

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED BY ALL PHILOSOPHERS

ROMANCE AND GENERAL REFORM

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

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## THE ROSTRUM.

### What Relation Does Modern Spiritualism Sustain to Modern Scientific Materialism?

Lecture Delivered by Mrs. F. O. Hyzer At Everett Hall, Brooklyn, N. Y.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL, BY CLARA E. BROCKWAY.

We have given to us three questions. Had we a prior existence, and if so what was our condition? 2d. What and where is Heaven? 3d. What relation does Modern Spiritualism sustain to Modern Scientific Materialism? Either one of these questions is in itself quite equal to all the answers that God, the Eternal Spirit of Intelligence could give, in and throughout our conceivable eternity. We could preach to-night and to-morrow and every day on, and not only so, but all our scholarly associates, both religious and scientific; let them do their ablest in answering these questions, and still the answers would overflow and the depths and heights of their possibilities never be reached. In answering them, we could only approximate, as we do, to the answering of any question, involving the Eternal Principle. Some questions are more beautifully concentrated and direct in their organic expression and suggest this fact and this truth more than others. And these three are among this class of questions. We will consider the first two briefly; the last more elaborately.

Prior existence, or existence of personality—before, as personal spirits we inhabited the present bodies—the bodies which we now live in and have clothed ourselves with. Do you not see, does not every intelligent mind, cannot every candid reasoner, at once understand, that that question can only be answered by little here and a little there, all along through the analogies and correspondences of universal truth? Supposing an angel from Heaven (as we have supposed heaven to be a kingdom of glory, above us) could descend upon us and move in our atmosphere to-night (and we knew it was not of mortal mould but spirit of mortal being, who had found its "terra firma" in our atmosphere) ready to answer this question. Do you not understand by a moment's reflection, that however high that thought or rare or pure; however close in its analysis or profound in its logic or high in its ideal, it would have to level itself and be measured precisely by the intellect of every individual in this house? And that, let it say what it would, it would leave it on the summit of our speculative after all and neither one of us would be satisfied with the answer, as having been either true or false, only in proportion to the radius of our intelligence and its culture. Entirely superstitious believers would not apply reason a moment.

That class would take the answer whole, without the slightest dissection or speculation. The material scientist would level off to his crucible, his scales, his ideals and demonstration of what constitutes consistency. The poet would find in it so much of the beautiful, so much artistic gracefulness, so much majesty of immortality, so much divinity of harmony, he would put it right into rhyme, jump down the centuries and enunciate in a moment, what it takes humanity ears to demonstrate. And the modern Spiritualist, so called, would link it all along according to his intelligence. There are those among the modern Spiritualists, who abhor the very sound of "prior existence"; they know just where man began; they can refer you to Darwin and Huxley and Tyndall and quote all along from the different demonstrations, elucidations, suggestions and speculations of the scientists of to-day; and have in the past been so crippled by dogmatism, that having gotten out into the clearing, they jump to the other extreme and haven't the slightest appreciation of anything poetical or sentimental or spiritual in their ideas. They are going to have no faith in anything, no further than it is demonstrated by materialism. And there is another class who think if we could prove that we did not have our origin at a certain point, which science would sustain as our origin, we are non-immortal, their conception of immortal is to have begun at some time. Well now, undoubtedly all these different orders of intellects are represented in all audiences in which we come.

Now our idea of answering, in view of all these facts we have mentioned is, not to start out by yes or no but invoke the angels of inspiration and the intelligence of receptivity—in this and every other audience, before which we are called; to follow closely, systematically, fully, candidly, fearlessly, with no fear of any man's preconceived opinion. And that intelligence will just as naturally, in our opinion, from our observations, inspirations and experiences, and itself moving out, into the current of deduction and intellectual demonstration of the nullities or analogies of the laws of nature, which will lead him to accept as self-evident and as so impossible to refute, as to give him no doubt of the necessity of our presence being immortal, in the full sense of immortality; and if personality had a beginning, it must have an ending, and because we can

conceive of no ending to personality we can conceive of no beginning. And what we call the beginning of man is the utmost point of the radius of his present intelligence, at this or another time in the future or past of his development, and that really, he is not himself, nothing more or less than that which we must call a delusion, when he supposes he has gotten the proofs of his immortality, with a beginning to it. And he will find his logic will drift him away from confidence in his immortality, unless he finds himself intellectually strong enough to gather up the analogies of his prior existence.

What and where is Heaven? One of olden time, who is taken by Christendom as good authority enunciated—that all science and philosophy to-day are seeing demonstrated that "The kingdom of heaven cometh not, by observation but is within us." And Nature to-day is proclaiming, through all her voices of profound truth, in the ideal and actual, that no greater truth was ever uttered by prophet or seer, than this one expression. "The kingdom of heaven cometh not by observation but is within us."

It is very seldom that, with our conception of prior existence, we can get through a lecture without some hints of the analogies and unities of the evidences of our prior existence. Though, for what my opinion is worth, which is no more than any individual's, it may go for what it is worth. I would not hold it in check for one moment, except I might lessen prejudice or keep from frightening some one who might fear that we were going to drift far into transcendentalism. As an opinion, that has in it a deduction from the plane of experience, observation and philosophical analogy, with all that it binds to it as truth to my intellect or my soul—I should have to give up all faith, and all conception and all appreciation of the idea of my own personal immortality, at any point that I should discover it had a beginning.

What relation does modern Spiritualism sustain to modern scientific Materialism? It sustains just the relation that the spirit of a man or woman sustains to their body. That is the first definite answer to the question. Then we want the proof through elaboration. Just the same relation that the spirit, within a human intelligence sustains to the body through which and upon which it moves does the spiritual idea, which we call modern Spiritualism, sustain to Materialism to-day. Logic, like poetry and like religion; like everything else that has life, has an axis and circumference, has a spirit and body in which and through which it manifests itself.

Religion is the expression of only one of the peculiarities of the human soul. But it is central, it is not an attribute. Religion has always been ranked among spiritual attributes and intellect or reason has been ranked among the material or mortal attributes of a human organization. Hence it has been reckoned and the other class of minds have gone off with the conception that the intellect is carnal; man's humanity wasn't worthy of his divinity and on the other hand, man's divinity was altogether too good for his humanity and that there was continual warfare between man's inner self and outer self. God made his spirit and the devil made his body and they are having perpetual warfare. The religionist believes himself immortal, the materialist laughs at the idea or has in the past and has worked only with man's body. There are two classes of scientists—and here we want to make the word science mean more. It has been supposed that science dealt only with ponderable matter and theology with the imperponderable matter, and hence theology and science have been considered utterly dissimilar, absolutely separate. But what is science? What is scientific demonstration? Why science is only a systematic representation of the operation of a law. A law is discovered in nature; the manner of that law's operation and its dealings with matter have been to a certain extent discovered, solved as a problem, and demonstrated as a fact and the system of deduction and demonstration, through which that, which is called a law becomes manifest, as logical deduction is, called scientific process. We shall then make science mean an expression for a system of demonstration, lying between law and its fact. Well then, if the spirit of man is greater than his body (and all Christendom will tell us so) the spirit is the greater fact and that system of defining it (as best a mind can define the nature of the laws that govern that spirit and its attachment to the spiritual universe) and the system of illustrating it is the greater, and deals just as much with facts, as we deal with the questions of his body. Then the system of that application and demonstration, which we call a spiritual relation of the mind to man's spiritual destiny is a greater science. Hence science has as much to do with the immortal part of man as with the mortal and one is not more susceptible of scientific demonstration than another only one moves outward through one class of matter and another takes it up at that point, and moves out still further and both elucidating, so the same principles, working outward from the same axis, demonstrating through the same facts, dependent upon the same motive power, resulting in the same system of materialism, and the true spiritual philosophy recognizes no distinction between the sciences of the spirit, mind and body, for they are one, the trinity in one embodiment. One class of matter being grosser, be-

comes ponderable. But we have only to consider for one moment that there are intelligences that deal with us as we deal with other intelligences, to whom we are invisible, and to whom we must be discoverable through every subtle condition, and every transcendent, general, speculative and poetical mind is ponderable to those of some other planet or plane of investigation. Our facts, therefore, which we call ponderable, become ethereal from some plane of observation, and that which we call ethereal and spiritual is solid terra firma to another class of investigators.

Modern Spiritualism and modern materialism are spirit and body of one existence, and a unitary demonstration of one system and process of law existence, and law development, and law demonstration.

But, says the questioner, "I do not care to walk-out into abstractions. Just tell us what the modern Spiritualist believes, and how far it accords with modern material science." We should have to go over the same ground in some other way that we have just gone over. We will take modern material science from the plane of what is called the materialist, and then take a transcendental Spiritualist and follow him, and both converge at the axis, and diverge to a circumference. The material philosophy and the material science, to-day (as every one who thinks and takes any cognizance of them will recognize), has carried man and his relations up to what is called the last analysis that the mind can reach of our priorities. Material science deals in priorities just as much as the most transcendental does to-day. The materialist takes his principles, takes his scales, every instrument belonging to any one of the sciences, and takes that system of science and demonstration to bear upon laws, to trace man's origin; and his conception of man's origin differs just as much to-day from the conception of man's origin a few years ago as the civilization of to-day differs from that of days gone by. Huxley, Tyndall and Darwin could not have evolved a thought, which they have evolved, a few centuries ago, when there was no moral and intellectual atmosphere ready for them, and approval of such a large class of intelligences, and the deductions enlarge in proportion to the atmosphere of the time. They might have floundered, and in strong points projected, the ideas of science, which are now so general and universally taught in our schools; yet they would have had so small an atmosphere, so narrow a human being of reciprocity, only a few who were called great scholars, rare thinkers, very learned persons, would ever have thought of listening, and repeating, and echoing their doctrines. Darwin, Tyndall, and the rest we give approbation, and all through the streets you can get the normal school typified and elaborated, and hear rung out the changes of those marvelous, abstract demonstrations, and deep theories, and close-cutting analyses, that run the immortal soul of man down to protoplasm.

