

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXIV. CHICAGO, MARCH 16, 1878. NO. 2.

TOLERANT RATIONALISM.

Sermon by Prof. David Swing.

There is none good but one only, that is God.—Matt., xiv., 17.

It has been the effort of many, all the present era to show that religion should be charitable toward all the variations of belief, and to the many forms of unbelief. To persuade the sects to confess the good of each other, and to establish fraternal relations, has been the ruling theme and impulse of many Christian leaders. The intolerance and cruelty of the Christian sects in past times has been so great and notorious, that it was high time for the appearance of a set of reformers whose watchword should be mental liberty—a wide toleration. At last this golden idea of toleration of religious opinion has become widespread, and as popular as it is wide-spread. The many shapes of Christian organization are rapidly learning to feel and confess that the many churches are one. The word brotherhood has been expanded until it is becoming almost as comprehensive as the word mankind. Attacked by the outside forms of thought, assailed by science, by rationalism, by ridicule, by wit, and disturbed, also, by internal dissent and rebukes, all the denominations have relented, and have extended the hope of salvation to many who seemed once only children of despair. That influence of time which has thus accomplished so much in a few years will accomplish yet more in the future, and will fully inaugurate an age when all pious souls will be made one by their piety.

Looking out upon so fair a picture, it remains to be desired that what is designated as Skepticism or Rationalism shall become as broadly tolerant. Having for a century pleaded for a tolerant Christianity, it should add to the eloquence of the higher eloquence of example. Paul said, "Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest against stealing, dost thou steal?"

It is difficult for any of us to be consistent as individuals, and it is just as difficult for an age to carry forward its thought or its emotion in any good kind of equilibrium. It is related of a bloody tyrant in the days of the French Revolution, that when a group of patriots were before him to receive their sentence of death, one man, under death sentence, he rebuked for stepping upon the foot of the tyrant's favorite dog, saying to the man who must die in an hour, "Sir, have you no humanity?" Russia, who had banished tens of thousands to Siberia, who had used the knout on petty offenders, who had dismembered Poland, at last became indignant at the Turks for cruelty to some Christians. To find consistency is as difficult as to find spotless virtue. In those circumstances, it may well be inquired whether the rationalism which has so long and so powerfully rebuked the Church for intolerance has itself remembered for an instant its own philosophy? Looking out upon this wide field, we will venture the assertion that what mankind now needs is not only a tolerant Church but also an equally tolerant skepticism. A happy and useful form of thought will be one which shall avoid equally narrowness of view and feeling inside the Church or outside of it. Breadth of thought, and its attendant charity for all thought, must be confessed to be just as desirable and beautiful in skepticism as it is in religion. Without this mutual concession and good will not only no clergyman, but no man of science, can claim to be a worthy member of a great age.

In harmony with such a line of thought, the text just announced speaks to us. It reminds us that, be we preachers, or rationalists, or geologists, or evolutionists, or creationists, we are all imperfect, and that only one perfect being exists—the Absolute or the Ideal God. In such a world, therefore, toleration must be universal; it must be the vital air of theologian and chemist, and astronomer, and philosopher, alike,—the one sweet ether which all noble souls must breathe. If rationalism comes and tells the Church that the divine authority of Moses or David is not well attested, it must as cheerfully admit that it is daily uttering ideas or principles which are as badly supported in evidence as are Moses and David. Prof. Virchow, in an essay published in the *Science Monthly*, although he speaks from the chambers of pure reason, warned his learned companions at Berlin against asking the public to accept as facts what may yet be only scientific dreams. He reminds them that there is in science the very thing they condemn in religion,—a blind faith which runs by zeal rather than by actual facts. He confesses that the scientific man may be the victim of "pet theories," and thus may be in his department just what a Pope or a theologian may be in his special circle of rest or motion.

Beyond doubt, we are creatures of infatuation. We become enamored over whatever is our own, be it our house, or our friend, or our garden, or our city or village, or our religion, or our art or science. Nature ordained this that we might go to work always with a light heart, thinking our work to be the best in the world. Each man and woman is a natural born egotist, that he or she may be happy. We, always pity all others because they are not like us. Thus life is sweetened by self-conceit as the tongue sweetens the bread it eats. Now, in religion and in science, this quality swells out into an intolerance, and the evolutionist

pities the clergyman because he does not know the infinite sweetness of deducing man from an ape. The blemish of Calvin, that of being powerfully wedded to theory, may easily become the blemish of an infidel, who shall hate a church as madly as Calvin loved one. Every form of intellect may become spell-bound, and may stand gazing at its theory just as the charmed bird looks into the eyes of the serpent. The sun, and moon, and stars have all been eclipsed to the poor bird by the blaze in the reptile's head.

If Mr. Ingersoll did say that it were as easy for man to exist in a second world as it was logically for him to have existed here, he uttered the wisest and broadest sentiment in those words which have yet escaped his lips. Could all his public addresses on Christianity have been pervaded by that sense of thought there would have been much more of power and beauty in the platform speeches of the gifted man. It is all in vain for any one in the Temple or out of it to claim that he has the secret of the universe. Not one of us has it, and we may just as well own up to the ignorance first as last. If the churchman, be he Mr. Moody, or Mr. Spurgeon, or the Pope, has the secret of nature, why has he not told it and set the world at rest. When the old geometer found out the secret about the square of the hypothenuse of a right angled triangle, he told it to the world, and the world replied, "Yes, you have it," and it has never doubted the solution in the 2,500 years which have passed. And so when Morse set up his telegraph, the world confessed that he had discovered a fact, but after Mr. Moody, and Mr. Spurgeon, and the Pope have all passed along, having said all they held in their brains, the world does not say, "Yes, you have found it," but it acts much as though those three wise ones had made no allusion to the matter under debate. Hence the real fact must be that in the domain of religion, nature has forbidden that the whole truth shall be fully known. It therefore comes to pass that an infidel can become as dogmatic as a Christian, and can equal the narrowest theologian in making affirmations regarding that of which he knows nothing.

In spiritual matters we must all get up to the height of a wide charity. Both parties, the pious and the doubting, must confess the possible error of self and the possible truth of the other, and measure life by its honor and usefulness rather than by its opinions. One of the most beautiful letters left by Charles Sumner is that one in the Pierce collection in which he states his relations to religion. It is not attractive because of its negations, but because of its simple confession of doubt and of its sympathy with all who think otherwise. It is perfectly empty of all ridicule, all denunciation, all wit, and reads like the kindest possible conversation between two friends standing alike of the confines of the unknown.

The fact that all things, be it State, or science, or profession, pass along through exactly the same shape of infirmity, should bring all the thinking men of the world into one group, and bind them in friendship. If the faithful student of religion has not yet found the exact meaning of regeneration or conscience, neither has the statesman yet learned the exact definition of money. No General Assembly of divines can know so little about God's will in the Bible as our Congress knows about the Bible as well as walk arm in arm together, for they are all brothers in all the bonds of infirmity. And the physician may as well join the party, for the ignorance of disease and of its remedy entitle him to perfect fellowship with the statesman and the preacher.

The public wisdom all finds about one level, like so many connected pools of water, and when wisdom is running low in theology, it is equally low in the adjoining ponds of medicine or politics; and when it is rising in science and on all other sides, it will always be found to be rising in the fount of religion. All these cups are joined, and when wisdom is poured into one it will rise equally all through the assemblage of cups, vases and urns. God only stands as the golden urn, whose contents can neither be increased or diminished.

The history of skepticism, or of reason outside of Christianity, does not read much better than the history of reason inside of the church. A genius-like Mr. Ingersoll could raise as loud a laugh over the statesmen of yesterday as the theologians of yesterday. The Calvin, who stood "warming himself by the fire of Servetus," presents a picture not much more humiliating than the picture of Greek statesmen playing games when Xerxes was invading their State, and resolving not to suspend their amusements on account of an invasion. The Roman law, which lawyers all so praise and admire, has needed as much emendation as has the Medieval theology. A law plea, taken from the Middle Ages and read in a modern court, would awaken more merriment than would any chapter from the Confession of Faith while a journal of any physician of the fifteenth century, containing an account of the diagnosis and remedy of that period, together with the thoughts, and feelings, and final situation of the patients, would turn the laugh in a new direction, and set it to a still higher pitch.

