

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO PHILOSOPHY

ROMANCE AND GENERAL REFORM

Earth hears no Hush, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV.

JNO. C. BUNDY, EDITOR.

CHICAGO, JUNE 8, 1878.

\$3.15 IN ADVANCE.

NO. 14

## THE ROSTRUM.

### HEAVEN AND HELL.

A Lecture by Mrs. Cora L. V. Richmond, While Said to be Controlled by Wm. Ellery Channing.

#### INVOCATION.

Infinite Parent, thou Divine Spirit, thou everlasting light! Our hearts are filled with praise; our voices go out to thee in thanksgiving; the world of man rejoices, because life is everlasting. The earth praises thee with many tongues. The sweet lips of flowers give forth their songs of praise and spring time melody. The streams, when freed from their ice-bound fetters, and the ocean, leaps up to thee with many voices of prayer, and the forests attune themselves to the symphony of spring. Oh how beautiful, how fair, thou art! How perfect the sublime accord of nature! How grand are the words that are keeping time to the great melody of life! Man rejoices, but with him the soul is disturbed because of external things, that the dust which is alive with beauty and loveliness in the flower and tree, hinders in him passions and desires that the spirit must quench. But the voice of life leaps up from within, the fountain of the soul kindles from the fervency of immortal consciousness, and in the communion of thought the ages have grown glad, and man has grown free in conscious immortality. But we praise thee more than for the life of the spring time, more than for the loveliness of flowers, or the songs of birds, for these but represent the things of outward life, giving hopes and joy for perfect time, while man through suffering and sorrow, through all tribulation and care, through temptation, sin and crime, at last is reminded of thy loving voice pleading from within, and thy ministration reaching down unto him. So it is the living word and work responding to thy voice; and so it is the human understanding, with wings of ineffable delight leaping forth to thee, and praises thee as the voice of the morning praises with the gladness of the spring; praises thee as the sound of wings; praises thee as the angelic choirs attuned to loveliness and peace in immortality, and basking in the light of thy presence, and not afraid. Forever and forever we praise thee our God!

#### LECTURE.

The two words of my discourse to you this evening, are fortunately to be erased from the vocabulary of human speech, for the reason that in the accepted sense of theology, they have no existence, and for the reason, too, that they mean nothing when viewed from the larger and broader standard of pure religion. The various words signifying hell number probably two hundred in the English language; Hades, Gehenna, the infernal regions, and other synonymous terms, are but a few of the interpretations. Heaven also has its numerous appellations: Paradise, as the condition of Nirvana, and in different languages, states apply to the different religions. The Heaven and Hell of Christianity, together with the Purgatory of the Roman Catholic Church, imply not only states and conditions of the departed immortal soul, but we are credibly informed by theological students, imply localities also. The latter portion is chiefly caused by misinterpretation. A locality implying a condition of happiness, or any uplifted condition gradually ascending to higher degrees of the same state, might exist, but two localities implying but two separate eternal conditions, cannot exist in the Kingdom of God, especially if those separate conditions are opposite in their nature.

The logic of human history, the revelation of human science, the dictation of human reason, but above all the intuition of the human spirit, have refused a permanent place in the universe to the infernal regions; and have likewise refused a narrow, limited, permanency to heaven. What Christ meant when he said: "The Kingdom of heaven is within you," your theologians have not been careful to inquire, since had they so inquired, they would not have placed it so far off that it could not by any possibility be within mortal grasp, nor could they be glad in supposing that a very limited number of mortals will attain it.

A great deal of discussion has recently

occurred on this subject. Spiritualism has forestalled them, and Universalists have settled the question decidedly long ago, and the common sense of the reasoning classes, within and without the church, has taken the liberty of freedom of conscience upon these subjects for a period. It is no shock to-day, as it was a quarter or a half a century ago, to deny the existence of an eternal, limited place of happiness; it is no shock as it was then, and no crime, as it was more than a century ago, to doubt the tenets of a particular creed and school of theology; but nevertheless, among all Christians these two words still have a strong hold upon the moral vision of humanity. To define them properly, to know what they mean, and place them where they belong in the light of the spiritual philosophy, is one of the first things that Spiritualism does. So what we shall say to you to-night may not be new to Spiritualists, and possibly not new to any of you; but it will be valuable to you as being a succinct statement of what Spiritualism proves on this subject, without any opinion whatever, and therefore more valuable in discussion than any line of belief or opinion can be.