What is the difference between the nineteenth century and the days of those old philosophers? Plato, Socrates, Confucius, and all the great ones of the past, from time to time enunciated and threw out these ideas, that modern Spiritualists and scientists are dealing with. Where is the difference? What was nucleated then has a circumference now that makes calculations almost impossible. It is the difference between a little seed, and a peach-stone placed in the soil, and that beautiful tree, filling the spring air with the fragrance of its rare, lovely blossoming, and then making the luscious fruit of the autumn—so rich, so golden, so prolific. And yet one little seedling, sown in soil, with soil and light, and dew, and rain. The great circumference of that little stone is that beautiful peach tree, with all its loveliness and unity. Thales, Socrates, Confucius, Plato, may have sown one little thought, each in his time, which planted, aired and watered by the dews and showers of unfolding humanity, gives to-day the grand Tree of Liberalism with scientific religion, and religious science; and on the trembling branches of which the song of immortality may echo from the highest heavens, and make glad this world, and "Peace and good will to man" have rolled down and taken up their habitations with humanity.

Recurring again to the question as to the relation of modern science and Spiritualism, I would to-night that every mind beneath that roof could have traced as clearly, beautifully and accurately as I have often done daily and hourly, that beautiful, artistic combination of the material and spiritual; that pivotal point around which the scientific fingers. While he would scoff at modern Spiritualism, how nobly he is analyzing for us the bone, and sinew, and flesh of our religion! To see how beautifully that which is called transcendentalism descends, like a dove folding its wings around the protoplasm of the scientist, just at the point where he is going to cut off the connection between his demonstration and the infinite what is it, that invests the atom, and the soul, and the protoplasm with the possibility of unfolding a human intelligence. Isn't that beautiful? Why, it is more than the loveliest dream poet ever conjectured! The possibility of the humanity he called hard, analytical material. Intellect dealing with stones and stars, bone, marrow and flesh of a planet, through centuries and centuries of accumulative power, at last gets up, and there, in the supreme moment of its last analysis, runs it

back just where it is going to say—and yet dares not, and halts there before the awful presence of Jehovah—what invests the atom and the soul with the power to reproduce a humanity! Follow this closely, and you will see the beautiful wedlock right there of the spiritualistic philosophy and material science. Right where man sees the capacity of going further, God manifests his sublimity most abundantly. When we are darkest, God is most luminous; when we give up and lose ourselves at the protoplasmic gate of matter, God opens this everlasting record and demands the tribute of humanity, that it may wait and receive the lightning current that impels him to us. I dare not sever the spiritual from the material. And yet neither Tyndall, Huxley, Darwin, nor any other materialist, ever dreamed how near he stood to the very hand of the angel of the covenant, between the invisible or infinite and material, nor that he stood at the very point of the connection of modern Spiritualism and ancient Spiritualism, and the connection of the brain in one, ancient and modern materialism.

They do not know what they are saying when they are denouncing modern Spiritualism. How plainly we can see that we are, by comparison, in advance. It is no more egotism and presumption for us to say so, than for a full-sized man to say, by comparison, he is in advance of the child. He can read the child, knows its characteristics, its weaknesses and strength, but the child cannot comprehend the man. We can comprehend Tyndall, and go all around, and over and under, and through him, but he cannot comprehend modern Spiritualism. She is "the harlot of the nineteenth century," Tyndall says. The modern Spiritualist says of Tyndall, "he is the servant of God, holding the bolts of the protoplasmic gates between God's Was and God's Is, while the God that is to be, in the name of modern Spiritualism, descends to say to Tyndall, in his time, when his ears shall be open, 'Come up higher.' That is just the difference. That is the difference in a nut-shell—down there in the soul, in the atom, but the difference in the circumference is large as eternity. Bye and bye Tyndall will be preaching Spiritualism. He don't know how long it will keep him in the harness of ponderable matter."

Look at Agassiz! He is doing well although he has got flustered with Spiritualism, and he has found, that while his great mind grasps with avidity, and gathers in the new discoveries in his favorite science, that he can be a noble inspiration to those coming after him. When I have read the later treatises, since Agassiz's departure, and have seen how rapidly, with how great a velocity they have unfolded richer, broader suggestions, clearer comprehensions, I have wondered whether he did not find his way back. Some say, "What a pity!" when great men die. What a pity that so much learning has gone out of the earth! To-night, if I was a resident of Brooklyn, I should want all the rogues to stay and all the scientists to go—ignorance to remain and illumination to ascend. We should not only have our atmosphere impregnated, if those learned and rapidly accumulating minds were liberated; but intensified by that which corresponds to its rarest condition and be protected from that side as we are not protected with them on this side. We can take care of rogues in bones and flesh, before the transition from ignorance and superstition. When they just move far enough off, to get out of our grasp, then we cannot master them as we could before. And yet they make a belting in the atmosphere around us, which whistles through our ears, not within their own circles) to absorb the influence of the restless, purgatorial spirits, who have found in the bodies of these media, the avenue through which to make manifestation, to those on this side, and thus keep a belt around us of what are called "Diakka." We would take care of that class "better in the body. We can trust Agassiz over on the other side. He was useful to us here, with his great learning, ability, and aspiration. Such poetical, musical, fervent, worshipful souls—they throw the golden gates ajar and leave them so. They love all reforms; they hasten to come back and do good, not malicious harm. Therefore, we are the better for their going; safer for keeping the rogues on this side. The worst possible use we can make of a knave is to hang him. The worst possible use, to throw him out of our grasp, where angels can't draw him up and we can't draw him back. And according to our viciousness, our own hates and resentments, according as we hold in us the correspondence to that nature that inspired him, when he committed the deed, we are in danger from him, when liberating him without unfolding. The world make a great show of the wonderful resourceful, spiritual possibilities of criminal offenders, but we know that all true growth is slow—goes on little by little and must organize itself—and those rapid transitions from darkness into light, from ignorance into learning, from darkness into illumination—they are not substantial; they are only tokens and symbols of what is to come, but the to-come, has yet to come. They are not translated. Their depraved souls are simply psychologized by their ministers, and they, almost glorified because they have done such a disgraceful thing, to repeat and make a show of the glory of God, at the last moment.

We have proofs and demonstrations (not only through its logic and philosophical

analysis) but demonstrations to us every day, that that which has most corroded, most retarded the unfolding of our beautiful ideal of modern Spiritualism; that which has jarred the most upon the hopes and ambitions, concerning its future—by way of attractions and absurdities and far-fetchedness has been from the mysterious, magnetic and spiritual connection we sustain to those who have gone away unregenerated and who must be regenerated by the slow progress of spiritual and intellectual culture, on the other side.

In all life, in all the detail, everywhere you will trace what is called the material and spiritual. Every time the spiritual idea is unfolded from its chrysalis, sprung forward throughout the kingdom of its melody, every time corresponding materialism has given the check to it, apparently. Now consider the utilitarian relation of the one to the other. One as ballast, the other as sail. The connection which they hold to each other, is that of sail to ballast, spirit to body. It has often been said that persons of very religious and spiritual ideals are "very impractical, wander round in moon-beams, go in among the fairies, on the sunlight shimmer and quiver, and are full of every transcendental conjecture. When you come to the practical, you must throw off some of this translating idealism." God seeing this gave us intellect and said, "Do you go and do that work." "Male and female created he them," and nature echoes and re-echoes this enunciation through her duplications. Intuition is feminine, intellect is masculine. I do not mean by this, that a man cannot have any intuition. I speak of them characteristically, giving to each its preponderance. And so generally is the accepted, that intellect has indorsed it and said, "she jumps and he reasons." They come to the same conclusion. She goes right down the lightning channel God has formed for her. She has done her reasoning on the interior plane and done it so quick, we do not calculate the subtle process of her reasoning. And therefore, intuition is only the lightning quality of reason, and intellectual deduction of the round circumference of deduction of the same axis, and intuition is the axis, and intellect the circumference. And who is going to say one is spiritual and the other not? Only those who have said we can live just as well without man or that man could live alone. He did come pretty near it you know. The woman was an after thought; that is, according to the story. Speaking candidly, of course, we know it is only in metaphor. All poems, in every age, get tinged with the predominant idea of that age. Woman, when she was made, according to some old traditions, was not accorded immortality. She was only the mother of the tribes, as a necessity of reproduction. She was a burden-bearer. Even Paul, that grand old poet, was quite against woman's rights, and suggested to her to keep pretty still in meeting, and keep her home on. But all these old stories suggest the unfolding of the spirituality of their times. Just as fast as intuition has spoken and thrown out artistic insinuation, just as fast as the soul of the planet developed, the intellect has corresponded, and now you will find the profoundest and noblest, are those who acknowledge that their greatness is because of the splendor of their motherhood. They begin to understand, that to the nurturing power, the constant thought, the prayerful spirit, the ceaseless attention, the unwearied devotion of the mother, the embryotic statesman is fostering the condition of his greatness. Although the father may have done nobly in his connection with his child's future, by all that was great and strong, in his intellect, by his example of tenderness to the mother, by his protection and care of her, by the holy influence he throws around her; yet, one thought of a mother can blight that statesman in embryo, and turn him into a demon. The idea of a fatherhood is to be understood. And if he wants a son to be the representative of his highest ideal, he must not stop at the point of handing over a life to the mother; he must nourish it, by his nobleness of example, by his tenderness to the mother; never wounding her, never placing burdens upon her, but make her feel that to be the mother of his son or daughter, makes her a peer of the Virgin Mary. Not real home to her a drunken sot; not go home to her with cursing on his lips; not leave her unfed, to bear the burdens of human life with reproach and blame, and blaming himself for ever having become a husband or prospective father.

These are great, vital, practical truths, that we never dared to speak, and that man would have sneered at, before modern Spiritualism marched out, with the golden sandals on her feet, to tread the pathway of reform.

The future of humanity has been sealed and resealed into the later centuries, and now we are learning the higher lessons of the law. When the time comes that man, through increased culture and wisdom, shall be willing to accord to woman political equality with himself, both will agree that it is better to have man go to the polls, than to have a miserable man and woman multiply, and multiply the discord of their inharmonies.