Setting forth in the name of the liberty of the human mind, and demanding charity toward its idiosyncrasies, all skeptics

should forgive instantly the religious forms of thought, seeing that they belong to that vast group under the flag of liberty. If Sir Matthew Hale had an intellectual right to believe in witches, and if Henry of Germany was foolish enough to stand three days barefooted in the cold to wait the pleasure and smile of the Pope, if Lord Bacon combined wisdom and folly, if old chemists sought the "philosopher's stone" and "Life's Elixir," if jurisprudence hung children for stealing a loaf of bread, if statesmen justified land-stealing and slavery, it is hardly worth while to create a special laugh at Calvin or an old Pope, but what we must seek is a general laugh or a general cry over the absurdities or sins of our ancestors. You may enter an old theological seminary, or an old carpenter-shop, and the scene is the same. We must come out laughing, for you say: "That old theologian there is writing about reprobation, and election, and inability," and so he is; but look at the carpenter in the East; he is sitting down, and holding a plane between his feet, he is dragging a board over it, and there is a man sitting down to work at a forge; and there is the physician bleeding all sick ones until they faint.

An honorable skepticism will thus see all the past world at once, and so wipe up its anger or its wit that society shall come from its touch, not injured, but instructed, pacified, reformed. If modern men thought so loves the human race that it cannot bear to see a tyrant in the State oppressing the poor, nor a tyrant in the Church imposing upon the ignorant, it must not itself become a cruelty, and laugh the poor populace out of their best principles, and their best hopes. The despotism of the church could with difficulty injure France more than she has been injured by the liberty of the infidels.

Human eloquence cannot long exist, and certainly cannot become immortal through public affection, unless it be based upon general principles human virtues and well-being. Wit and railery are delightful to possess or to hear, but they do not enter deeply into what is called a great life. If you will run over the names of the helpers of the human race,—those who have carried the ark of civilization through the wilderness,—you will find that if any of them possessed any wit, it was only the decoration of a strong purpose, the sparkle upon the river, but not the stream. To laugh at Jonah and the whale, to show up all the infirmities of the patriarchs and the follies of the schoolmen, is only the sport of an hour, and can never be the calling of a great life. All who stand forth immortal are seen with their feet upon quite another rock,—that of great general principles of politics, and morals, and religion. The Greek orators stood upon the positive good of their country; the Greek philosophers upon the good and beautiful in morals. Upon the solid rock of legal and political truth stood Cicero and Livy, and Tacitus. Upon righteousness Livy and Aristotle founded the inspiration of his life. In the rights of a man a thousand tongues found language, and power, and fame. In our own national hundred years, the Witherspoons and Adamsons, and Websters, and Garrison, and Sumners all drew their impulse from fundamental truths, and arose, not by wit nor ridicule, but by devotion to principles of human action.

All such pages of history teach us that we must mingle laughter and admiration, and that, when we have seen the shortcomings of yesterday, we must let sarcasm give place to love, and must set about the noble task of finding the good that is thrown nightly about our shore. We must find in all our pursuits, and sciences, and religions, and professions, the admirable element, and must cheer it onward. We must water these plants with our tears. God alone is good. He is independent; all else waits for help.

A tolerant rationalism will move about among the churches, not with an iron rod, beating each minister at his desk, and each suppliant at the altar, but with respectful bearing, saying, "Dear soul, what a solemn mystery surrounds both you and me!" We Protestants must even lay aside the language of abuse long enough to see Romanism in a broader light, and learn that it is on the way toward some goodness. Like our ancestors, it has been in bad company, both as to persons and as to dogmas. It shows some bad Popes, a long line of them, but only as England, and Russia, and France show bad Kings and Queens. At last the outlying world of reformed thought has touched that College of Cardinals, which once elected bloody and wicked men to represent Jesus Christ, and has compelled them, unconsciously, to elect the one of their number who was most moral, most scholarly, most liberal. The fading away of the temporal power, the brotherhood of nations and individuals, caused by constant inter-communication, of business and travel, bringing Protestant and Romanist together, the immense progress of information and culture, the development of personal liberty, all these facts encompass the conclaves of Cardinals, and lo! when they have voted, they have chosen that one of their number who pictures best the outstanding civilization of Europe and America.

In harmony with such a picture we see a Bishop in our own East requesting a zealous father to take back a certain miracle he had announced, it being well known by the Bishop that it would take the Catholic Church very long to recover from its miracle, even if the man did recover rapidly from his sickness. Two hundred years ago

the miracle could have gone unchallenged and have been recorded in the biographies of the saints. Thus, whether you study a single Bishop marking the affairs of his diocese, or study the Cardinals electing a successor of Pius IX., you will see the play of large new truths upon the human heart. Over these great truths we must not complain as malcontents, but must rejoice as lovers.

It would seem that any quality in man worthy of the name of a rationalism should thus go forth gathering up the good of religion and letting fall upon all such progress its sincere benediction. Only behold what a hard time of it we all have had; how far from the perfect ideal we were in the outset; what voices there were saying to us, "God only is good," and then let all ill-will give place to a zealous co-operation. We all need help of all besides. We must find the fruits and grains possible to each soil, and not only the briars and brambles of the field. When the historian, Froude, passes over the land and time where Job lived and Calvin lived, he finds the deep good of the Uz and the Geneva, but when our own Ingersoll passes over a past world he brings to us all the deformities between Dan and Beersheba. It may be well (there is some one person to do this, for all kinds of facts should be known, but he must do it at a self-sacrifice, for all great hearts have come overflowing with the noble in man and not with his follies. In the great expositions there are brought together not the failures of all nations, but the successes of each. The Pacific Islands, where humble tribes dwell, send something ingenious,—beautiful garments made of soft bark. The Laplanders send something which we all would love to buy. The Canaanites send fruits and ornaments; Ahaba velvet furs, and the desert the fragrant shrub of its palm. It is the moral world, any one spends life in making a great exposition of failures and successes, together the errors of those who have followed the infirmities of Calvin and Edwards, it one brings from the South Sea and its horrid rites, and from Lapland only its walrus and its six months cold and night, this one must be awarded the honor of a sacrifice, for civilization is a weaving together of the many threads of good; and it will reward best and longest those who bring it such warp and wool.

Reading faithfully the records of man, one might see bursts upon our sight,—that of a numberless throng trying to find, do, and enjoy much good. If we shall study well this page, we shall find much indeed to smile at, but much to weep over in pity. What real grandeur there was in Moses! What greatness of learning, of brain-power, in Daniel and Solomon! Not only through what sins did they pass, but also through what penitence and virtue! How nobly lived the Sanscrit race! How pure and happy were the Peruvians before the Spanish Conquest! In all the broad vale where the human family has dwelt, what a long, toilsome effort has there been to find light, and hope, and happiness! If we shall walk over Earth, saying to our fellow-men are defective, and must help each other, a new sunshine would fall over the landscape, throwing over failures in creed and custom a veil of beauty.

There is a perpetual merit in the being called man. That being who wrote laws on Sinai and led forth slaves, who wrote psalms in Judea, who wrote poetry and orations in Greece, who prayed to the sun in Persia, who drank the hemlock in Athens, who became afterward an Apostle, or a Bishop, or a Pope, and who in later times became a patriot, a hero, a philosopher, a philanthropist, a Christian,—this being will always awaken the deepest admiration in any bosom which moves thoughtfully about the home of a man living, or the silent home of man dead.