#### HUMAN KNOWLEDGE.

Through only two methods is human knowledge recognizable: One is that derived from individual experience, and the other by observation or experience of others; each of these methods is equal in power over humanity, and the experience of the individual in this world can only determine the degree of happiness or unhappiness which the earthly condition and life affords; but a degree of happiness and misery in the future state must be determined by communion with spiritual beings, as through clairvoyance, etc., or revelations from spiritual sources, or by such intuition, leading in that direction, that the human spirit knows what is true in the light of absolute knowledge (*a priori*); the latter methods only come to intuitive minds. The above methods include all that can be given in communication with spiritual beings directly or indirectly. Past revelation being handed down to you in such a fragmentary manner, or under such interpolations of Scripture, it is most difficult, and almost impossible, for you to arrive at the original meaning this revelation intended to convey; therefore, theology has been at liberty, or has taken the liberty, to interpret variously the meaning of such words as *everlasting* (*aeons*), which in its interpretation has been explained as meaning eternal, enduring, but has been as variously interpreted by minds discussing this problem, as the word *logos* was among the German schoolmen, about the time of the Reformation, and has occasioned almost as much dispute, whether meaning *eternal* as a state, or *eternal* as a law, remains a profound mystery for the theologians, while liberal thinkers agree to accept the liberal interpretation, and conclude that a law may be eternal without the condition of any individual in that law, or the nature of its action being eternal. I shall conclude by and by this portion of the argument, but I mention it here that you may understand when I again take up the question.

#### THE DOCTRINE OF ETERNAL PUNISHMENT.

The doctrine of eternal punishment, the condition of the unhappy and condemned souls, the thought of annihilation and oblivion, in fact, the idea of a future state of misery, has had more sway over humanity than the thought of death itself—since death as slumber, as an endless, dreamless sleep, like Lethe of the ancients, would afford no room for misery—the sensation of life being blotted out before it comes, and the sensation nothing afterward. But the penalty of the damned and the eternal happiness of those who are to serve God through eternity by rejoicing over those who are in a condition of eternal misery, present such a picture, it is not strange that those professing it, shall consider it their solemn duty to attempt the reformation of the whole world from such a state of torment. Any one believing this, is either compelled to believe that all humanity can be rescued from it, or he is bound to be insane; humanity requires one or the other. The Hades, punishment, or the torture of the Orientals, is very different from this; instead of being condemned to hell, to Tartarus, to the infernal regions, or to a state of fiery punishment, he has adopted that which is much more reasonable; i. e., spirits who are dis-

obedient, those who are guilty of any crime or sin, instead of passing into Nirvana, that is into annihilation of time and sense, into the life of the spirit which the Buddhist teaches, must pass into various organisms beneath man, must suffer the penalty of different embodiments and transmigrations, until the sin be wrought out or condoned; and this endures so long as the condition of sin lasts, but even these souls are fortunately rescued by Buddha, to claim the state of Nirvana; this, and even all states of existence, are not, as so interpreted, and even may be believed by some of the Buddhists, conditions of unconsciousness and literal annihilation; but the highest are to receive conditions of freedom from the senses, which means freedom from contact with terrestrial objects, freedom from any consciousness relating to earth or its condition, abiding in absolute state of the spirit under similar conditions of angels in the celestial heavens, seen in vision by Swedenborg, or still higher vision, that state representing those you can have no contact with on earth. This heaven and this hell are, of course, very much preferable to that presented by the Christian theology; very much so, for the reason that it presents a possible release to those to be punished, by being embodied in the form of bird or beast or lower order of humanity, and presents a broader and wider range of heaven in the celestial and absolute Kingdom into which the soul of man enters when finally released.

#### THE IDEA OF HEAVEN AND HELL.

An idea of this kind of a heaven, and this kind of a penalty, was handed down even through the Grecian and Roman civilizations, and so largely pervaded the Oriental philosophy as to have been revived again in the thought of Socrates and Plato, who believed that the true philosopher would at once become as one of the gods. The doctrines incorporated in Christianity took their origin in certain circumstances, the teachers of the middle ages, throwing out all hyperbolic forms of speech prevalent among the Hebrew, Romish and Oriental beliefs, and adopting a literal interpretation for rhetorical or spiritual symbols. Outside of Jerusalem, you are aware that fire was kept burning perpetually. This Gehenna was continually in flames, and consequently malefactors were plunged into them, as the usual penalty for offense, as well as all execrable substance of the city. Instead of Christ being punished in this manner, it was decided to adopt what was considered more degrading and a severer penalty, borrowed from the Romans, that of the crucifixion, and therefore he ignominiously expiated his offense before the masses of the people. Then, because beyond the river in Egypt was an arid waste, because the desert in Arabia was seemingly endless, humanity has supposed a country, a condition of Tartarus and Hades; all existences there were supposed to be bad; all beings diabolic, so fierce the heat, so barren the sand; and every nation surrounding the easternmost portion of Europe and the western portion of Asia, have combinations of very different forms of punishment: one that of consuming by fire; another that of being cast on a desert and destroyed; another of being an inhabitant of Tartarus, and another that of being embodied in a living human being or animal until expiation by suffering a penalty for crime committed; all of these, as you are aware, must have had their origin in the powers of nature that were antagonistic to man; not as Volney will have it, the supposition that diabolic beings are antagonistic to man.

Such was death, the storms of winter and all these things must be interpreted, not as supposed by ascribing to mere fear of man through the outward senses, but to the human conscience of man. Judging by analogy of earthly offenses, he perceives he even must of necessity suffer some penalty, and if there be a moral offense, why not a moral penalty? That alone is a revelation of immortality; it is not only a revelation of all religion, but a revelation of all experience.