We do not want to change in quantity but quality of suffrage. And after a time, when it is an established fact, that a woman can vote as well as a man, it will have become the idea to send the husband, father, son, brother, lover there, knowing it would be

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

CONTENTS.

Tolerance and commendable charity become a weak excuse for, and supine indifference to error. There is no absolute Right nor Wrong. What is Wrong for one individual may be Right for another; what is Wrong in one age, is Right in a succeeding. Even our ideas of Right and Wrong, it is held, are gained from selfish considerations. Whatever effects us unpleasantly or disadvantageously, we consider Wrong, and to the contrary Right. As every individual's impressions are different, so these qualities vary, and hence have no absolute value.

The eyes of different observers; take in all degrees of light, and from blindness to clear vision all degrees of sensitiveness exist, yet the light remains unchanging. Right and Wrong as absolute moral qualities exist outside of actual beings, and not as subjective conceptions in the mind. That they are conceived, is evidence of their existence in the order of the world. Their Perception is of growth like all other faculties of the mind, and is as much freer and determinate, in civilized man than in savage, as the former is superior to the latter in intellectual powers. This progress points to an absolute toward which the noblest aspirations of the mind are attracted. Hedged in by expediency, and endeavoring to tread the treacherous path of compromise, it feels that beyond its best efforts is an absolute, which admits of no comparison. Every hour of life it asks itself the momentous question: What is Right, and its interpretation seals its destiny. Not how will this affect ourselves alone, but how will it affect others, must be our inquiry. Will it give them pain, deprive them of their just measure, or in any way be detrimental to them? If we are gainers, and they are losers, is evidence of injustice. We cannot isolate ourselves from humanity and receive benefits at the expense of others, without being overtaken at some time by the consequences. Integral parts of the human world, the least member of that world cannot be injured without our experiencing the result. Right injures no one. It is benevolent to all.

HAPPINESS

rests on this lofty state of benevolence flowing to the mind, as an under current, from the flood streaming out from it continually. The good of others is our own Supreme Good. Benevolence is never in error, never wrong. It is a joy-note in the octave of the spirit.

LEAVE A DISCIPLINE.

As the embryonic forms of higher animals revert to the lower, according to various stages to their permanent level, so every child is born a savage, having only the superior capabilities bestowed by hereditary descent from civilized ancestors. The capabilities are at first latent, and the child of savage and the child of civilized parents travel side by side in gaining knowledge of the relations they sustain to external things. It has been said that the first questions asked by primitive man were—How? Why? Wherefore? These are the first asked by every child—asked even before they learn the use of spoken language. From that period onward, the child is absorbed in the acquisition of knowledge. He has entered a new and strange world, and it is essential he learn the relations between himself and external nature. Possessing a will seemingly independent and free, the young barbarian asserts his kingdom—to find his vessels stubborn and relentlessly yielding. He clutches at the moon and learns the reality of space; or the glittering flame and discovers the properties of heat; craves to walk and by many a fall becomes conscious of attraction.

TO CONQUER NATURE.

Nature submits to no rude hand. He learns that she is only conquered by obedience to her laws. He may push over his bruised head, cry over the smarting burn, but Nature is an unrelenting mother coaxing none of her children. Her rules are fixed and deviate not for the child of an emperor more than for the larva of the ephemera. He gains knowledge of her laws by the resistance they offer—a veritable fetish worshipper, he kicks the table, against which he bumps his head, as the grown children in the childhood of the world sought to chain the sea, or control the winds. The table does not change to a cushion to save his tender feet. Such is his first discipline, and slowly, as his mind matures, he finds that so far from being a tyrant, he is a humble servant; that above, beneath, and around him; stretch the iron arms of inflexible law, and instead of commanding, he must obey. Overwhelmed with a dim consciousness of his position—his weakness on the one hand, and on the other the gigantic powers of nature—primitive man defied the latter, and explained his own contradictory being by saying that his mortal life was a probationary state wherein his god-like spirit underwent a process of purification, which completing, it would ascend to its native home. How, why, wherefore, were all explained and through the solution, vaguely gleaned a strand of truth. This life was perceived to be one of discipline. Here man, the brute, was wedded to man, the spirit, and the high end of his existence was to bring the former into subjection to the latter.

Fearfully long and wearisome; terribly painful, and beset with torture of body and spirit has been the road in the race he has travelled to reach the goal.

THE PATH OF ADVANCE.

It began with the savage of the wild, clad in a skin tied around his loins, hairy, matted, locked, armed with a club or stone, feeding on raw flesh, solitary, distrustful, vindictive, cruel and selfish, living only for himself. It ends in the ideal of spiritual perfectibility, the man living for others instead of himself, with sympathetic benevolence embracing all human beings, acknowledging the use of his physical nature, but holding it in strict abeyance to his spiritual perceptions. This long stride of development has been made with blood and toil.

Tribe has destroyed tribe; nation, nation; and great races have pitted themselves in death grapple. Empires have arisen and melted away. Kings, theocrats, autocrats, and the turbulent masses have in turn vainly striven, retarding or accelerating as their influence was thrown on the side of the brute or the angel. Great thinkers have been cast up by the seething waves, like pearls from the wild depths, from whose birth date marks progress.

This interminable interval must be traveled by every child with this advantage; the way is prepared for it, and it may thus quickly pass over. May, or it may linger under the pressure of interwoven circumstances, and in the midst of civilization remain a barbarian, as criminals and law-breakers exemplify.

This life is not probationary; coming up from the rank soil of animal being, dwelling in the midst of sentient life, and sending down strong roots into the physical stratum, our spiritual nature, of slow growth, must be cultivated carefully as an exotic; else the rank weeds will overtop and sap its vitality. From the cradle to the grave, Life is discipline. Children are sometimes born with extraordinary mental and spiritual endowments; the majority must by effort attain the status these possess by their happy organizations. If whatever is, is

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right," then the brute of our nature is as divine as our morality.

"If in excess, let the passions burn themselves out, and then will the man become subject to his angel nature," says the optimist. This conception so satisfactory to the Desires, and appealing to opposing Conscience, is dangerous and false as it is subtle. The strongest faculty draws the most sustenance at the expense of the weaker. Like the hardest coal, it not only absorbs its own share, but pushes its weaker fellow. Does it grow weak by satiety? The fire is extinguished by burning itself out—what remains? Ashes.

The passions are natural, let them go; as a river flows to the sea, so the fire burns. Their manifestations are as right as those of the intellect. Why restrain them? Why denounce and punish? It is the only way some men can be reduced, and gain control of themselves, and commence a higher course of advancement."

THINGS ARE AS THEY ARE BECAUSE THEY MUST BE, not because right; because such is written in the constitution of the world. He who unleashes his brutal nature, under the delusion that it is right, ever finds, to his cost, that misery is the sternly inflicted penalty. Do the passions extinguish themselves? Ah! the result is a wreck of manhood over which angels weep!

The distinction of Right and Wrong in all our actions is spoken in words unmistakable; Right always confers true and permanent happiness; and Wrong with equal certainty brings suffering. The deceptive gleam of sensuous pleasure, too often mistaken for happiness, is the foretaste of misery: *sensuous pain is the triangle of conscience, as the herbivorous of evil's pleasure.* Subjected to this impartial test, "Whatever is, is right," with the deductions flowing logically therefrom, fall as idle schemes of those who would rebuke error with an excess for the ruin it produces.

Even these theorists acknowledge that ultimately the recalcitrant will commence to advance, and as they ignore discipline and restraint, they would have a ruin burned and charred, rather than the plastic material fresh from the quarry.

Life is for discipline and progress. Reasoning founded on its termination at the grave is fallacious. Our every thought and deed having eternal relations, the faculties which connect us to external life are necessary so far as they effect that object, but any further extension of their sphere is detrimental. They are for to-day, but the spiritual is for time. In this life we are dual in our relations; ours are the finite possibilities of to-day, and the infinite of tomorrow.

Turn where we will we find this lesson taught in unmistakable language, and the lash of pain distinguishes with nicest discrimination the Right from the Wrong in the conduct of life.

The child setting forward toward the ideal angel, beggared by the world, is content to remain half a savage; that is, dominated over by his brutal nature, or its slave, restrained only by the laws of the society of which he is a member.

CONSEQUENCES.

If we do Wrong we are certain to bear the consequences; if Right to enjoy the results. To know the Right from the Wrong is the foundation of moral conduct. To know these involves a knowledge of man's nature and of the world. Hence the highest morality must rest on knowledge and the intellect be between the world of life and morals.

CHAPTER VIII.

WISDOM—THE WILL.

The Will is considered by mental philosophers as a distinct and independent faculty, and source of power. In moral philosophy it becomes the source of responsibility, and its freedom is a cardinal doctrine of theology. Man cannot be held responsible for his actions unless they are of his own free choice. They must be within his means of doing, and he must not only be allowed to do or not do, but have the power within himself. If he is hedged in by circumstances which change the purpose of his Will, and if that Will be dependent on his physical surroundings and mental conditions, he cannot be said to be a free moral agent in the theological acceptance of that term.

IS MAN FREE?

If we consider the constitution of man, we shall arrive at a widely diverse conclusion. The individual is the result of every cause and condition, which has been exerted not only directly on himself, but his ancestors from remotest time. He is a *centrifuge*, in which blends this infinite series of causes and conditions. This cumulation from the beginning; this resultant of the entire mind, is the Will.

If the Will is a distinct power, or source of power, why is its strength in any given direction, exactly proportioned to the strength of mind in that direction? For illustration, when combativeness is strong, why does the individual *will* to be combative, and if weak, why *will* to be the reverse?

If a man has untoward ambition, the Will is alike favorable to ambition. If he is without, there is no waiting Will.

The same is shown functionally when a portion of the brain is removed, as has been repeatedly done by accident. With such destruction or removal, certain faculties cease to be manifested, and with them the Will in their particular direction. The Will is the result of all past experiences of the individual, direct and by heredity, received through all the faculties; reacting on the outer world. While responsible, it is not correct to hold it as an absolute free agent, which of itself chooses and impels. What is this power of the Will? It is that of the individual as a whole.