A tolerant rationalism will, therefore, not spend much time in laughter or in anger over the human past of religion, but will always hasten on to find the good and beautiful, that they may be wrought out into new lessons of a new life. It will traverse the lonely isles to find, not their sayings, but their articles of utility and commerce; will travel over the Mosaic and Calvinistic desert, not to find hot sands, but the verdure islands and springs in the midst, and the aromatic herbs which even our fertile prairies cannot produce. It must advance, not only in acuteness and wit, but in tenderness and reflection, saying, not only "everywhere light, everywhere battle, everywhere dissent," but "everywhere justice, everywhere admiration, everywhere charity."

Mrs. Richmond's Lectures.

A late issue of the RELIGIO-PHILOSOPHICAL JOURNAL, (Feb. 22nd), contains an excellent lecture by Mrs. Cora L. V. Richmond, delivered at Grow's Hall, Chicago, Feb. 12th, under the control of Emanuel Swedenborg, and reported expressly for this excellent exponent of Spiritualism. Mrs. Richmond is a lady of rare ability and a worthy representative of the cause in which she labors.—The Rock County Recorder.

Some men will not shave on Sunday, and yet they spend all the week in shaving their fellow-men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbor's reputation on week days.—Becher.

Spiritual Leadership.

The craving for a leader in any sphere of action, is a confession of individual weakness. If I need to be led, I am in some respect deficient in the power to reach the goal I am seeking. The confession of such a desire is, not, however, in all cases a dishonor. In the pursuit of truth relating to a new art or science, the desire for a guide of larger experience than one's own is laudable. So in certain courses of conduct involving relations with others with which we are not familiar, it is well to follow a leader, if the self-renderer be not total.

As armed host engaged in internecine conflict with a similar host must follow a leader, at the hazard of destruction if it do not. The necessity of united action in such a case overrides, and must override, individual freedom. The soldier's obedience to his captain must be unreserved. But in religious and spiritual spheres this rule does not hold unless a victory is sought to be won, carrying with it the maintenance or overthrow of institutions.

The religions that have hitherto ruled the world, have always been characterized by the completeness of authority demanded for spiritual leaders, and by the readiness with which that authority has been acknowledged. This is very singular, inasmuch as the enemies, with which religions propose to combat, are mainly invisible and intangible, and as inaccessible to religion's guides, as to their followers. The only real spiritual enemies which the religious devotee is called to combat, are entrenched in his own breast; and no leader can help the devotee to deliverance from them by any other device than the cultivation of that free thought which undermines the authority of any guide other than individual reason.

Religious organizations are the product of the fear of invisible and imaginary enemies, by which the members of such societies are terrified. Fighting, as they do, the powers of the air, the authority that controls them is as long just in proportion to the depth and intensity of the superstition that animates them. Take away from the religions of the world the superstitious terrors that are their most tenacious cement, and they would at once collapse. An abject submission to imaginary, malignant and invisible personal agencies, is a mark common to them all. The churches adore their Christ, but the Christ derives his value as a redeemer from the fancied malignity of Satan. If fear of the evil one were to cease, the worship of Jesus would come to an end; there would be nothing left for him in the heart of the believer, but love and respect for his merely human virtues.

Worship is a temporary suspension of self-control, induced by the influence of awe and wonder, or delighted admiration. The great religions strive to make this mental state chronic, by the adoption of rites and ceremonies that have a mysterious and awful efficiency in a world imperceptible by the senses. Thus in the church the so-called sacraments long ago degenerated into incantations, propitiations against the power of the devil. With the enhanced estimate of the tendency to spiritual leadership has advanced with equal pace, till the worshipable value of the Pope has become the equivalent of that of Christ, and has culminated in the open assertion of the Pope's infallibility. That is the logical outcome of spiritual leadership, and of what use is spiritual leadership in religion, unless it mature in infallible guidance for action and belief?

The destiny of Spiritualism is not to become a religion of rites and ceremonies, and of doctrines promulgated by leaders and conclaves. In fact, its consummate work will be to sap the foundations of ritual religions, and of all spiritual authority vested in persons, whether in this or in the spiritual world. If it were to raise a banner, this device might justly be inscribed upon it: "Omnis cultus personarum prohibitus."

All worship of persons is forbidden. The devotion of personal authority is that weak point in the human soul which every spiritual despotism essays to capture. Leadership in Spiritualism is not admissible, for worship is not its mission, but work. It has no creed to promulgate, and neither rites nor ceremonies to enforce. Its work is to perfect the art of communicating with the supersensual realm, and to open and establish permanent and reliable lines of inter-communication with departed friends, and the great and good who are temporarily hidden from our sight in that realm. It has no power for spiritual dictators, no thrones for Buddhas, Christs, or Mohammeds; and nothing to ask of such noble and long-absent personages, but active help from them in their advanced positions, in intelligible methods. The knowledge we gain of spiritual things, takes its place with all real knowledge of other things. But no head on human shoulders can formulate for us a body of doctrines to be taken on trust; no leader can marshal our forces to any conceivable objective aim. If a person were to assume to lead us he would need to proclaim a doctrine to be accepted as the warrant and credential of admission to close communion in some petty brotherhood of nominal Spiritualists, and set up a rule of action which, like the keeping of Lent or Sundays, should be the emblem of a new pet sanctity, to be nursed into vigor by novel effusions of bigotry and self-righteousness. Shall we never learn that to be just and true and kind in our social relations, is the only duty of man?

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED.)

ILLUSTRATION OF THE MILL.

As an illustration, there is a river, which by a costly dam, will become a continuous source of power. The opportunity is seized by an energetic individual, who proceeds to make the dam and build a mill for grinding. To make the comparison complete, we must suppose that there is no other mill nor can be, and that the people cannot grind for themselves. This mill must grind their corn, or they can have no bread. The owner of the mill now says, "I will grind your corn for half," and the people are thankful, he is satisfied with less than the whole; or he may not wish to work himself, and say to the people, "You may grind for yourselves, and give me nine-tenths and you may have the remaining." Under these circumstances they would be compelled to obey or starve. So long as their portion subsisted them, they may not rebel, and to find that minimum, would be the study of the owner.

The injustice of such an arrangement is too obvious to require serious answer, yet it is a mild form of monopoly. Cannot the mill-owner say to the people, "This is my mill, I built it, and the dam, and by foresight discovered the water-fall. You may do as you please about bringing your corn. If you do not, I can lock my door." They plead, "We cannot have our corn ground into meal anywhere else. We must bring it." "Well," he might reply, "do not grumble, then. I am not to blame for there not being two mills. I built this for myself, and not for you. I hope you do not doubt my ownership, and has not one a right to do as he pleases with his own?"

Justly, the mill-owner should receive reward for the labor he has invested, in due proportion to what which uses it. Because he can exact more is no reason why he should. He has no right to the work the powers of Nature are doing for him, more than he would have to the air or the sunshine. These forces are the birth-right of all men. If actuated by justice, he would say, "I will take so much as will pay me for my labor, past and present, and you may grind yourselves, and give an equivalent for my part of the labor."

It is thus seen that the wrong is fundamental, lying at the root of the popular idea of ownership, which is possession, and the power to hold. Whereas true ownership is based on the spiritual law of use.

If the farmer owns his farm, cultivates his broad acres of grass and grain, and rears his domestic herds for the purpose of increase, as the ultimate end, he fails in his efforts. The purpose of all his labors should be the culture of his family and himself. More than this, it is not possible for him to do, and less is giving the control of his life to the earth-side of his nature which has no permanent value. He has ownership, so far as the gratification of physical wants demand for his highest spiritual attainments.