If man does know that physical law when violated brings an inevitable penalty (and which science justifies itself, so far as to a moral law with a corresponding penalty); and if moral violation does bring a penalty, is it not supposable that in past time this condition of spirit existence (the spirit passing from earthly life in a state of violation of moral law) must have found some place, some state, some destiny; that ancient fig-

ures of speech must necessarily imply language used to illustrate that condition, and therefore this condition, however, varied and masked, represented a law, and that law, if we make a due allowance for difference in language, difference in the period of earth's history, was just as well understood as now—not as much mutilated, perhaps, as the address I am making to-night would be if it was secreted from the world, and then interpreted in versions of different languages, and handed down, and then if reproduced after one or two thousand years of time, how could it escape perversion? Would it not be perverted from the understood and acknowledged idea of its meaning? Might not any figure of speech which I would employ here be liable to be interpreted literally; and therefore convey to succeeding generations something different from what I intend?

You have to make this allowance in the arraignment of past religions for mistakes of interpretation. The ancients were not as ignorant in the heights of their spiritual epochs as you have supposed, but rather intermediate interpretations have prevented you from understanding the correct meaning of their terms; the different states and conditions of a future life have been at various times enunciated in the world, and though having been denied, the average heaven of humanity has remained the same; in some one of the average heavens all will exist, and finally will abide in the celestial regions.

I have noticed in earthly as well as spiritual life, that nearly all my earth friends, while tenaciously adhering to the thought of heaven and hell, do not see some little thread of creed, some little, narrow degree of special providence, to convey the loved one of their heart to the celestial or heavenly kingdom. I have always noticed the terror and fear for the departed friend, if not sanctified. I have been amazed at the coolness with which they announced a stranger in Hades, but fully believe their own dead had in some unaccountable way at the last moment entered into the rest of the Lord. This, of course, was the only way of escape from madness—good excuse for the remaining sanity of the orthodox.

But taking the literal idea, (and this was supposed to have its origin in the Mosaic law, which teaches, by the way, a very different kind of heaven and hell) if I understand the Mosaic law clearly, it teaches a heaven on earth for the chosen people of God. It teaches the final destruction of the wicked—not their burning forever, nor living forever, but their final destruction and in this, too, the Second Adventists but revive that idea, and are much more correct, for the Mosaic law is included as a portion of the Christian. Christ, on the contrary, neither denied this nor affirmed it; he taught the existence of a Spiritual Kingdom, but taught that the kingdom is not of this world; he taught that in the "Father's house are many mansions;" he taught that there is a condition after death; into it those of his kingdom shall be uplifted; but that in other words, it is a state of the mind, a condition of the spirit in which exists the kingdom of heaven; certain it is that those who believe shall be saved, not be damned.

#### HELL AND HEAVEN OF THE CHRISTIANS.

To know what salvation means and what condemnation means, is a necessity before proceeding any further. The Christians declare that Christianity means the Kingdom of Heaven described by them; they turn to the Apocalypse, taking John's illustration of the vision, which must be figurative, and consider that the literal heaven, the New Jerusalem, is coming down from heaven like a bird; then the ancient Jewish faith is true; if the kingdom of heaven is within you and you are to ascend to Christ's kingdom, when he ascends to the Father, this Jewish idea is not true. If such New Jerusalem described in the vision of the Apocalypse, is taken in a literal sense, then it cannot have existence upon the earth, compatibly with Christ's teachings; if taken in a figurative sense, it represents the spiritual condition, and not the literal heaven, no literal gold, no literal milk and honey, no literal Tree of Life, not all those things composing the heavens of the Christians, but a state or condition in which all these things appear, and doubtless many more to represent spiritual states! If a literal hell and literal fire as derived from the Jewish belief, consuming all the wicked from the face of the earth,

then, there is no eternal condition of terror, for all are to be burned and destroyed from the face of the earth. If the thought of Christians be true in reference to an everlasting fire, then this is the meaning literally of damnation, which follows unbelief. But the cross becomes,—as you well know in the parable, hyperbolic, and in many ways or stages it means: "I am the resurrection and the life; I am the way,"—and these words conveying a figurative meaning, illustrate not the Christ-man, but the Christ-spirit, which was truth. He knew that there were no other form of absolute salvation, except that derived from earthly and spiritual experience; man knowing this Truth, must believe, but Truth is what Christ says, "The Way," "The Life," etc.; by it man is saved from ignorance, evil, doubt, falsehood and from everything which is opposite to truth; that he who believes in the truth, has a knowledge of it, accepts it, is thereby blessed by it, and that no reward of a future heaven can make him more happy, nor threatened punishment can make him miserable, because he has that truth.