It is essential that the Will be understood, for on its understanding rests an estimate of human actions; praise and censure, and our penal code. If a man do wrong because the Will is inherently depraved, when he could do right if he so willed, moral philosophy assumes a theological aspect, with which this is a favorite dogma: Man can will as he pleases. Although this has long been accepted, it certainly is one of the most erroneous theories, and leads to deplorable consequences.

To be continued.

RELIGIOUS EXERCISES IN SCHOOLS.

Gen. Francis Walker of New Haven, (Ct.) says—"It is almost never intimated that these exercises should be retained for the sake of the schools themselves.

The people of New Haven have erected twenty large buildings, and support two hundred teachers, at an expense of nearly two hundred thousand dollars a year. . . . No one would claim that the district would have the right to build so much as a single house or a single room, or maintain, at public expense, a single person, for the sake of religious exercises, or to require the attendance of a single child at such exercises; but there are those who think that so long as the district has the houses built, and the teachers engaged, and the children gathered in, it is a pity not to take advantage of the opportunity and have religious exercises incidentally to the proper work of the schools. If we have schools, let us have the best we can get; confine them to their proper function, and leave religion to seek its own agencies, as it can and will, without any help from the State."

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

(CONTINUED.)

I have worked in Lowell and Portland for the inauguration of this great movement, and have succeeded beyond my anticipations. People and children alike seem starving for just this institution. I have been nobly and warmly seconded by brave souls in these places; and I feel that I can do so much good in no other way as in organizing this movement. Wherever I am to lecture, for years to come, I ask the blessed privilege of introducing it to the people who have not already started it.

No fears of its character need be indulged for an instant. It has not one sectarian feature. It contemplates the culture of the physical, the social, and the spiritual powers of childhood, in consonance with the laws which rule each of these departments of life, and directs the mind and heart up the shining path of progress, in lines of direction parallel with the laws of the Cosmos and the great purpose of being. I know it was baptized in the dew of heaven, and will command the guardian care of the resurrected just."

I am, as ever, yours, for the spiritual elevation of the world.

SELDEN J. FINNEY.

Mrs. Finney writes to the Editors—"You will see from these, my beloved husband's letters, that Justice, Aspiration and Purity, were his constant aim, even in the most secret walks of life. He was the most conscientious person I ever knew."

Of these letters the two following give a glimpse of his affections and aspirations. In 1868 he writes her, from Portland—

"Engaged in my great work, contemplating the profoundest questions of life and thought, called upon to pour out, not only my inspired thoughts, but my soul itself upon the too often dull and half-awakened souls of the promiscuous public, I yet turn to you for the light of life itself! I find no central chain leading away from your blessed spirit. \* \* \* Let us cultivate our diviner natures in high deeds of holiness (wholeness) justice and love. Let us strive to be good and true and beautiful in a higher sense than the ordinary. I feel that I ought to exalt my standard of life. I yearn to find all my emotions keep time to the beat of the divine laws."

In 1864 he writes her again: "My soul has no sweet rest, away from you. I am, with here and there an exception, in a land of strangers. There is but little lofty, serene and fraternal society on earth. An impertinent and meddling personality—a feeble and little desire to lead, to control others—is the almost constant manifestation of ordinary society. I meet only here and there, any one who can understand me. And after all, this may be my own fault. I am trying to ascend the mountain of Power—of calm, serene and loving self-control. I would be so clear in my thought, in my soul, and in my life, as to command the love and reverence of all I meet. I want to do so if I would exercise that influence for good which can alone ameliorate the conditions of my fellows and of mankind. You are placed beside me to help me to this attainment, and I am placed beside you for the same great purpose. Let us pray for, and help each other.

Here are some lines of Mrs. Browning's on the strength of true love. I send them, with my soul to yours. I can work for your precious development with no selfishness to hinder me. For at least, will allow me to be a power of life and uplifting love to you, and you will be so to me, and much more."

Go from me. Yet I feel that I shall stand, Henceforward in thy shadow. Nevermore Alone upon the threshold of my door Of individual life, shall I command The uses of my soul, nor lift my hand Serenely in the sunshine as before, Without the sense of that which I forebore, Thy touch upon the palm. The widest land Doom takes to part us, leaves thy heart in mine With pulses that beat double. What I do, And what I *dream*, include thee, as the wine Must taste of its own grapes. And when I seek God for myself, He hears that name of *thine* And sees within my eyes the tears of two."

In 1867, speaking in Troy, N. Y., for the year, drawing around him, as he always did, a high class of thinking and intelligent hearers and friends, he wrote to the *Spiritual Republic*, in Chicago, as follows:

"EDITORS SPIRITUAL REPUBLIC: Here I am at last, located 'permanently' for some time to come—just how long is not certain—though not less than one year. Worn down almost to the zero of physical health by constant travel and hard work for more than fifteen years; weary with sleepless nights, consequent upon continued shifting of one's bed and board, and that over-talking which continual society engenders; and deprived of that rest which one can find only in the bosom of one's own family, where all the heart holds most dear and precious, can be found to share the burdens and sympathies of the soul, I have accepted the invitation from the Progressive Spiritual Society to remain in this city of Troy.

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(To be continued.)

A TRIUMPH OF SPIRITUALISM.

EDITOR JOURNAL:—It will be remembered by many of the readers of the JOURNAL, particularly those residing in the Dominion of Canada, that a traveling magician styling himself Professor Gazzino, late of St. James Hall, London, gave one or two exhibitions in one of the Opera Houses of this city a few months ago, at which time he handled Spiritualism without gloves, to the edification of the Christian part of his audience, and claimed that materialization was a monstrous and most damning fraud, and like Bishop, Baldwin and other traveling mountebanks, went through a few slight-of-hand tricks in a small cabinet, and had no difficulty in satisfying the unthinking portion of this community—persons who never investigate, or think for themselves, that all spirit-materializations were exploded at last. In fact a few newly-fledged and tender-footed Spiritualists became quite shaky over the affair, and for a time gave up any further investigation.

Another feature of his entertainment was the introduction of a magic-box, known as the "Wonderful Indian Box," which all will admit as a clever piece of magic, but which the Professor claimed, and many of his dupes believed, to be far ahead of any trick said to be performed by spirits. Into this box the Professor was placed, the same doubly locked and securely strapped with strong ropes, together with a frame work of cambric placed over it. In a few moments the Professor emerged from the box amid the plaudits of an excited and delighted audience, both looks and ropes redolent of incest. Thus ended the most wonderful exposure of Spiritualism, and the champion exposé retired from the field, bearing with him the congratulations of his willing dupes and the warmest sympathies and most earnest prayers of all "true observers" for his ultimate success in uprooting the last vestige of spirit materialization.

But, alas! Christian hopes, like old ocean's tides have their rise and fall. A few weeks ago this same whilom exposé again made his appearance in our city, and with his traveling agent, visited the rooms of Mr. W. T. Church, who had been doing noble work as a materializing medium in our city for some three years past, and requested of him a private séance for the purpose of criticising and exposing, if possible, his manifestations. Our little brother readily assented, and both gentlemen acknowledged themselves dumb-founded, and fully satisfied that some power outside of any human agency produced the phenomena that took place.

What, then, was the astonishment of Bro. Church and the Spiritualists, generally, to see in three of the daily papers of this city, the following letter and challenge to Mr. Church:

TORONTO, January 15, 1878.

MR. CHURCH,—Being present on Saturday evening last at a séance held at your own rooms, No. 69 Sydney street, I closely scrutinized and carefully criticized your every movement, and though passing and submitting to the conditions you impose upon the many who are deluded and misled by your ability, not to say blasphemous, pretensions and satanic representations, I determined then, and I adhere to that determination now, God helping me, to strip of its covering what I believe to be one of the most transparent and gigantic frauds of this or any other age in our world's history.

While I give you credit for shrewdness and expertise in the performance of your tricks, and possessing the most astonishing ventriloquial powers, I deeply regret that you should so prostitute those natural gifts, so beautiful and wonderful in themselves, as to tamper with the purest and most sacred affections of the human heart, thus giving countenance and support to the most base, yet fascinating fraud, Spiritualism. With the exception of your powers of ventriloquism, which need no explanation, as it will be observed that you never known to speak when the prestidigitator is talking, I pledge myself not only to duplicate, but to explain upon natural principles, to the satisfaction of any audience, all the other phenomena occurring in your presence, and I now extend to you the following challenge:

At any convenient hall or opera house in the City of Toronto you may suggest, and at any date as is convenient to yourself, I will meet you before a Toronto audience for the purpose of holding a cabinet entertainment, promising to duplicate and explain to the satisfaction of all present every manifestation of a physical character that may occur in your presence, the victor to have the proceeds of the house, and if a sufficient amount is taken in, one hundred dollars to be given into the hands of his Worship the Mayor of the City of Toronto, to be by him for any benevolent object as may seem best to himself.

Hoping for a speedy and favorable reply, I subscribe myself, yours respectfully,

GAZZINO.

After reading this letter, Brother Church waited a day or two for the purpose of consulting the Spiritualists of the city, and his guides as well, concerning the matter. During the delay the Spiritualists were assailed from every quarter by persons waving the papers containing the challenge in their faces, and at the same time exclaiming, "No Spiritualism is a fraud!" "Why don't you medium accept the challenge?" Others again would exclaim, "You are medium is a fraud, and dare not meet Gazzino." But both spirits and Spiritualists determined that Mr. Church should act as their champion. Before, however, it was definitely known that Brother C. would meet him before a public audience, the capacious hall owned and run by the Young Men's Christian Association was secured and a bonus paid in advance by Prof. Gazzino or his agent for the same, the expose to come off on Friday evening of the same week. But when the following letter of acceptance from Bro. C. appeared in the same papers that published the challenge, the members of the Y. M. C. A. were panic-stricken at once, and their clerk was authorized to inform Prof. Gazzino that the hall could not be used for any such purpose, and this, too, after the place of meeting was advertised in at least three of the daily papers. So the money already paid on the hall was refunded, and another one obtained. It needs not the eye of a "Seer" to detect the low cunning and duplicity of those whitewashed and self-styled saints.