By the present monopoly, the Past instead of a loving mother, becomes the enemy of the Present, and enslaves it for the purpose of accumulating a stronger power against the Future. Day by day the lot of the laborer becomes harder, and to achieve success more difficult. Everything is grasped and will not be relinquished. While ownership is natural and desirable, it must not rest alone on legal enactment. Whenever exercised for its own sake, it must work disastrously, as the exercise of selfishness always does. The man who collects a vast library for the purpose of owning it, while he cares not to read, nor allows any one else, would be considered supremely selfish and ignoble, while the man who made the collection for the purpose of throwing it open to the public for the benefit of all, would be regarded as a benefactor. It is precisely the same with all wealth. When grasped for self, the purposes of its creation are defeated.

A greater evil than has yet been mentioned, results from this monopoly. The many who are compelled to over-work to gain a sufficiency to supply the demands of Hunger alone, having no time, nor inclination for spiritual culture, lose all the advantages of life. Denied the first right, they lose by default all the others. If such monopoly did not exist; if Wealth was held by Benevolence and not by Selfishness; if the better and nobler ideas of the purposes of life and its mutual responsibilities were entertained, Hunger would not only have the right to labor, but its opportunities.

The Government of the United States, at a day too late for its full usefulness, has recognized this principle in the free homestead law, by which the actual occupant becomes the owner of the soil. It has not, be it regretted, forestalled monopoly by just laws.

In all this reasoning we have understood that Labor is to be directed in channels for the good of man, and not to his detriment. The statement may be softly made that one-half of all the labor expended by man is for objects deleterious or useless. In the ministering to the habits created by narcotics and alcoholic stimulants, an incalculable amount of labor is expended, for the ruin of fellow-men. If the laborer understands the law and responsibility of labor, he could not conscientiously engage in work which is not only useless, but positively and unpunishedly bad in all its consequences.

We have three fundamental rights: the right to air, to water, to food, and the right necessitated by the latter to labor, with the opportunity which makes such labor available.

Also that Labor has the right to its own productions, limited by the law of highest uses. These may be regarded as physical rights, having which we may consider our spiritual.

LIBERTY.

First, is Liberty. Of bodily Liberty we need not speak, for it is to the American mind an axiom, that man should be physically free. In whatever station of life, he is born free. His muscles are for the support of himself, and for the use of no other. Except by forfeiting this right by disregard of the laws of Society, he cannot lose it. Of the freedom of the mind doubts still exist, and a vast majority live in abject slavery.

The fetters which bind the body may be unspeakably wrong and deplorable, but those which bind the soul are incomparably more ruinous. This bondage is gained and exercised through ignorance, and the superstition it fosters. It is this which maintains the hoary wickedness of church and state. Religion has been the hardest master, and to it man has gone down abjectly in the dust. It has forbidden him to think for himself, and he has received through a blind faith the wildest dogmas.

HAS MAN THE RIGHT TO THINK FOR HIMSELF?

Protestantism answered, "Yes," but it added thereafter, "to think as Protestants do!" From whence came the right of a church to dictate what a man shall think, or believe? Is not a church an aggregation of men, and does a body of men acquire a right not possessed by them as individuals? Can they as a whole arrive at a truth which they could not as individuals? Having a body, carries with it the right to use that body for its natural uses, and having a mind gives the right to use that mind—to think. We have a right to believe, or disbelieve, whatever we please; to read such books as they interest us; to listen to such discourses; to write or speak, as we please, subject only to

Copyright by Hudson Tuttle, 1877.

the limitation that in so doing we do not interfere with other's rights in the same direction.

It may be urged that any divergence from established customs, would be such interference. Sabbath-breaking, for instance, might be thought a violation of the rights of those who regard that day as expressly holy. But it must be considered that no one can justly or authoritatively say to another what is holy or what is not holy. If the day is to them holy, they may use it for such service as they please, and allow others who do not agree with them to use it as they may desire. They have no right over the day except for themselves.

It may be claimed, in the same manner, that the Press, although free has no right to publish pernicious doctrines. Who is to decide what pernicious doctrines are? To church members, materialism or atheism would be considered exceedingly so, and to an atheist the church dogmas would be thought exceedingly harmful: There is fortunately or unfortunately no infallible tribunal to which to appeal, and if the press be free it must be allowed to express views on all subjects, nor be prohibited except in case of gross immorality. Even in such case, it is doubtful whether suppression is the proper method. Such papers are not the cause, but effect, and when the cause is removed they will disappear. The heralding of every crime by the press at first may incite to crime, but in the end, the certainty of wide exposure becomes a strong motive against its commission. The eyes of the newspaper is ever open, and there is a scorpion's lash ready at any moment.

The true principle is that in FREEDOM THERE IS SALVATION.

The failures it apparently makes grew out of a preceding order for which it is not responsible, as the flame is not for the injury done the moth that is dazzled into infatuation and burns its wings.

Liberty must not be confounded with license, which is its selfish exercise at the expense of others. It is the mistake of the suddenly-freed slave; of the emancipated serf of ignorance and superstition.

America is said to be free, and every one allowed to think as they please. Yet it is far from that perfect liberty which is desirable. It would be impossible for a Mohammedan to gain an official position, and a free thinker receives fewer votes as he is outspoken. It is not true that every one is allowed to worship or not worship, with identical results. The tendency is powerfully toward the Church, and a large proportion of the people are held in spiritual bondage. If man has the right to think, he has the right to think as he pleases. How correctly he may think, how truthful the results of thinking, depends on his education. The ignorant man is a slave of superstition. His mind is not reliable and is swayed by inferior influences.

RIGHT OF MENTAL CULTURE.

As the province of the mind is thought, which is the sum of all uses, and the apparent purpose of life, it has the right to the means of its cultivation. In other words, the possession of an educative mind provides its right to education. Society acknowledges the right, because it understands the advantage conferred, is reciprocal. Education is the food of the mind, as bread is that of the body. What we mean by education is not the narrow training, to read and speak as taught in the schools, but the complete harmony illustrated in the chapter on "The Duty of Culture." One may read and write well and yet be abjectly ignorant.

HAPPINESS.

This subject may be argued on other grounds, and often is; that of happiness. It is the right, it is said, of every being to enjoy the largest measure of happiness compatible with its constitution. Happiness is a result, and should not be a motive. We do not seek food that we may be happy, but because impelled by hunger. We may be very happy when we secure it, but that is an after thought. The experience may be remembered, and in that manner enter into our ideas of the gratification, the primary motive remains. If we associate happiness with the gratification of the appetites, it is from memory of experiences which have taught that such gratification gives pleasure. In the same manner we associate misery with experiences of great deprivation or over indulgence.

WOMAN'S RIGHTS.

In the foregoing discussion, the word man is used in its broad acceptance as embracing all human beings, and it must be understood that all the rights belonging to one sex, equally belong to the other.

To decide what are woman's rights, there is but one question. Is she a human being? If "yes," be the reply, then she has all the rights of a human being. There can be nothing more self-evident. If it be asked: Is she the equal of man? We reply, that she is equal in some respects, inferior and superior in others. Her constitution and the sphere it prescribes is different from his, in a portion of its arc, but in the main coincides. Her equality, or inequality, however, has nothing to do with the question. The highest form of civilization must give woman equal rights and equal opportunities with man. Emancipated from the slavery which, from the dawn of the race, has been her lot, and freed from the mental traits this slavery has cultivated, her future will be inconceivably glorious. She is now behind man in the race, because she has been retarded. Her future is now opening before her. Everything she may desire to do awaits her hand.

It is pitiable to see the opponents of woman's rights, bring as evidence anatomical and physiological peculiarities, in precisely the same spirit as the old defenders of slavery did that of the hair, the color of the skin, or the conformation of the skull. What has all this to do with rights and justice? Would they prove their mothers not to be members of the human family? The question is not of Rights of Sex, but of humanity, and will fade into and be solved by that greater issue.

To be Continued.

A SEANCE WITH MR. EGLINTON.