#### TRUTH AND ITS INFLUENCE.

Truth necessarily is related to no grade of life, and brings its own salvation. If man has the truth concerning physical health, he will not suffer pain; he will not suffer the worst kind of material damnation, which is physical disease. You know that a knowledge of the true laws of life, brings to you salvation and exemption from the penalty of the violation of natural law. You know that if you follow those laws, you are saved from their penalty; if you don't know them, you are therefore a devout believer, nor can you be called a sinner. If you have the truth concerning moral law, which truth has been clothed in golden characters in all time, that you shall not do any wrong to your fellow-man, but that you shall do everything toward him in a rightful way, that you would have him do to you. The law of the golden rule, the law of the Chinese philosopher; we say that if you have these moral truths, you are saved from moral condemnation. I prefer the liberal to the limited version of scripture. The Spiritualists must prefer to accept this rendition and that all shall ultimately be saved by knowledge, by love. Christ, on one occasion, represented himself as the Spirit of Truth, not as man, because as man you could not believe him when he spoke upon earth; but as Truth has a representative embodiment, you can believe truth all the time, showing the spiritual way. Now he who follows that "way," and that "truth, abides in that light whether he knows the name of Christ or not, if thereby saved and it cannot be taken from him. This condition and statement determine to my mind that I should preach them to the world; nay, it is not seen enough; the condition of spirits in spirit-life, is not determined by what they say. On earth man may represent himself as wealthy, as of high position, as having title, as having authority, when he is known by a very few individuals; man bears this guise of happiness to the world; but, then, fraud cannot be mistaken; the aura of unhappiness diffuses itself around all by a subtle sympathy. You know when your friend is miserable the moment you see him. He thinks to deceive you; he smiles and jokes; yet there is still a consciousness. In spirit-life all is plain and clear; no marks are worn none are possible.

The friend, the sister, the father and teacher, even the wretched man, comes to you through spirit communion, and the question is asked, are you happy? The answer is almost invariably:

"I am alive, out of earth."  
"Are you in heaven?"  
"I am with those I love."  
"Are you in hell?"  
"No!"

There comes a man from the worst condition of life, who had committed all grades or varieties of crime on earth; but there comes one from the highest place on earth; he has passed into spirit existence, with no spiritual possessions. He had no philosophy, no love, no charity, no kindness—only selfishness in his heart!

"Are you happy?"

"No!"

"Are you miserable?"

"No! I am neither."

"What are you, where are you?"

"I am in a barren waste, in a lonely prison; I am of no use."

Continued on Eighth Page.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

Now I ask you to put your finger on any one of these plans of religion, and show if it has the essential characteristics of a universal form of religious life?

But, again, the next element, the next necessity in a universal religion, is that its universal revelation shall be universally accessible.

But am I to study Greek and Hebrew to hear what God says to me? Hebrew was vernacular to Moses and to most of the early disciples.

Well, this question troubled me, and I very soon saw that we must have a more general and universal form of religion itself, or religion must perish as the supreme effort of mankind.

Well, what are we to do in this state of things? Is there any other form of religion that shall satisfy the necessities of all mankind?

Religious life is one. The forms which it puts on in one age or another, are determined by locality, climate, and temperament. In different nations the historic forms may differ, but the one great triad of truths—God, Liberty, and Immortality—is deep at the foundation of all these fragmentary efforts.

monial Philosophy. It does not ask you to take any book as master; it does not ask you to take this teacher as master.

Knowledge of Good and Evil the Savior of the World from Sin.

BY OLIVER POEMER—LAWYAN.

The views here presented are an exponent of my present convictions, which are offered for what they are worth.

There is, and always has been, a question, whether we are governed by fate or allowed freedom of choice.

Without having read or heard much on the subject of idiots or deformed persons, I had come to a conclusion on the subject similar to A. J. Davis.

QUESTION:—Are there idiots, as Mr. Davis says, who are not immortal?

ANSWER:—If so it would be very difficult to draw a line of demarcation; it would be just as difficult as between the Roman Catholic, or those who were saved and condemned.

QUESTION:—Are the Siamese twins still tied together in the Spirit-world?

ANSWER:—We have no personal knowledge on this subject. But they are not of necessity tied together, because they were here.

Now here are two of the greatest living spiritual teachers directly at variance upon a vital point in our spiritual philosophy.

There is a science in this phenomena of Spiritualism which is but yet in its infancy, and which I am confident will be worked out ere long.

Communion with Spirits.

The duty of every one is to religiously devote half an hour or an hour once a day, morning or evening.

Conditions of Idiots, Monstrosities, Etc., in the Spirit-World.

BY Z. T. GIBBENS.

"It is her monstrosities that nature reveals to her secret."—Goethe.

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Now, in order to make out a case, I will introduce in the following from A. J. Davis' Great Harmonia, The Thinker, Vol. v, pp. 336 and 337:

The germ of the immortal nature is spiritual and is detached from the deific ocean of spirit, when the human fetus is within twelve weeks of birth.

Now here are two of the greatest living spiritual teachers directly at variance upon a vital point in our spiritual philosophy, and every thinker must decide for himself, as to which is the most consistent with nature and reason.