Before going into any further details I will here append the letter of Brother Church.

TORONTO, ONT., JAN. 17, 1878.

PROF. GAZZINO,—A friend has just handed me the Globe of this morning containing your letter in which you challenge me to meet you before a Toronto audience for the purpose of duplicating and explaining to the satisfaction of all present any phenomena of a physical character that may occur in my presence upon that occasion, the proceeds of the evening to go to the victor, and one hundred dollars to be given into the hands of his Worship the Mayor of the City of Toronto for charitable purposes. As the challenged party, it is my right to be secured in any manner I may desire, and after the manifestations are given you are to duplicate them, secured in the same way under similar conditions. Notwithstanding your arrogant assumption of fraud upon my part, and your attempt to prejudice the public against me as an impostor, and accusing me of "tampering and trifling with the finest and purest instincts of the human heart," for the purpose, I believe, of advertising yourself, believing it impossible for me to produce in public the manifestations that occur before a private party, I unhesitatingly and most cordially accept your challenge, and will meet you at any time and place you may designate, in the City of Toronto or elsewhere, for a public contest.

Respectfully, etc. W. T. Church, 69 Sydneyham Street.

The contest came off as advertised on Tuesday evening, the 5th inst., at Albert Hall, before a large and highly intelligent audience, with the exception of a score or two of roughs, who came solely for the purpose of raising a disturbance, and to do all in their power to destroy the conditions required by Brother C. in producing anything in the way of materialization.

It was quite evident that a large majority of the audience were in full sympathy with the magician, and determined to embarrass Bro. C. in every possible way, and thus convert the whole affair into a public farce.

The Rev. John Marples, being selected by both contestants as chairman of the meeting, advanced upon the platform, read the challenge and acceptance, and introduced the contestants to the audience, both of whom were heartily cheered.

The agreement between the parties was then read, which was, "That each contestant should choose one man to act as a committee, and the audience to choose the third. The one chosen by Prof. Gazzino to secure Mr. Church in the cabinet and sit there with him during the manifestations, after which the Professor was to enter the cabinet and be secured in as nearly the same manner as possible by Mr. C.'s committee, who was also to sit with him in the cabinet while the Professor was duplicating the manifestations that had taken place.

After all preliminaries had been settled, the Prof. advanced to the front of the platform with a large coil of rope in his hands, and stated that his committee-man would now proceed to tie Mr. Church in the cabinet. Mr. Church then advanced and protested against any such procedure, stating that as the challenged party he had the right to choose any manner of securing his thought proper, and as Bishop, Baldwin and many other third-rate jugglers were practicing the rope-tying business as an expose of Spiritualism, he proposed that the gentlemen chosen by the Professor should enter the cabinet with him (Mr. C.) and hold him firmly by both hands and feet during the manifestations given by the spirits; and then that the Professor should sit in the same manner with his committee. But to this the Professor and most emphatically objected, and amid the greatest din and confusion, Mr. Church agreed to be secured with the ropes, provided the Professor would accede to his terms afterwards, to which the Professor finally agreed, after discovering that the intelligent portion of the audience were quite favorable to Mr. Church's proposition.

Quiet being restored, Brother C. was securely tied in the cabinet, and no sooner was the curtain drawn than the instruments were played, and the bells rang in the most lively manner. The curtain being raised, the medium was found secured in precisely the same manner. He was then released and the Professor was secured in as nearly the same way by Mr. C.'s committee. The curtain was drawn, and immediately the instruments were played as strongly as when Bro. C. was in the cabinet, which was greeted by the audience

Continued on Eighth Page.



SCENES FROM THE HOME OF QUINA.

Written by Quina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHAPTER VIII.

THE VISION OF PEARL, CONTINUED.

From the Iris grove they passed. The young girl who had been kneeling in prayer, bore the lovely flower, (the blossom of her prayer and love) and doctored toward the mother sphere.

O violet, my violet, I planted thee long ago, The earth with my tears was wet, Thy coming is so slow,

All the youths and maidens caught the refrain and sang, "Come forth, violet, come forth." Another maiden with golden hair, was bending over a group of fragrant flowers as she placed them tenderly toward the light, she sang:-

Fair Daffodils I smile to see, Yo haste to me so soon, How happy must ye ever be, To grant my spirit's boon.

A young lad bent above a tree, young and newly leaved. Its branches were growing thrifty and strong, and the new shoots were of a brilliant tender green, while the trunk already was too large for him to span with one hand.

Thou art growing strong and tall my tree, Even so my friend on earth, Of whom the symbol, thou must be Has wakened to new birth.

There were pinaroses and ferns, harebells and forget-me-nots, all such delicate tracery of tender vines, forming arbors of sweet repose, and beds of dewy moss, where the lilies of the valley, like white nuns, seemed forever praying.

Pearl was too delighted to even think a question. She understood by some power of intuition, that all these lovely flowers were symbols of some mental and spiritual work performed by these children.

My child, this forest was once a tangled wilderness; there were poisonous weeds and noxious odors, and strange plants that bear no flowers. It was a wilderness of human passion, of thought of children on earth, who do not understand that anger and falsehood are weeds to be uprooted.

"Yes, mother," answered Pearl, in thought. "You mean that everything we think has form and shape, and the bad thoughts are weeds and thorns, and if we overcome the bad, good thoughts will spring up in the form of flowers."

"Yes, my child," replied the angel mother, "and when they have overcome their own faults they are given charge over others to aid them also, and this is planting more and more of trees and flowers in this garden. You will go again to earth, my Pearl, to bear the precious seed of truth and love from our home. Tell them what you have seen. Come, children."

The youths and maidens then came in response to the call; and each brought a flower or leaf of a tree from their forest garden.

The tall trees began to whisper in sweet monotone, and all the little trees responded. The virgin flowers bent their heads and wafted incense from each chalice, making music. Then the children knelt, and in silence, with upturned faces, breathed their inward prayer, which the very silence and their own intense fervor, made audible.

Parent of every soul, Father and mother God, O, make us one with thee, Even as this quickened rod Is one in life and power With every leaf and flower.

The spirit of this prayer, like white light enfolded the children, and as they arose, the forest breathed a sound of music. The flowers responded in fragrant melody, and the children's voices chanted first low and soft, then louder and louder until all the air was filled with brilliant circles of sound, like the many hues of the rainbow—the Iris arch of love.

SONG OF THE CHILDREN IN THE FOREST GARDEN.

Soft and low, soft and low, O, ye flowers, Yo sing, ye sing, of hope, and joy and love, Blooming so brightly in our heavenly bowers, The truth and beauty of the soul to prove:

Bright and fair, forever bright and fair, Yo winged songsters of the heavenly sphere, Pouring your raptures on the charmed air, In circling waves of music pure and clear.

O, anthems loud, forever loud and high, Yo forests sing and sway forever more, Wave, wave, ye banner'd choirs, your minstrelsy, And waken echoes on the mortal shore.

(To be continued.)

THE POPES AND THEIR DOINGS; or Biographical sketches of the most noted Vicars of Christ and Vicegerents of God. Pp. 271. 12mo., musk; D. M. Bennett: New York—1878. For sale at the office of this paper—75 cents in cloth.

In these portentous times when Protestantism through ritualism is rapidly drifting toward Catholicism, and Catholicism is extending its dominion with alarming rapidity, a history of Popes from that one who has lately represented St. Peter, up to St. Peter himself is demanded, and seasonable. The author has set himself to the task with uncompromising spirit. He says: "We thought it best that the unmasking should be unmistakable, even should the paterly false and gratuitous charges of pugnacity and indecency be made against us. The time has gone by forever for handling holy villainy with white and delicate gloves."

From one million in 1840, the Catholic Church in the United States has increased to five millions in 1870. It has divided this country into seven Roman provinces, governed by bishops, archbishops and vicars apostolic, over whom is set a foreign cardinal, who sits on a throne in our midst, and holds these five millions in subject bondage, and ready to do his pleasure.

It has 4,000 churches, 2,700 priests, 74 theological seminaries and colleges, 1,400 academies and schools, 30,000 pupils, and 150 convents and monasteries.

It sets up the claim of infallibility and a direct derivation of its divine power from St. Peter. To blow away this pretense and expose the sham so long and carefully maintained, is best achieved by reference to history. It is a long line of succession down through the ages, and though the author, at times, sickens at the details and glosses his language, enough is given to disgust the reader with that scum of religious rascality and ignorance known as the Mother Church. There is not a crime known to human ingenuity but has been repeatedly enacted by the popes claiming to be God's vicegerents. The great battle between Spiritualism and Materialism will be fought between the forces of Spiritualism and Catholicism. Protestantism has no foundation of its own. In the critical hour it must be one or the other; it must be on the side of liberalism or spiritual authority. "The Popes and their doings" is one of the "Holy Cross Series," being issued by Mr. Bennett, and all the series designed to enlighten the people on the secret ways, corruption and rascality of the Mother Church, are timely and profitable reading.

IRIS UNVEILED. A MASTER KEY TO THE Mysteries of Ancient and Modern Science, and Theology. By H. P. Blavatsky.