Last Saturday night, at a private seance held at the house of Mrs. Maddougal-Gregory, 21 Green street, Grosvenor-square, London, Mr. Eglington was the medium. In the dark, while the hands of the sitters, including those of Mr. Eglington, were interlinked, an arm-chair from another part of the room was floated over the heads of the sitters, and deposited on the table. Lights of a phosphorescent appearance, but without smoke or smell, and objectively visible to all the sitters; moved round the outside of the circle; they usually first appeared in the neighborhood of the medium: Sometimes luminous words were seen, resembling such as might be produced by a phosphorescent light behind letters cut in an opaque diaphragm; these floated freely about while the medium was held. Faintly illuminated spirit-heads were occasionally seen by all present. Towards the close of the seance, after the sitters had taken fresh places, we held Mr. Eglington by both his hands, as he sat upon a sofa at one side of the room; a form, the upper part of which was dimly visible by its own light, then appeared about a yard off, and went to the sitters, who were in a row, with their hands joined, three or four yards off, at the other side of the room, where the form spoke to them and touched them, while the outline of its head was still dimly visible occasionally. —London Spiritualist.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

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

BIOGRAPHY.

(CONTINUED.)

The "constant travel and hard work for fifteen years," spoken of in this letter, alludes to that time spent in the lecture-field, filled by longer engagements in cities and towns and single addresses to large audiences in groves, halls and churches. Considerable of this time was spent in Northern Ohio, New York and Michigan, his family removing for a year, in 1862, from Ohio to Ann Arbor in the last named State. He spoke usually for Spiritualists or free-religious people, and the Harmonical Philosophy and the varied aspects and relations of the great spiritual movement were his leading subjects. Deeply interested in practical reforms, he often spoke on the rights of woman, and the sanctity of marriage, and on temperance, weaving in these and like topics as part of his philosophical discourses. He also took part, as an Anti-slavery Republican, in several political campaigns. Everywhere his lofty courage, sweeping eloquence, and a mingling of philosophical ability and close arguments, with lofty aspiration and flaming enthusiasm, rare indeed, made a strong impression, and uplifted his hearers toward a higher life, here and hereafter.

In 1868, his broken health made a change necessary, and he went to California, gained strength by rest at the rancho of a kinsman, and lectured in San Francisco and elsewhere. Before leaving, he felt premonitions of some change, and his spirit-friends impressed him with the fact that within a specified time he would be in the California Senate. He was first put into the Legislature, and reached the Senate within the promised time.

In 1871, when he was nominated for Senator by acclamation at a Republican meeting in San Francisco, to represent San Mateo and San Francisco counties, the *Alta Californian* spoke of his "rare ability and unquestioned integrity," and his constant efforts in the Legislature to "defeat every measure calculated to defraud the public," and said that "in private as well as public life he commands the utmost confidence and esteem." *The Plebeian*, of San Francisco, said his nomination was "a deserved recognition of one of the truest men in the State, and an advocate of the rights of settlers against land monopolists, of labor interests against scheming capitalists, and of woman suffrage against timid conservatism."

His service in the Senate was active and laborious. He introduced Bills, and spoke and acted for Compulsory Education, Woman Suffrage, the equal right of married women to their own property, for temperance, equal rights for the persecuted Chinese citizens, against Capital Punishment, and in favor of the Fifteenth Amendment to the United States Constitution. His great speech on the last question was considered a masterly and resistless argument, sweeping away all power of opposition.

The following poem was doubtless written in the glow of feeling at the triumph of that great measure of Justice and Freedom, and is one of the very few poems he has left:

"E Pluribus Unum" still swells to the breeze,
The contest is ended, "Now let us have peace,"
No North and no South,—the black line disappears,
We hail the glad triumph, the great hope of years!

One People, one Country, one Law, and one Right,
One Justice, one Ballot for both black and white,
"United we stand" is the watchword to save
In this land of the free and this home of the brave.

O Liberty, Liberty; Child of the Sun,
Thy contest of ages at last has been won;
And we shout the glad tidings from mountain to sea,
Our Country's transfigured; we are free, we are free!
Our star-flowing banner now dipped in the sun,
Still waves o'er this Union of many in one,
The stars on its borders must never be furled,
Those beacons of light are the hope of the world.

In April, 1874, A. J. Davis wrote him from New York:

"Thanks for your thorough and splendid speech against Capital Punishment. Mary has made an extract for the *Banner of Light*. In all your goings, doings, sayings, success, and defeat even, we take the liveliest and most complete interest; for, do we not know you? Have you not communed at our table? And have we not, over and again, met and mingled in the sublime fires of Ideas? Mary writes in love to you, and always, also, to your's in both worlds."

During his terms in the Senate the family home was on his rancho at Pescadero, San Mateo County, his wife spending a part of the time with him at Sacramento.

The two following letters, to his son Willie, and to his wife, after that beloved son had passed away to the higher life, need no comment:—

"SANTA CRUZ, Oct. 5th, 1868.

"MY OWN PRECIOUS WILLIE:—I am here in Santa Cruz, and shall remain until Wednesday morning, when I leave for Cousin Isaac's. I lectured last evening to a very large audience in Unity Church here. I am to go to San Francisco to lecture during the remaining Sundays of this month. So you see, darling Willie, that you could not have been with me if you had come. But I am lonesome without you. I love to have you with me, Willie, for I love you—dear, more than any other being on earth, except your precious mother. I love you both equally well. However, you are in good hands; you have the best of friends where you are. If you should get lonesome, and desire to come before Cousin Edgar comes, you can do so; but I guess you'll stand it nicely without. Be careful and not get kicked, or thrown off. And do not go so fast through the world. You will wear out soon enough if you go slowly. You must soon go to a good school. I desire you to have a good education, darling. You can not tell how much father loves you. Please, forget all unpleasant things, and among the rest, father's scoldings. You have always been a good, dear, obedient, and pleasant child; your fault is, to go too fast in the direction of your feelings and wishes. Be careful, and not overdo, in any way, Willie; don't get excited; go to bed early; be cheerful, and pleasant; and you will be just as happy as need be. Tell me all you feel, darling, when you write. Father will respond most cheerfully. Don't forget, my own precious boy, that I love you—and will work for your life, and happiness always.

I am always your own Loving Father,

SELDEN J. FINNEY.

Copyright by H. Tuttle & G. B. Stebbins, 1878.

(To be continued.)

THE SCIENCE OF MAN AND MIND.

"My brain I'll prove the female to my soul;
My soul the father; and these two beget
A generation of still breeding thoughts.
And these same thoughts people this little world
In humors like the people of this world;
For no thought is contented."
—Shakespeare.

THE PRAISE OF CREMATION.

Mr. Benn Pitman, Who Lately Incinerated His Wife, Lectures on the Subject—Expensive and Hypocritical Funerals—Cremation Cheap and Esthetic—The Horrors of the Charnel House.

Mr. Benn Pitman introduced his regular lecture before the Cincinnati School of Design, as follows:—