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The present moment is a powerful deity.—Goethe. We praise all good thoughts, all good words, all good deeds, which are, and will be, and we likewise keep clean and pure all that is good.—Zeno Avesta.



SCENES FROM THE HOME OF QUINA.

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

PEARL. CHAPTER XXII.

"WHAT OF THE NIGHT?" Mr. and Mrs. West were in their pleasant little cottage; all was peaceful; a blessed calm, a grateful thanksgiving pervaded all.

Mr. and Mrs. West were in their pleasant little cottage; all was peaceful; a blessed calm, a grateful thanksgiving pervaded all. They again and again reverted to the vision Mr. West had seen, wondering what could be the meaning of the parting words.

"You are a good, patient boy," said Pearl, "and I am sure we are all blessed in taking care of you, but go to sleep now, for I have many things for you to do."

Then Pearl kissed the other children, and Mr. and Mrs. West, who had filled the place of more than parents. She then passed softly through the little gate, over which a honey-suckle arched; lingering a while among the flowers in the garden, she heard soft voices in a small arbor, and saw the fluttering of May's white dress.

Mr. Marvin sat within, in profound meditation, yet he saw her slender figure, and said, "Come Pearl, I have been wishing for you," so she nestled beside him.

PEARL. CHAPTER XXII. "I have a few words to say to my beloved: I too would bless our daughter in her choice. How sweet is the first breath of trusting love, how beautiful its fruition!

1. Love of the Infinite Parent as the giver of all gifts. 2. Love of the companion and home as the center of heaven or earth.

"No other rules are needed, if the spirit of these is understood. Law, order, intelligence, knowledge, wisdom, charity, peace, and harmony arise from those rules. If any doubt shall ever arise among them as to the best course to pursue,—let it always be decided on the abnegation of self.

"Ernest and May will take charge of teaching the young, for which they are both so well adapted, and there will be found all that each and every one can do, yet no excess of labor.

"I leave you now, to return to my heavenly home, and while you sleep you come to me in spirit.

"Whatever shall occur, do not be alarmed nor cast down." After some hours of wakefulness, of joy and thankfulness, of unconscious anticipations, the two households and the little flower and vine embowered village,—were wrapped in the silence of slumber.

A luminous cloud-like sphere floats toward the peaceful place, and finally rests above the room where Pearl and May are sleeping. There is some agitation of the air, and presently the form (or spirit) of Pearl is fully unfolded in the cloud, and the whole luminous appearance passes to the abode of

Mr. West, unfolds it and illumines it. Mr. West sees the light approaching, recognizes the angels of healing whom he saw in the vision; once more he holds the golden goblet, and impelled by the angel presence, he passes to the bedside of Harry. Already Pearl, or her apparition, is there: from the goblet which Mr. West holds Pearl's delicate fingers draw drops with which she sprinkles the sleeping boy, anoints his head, his feet, his back, and finally pours the whole over him.

A group of spirits are bending above—all whom Mr. West saw in his vision; all who have ministered to them through the lips of Pearl. Pearl lifted up her face, her hands were clasped in prayer. "I thank Thee, Heavenly Father, and ye ministering angels." Then the angel presence turned to Mr. West, and a voice of music broke the silence.

"Your prayer is answered." (Consisted near west.)

LEAFLETS. BY QUINA, GIVEN THROUGH HER MEDIUM, WATER LILY.

QUESTION. Mamma, why has the serpent fangs? Why are there poisonous things? Why have the honey bee and wasp, and all such insects stings?

ANSWER. Each thing in nature has its use and is a link of life; Protecting it from our abuse, Or shielding it from strife.

QUESTION. But, if I'm angry then you say, "Children should not be so— That I must find the better way, And in true knowledge grow."

ANSWER. The serpent has no other power Than venom fangs with sting; Who honey bee protects its doing; The bird, with its swift wing.

QUESTION. 'Tis not intended we should crawl Like serpents, on the ground, Nor when the sweets of life are gone, That we shall sting and wound.

ANSWER. Not fly away from care and pain, But nobly do our part, Living the gifts heaven has bestowed With earnest mind and heart.

QUESTION. Not serpent's fangs of stinging word Nor sting of angry thought, But lives of sweetest charity, With truth and love outwrought.

BOOK REVIEWS. THE RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D. Pamphlet pp. 49. 1878. Colby & Rich. Boston. Chicago: For sale by the Religio-Philosophical Publishing House. Price 15 cents.

To all Spiritualists the name of Dr. Crowell is familiar as a household word, and no man has done more to call the attention of the thinking world to the great facts and phenomena of Spiritualism. His great work on "The Identity of Primitive Christianity and Modern Spiritualism," will ever remain an invaluable pamphlet of strength; for its views are broad and catholic, and are based on scientific analysis.

Dr. Crowell is pre-eminently a "Christian Spiritualist," and the aim is to show the unity of the spiritual phenomena of all ages. The present pamphlet makes the stern reaction against the extreme iconoclasm of the earlier years of Spiritualism. The day of destruction has gone by, now let us have construction. For us the term "Spiritualism" covers the whole field, and we see no need of prefixing "Christian" more than "Mohammedan" or "Buddhist," for all are embraced. Yet if our brothers are better content with the term, we perceive that it has significance to them.