This is one of the most extraordinary works of the nineteenth century. The author has brought to bear on the investigation of a very difficult subject the knowledge of one versed in most of the modern and ancient languages, and especially of the religions and practices of the Buddhist nations. A precise knowledge of the mysteries of the Cabala; an accurate perception of the real significance of Es-Soph; and an acquaintance with the existing tenets of the religions of India, China, and especially Ceylon are not qualities usually united in one writer. To these are added the graces of a polished literary style, though much which the author has ventured to publish to the world can of course only be understood by some persons. Freemasons, as a class, will scarcely admire this book, though there is nothing offensive to their tenets expressed in it. The works with which it affords the greatest analogy are those of Godfrey Higgins ("Anacalypsis") Boudin ("Etudes Anthropologiques") and those scattered papers by the late Mr. E. Sellon, on the *pyras* of the East, the names of which for obvious reasons, we do not print, and the continuation of which was prematurely cut short by the death of the author, in obedience to his own peculiar tenets. *Sit terra levis!* The work with which it most contrasts is the one somewhat on the same subject by the late Dr. Inman, entitled "Ancient Faith," which, as our readers will recollect, contained much which the author did not know, and more which no one in this world will ever know. Mme. Blavatsky, however, is nearly always accurate, and to the point. We are so impressed and almost appalled by the sight of these gigantic volumes, coming out especially near to the shortest day in the year, which, for Shamanistic reasons, is best adapted for its perusal; so fearful of exciting the prejudices of the silly masses, by the indication of some passages in the

work; so grateful to the author for having collected a mass of information together which we ourselves had only known to exist, scattered up and down the pages of Scheibel's work on *Hecateolatre*, that we know not which passage to select from this complicated work for special consideration or critical approval. If any, we commend the passages relating to the Brahminical symbol "Sri-Lankara," which has also been adopted as an emblem by the Jewish and medieval kabbalists who call it Solomon's seal, and have applied it to magical uses to which its original theosophical designers never thought of applying it. Another passage well worthy of perusal is that on the history and religion of the Druzes; and it is well pointed out that the civilized world is in a state of entire ignorance as to their religion. King in his work "The Gnostics and their Remains," says, "Of the tenets of the Druzes nothing authentic has ever come to light; the popular belief among their neighbors is that they adore an idol in the form of a calf." The alleged *Exposé de la Religion des Druzes*, by Silvestre de Sacy, was, we may now admit, a merely imaginative volume; but we may still have the advantage of the late living Sephardim Jew near Beyrout, who could, if they thought fit, tell more. The secret societies existing in the Lebanon are well described by the author from information given by Prof. A. L. Rawson, of New York, and there can be no doubt that she has gone near to penetrate a scientific secret (if what is unconditioned can be called so) which is of some interest to the religions of humanity. And though Mme. Blavatsky dares not print all she knows, there can be no doubt that the striped gaberdine of the descendants of the Tishbite of Mount Carmel concealed knowledge which the brown scapulars of their successors may not possibly veil. We must advise each of our readers to read and master this "Unveiled" for himself. As a stupendous monument of human industry, it claims the attention of the thinking public, who will find that in what the author terms "Occultism" is concealed nearly every ancient scientific or religious idea worth perpetuation.—*Public Opinion*, 11 Southampton St., Strand, London, England.

Items of Interest.—Gems of Wit and Wisdom.

A newspaper is the only instrument which can drop the same thought into a thousand minds at the same moment.

With men of small understanding, the things they do not understand make the deepest impression.

The reciprocal respect due from man to man ought always to appear in company, and curb all the irregularities of our fancies and humor.

THE GOOD LITTLE GIRL. Mary was one of the best little girls. Every one who knew her, knew her only to love her. One day as she went to drive home the cow, she met an old man, with a great stick for a cane, a torn and battered hat over his white hair, and a tattered coat thrown over his shoulders. "Have you a mother?" asked the old man.

"I have a good mother."

"And you do every thing she tells you to do?"

"Always. It would be wicked not to."

"Yes, dreadful wicked. You are a good girl, and you ought to be rewarded. Such girls will go to heaven and become angels with silver wings. Does your mother ever reward you?"

"Oh, sometimes, sir." She gave me a dime for fetching the cow."

"You are a good girl and you respect and feel for the aged like myself. Give me the dime and you shall have any thing you wish." And the good little girl remembering the stories she had read about the rewards of good little girls, gave him the dime.

"Now wish," said the old man.

"I want a pony and a carriage," she said.

"Go home, and in the stable you will find a coal black pony, harnessed with a gold-trimmed harness, gentle as a kitten, and in the shed you will find a carriage with satin linings and gold trimmings. This is all because you are good and kind to such poor old men as I. Go, and God bless you. Always remember the story."

The little girl hastened home as fast as she could make the cow walk, and ran to the stable, but there was no pony there. She ran to the shed, but there was no carriage.

The old tramp had told her a lie.—*Tattle*.

NATURE is more impartial in the distribution of her gifts than is generally supposed, and it is true in perhaps a majority of instances, where she has endowed men with the gifts of poetic, or musical genius, or the gift of eloquence, that she has withheld the more quiet but more reliable, substantial gift of sound judgment, and the history of men eminent in these qualities tends to show that they have mostly been unreliable leaders, and that their talents have been restricted to the exercise of their special gifts. They generally lack the practical talent to execute, being to a great extent only channels through which certain luminous ideas find expression in our life.—*Dr. Crowell*.

WHAT are our aspirations towards another and better life, but the efforts of the spirit to commence its unfolding for that life, as truly as the fluttering of the young birdling in the nest is nature's primal effort towards qualifying it to soar on downy pinions away towards the sun, while warbling the harmonious notes of gladness which brighten its own soul? Every true desire of the soul is the awakening of one of the germs of immortality therein, and somewhere in the great hereafter will ripen the glorious fruitage of purer growth.—*Dr. Kayner*.

WHILE we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality.—*Dr. S. B. Britton*.

AMERICAN Workmen desirous of flying abroad to the hills they know not of, may as well take warning from the following facts: If they go to work in England, they must do so amid the howlings of British strikers. These sanguinary gentlemen warned some Americans to let the work alone, or take the consequences when the dark nights come on. They are no better in any part of Europe. Take Germany for example. In Berlin alone, during the month of July, 8,000 persons received shelter and relief in a single charitable institution, and of this number 2,149 were mechanics, and all the rest, except three hundred and forty women, were male laborers. Another institution, during the same month, fed and sheltered 7,443 males, and 1,048 females; making during the most favorable months of the year, a total of about 14,000 obliged to resort to charity. Let the American workman bide his time; better times are close at hand.

The Irish language has only eighteen letters, the Sanskrit three hundred and twenty-eight.

SEVENTEEN persons perished by the guillotine in France during the reign of terror.

The balloon trip of Prof. Wise from St. Louis was nearly twelve hundred miles, and it is the longest on record.

In the year 1450 a Bible of 627 leaves was printed by Gutenberg and Faust, with cut metallic letter types.

CHARLES FRANCIS ADAMS has real estate worth \$1,440,470, personal property to the extent of \$1,384,435, and resident bank shares worth \$149,904.

THERE is a great demand for the place of public executioner in Paris, probably for the reason that whoever runs the guillotine there is sure to get a head.

WORK makes man serious. It brings him directly in contact with the stern forces of nature, blots out his egotism, and while it stifles the delicacy and refinement of his fancy, it gives him rugged truthfulness, and sullen self-reliance.—*Tattle*.

THAT a man should be punished for having come to an honest conclusion, the honest product of his brain; that an honest conclusion should be deemed a crime and so declared, is an infamous, monstrous assertion; and I would rather go to hell than to keep the company of a God who would damn a child for an honest belief.—*Tingersoll*.

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

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NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism. Embracing the various opinions of Extremists, presented together with the Author's Experience, by the Author, G. V. S. KENNEDY, D.D.

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J. R. FRANCIS, Associate Editor

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Swedenborgians and Spiritualists.

We are glad to see the improved temper in which the New Church Independent, in its new and improved form, refers to Spiritualists. In its issue of Feb. 10th, it says:—

"We wish to revert to the present hostile and somewhat uncharitable attitude of the readers of Swedenborg toward modern Spiritualists—which we regard as most unchristianlike, and the cause of much bitterness and ill-will between the two respective adherents of a new Churchmen—as Christians of the New Age—claiming to possess a revelation which explains and gives the true philosophy of these phenomena, should it not be our solemn business and duty to affiliate with these people, who are as much a part of God's great family as we ourselves—and let our light so shine in upon their darkness, that they may see the danger to which they are exposed in giving themselves up to the dictation of spirits, not knowing the laws that govern intercourse between these two realms, or the insidious wiles of evil spirits, who enter, as Swedenborg tells us, into our very thoughts, and become, for the time being, a part of ourselves? Aside from the charlatany, slate-writing, and money-making materializing science frauds of these times, there is great danger even in private, family efforts to gain mediumistic access to our departed loved ones.

"He whose ways are higher than our ways and whose thoughts are higher than our thoughts, has wisely permeated these outbreaks of the spiritual into the realms of matter—flashing like electric currents from the surcharged clouds into the darkness of our spiritual night—that the blind may see glimpses; at least, of a glorious and eternal hereafter—that heavenly whispers and angelic touches, reaching even the boundaries of the physical senses, shall convince, comfort and solace where no other power could reach—where no philosophy, Bible teaching, preaching, or the testimony of buried seers could make the feeblest impression. Let us rejoice over this boon, and clasp hands with our brothers and sisters, who are earnestly seeking the truth, trying to follow the lead of the gold and silver threads in this mysterious web of human life—drifting perchance without rudder or compass—and warn them of the dangers to which they are exposed, in seeking that which the Word forbids, and which has left a blight upon many a household—shattered many a noble and sovereign mind—like sweet bells jangled out of tune and harsh." Let not the household be divided by the rule and dictation of disordered spirits. Let all think for themselves and use their own reason—which our Spiritualist brethren are already doing, making the Bible the only authority, and keeping the commandments the only way of life.

All this is in an excellent spirit, and we fully reciprocate the good feeling it displays. Intelligent Spiritualists have for the last thirty years warned investigators against what our cotemporary calls "The danger to which they are exposed in giving themselves up to the dictation of spirits." That much mischief may be done through too great reliance, on supposed spirit communications, we have always taught. That spirits are but fallible creatures, like mortals, is a lesson we have lost no opportunity of enforcing. It is not the experienced Spiritualist who is in danger from this liability. It is the ignorant novice, rejecting the experience of others, and neglecting their warnings, who is likely to be fooled.