"We have on hundreds of occasions during the past four years discussed matters relating to the arts necessary for the comfort, convenience, and delight of the living; let us, for once, turn our thoughts with like impartiality, to matters that concern the dead. If the principles we have taught are worth anything they will help us to a reasonable conclusion now, as heretofore. Art, in its practical phase, is the doing of any necessary or desirable thing in the best or most fitting way. The reason, I suppose, why the disposal of our departed friends has been so unreasonable, expensive, dolorous, and often hypocritical a procedure, is that we are called upon to act when we are least prepared for action, and the last and tenderest services are left to undertakers, who do what is customary and most profitable, or to friends who accede to what is least troublesome, and that is, of course, to tread in the beaten track. The convictions of Mrs. Pitman were too too sacred to permit this, and it was very easy for me simply to avoid a number of silly and expensive usages. I could not bear the thought of any save loving hands ministering to the necessities of the occasion, and this was religiously carried out, save in the case of the skillful embalmer. The wish or the idea of symbolizing my love by anything so offensive to sight and touch as black crape, or anything so ghastly as an ordinary coffin, or anything so absurd as black plumes, never entered my head. A useful and beautiful life should not be terminated by dismal obsequies that would only be fitting were I interring an enemy or tyrant. Here was a life, ended all too soon, full of brightness, intelligence, and charity; self-sacrificing without being conscious of it, and untriflingly useful from sheer delight in helping others. Her sickness and departure were in keeping with her life, wholly free from selfishness, repining, or gloom. When it came to be our turn to act, I would have carried out her wish at any sacrifice, but there was nothing left for us but simply to avoid stupidities that would have marred, as far as they could have any effect, a fitting tribute to an uncommon life. Never did Mrs. Pitman, during her sixteen months' sickness, breathe a word as to anything to be said or done after her departure. Only within the past month or so did the severe weather drive her within doors, and previous to that almost all her waking hours were spent, when able, in the garden, and when unable to walk, on the porch, even till the stars came to keep her company. When driven within doors and deprived of the vitalizing air, her life visibly declined. On one occasion, about ten days before her departure, and when her dear friend and physician, Mrs. Dr. Howard, was present, she said to me: "I think you ought to write to Dr. Le Moyné. Her leaving the trivial matters of ceremonial to me was in keeping with her general thought. She regarded her leaving this earthly life—save only the one regret of being useless (her own words) and unable longer to help us—as utterly unimportant matter as the falling of an autumn leaf. She cordially but quietly despised the fussiness, trouble-making, and vain disquieting appeals so often an incident in quitting this life. I feel I am putting her unobtrusive convictions into very bold and perhaps obtrusive words, but it is only in my desire not to misunderstand her deepest convictions that we need not be selfish when we are sick, nor repining when we are rightly punished, nor inconsistent though physically weak, nor egotistical in assuming that it is any importance when one life in a thousand millions is transferred from one sphere to another."

Mr. Pitman then mentioned the arguments against burials, the contamination of air, earth, and water, by which the decay of the dead becomes harmful to the living. The arguments against burials are so strong that laws have been made enjoining burials within city limits. "We all know and desire," said he, "that our bodies must sooner or later be resolved into their constituent elements; in fact, there is no rest till this is the case, and other things being equal, the sooner this is done the better. Supposing, then, that cremation can be, as indeed it has already been rendered entirely free from even a suggestion of anything not satisfactory and beautiful, it is to my mind in every respect to be preferred to interment."

Then speaking of the economical argument, he said: "For whose sake are all these expenses incurred by any ordinary funeral display? Is it for the quick or the dead? Is it not mainly for the gratification of our own vanity and conceit? Is it due to the egotism of the living or to devotion to the dead? Is it for eyes that are open, or for those closed in unconscious sleep? The amount of money expended on cemeteries and marble and granite monuments in this country during the last fifty years has been computed to be at least two thousand millions of dollars—enough at least to pay our gigantic national debt. To buy cemetery space to keep them in order, to bury our dear ones, to commemorate virtues which, as a rule, we failed to observe in them when living, by imposing monuments, is all, to my mind, useless, inconsistent, and expensive."

"The whole cost of cremation is less than the expense of an ordinary coffin. My entire expenses at Washington were \$15, and this paid for fuel, services, police, man, and hearse. I think you will believe me when I say that if it cost more to be consistent than foolish, I would willingly earn the money to pay for it, but in the mere absence of all funeral trappings and lugubrious ceremonies at our house on Thursday last, lay the beauty and consistency of the thing.

"True, we had regard for aesthetic propriety. We covered the dais on which the casket rested with white cashmere showing the ten inches round the casket, and resting about the same measurement on the floor. This we bordered at a like distance from the margin with five inches of pale blue silk. I refer to this because I wanted it of the cheaper and prettier material, white cotton flannel, than which nothing could be more satisfactory to sight and touch. But nurse thought it would look cheap—as it was, and common, which it was not,—and as she yielded to me in permitting the clock to run, I yielded to her in this small matter. The garment in which the dear one lay in the casket I wanted of muslin or linen. In this, too, I allowed my judgment to be overruled, for which I was afterward sorry.

"The only little accident which happened on the introduction of the body into the retort—so trivial as not to be deserving of mention, save that it was on being told to the reporters exaggerated into a notable circumstance—was due to the fact that there was a momentary delay in shutting the heavy lid of the retort, and the draught being thus arrested, and the garment referred to being of woolen material, there was at this point just a perceptible smell of burnt material, in no way serious or offensive. This would have been avoided had the garment been of muslin. Another item I must in this connection refer to. The reporter, who never saw it, said the casket was lined with white satin—it was white muslin. On the economical argument, especially when we have, as in the near future we shall have, crematories within convenient reach of our cities, everything seems to favor a change of practice."

Mr. Pitman held that the expenses of modern funerals, the erection of monuments to the ignoble rich, and the sending of the poor to Potter's field were moral wrongs. He then spoke of the political argument, saying that the principle of our government was equally without castes in society, and the act of cremation carried out this principle in treating the rich and the poor alike. "The religious argument, that burial was a Christian and cremation a heathen custom, he said he attached no importance to. But the early Christian did not practice burial. The body of Jesus was laid in a cave cut in a rock, and the early Christians were placed in catacombs. Those who commenced digging holes for their dead were innovators.

He then proceeded to the sentimental argument against cremation, which, he said, was the only one of weight with most people; but in this country we are

Continued on Third Page.

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.00.

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

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

CHICAGO, March 16th, 1878. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., MARCH 16 1878.

No Cause for Alarm.

Many who have a long time been earnest and substantial Spiritualists, are almost coming to doubt everything connected with the phenomena, on account of the many frauds who have turned expositors, and are now showing up the base tricks with which they have all along duped the unwary and deceived the confiding.

This is but a natural reaction of the human mind. We do not blame them because they were thus affected. It could not be otherwise. Under the conditions at present existing in the world, it would be unnatural if it were not so.

Now consider for one moment the effect from the minds of the parents, having been shaped by the molding of a long family line whose beliefs had followed in any particular given channel, and you will see that the brain organization and methods of thought of the parents have, to a greater or less degree, been communicated or imparted to the child.

The realms of the mysterious, the unfathomable depths of the future, which we can penetrate only in degree, adds another element to intensify and deepen all the impressions derived from the sources already referred to, and to make it more difficult for the individual thus constituted to rise out of their influence or control.

When another subject equally as vast in its extent, embracing the problems of the infinite future, is presented, claiming to come with abundant proofs of its own genuineness, to establish its identity and dispel all former illusions in regard to that future, it is natural that it should to some extent command the serious attention of those whose yearning souls were reaching up and out for the positive assurance of another life and a state of progression limited only by the limited capacity of humanity.

To individuals thus constituted, the absurd negations of expositors at once overmaster the evidence of their senses, reverse their thoughts, awaken former prejudices, and make them feel that they have been deluded, and they are ready to denounce everything which claims to come from the other side of life.

But what shall we say of those who deliberately join with these self-confessed frauds, to aid them in destroying the confidence of mankind in themselves, in their own friends, in the integrity of the departed mother, sister, brother, wife, husband or child.

The strangest of all the manifestations of these influences on the mind, is presented in the fact of the eagerness with which the clergy—the theological and religious lights of the age—seize upon the tricks of expositors, who nearly all stand as self-confessed frauds before the world, giving them their cordial support to enable them, if possible, to impeach the judgment and senses of our ablest thinkers, to overturn the Philosophy of Immortality erected by Spiritualism, and to destroy all faith of man in man or of the continuous individuality of man in another state of existence, little thinking, in their self-psychologized blindness, that if they succeed by their efforts in proving all the spiritual manifestations of the present era as tricks, delusions and frauds, they have swept away their Jesus and his Apostles, their Bible, its Angels, and its Revelations; making a total wreck of faith, and standing humanity high and dry upon the barren rocks of Materialism.