Items of Interest—Gems of Wit and Wisdom. THE SERPENT was worshipped by almost if not all ancient peoples, and the study of the peculiar ideas associated with this adoration, opens one of the most interesting fields of anthropological science.

The serpent was worshipped by almost if not all ancient peoples, and the study of the peculiar ideas associated with this adoration, opens one of the most interesting fields of anthropological science. The fact of its universal worship has been long known, but why the serpent was chosen as yet is uncertain. It was the symbol of wisdom, life and healing, and was thought to have power over the wind and rain.

LITTLE BON-BON. Not so wise as many another, Not so deep and searching; She is just a fairy song-bird, In the bright leaves perching.

Scented dew globe bright and trembling For her all the summer, Thistle seeds swell sweet and richly For the gay young comer.

Dainty Bon-bon! never, never, Saw I blue eyes sweeter! Binglets never reeled their riches Into coils complete!

And you talk of such sweet trifles; Robes of blue and malices, Tufts, and puffs, and loops, and flounces, And most charming laces;

THE NEW FAITH meets the need of to-day. It is the child of to-day; and in to-day it lives. It answers the questions of to-day—not the questions of a thousand years ago or a thousand years to come.

EVER there floats before the real The bright, the beautiful ideal. And as to guide the sculptor's hand, The living forms of beauty stand,

A FATHER inquires whether his boy can construe Homer, if he understands Horace, and if he can taste Virgil; but how seldom does he ask or examine, or think whether he can restrain his passions—whether he is grateful, generous, humane, compassionate, just and benevolent.

KNOWLEDGE does not comprise all which is contained in the large term education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; and pure morality inculcated under all circumstances.

THE SECRET soul-suffering, says Gelzer, and the greatest moral danger of the present, is the irreconcilable variance of two grades of education. Till we have found the reconciliation between our religious and our scientific culture for the majority, and with wisdom carried through all circles of our national education in church and school instruction and life—our present age will be continually sickly by the intrinsic contradiction, and the moral and intellectual unfolding threatened with obstruction.

BEATTY. ANOTHER BATTLE ON HIGH PRICES. DRAGING WARREN'S LATEST DISCOVERY. FILL UP! BEFORE BUYING READ THIS. ORGAN'S.

Tobacco And Its Effects. A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Somebody's Mother.

The woman was old and ragged and gray. And bent with the chill of the winter's day...

Dark Seances.

The advantages and disadvantages of circles hold in the dark, are a constant and interesting theme of discussion.

ANSWER FROM THOMAS LEES.

I have never yet attended a dark seance in my life but what some doubt was left in my mind as to the genuineness of the phenomena...

While I do not think the eyesight is always reliable, yet it is through the eye we get most of our education, and seeing is certainly one of the most important of our senses...

Just in proportion to the darkness, is deception capable of being practiced at seances. As a proof that the mind is not so reliable in darkness...

ANSWER BY HOBART G. EDDY.

Many object to dark seances because they do not understand why spirits cannot manifest in the light. A volume could be written upon the power of darkness to produce physical results.

do what is now claimed to be done through many professional mediums; and for my own future happiness, and justice to others, did not wish to substitute a method which could not be done by spirits.

In my opinion, dark seances generally possess little value as a means of scientific exposition of spiritual phenomena, but I believe this is attributable rather to the very objectionable manner in which they are usually conducted...

Yours of the 7th is before me. In reply I would say, give me the light for all spiritual manifestations or positive test conditions...

GREENWICH VILLAGE, MASS.

OPINIONS ON DARK SEANCES BY SOME CLEVELAND SPIRITUALISTS.

Not very good. C. H. ROGERS. As far as I know, I don't like them; am predisposed the other way. B. A. WEBSTER.

The Wedding Process.

MR. EDITOR:—Please give me a moment to ask you to go on with your wedding. Grab the harmonial gear upside down if necessary...

A Local Wonder.

Little Nancy Yennun has been restored to her parents. Mr. and Mrs. T. Yennun, completely cured, early in November, she became ill with a cold and in February, preparations were being made to send her to an insane asylum...

ANSWER BY HOBART G. EDDY.

Many object to dark seances because they do not understand why spirits cannot manifest in the light. A volume could be written upon the power of darkness to produce physical results.

Spirit Rappers Again.

The statement which follows below is given by a gentleman of veracity. We could give the names of the parties, but without first consulting them, feel unwilling to do so.

Some few months since Mr. J. of this Halifax county, died. Several Mr. J. had among his private papers for a will, and no such document being found, the family of the deceased, naturally concluded that Mr. J. had died intestate...

The instructions were obeyed, and to the astonishment of the party, the will was found there and there. A gentleman present, who was also present upon the occasion, in the office of Messrs. Mullen & Moore, showed alleged to be disposed to ridicule the affair...

Are Spirits and Mediums Infallible?