That Swedenborg was a wonderful medium—perhaps the most wonderful one of the last five centuries—we do not doubt. That he was infallible in his teachings, and that his visions always represent the absolute truth as to the condition of certain individuals and sects in the Spirit-world, or as to certain obscure speculations, we cannot believe, simply because it is repugnant to our reason. Swedenborg seems to us to carry with him, on some occasions, the effects of his Lutheran education. His father was a Bishop, and his own religious prejudices often crop out in his writings and it is then that we distrust him. Some of the most eminent Swedenborgians have outgrown their belief in the infallibility of Swedenborg. We might instance, Professor Theophilus Parsons and Mr. B. F. Barrett, two of the most distinguished of Swedenborgian writers. In this very number of the Independent, the latter shows how mischievous is the policy of contending for the divine inspiration and infallibility of all that Swedenborg wrote after his so-called illumination.

Intelligent Spiritualists are always glad to be able to fortify their own conclusions

on psychological questions, by the testimony of Swedenborg. His merely doctrinal and speculative teachings are entirely distinct from this. We occupy somewhat the same position that Kant, his great contemporary occupied toward him. While we find much in Swedenborg that carries internal evidence of truth; while we and all Spiritualists are largely indebted to him, directly or indirectly, for illuminating much in the spiritual theory that seemed obscure or contradictory, we are not blind to his scientific mistakes or to the prejudices and illusions which at times seemed to have dimmed his spiritual vision.

Swedenborgians have too long occupied a position of ill-disguised arrogance, antagonism and contempt toward Spiritualists, who yet, as Professor De Morgan has truly said, are "beyond a doubt, in the track that has led to all advancement in physical science; while their opponents are the representatives of those who have striven against progress." We are glad to see indications of a change. Where there is one Swedenborgian in the world, there are probably five thousand Spiritualists. We are all—at least the civilized portion of the great body of Spiritualists in the four quarters of the globe—seekers after the truth. If Swedenborgians generally, would be actuated by the broad and liberal spirit manifested in the writings of Mr. B. F. Barrett of Germantown, Pa., we should be more likely to borrow of each other's light, and the result could not fail to be conducive to the benefit of both, as well as of humanity at large.

Swedenborgians must no longer affect to be an aristocracy among Spiritualists. They must come down into the ranks, and help us, like Mr. Frederick Tenyson, a good Swedenborgian and Spiritualist also, to classify and explain our facts, and to proclaim in the public ear, that they are facts, and not mere impostures and delusions. In this way our Swedenborgian friends can, they may rely upon it, do much more good than by haughtily or pusillanimously keeping aloof and crying out, "Pythonism! Blasphemy! Evil spirits!"

Thomas Paine vs. Theology and Infidelity.

The memory of no man, perhaps, has been more vilified than Thomas Paine. A persistent effort has been made by various religious denominations to traduce his writings, misinterpret his motives, and so cover his life with a cloud, through the aspersions of sectarian malevolence and superstitious dogmatism, as to prevent his true nobility of character, his self-sacrificing devotion to truth, his philanthropy, patriotism and humanity from being seen; and in this way have endeavored to prevent the logical deductions of his powerful reason from being read and exerting their potent sway over the realm of mind.

This persistent effort on the part of the clergy to malign the character and suppress the great truths he uttered, brought to the foreground as his defenders the opposite extremists, who deny all religious beliefs, and even the possibilities of an hereafter, or the existence of spirit outside of the gross material form.

The singularity of this, lies in the fact that neither had anything in sympathy with Thomas Paine, except in so far as he exposed the fallacies of human creeds, and clearly demonstrated the errors of religious beliefs. In this the materialist found consolation, considering it a blow aimed at the foundation of all religious teachings, calculated to overthrow all foundations of a life hereafter. Like the creedists, they based their opinions upon the Bible. The former fought for its plenary inspiration, while claiming special privileges to interpret it, each to suit his special dogma; the latter against its authority, with the limited idea that to impeach the testimony of the Bible as interpreted by sectarian dogmatists, would overturn all evidence of an immortal existence, and leave humanity adrift on the wild sea of Skepticism, or cast them high and dry upon the barren sands of Materialism.

With neither of these views had Thomas Paine anything in common. While readily probing the errors and falsities of creeds and dogmas and cauterizing them with the keen fire of intellect, with the far-reaching vision of a seer, he was scanning the broad fields of Infinite Wisdom in search of the possibilities of the Human Spirit in the great hereafter. In the commencement of his great work—THE AGE OF REASON. He says:—

"It has been my intention, for several years past, to publish my thoughts upon religion; I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work.

"The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true.

"As several of my colleagues, and others of my fellow citizens of France, have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man communicates with itself.

"I believe in one God, and no more; and I hope for happiness beyond this life.

"I believe in the equality of man; and I

believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.

"But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

"I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church.

"All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.

"I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe.

"Soon after I had published the pamphlet, Common Sense, in America, I saw the exceeding probability that a revolution in the system of government, would be followed by a revolution in the system of religion. The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited, by pains and penalties, every discussion upon established creeds, and upon first principles of religion that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that whenever this should be done, a revolution in the system of religion would follow. Human inventions and priest-craft would be detected, and man would return to the pure, unadorned and unadulterated belief of one God and no more.

"Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike."

Thus it will be seen that the professed Christians, have been traducing him for the very thing which has caused the atheists to claim him as their own—for exposing the fallacies of creeds, the insufficiency of faith in dogmas, and the blinding, blighting, withering curse of ignorance, superstition and bigotry—while at the same time his "profession of faith" strikes equally against the blind fanaticism of the encrusted shell of "bigotry with which the self-styled infidels of to-day have incased themselves.

By what right then do they claim him and profess such great admiration for the man? He "believed in one God, and no more; and hoped for happiness beyond this life." Is this the creed of the Investigator school of Materialists? Do they believe in a God, or an after-life? Do they laud Thomas Paine when they build a Memorial Hall, and when they refer to his life and writings—the outpourings of his great self, which flowed from the vast depths of the soul-entirety of his immortal nature and being—when, practically, they deny him an existence.

Skepticism born of honest doubt, will lead towards truth, but dogmatic skepticism; like the dogmas of human creeds, cannot fail to cause a willfully persistent denial of truth, and lead into the entwining embrace of error. These, unlike Thomas Paine, can see nothing but the gross, physical; they have no conception of that which molds the form that they, in their blind skepticism, mistake for the man. In their minds the writings of Herbert Spencer cannot be entertained where he says:—"Not of the body, spirit, form doth take, For 'tis the Spirit doth the body make."

But Thomas Paine, leaving the quagmires of theology, and pushing aside the fallacious sophistries of arrogant theological teachers, ascended the mountain of wisdom, and with the clear, mental eye of the seer penetrated the vistas of another world, and beheld the Great Infilling and Outworking Spirit, the combined vitality and intelligence of all worlds,—God in us, and we in God,—God, all and in all.

From his "profession of faith" he occupied the ground of a genuine Spiritualist without waiting for the manifestations. And his being one of the first to communicate through our mediums gives us the undoubted right to claim him; and rescue his memory from the dirt and rubbish with which his religious antagonists have attempted to bury him, also from that oblivion into which materialists have consigned him; presenting him in his resurrected spirit, as a progressive, living worker for the truth today; as one whose great soul still glows with love for humanity so warm that it will burn away all doctrinal errors from the minds of all honest investigators of his life and character.

Biographical Sketches.

There has long been a demand for a series of sketches of our leading speakers and mediums. Spiritualists desire to know more of them and their work. We have perfected arrangements to partially meet this long-felt want, and have engaged the services of the eminent writer, Hudson Tuttle, to prepare a number of sketches, and trust that he will receive prompt and cordial cooperation in his arduous and delicate task. Some of the sketches will be illustrated with portraits, and the series will run through the next two volumes, probably. Beginning next week with number one of the new volume, we shall inaugurate the plan with an interesting pen picture of Prof. J. R. Buchanan, whose long devotion to the cause of science in different branches, and especially his study of Man, together with his devotion to Spiritualism, has caused his name to be revered both in America and Europe.

Awakening Conscience.

We have heard and read much on this subject. The clergy have used it as the strong lever through which the spirit of God could operate to convert sinners. It has been, in the opinion of millions, the one thing needful to show sinners that they were only worthy of hell and could not escape damnation, except through complying with the prescribed formulas of the church. Heretofore it has been often brought into action by portraying the horrors of hell, by alarming the fears through eloquent and frantic appeals to their latent sensitiveness. But to one class of minds all this has proved of no avail. The sly tones of eloquence, the thunder peals of the terrible denunciations of God's wrath upon the doer of evil had no power to reach them. All preaching of a future judgment had no power over them. Among this class were those who could so far degrade their manhood as to sink what little integrity they ever possessed, in imposing upon the dearest and most sacred emotions and aspirations of the human soul, in assuming to give manifestations of a spiritual character from the dear loved ones gone before, which were wholly of a fraudulent character or so strongly tinged with fraud as to be a vile deception throughout.

But strange as it may seem, to one such, an awakening came. Not through the silver-tongued bell of eloquence, not through the dread-thunderings of Sinai, not through the "still small voice," not in dreams or in visions, not while listening to the stirring appeals of Moody or the sweet and full-voiced melodies of Sankey, but came in St. Louis, where the imposture was made apparent, by the Spiritualists stripping the paraphernalia of fraud from the untrustworthy medium, Witheford, came when Jackson presented his "knock-down argument," which damaged the bridge of the tricky Englishman's nose. He now says "he got among good friends and had his long-slumbering conscience awakened"—and this was what awakened it. His conscience had one tender spot—and that it seems was reached by way of the bridge—of his nose. This logic proved too convincing for him to hold out longer, so he confessed his guilt and found relief, or in other words, release on condition he should immediately leave St. Louis.

After again reaching Chicago, his backbone became so stiffened, and his resolutions to continue the practice of fraud so strengthened, that he backslid and going before a notary, made oath that his confession was false, and that it was extorted from him under fears for his life.