Destroy the united testimony of millions to-day, and what becomes of the history of events recorded by a few unknown writers in the past. Prove that spirits of departed human beings do not and cannot communicate with mortals to-day, and what becomes of the song sung by "angels" on the plains of Judea, nearly nineteen hundred years ago. Prove that spirits do not and cannot materialize to-day, and what becomes of Moses and Elias upon the mount of transfiguration. Prove that spirits have not power to act upon material substances, and you have Paul and Silas still in prison.

The proof which these gentlemen are seeking of the delusions of modern Spiritualism, equally discredits all the narratives in the Old and New Testaments. It would not only discredit Abraham's entertaining the strangers—angels on their way to Sodom—but would leave him to sacrifice Isaac; would discredit the appearance of Samuel and his message to Saul; do away with Shadrach, Meshech, and Abednego and the fiery furnace; leave Daniel to the tender mercies of the lion's open jaw; and prove that Ezekiel's vision by the river of Chebar was a fraud. It would do still more—it would prove that those who wrote the Gospels were frauds; that Jesus never appeared to the woman at the sepulchre; that he never appeared in the midst of his disciples when they were in a chamber and the doors were shut; that he never walked with the two or talked with them; that Thomas had good reason to doubt, and that his doubts were never removed. In short, this kind of evidence would disprove the authenticity of Scripture, and make both the Old and New Testaments appear as glaring frauds to impose upon the credulous and mislead the ignorant.

Do the clergy desire to produce this result? If they do, then the course they are pursuing of embracing and upholding self-confessed frauds, professional tricksters and sleight-of-hand performers as expositors will in the end be sure to accomplish that result with the mass of church-goers.

That there have been fraudulent means employed to gull the credulous, that unprincipled persons have, like barnacles upon a ship, attached themselves to the grand Ark of Spiritualism is a lamentable fact. But when all these frauds "expose" themselves, when all that is false goes down in flood, nobly will the Ark float, proudly, grandly will she bear aloft the True.

If all else were swept away except the first tiny rap, which unannounced, declared itself as coming from the world of life beyond, and came in such a manner as to demonstrate its identity, Spiritualism would yet remain as a living truth,—the best grounded evidence of a continued existence anywhere to be found.

The true way to demonstrate the certainty of spirit communion is to organize home circles; conduct investigations honestly and sincerely among those who have no object or desire to mislead or deceive; and if patient, earnest and persevering; observing the laws of harmony and desiring spirit presence and spirit control, our word for it, if long enough continued in the right spirit, evidence of an immortal existence and the truths of spirit communion is certain, beyond any possibility of failure.

A New Work by "M. A. (Oxon)"

Spiritualists will rejoice to hear that "M. A. (Oxon)" has in hand a work entitled "Psychography," that is direct spirit-writing as obtained in the presence of Slade, Monck, Watkins, and other well-known mediums. It will be an exhaustive view of the subject,—testimonies, facts, and theories—presented to outsiders who know nothing of Spiritualism, but it is hoped that this work, giving such a number of well-attested facts, will make a decided impression in favor of investigation. "Psychography" is expected to be ready about Easter.—London Medium and Daybreak, Feb. 15.

The above notice refers to a work already announced in our columns, and which we hope will attract very general attention when it appears. In it the author deals with a phenomenon that has been so fully verified and established, that no physicist, disposed to treat the subject fairly, can take ground against its occurrence. Spiritualism here takes its stand on a great representative fact, and says to its assailants, "Here, at least, is something firm and unassailable; here is solid ground; now what do you make of it? How is it to be explained on your materialistic theory?" The savants have a hard nut to crack in "Psychography." If they attempt to get over it by denying it, it will be tantamount to an admission that there is nothing in their materialism that offers the first inkling of an explanation of the phenomenon.

THE CHANGE CALLED DEATH.

An Excellent Method of Proving the Truths of Spiritualism.

HEART DEATHS. Hearts oft do bitter deaths before The breath is breathed away, And number weary twilight's o'er Eye the last evening gray.

I've sometimes looked on closed eyes And folded hands of snow, And said, "She was no sacrifice, The heart went long ago." O blessed death that makes our bed Beneath the daisies deep! O mocking life when hearts have fled, And eyes must watch and weep! —Adele Proctor.

A spirit in the Olive Branch, speaking of the transition from earth to spirit-life, says that "as soon as the breath departs from the body, (and most generally some hours before) the spirit friends, who were our intimates, and who loved us well and dearly, while they were in the flesh—oftentimes our kindred, surround the departing spirit, giving it assurance of aid, showing themselves, if it be possible, strengthening and cheering, and otherwise doing all within their power to prepare the mortal for the change awaiting. Oftentimes you will notice most beautiful smiles illuminating the faces of the dying. They talk most wonderfully of the change, so near, fearing nothing, and they depart as those who are embarking on a pleasant journey. To all such are granted foretastes of the hereafter through the instrumentality of God's messengers,—their spirit friends who have passed the portals of the so-called death, and realized the transition state."

There are, however, simulations of death. An instance of this kind occurred in N. J., as related by the celebrated Dr. Dods: "The body was cold and motionless; the lungs heaved not; the heart, in its pulsations, was stilled; the blood was stagnated in its channels, and had ceased to flow. His funeral was two or three times appointed; the friends and neighbors assembled, and through the entreaties of a physician it was postponed till another time. He at length awoke from this state of life, and awoke in health."

Shakespeare had a vague, if not distinct, idea of the trance. His mother (in the play) says to Hamlet on one occasion, after the latter had discovered a ghost:

This bodiless creation, ecstasy, Is very cunning."

Hamlet responded by saying: "Ecstasy!"

My pulse, as yours, doth temperately keep time, And makes as healthful music."

The trance condition, intensified, often leads to the supposition that death has actually taken place.

Dr. R. H. Greene, of Hoosick, N. Y., was thought to be dead and his body was placed in a vault. As he had narrowly escaped burial while in a trance several years since, his wife was requested to visit his body until no doubt of death existed. It is now stated that signs of life were noticed after a short time, and the body was removed from the vault. The attending physicians pronounced it a case of suspended animation. So fearful was Lord Lytton that he might be buried alive, that he left in his will such directions as he thought would prevent the catastrophe, setting forth that:—"I desire that it may not be disturbed from the bed in which it may be lying, nor prepared for burial, nor, above all, be placed in a coffin, till three medical men of high standing and reputation, shall have inspected it separately, and not in the presence of each other, and shall have declared in writing, to be signed by them respectively, that the signs of decomposition have commenced. And I desire that two out of three of the medical men shall be other than the medical men who have attended me in my last illness. I forbid all dissection or autopsy of my remains, unless there be a suspicion in the mind of my executor that I have not died a natural death, but earnestly request that the most approved means (short of mangling the body) may be used for restoring my life in case there be any doubt of my decease, or I appear to be in a catalepsy or trance."

During the trance state, which is regarded at times as suspended animation, "There is," says a writer in the Cotemporary Review, "a moment of time when the man whom we have known in his garb of flesh, casts it aside actually before our eyes, and this mortal puts on immortality." It is during this trance or suspended animation that the spiritual senses are opened, and the spirit beholds the beautiful scenery of the Spirit-world, sees the friends and relatives long since passed away, hears the "soul-enchanting music from angelic choirs, and feels those exalting sensations thrill the entire spiritual nature, that are not known on the earth side of life. In this condition, the truths of Spiritualism are established, for the persons and scenes observed cannot be phantoms or pictures of the imagination, any more than a comet that flashes athwart the sky, and rests upon the vision, but for a moment; and this state proves that the picture of death as drawn by Milton, is false:

"Black it stood as Night, Fierce as ten Furies, terrible as Hell And shook a dreadful dart, what seemed his head The likeness of a kingly crown had on."