It is a mistaken idea to suppose that all spirits are semi-deities, possessing qualities which are perfect, and a knowledge infallible.

Greenwich Village, Mass.

OPINIONS ON DARK SEANCES BY SOME CLEVELAND SPIRITUALISTS.

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Many object to dark seances because they do not understand why spirits cannot manifest in the light. A volume could be written upon the power of darkness to produce physical results.

Letter From Newmann Weeks.

I heartily rejoice to see that you have placed the JOURNAL on the foundation of truth and outspoken honesty; and that while you have "mailed" toward none and chased for all, you give no quarter to known rascals and cheats.

I see by the letter of H. Holt from Washington, D. C. in the Journal, that C. E. Watkins being a stranger, Holt took him in, and Watkins being also a stranger, Holt was taken out of the board bill.

A Strange Incident.

It is in the course of your recent reading you have not read to me "Surroundings of the 'Great East' by Lieut. Gen. Albert Fyche, C. B. I., you may be interested in the following extract:

Singular Independent Physical Manifestation.

It was not long since, that on a chilly day in my house with a moderate fire, I sat not far from the stove, and my feet were warmly covered...

L. E. Worcester.

L. E. Worcester, of Whitehall, Ill., sends the following challenge to Hon. Geo. W. Wendling, of Shelbyville, Ill., who has taken a strong stand against Liberalism.

Hon. Geo. W. Wendling, Shelbyville, Ill.

Dear Sir:—We respectfully challenge you to a public oral debate with B. F. Underwood, of Massachusetts, on the subjects discussed in your lecture...

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Dear Sir:—We respectfully challenge you to a public oral debate with B. F. Underwood, of Massachusetts, on the subjects discussed in your lecture...

Spiritual Lectures at Haverhill, Mass.

It appears from the Haverhill Patriot, that Mr. Baxter has been lecturing at Haverhill again. One feature of his lectures, is that he describes spirits. The Patriot says:

These descriptions were very remarkable and interesting, supplying material for philosophic minds to turn into the mill of investigation. The first sensation described was that of a sound like the plucking of boards, which passed away, and then appeared a vision of caskets and coffins of various sizes...

The next was a vision of two persons talking together, at first not very distinctly given. "At last," says both belonged here, but one resided here more than the other, and one was a more prominent person than the other...

The next spirit described was one about forty-two years of age, and the name of George H. Veasey given, who had been in spirit-life about nine years, dying Nov. 9th, 1868. He was a Spiritist, and was glad to see the progress that Spiritualism was making here...

Following this was a vision of a child, cherubic appearance, seeming to stand in the center of cloud drapery. It seemed not more than six months old, but Attila said it was older. The form changed, the child appearing larger...

Going Around the World.

The son of one of our most eminent London Spiritualists has gone on a trip round the world, with the special intention of visiting the Australian and New Zealand colonies. We refer to Master Todd, son of Mr. Tebb, Esq., who sailed from London on the 1st inst., for Auckland, New Zealand.

John W. McDonald, of Houston, Texas.

We were in Hempstead, Texas, while Capt. H. Brown and Mr. M. C. Vandercrook were there. They are doing a stirring good work. Capt. Brown is second one that I have heard of a lecturer. We, the Spiritualists, started the (orthodox) fort in Hempstead, and we will continue to hold what we have gained...

Brief Mentions.

C. Warden writes: Thanks for your defense of all honest mediums, for you are defending them when you insist upon strict test conditions at circles for physical manifestations.

Mrs. M. A. Case writes:

I think that Mr. Tuttle's writings are worth more than a yearly subscription to the Journal. He treats the subject of marriage according to my views.

Mrs. B. D. Hawks writes:

I have been reading the Journal since the first of January, and more than pleased with it. I like the independent, straightforward and courteous style in which the paper is conducted.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST...

Table listing various books with titles, authors, and prices. Includes 'Mental Care', 'Moral Medicine', 'New Gospel of Health', 'Orthodoxy False', 'Philosophical Dictionary', etc.

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THE MYSTERY OF EDWIN DROOD, AND PART SECOND OF THE MYSTERY OF EDWIN DROOD. BY THE SPIRIT PEN OF CHARLES DICKENS, THROUGH A MEDIUM.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE. THIS volume is intended to be a truthful autobiography...

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TESTIMONIALS. DR. W. A. CANDELL, 614-As references are asked of you, in the introduction of your new 'Nervo-Vitalizer'...

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Continued from First Page.

No picture drawn by Milton of the infernal regions, and no visions of Dante of reeking horrors of flaming souls, could picture the desolation of that selfish spirit, who is not aware of being in heaven nor in hell, but whose spirit is of no use in the universe.

THE KINGDOM TAUGHT BY CHRIST. That condition which lessens the consciousness of perpetual existence of eternal torture for many, which pronounces the consciousness of a belief in the final restitution of all, the restoration of that condition which at last reaches down, clasping the lowliest and most darkened soul, kindles the spirit with immortal love—that must be the existence and the kingdom taught by Christ.

