of America, was no sectarist, no creed-bound Pharisee, but a great broad humanitarian, living a free thinker, and dying a Spiritualist. The Spirit world is the world of causes, and this spirit-congress, these spiritual influences—in a word, Spiritual-ism, abolished American slavery

Letter from J. H. Hoover.

DEAR JOURNAL:-He that is a close ob-DEAR JOURNAL:—He that is a close observer of the times, will soon find that the beautiful philosophy of Spiritualism is working its way gradually, 'tis true, but surely into the hearts and homes of the masses. 'No place, it seems to me, is more suitable to realize the benefits of, or more potent to, demonstrate the great truths of our divine faith, than the home circle; here all are free, and skeyticism that bugbear to all moral progress, is by the very nature of the surroundings shut out. In Philadelphia, we have many home circles about which we have many home circles about which the world at large knows nothing, where some grand tests are given and converts made, who, when the proper time arrives, will register their names in favor of Spiritualism. . The dear friends who statedly gather around the home circle, will soon learn the force and beauty of St. Paul's at-testation,—"Are they not all mustering spirits sent forth to minister to them that are," etc. Among the many convincing tests given at a home circle where I have the rivilege of attending, held at the residence of Bro. McMorris, whose wife is the medium, is one that I think, most positively proves spirit prescience; it is as follows: Zonie, the guide of the medium, said, "The spirit of Robert Henderson is here, who passed away many years ago when quite a boy, he wants his brother James, who was at the circle, to go and see a friend of his Joseph." Here the guide stopped and said she could not speak the other part of the name, but (speaking to James Henderson); "You and he were school boys together, and comrades in early manhood; the man wants to see you very much; go and see him soon; for I see that he will pass away shortly by an accident to his head." After considerable thinking, Wm. Henderson asked, "Is it Joseph Neveling?" "Yes," said the guide, "that is the man." "I have not seen him," said Mr. Henderson, " for ever four years and hardly know where he lives, but I will try to hunt him up."

A few days after this communication was

given, Mr. Henderson had occasion to go in-to the neighborhood where dwells the father of Joseph Neveling, and making inquiry as to the health of his son, was informed that Joseph was not very well, being troubled with a dizzlness in the head. "By the way," said the father, "Joseph was here but an hour ago, spoke of you, and is anxious to see you." Mr. Heiderson promised the father that he would soon as convenient sail ther that he would soon as convenient call to see Joseph, but neglected to do so, and was surprised on taking up the paper a week ago to see a notice of the death of his friend Joseph Neveling; he attended the funeral, and made inquire as to the cause of the and made inquiry as to the cause of the young man's death. He was informed that working in a cloth factory, he fell down the elevator, some forty feet, and fractured his skull, thus corroborating the spirit message given to him six weeks before, through a channel ten miles away, from where the accident occurred, and through a party that knew not of the existence of the individual. We rejoice to see the independent course of We rejoice to see the independent course of the JOURNAL in winnowing fraud from Spiritualism, and setting a mark on bogus mediums. Spiritualism will never save the world by its numerical strength; it can only do so by the power of its purity, truth and virtue.

Respectfully yours,

J. A. HOOVEE.

Philadelphia, Pa,

"Kabalistic Views "-Mystical Indeed!

I have been reading in the JOURNAL a verbose letter from Madame Blavatsky, ex-plaining her Kabalistic views of spirits, etc. After wandering through amaze of matter about "elementals," gnomes, undines and all sorts of unhuman beings. I am puzzled, but do not mean to ask further explanation for that would puzzle me still more. I have always said that the best cure for Kabalism. Art, Magic and Occultism would be extracts from the weird pomposity and mystic blindness of their old writers and the extracts Madame Blayataky gives, confirm this idea. from the weird pomposity and mystic blindness of their old writers and the extracts Madame Blavataky gives, confirm this idea. For instance, one Eliphas Levi is quoted as saying that materialization of spirits is "a crime against nature," and that the mediums "breathe in through their nervous organisms the phosphoric emanations of pritind corpses, or astral light "—a sort of spiritual vampires. And the wise Madame B. gravely asks if the "cadaverous odor" sometimes said to attend materializations has not "a revolting significance." It takes Levi and the Countess to tell us that materialized spirits are, in part, drawn from grays-yard mould! Let us be thankful for such Oriental light!

One thing, however, we learn emphatically: that there are "adepts" fit to lead or guide" in Western seances," and that the trained seers " are in Asiatic "pagodas," while the best of our mediums are "lynorant of their own natures;" also, that her

witnesses are living men teaching and ex-emplifying the philosophy of the hoary ages; said "philosophy being kabalistic, and said ages wiser than ours."

With all due respect to the Orientals and with all due regard to such gleams of light and wisdom as we can find among old Ka-balists and in Art Magic, this cool assumption of the ignorance and inferiority of our mediums and the shallowness of our seers and investigators as compared with the great adepts and trained seers of Asia and Old

Europe, is simply absurd.
All this jingle of quotations about "elementals" and gnomes and spectral light but "leads to bewilder and dazzle to blind" unless looked at as the gropings of darker ages toward light.

Give us Spiritualism, void of myth and miracle, the sweet and grand truth that immortal human spirits can and do revisit us; and give us the glory of its philosophy, the beauty of its religion, the splendor of its science as illustrated in the writings and exemplified in the lives of our best men and women, and the hope it holds out to us of still higher life and light to come, here and hereafter.

Meanwhile we wait to see an "elemental" or some unhuman being. Not fond of regalia, I would almost consent to put on cap and robe, sit cross-legged on a divan, with book and candle before me, and read some tough old wizard's spell backward, only to see Madame Blavatsky, Col. Olcott and the Theosophists lead out just one "elemental."

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