But the final awakening of his conscience occurred when, responding to an invitation to call at the office of this paper, he was informed by us that he must give some accounts under fraud-proof conditions, and then go back to St. Louis and stand a trial there, or cease to ply the vocation of a medium. Now his conscience became lively; an awakening occurred; he saw the error of his ways; the mountain of his sins overwhelmed him; their enormity, like an avalanche, was bearing down upon him; the evil day which had been deferred for "nine years" was at hand. He resolved what to do, turned "exposer," and made a failure in Milwaukee, a still worse one in Madison, and, finally, as a self-convicted perjurer and self-confessed fraud, placed his "awakening conscience" under the moral influence of the Third Presbyterian Church, of Chicago.

He then appeared, by appointment, before the local association of Presbyterian ministers; but they do not seem to have taken to him very warmly after mature deliberations, though at first blush it seemed to them they had struck a bonanza. This pious young man, "the converted medium," as he styles himself in his "hand-bills," is to "expose Spiritualism" in a public exhibition in this city this week; that his success in so doing will be equal to his previous efforts in the same direction, is highly probable. Now that this poor, misguided young man is outside the pale of Spiritualism, his power to injure it is gone, and with it goes all desire on our part to punish him further. Indeed, he is likely to be a real benefit to the cause, by enabling investigators to be better able to judge between the true and the false.

The hot, blinding tears of his poor, heart-broken old mother should arouse the sympathy of all, and for the sake of this feeble, long suffering old lady, whose gray hairs are going down into the grave in sorrow, and in a strange land, let us extend all the charity possible to her weak and erring son. And as he is yet, apparently, so undeveloped as to need the safeguards of the Presbyterian creed thrown about him, let us bid him God speed, and leave him in the care of that church.

Parties wishing their paper discontinued should write us to that effect, giving their name in full, with name of post office, county and state. Sending papers back gives us no information or data to act upon, and does not constitute a legal or any other notification of the wish of the parties so returning them. We are always ready to discontinue the RELIGIO-PHILOSOPHICAL JOURNAL whenever any of our patrons desire us so to do, on proper notification; and settling up of all indebtedness; and desire them to be as frank and manly in their dealings with us as we are with them. The spiritual philosophy teaches one and all to be upright and honorable in their dealings with others; and this we must do, if we would make our pathway of further progress radiant with works of goodness.

"It Will Not Do To Cry Illusion."

Mr. Giles, a Swedenborgian minister, (a different person from Alfred E. Giles), makes the following admissions in regard to Spiritualism, which he chooses, however, to call Spiritism. In this he has the authority of the great French Spiritualist, who under the pseudonym of Allen Kardec wrote much in regard to the phenomena, and advocated the re-incarnation theory. The French theists, who admit the immortality of the soul, had been called Spiritualists long before modern Spiritualism emerged into notice; and Kardec's object in coining the word Spiritism, was to distinguish his followers from the old philosophical Spiritualists of France, Cousin, Jouffroy, Jules Simon, and the rest. "But the necessity of this distinction no longer exists. Those persons in this country who would throw a slur on modern Spiritualism, often employ Kardec's designation as if it were now applicable. But the word is not wanted, and has not been accepted by nine-tenths of the Spiritualists of Europe and America. With this explanation we give the quotation from Mr. Giles's remarks, allowing him to use the word Spiritist, since he sees fit.

"The prevalence of Spiritism is one of the most remarkable and significant phenomena of modern times. The Spiritists count their numbers by millions. That any idea or practice, originating in such small, insignificant beginnings, should spread so rapidly, and excite so much attention, shows conclusively that there is some widespread, and powerful cause underlying it. There must be some ground for it in human wants and conditions. Men are not led away by whim and caprice to follow a mere fancy, which has no basis in their natures. It will not do to cry deception and illusion. Too many intelligent and honest men and women have given this subject a careful and searching examination; and too many innocent minds, intellectually as well as morally incapable of collusion and fraud, have rendered their voluntary and unconscious testimony to their experience in this matter, to leave any room for disbelief in the reality of spirit manifestations. Without doubt there has been much deception and imposture; but after making due allowance for a large amount of it, there still remains a solid mass of evidence of the truth of such intercourse, which no skepticism and no ingenuity can invalidate."

A Leadership in Spiritualism.

The numerous articles elicited by our editorial upon this subject, teach emphatically the sentiments of American Spiritualists. We have on hand nearly one hundred unpublished articles on the subject, but as the ground has already been very fully covered by those first received and already published, we presume our correspondents will agree with us in our decision to decline further space, other than that which, as a matter of courtesy, we extend to Madame Blavatsky, in her rejoinder, to be printed.

TO NEW ORLEANS.—On Sunday the tenth, and the three following days the editor of this paper will be in New Orleans and will be most happy to make the personal acquaintance of the many kind friends there.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritualists of Paris propose to have a permanent circle at the Exposition, conducted by their best mediums.

In our next issue we shall publish a communication from E. Gerry Brown, of Boston, Mass., editor of the Spiritual Scientist, in reference to the wonderful mediumship of Mrs. Pickering, of Rochester, N. H.

J. M. Allen writes, "that the Belvidere Seminary is very ably conducted, and well deserves the patronage of those who desire their children to receive a rational education."

The Woman's Bible College at Binghamton, N. Y., which affords a free University course to the daughters of disabled or deceased ministers, without regard to sect, is full to overflowing.

A fraud calling himself "Prof." Montrose, who claims at one time to be a medium and at another an exposé, lately gave the people of Los Angeles, Cal., a benefit by exposing his own rascality and jumping the town without paying his bills.

We learn that Dr. J. K. Bailey has been lecturing to good audiences in Minnesota and Iowa, giving four lectures in Minnesota—at Vasco Station; and in Iowa,—three at Decorah, five at Forest City, three at Algona, three at Lake Mills, one at Northwood. Mrs. Matt E. Lord will make her home at 223 West 37th St., New York, during March, where she will hold public sances every Wednesday, Friday and Sunday evening, during the month of March. Tuesday, Thursday and Saturday evenings, she will answer calls to hold sances away from her rooms.

Madame Blavatsky seems rather to have enjoyed the drubbing her clever protege Col. Olcott, has been receiving in a number of vigorous articles lately published in the JOURNAL; but her ire was at last aroused by the thrusts of a writer living in the land of Jayhawkers, and she sends us a missive loaded with chain shot and Greek fire, which, when we discharge through our columns, will make a col (d) man of her target.

W. F. Jamieson has just closed an eight sessions' debate with Elder W. J. Orem, (Adventist), in Pleasanton, Kan.; spoke in Girard, Kan., Feb. 18th, 19th 20th, 21st, 22nd; will speak in Olathe, Kan., Feb. 25th, 26th, 27th, 28th and March 1st; Joplin, Mo., March 5th, 6th, 7th, 8th, 9th. During the Sundays of February in Kansas City, Mo. Address Kansas City, Mo.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Religion.

Better and better day after day— This is Religion, the wise man says...

Sources.

There are who think that those who left us here To finish out our parts in life's estate...

Mothers.

So much of her was I, I weeping said, If she should die, I living would be dead...

THE HAUNTED HOUSE.

The Spirit or Form of a Man Seen Within the Building.

We have alluded frequently before to the haunted house at Salem, Oregon. Matthew Q. Spencer paid the house a visit...

Leprosy and Fire.

A short time ago the Spirit James Nolan alluded to the fact that in leprosy the system underwent a chemical change...

The police did not arrest him; however, owing to his exalted position, as was common with those suspected of being lepers...

The Philosophy of the Spirit Nolan Criticized.

A wide difference, it seems exists in the opinions of different minds with regard to the great question of materialization...

An Important Letter from a Prominent German.

As it is necessary to bring all facts that bear on Spiritualism before the eyes of the people who will believe in it...

Hugo Prunty, Editor Ohio Staats Zeitung, Canton, O.

From the Pacific Coast.

Three months of protraction along the line of the Oregon C. R. R. in Oregon, in the dreary winter, where no frosts nor snow have impeded our progress...

Mrs. E. A. Logan.

E. A. Chapman, of Lowell, Mich., writes: Dr. York, late of California, has given us eight lectures...

Strange Cures.

Fright has cured a person of a severe headache; walking down stairs head foremost has relieved a person of the ague...

Insane Delusions.

With what wonderful properties are we not born: what vague aspirations rise within us; how ardently do we long for our bodily powers...

A Queer Superstition.

It appears from an exchange that the Captains and sailors have a queer superstition in regard to Willow street wharf, at Philadelphia...

A Communication from an Old Lady.

Mrs. S. Stacy, of Danville, N. Y., writes: Last Sunday was my ninetieth birthday, and was celebrated by my relatives and friends...

A. D. Gray, of Willington, Kansas, writes.

Our town has not been visited by any person who could tell the people what Spiritualism is...

Dr. H. P. Fairfield, writes:

There is a Spiritual seed in every human soul; it grows; it swells and bursts the Mosaic shell...

The Thirtieth Anniversary.

The Executive Board of the State Association earnestly recommend to the Spiritualists of Michigan to take steps, through the local societies...

Must die at a time to suit the Clergy.

An exchange says: "The clergymen of Oswego have notified the citizens of that city that they will not accompany their dead to the grave on Sunday..."

Brief Mentions.

A. McCullough, of Burnside, Pa., writes: Your paper must be a power for good wherever read. S. B. Hutchinson, of Ganges, Mich., writes: I like the JOURNAL first rate...

Development of Spiritualism.

No power in the universe of life exists singly and alone, but unite their forces in one central whole. A single drop of rain cannot produce any marked impression upon the parched earth...

Another Reception to Mr. Peebles.

The London Spiritualist says: "On Wednesday evening 8th inst. the British National Association of Spiritualists will give a reception to Dr. J. M. Peebles at 55 Great Russell Street, London..."

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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PREFACE.

Under a sense of duty which I owe to mankind, and especially to those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZARETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual.

CONTENTS.

Table of contents listing chapters and page numbers. Includes 'Introduction', 'The Medium's Spiritual Experience', 'The Medium's Spiritual Experience', 'The Medium's Spiritual Experience'.

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