Take the worst condition of human life, the lowest, most abject, unconscious of moral energy or perception; the being who does wrong without knowing it. He has no offense of conscience. He must enter spirit life, not only surrounded by darkness, but not aware of that darkness; a long low line of cloud and horizon without meaning, objects without distinct human passions, that rise like a ghost, the vision clouded—this state existing until some chord of love, some awakening sympathy reaching the spirit, he is gradually drawn up; but in this there is no penalty in the sense of revenge; in this there is no everlasting condition; the human soul cannot always remain in one state; it is impossible for the spirit, forever surrounded by light, to always remain in darkness.

As the positivists of later is perfect, but darkness is but a negative condition; as the light of the sun quickens the germ and

awakens out of darkness the blooming flower, so spirit life being positive, shines upon the darkness of material life, awakens the soul into bloom eventually, though it may be long infolded in darkness; though clouds may seem to be unendurable; though the condition immediately beyond the earth cannot seem to be hopeful, still the light is perpetual, always shines, and there can be but one result—the darkness is not perpetual, is only relative, according to the degree of light.

Is enkindled as they speed along, Unto threefold power of heaven's song. And one with snowy face of prayer, Breathes wondrous words of worshipping, Kinds an anthem on the air.

THE FOURTH DIMENSION OF SPACE. Zoellner's Theory of Knot-Tying. At a séance given by Stude to Prof. Zoellner, astronomer and physicist in the University of Leipzig, three knots were tied in a cord, the ends of which were sealed.

He forcibly reminds us of a man who wishing to take a bird, which is so near, all that he need do, is to stretch forth his hand and make it his own, forges a cannon so gigantic, that all the magazines in the world cannot furnish ammunition to load it with.

IMPROVED POEM. "And now abide these three, Faith, and Hope, and Charity; but chiefest of these is Charity."

And one hovers ever before Leading the path which you must tread, And stand just beside the door, Whence, issuing, your beloved dead Pass out of sight and unto heaven.

Whoever human love is found, There her sweet voice is ever heard; Wherever blood-stains pierce the ground, There you may hear her low soft word.

As a Canadian paper notes that a curious circumstance is related of the lad Kingston, who lost an arm recently by a thrashing-machine in Adelaide. It appears that subsequently to the amputation, and the limb having been buried, he complained that his hand was cramped, causing him extreme pain, and desired the arm to be disinterred.

Spiritual Meeting. The First Religio-Philosophical Society of Hillsdale county, Mich., will hold their 12th Annual Festival, at Clear Lake, Stevens Co., Ind. on Saturday and Sunday, June 20th and 21st, 1875.

The Spiritualists and Liberalists will please bear in mind that their next quarterly meeting takes place in Onondaga, Wis. June 14th, 15th and 16th next.

Meeting at Dundee, Michigan. There will be a Basket Meeting two miles south of Dundee, Monroe county, Mich., at Mrs. Chatman's, the 15th of June, 1875.

An Authenticated Fact. The following from the Newbern Daily News-Kelley, is vouched for personally to us, by a gentleman of undoubted veracity from North Carolina, who is cognizant of the matter.

Some few months since Mr. --- of this, Halifax county, died. Search being made among his private papers for a will, and no such document being found, the family of the deceased, naturally concluded that Mr. --- had died intestate, whereupon the friends of the family began to cast about to find a suitable person to administer on the estate, and had gone so far as to visit the county seat and consult with Messrs. Mullen & Moore in their office.

One such fact as this is of more value to Spiritualism than a million of doubtful manifestations. It furnishes indisputable evidence of spirit supervision and spirit return,—proves that the basic rock upon which Spiritualism rests—the communion of spirits—is the eternal foundation of all growth and progress, upon which mankind here and "over there," are building the living temple of Truth and Wisdom.

Will Bro. Davis be good enough to reply to Dr. Bloede. Brooklyn, N. Y.

The Spiritualists of Central New York. Will hold a two days' meeting and reunion in Deansville, on Saturday and Sunday, June 20th and 21st, 1875.

The Spiritualists and Liberalists will please bear in mind that their next quarterly meeting takes place in Onondaga, Wis. June 14th, 15th and 16th next.

The 19th Anniversary Meeting at Sturgis, Michigan. The Harmonical Society of Sturgis will hold their annual meeting in the Free Church, at the village of Sturgis, on the 14th, 15th and 16th days of June.

Spiritual Camp Meeting in the North-West. The Spiritualists of Northern Iowa and Southern Minnesota will hold a Camp Meeting in Webster's Grove, one mile west of Bond, Howard Co., Iowa, commencing Wednesday, June 20th next, and holding over all Sunday June 21st.

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NEW RICH BLOOD! Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months.

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A CAPTIVATING BOOK! Don't Fail to send for It IT COSTS BUT 50 CENTS! NORA RAY, THE CHILD-MEDIUM. A story of remarkable spiritualistic power and beauty, depicting glowing language the wonderful events in the life of the Child Nora, and the phases of mediumship which she manifested.