Nothing goes any further in establishing the truths of Spiritualism, than the visions of those who, having animation suspended, are apparently dead. One of the most remarkable cases on record, is that of Rev. Wm. Tennent, a Presbyterian clergyman. An account of his remarkable experience is related by Judge Boudinot, of New Jersey. It happened that immediately after the

clergyman in question had finished his theological studies, preparatory to entering on his work as a minister, he fell seriously ill, animation was temporarily suspended, and he was apparently dead. It appears, however, that the attending physician, noticing a slight tremor under one of his arms, would not, of course, consent to his burial, and the funeral was postponed for three days. Finally, resuscitation was effected just as the physician was relinquishing all hope. It appears that his recovery was slow and painful, his memory and intellectual faculties were impaired, but finally their original vigor was suddenly restored. Mr. Tennent's experiences during the time of his "suspended animation," were truly wonderful. He saw spirits innumerable, enjoying the most ecstatic bliss, and when he was approaching the happy throng with the intent of joining them, one of them approached him, and gazing intently at him, said, "You must go back!" At that very instant he found himself again in his earthly body.

The trance condition intensified, becomes what physicians call "suspended animation," and then the spirit for a season is liberated from the body, roams in the Spirit-world, and sees its beautiful scenery and hears its soul-enchanting music. A writer in the London Spiritualist, who once approached death's door, says, "Oh! the delights of dying—who can picture it, who can paint it? Only that one short spasm of the fleeting second, only that last gasp to catch the fleeting breath, and then the spirit, like circling riptles, swells onward and outward, still expanding, still embracing, until I found myself saying, 'Now I am approaching the Infinite! How still it is, how calm, how vast, how tranquil, how delightful, how sweet to not breathe.'" No raps are absolutely required to prove the truths of Spiritualism; no moving of tables; no materialization of spirit forms, flowers or fabrics—the visions of the dying, and those whose spirits are liberated temporarily from the body through trance or suspended animation, prove conclusively that there is a Summer-land inhabited by the spirits of deceased friends and relatives, and to which all gravitate when the so-called death occurs.

Universalist Pronouncement.

Our eastern brethren of the Universalist persuasion, have taken advantage of the recent theological excitement in regard to hell and the eternity of future punishment, to issue a sort of pronouncement setting forth their views. Perhaps they think there is policy in the selection of so timely a moment for this advertisement of their views. If some members of the Universalist body favor the introduction of a clause in the constitution acknowledging a sectarian God, we cannot suppose that the large majority are so besotted as to think of urging any such measure. The majority, we believe, are enlightened liberalists. The pronouncement to which we refer, is embodied in a series of resolutions, of which the following is the pith:

They declare that Universalists devoutly accept the holy scriptures as containing a revelation of the character of God, and of the eternal principles of his moral government; that they believe that all sin is accompanied and followed by misery; that, guided by revelation, they hold that God is not only King and Judge, but the gracious Father of humanity; that Divine Justice administers discipline, including both chastisement and instruction, until it secures obedience to the requirement to love God and one's neighbor as one's self; that Christ's salvation is from sin, not from the punishment for sin; that repentance and salvation are not limited to this life, since that would shut out from the saving power of Christ the myriads who lived and died before Christ came, and the myriads who now living have never heard of him, an injustice incompatible with the benevolent character of God; that death, while it opens the way out of temptation and into a better life, has no power per se, and that the future life can not be "relatively, either largely or for a long time, overcast by the clouds of sin or punishment."

This, the Universalists gathered at Boston, contend, is but a concise re-statement of the belief held by the great majority of the Universalists in this country—the belief which they claim was taught by some of the earliest Christian writers, and which notwithstanding its formal condemnation by a church council twelve hundred years ago, reappeared during the middle ages among the Waldenses and Lollards, has been sanctioned by many of the most eminent divines of the Church of England, prevails extensively in Germany, is freely accepted in the liberal branch of the French Protestant Church, and has, during the past year, taken an apparently resistless and sweeping forward course in this country.

While there is much that liberal Spiritualists can approve in the doctrines of our Universalist friends, there is a certain circumscription in their language, as expressed above, at which we must rebel. While, for instance, Spiritualists recognize and accept as true much in the narratives of the Bible, that few persons among our stiffest Christian sects really and intelligently believe, we cannot accept the Scriptures as "holy" in all their parts, nor can we believe that they give, in all their parts, a very edifying "revelation of the character of God and of the eternal principles of his moral government." Other points of objection we might indicate, but it is not necessary.

We congratulate our Universalist friends on the prospect that the blasphemous dogma of a penal hell, against which they have fought so well, is not likely to be listened to with approval even in many orthodox churches from this time forth. The world's fast outgrowing that ghastly and hideous

chimera of an arrogant, unscrupulous heart-flood, that mockery of all genuine, heartfelt religion; and the world does not yet know how much it is indebted for growth in common sense on this subject to that tidal wave of Spiritualism, which has already swept past and undermined so many hoary institutions of error, and the effects of which are to be more fully recognized in the not distant future.

Letter of Inquiry.

INDIANAPOLIS, Feb. 23, 1878.

BROTHER BUNDY:—I would like to ask two questions. On last Sunday evening, I was present when a resolution was discussed and passed in a Spiritualist society, that no one be allowed to speak upon outside issues, but must confine their remarks to Spiritualism proper; or, in other words, subjects pertaining to Spiritualism. What do you consider are those subjects? What is the best way to sustain harmony in a public society of Spiritualists?

MRS. L. C.

What are the subjects pertaining to Spiritualism? Some would have it embrace all the sciences, and everything else connected in any manner whatever, intimately or remotely, with the nature of man, whether material or spiritual. In this country, however, we have schools and colleges devoted to the elucidation of the arts and sciences, their professors explaining, in an able manner, everything that tends to the proper unfoldment and discipline of the human mind in an educational point of view, hence it might not be deemed expedient for a spiritual assemblage to discuss the nature of mathematics or to wrangle over certain "points" in the proper expression of language, or to dispute in reference to the eases of tides, or the relation that one planet bears to another. Having institutions devoted to explaining the nature of the human system, presenting its wonderful mechanism and anatomical structure to the student, in such a light that he can comprehend its nature and functions, it might be considered impolitic for a spiritual convention or meeting to engage in any controversy over anatomy, physiology or chemistry; nor would we invite discussions over issues pertaining to social or political economy.

Spiritualism is so varied in its manifestation, so wonderful in its phenomena, and presents such a vast field for speculation that spiritual assemblages have no need to go outside of the same to find subjects for discussion. Mediumship, with its different phases, the influence of mind over matter, the power of one mind over another, the interblending of the two worlds (spiritual and material), the best methods of counteracting evil influences, the character of life best adapted for a high order of intercourse with the Spirit-world, and the most correct system for holding circles for development (and many other subjects), afford ample scope for the attention of those gathered together for the purpose of promoting their spiritual welfare.

In regard to the best means of promoting harmony in a public society of Spiritualists, we would say, that the adoption of a similar resolution to the one referred to in your note, would express the wishes of the majority, which, in our republican form of government, is supposed to rule.

We do not, however, present, in a dictatorial manner, our views. Spiritual societies will, of course, be conducted in accordance with the wishes of the majority, and such subjects will be considered as they wish or demand.

Hudson Tuttle.

It will be impossible for Mr. Tuttle to attend the meeting of the Mich. State Association as announced.

He is, in connection with Mrs. Emma Tuttle, engaged for a series of Grange Lectures and entertainments, and by the Spiritualists of Mantua, O., for the anniversary on the 31st, which is proposed to be the grandest gathering ever held by the Spiritualists of that section of the State.

Prof. Swing.

We call especial attention to the sermon by Prof. Swing, that appears on the first page of the JOURNAL. It breathes forth a liberal spirit, and contains sentiments that are worthy of the careful attention of every Spiritualist.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritual Scientist is now published monthly, instead of weekly, as stated in another column. Each number contains valuable information.

We are informed that the Rev. J. R. Baker, of Clarinda, Iowa, is about to enter the field as a lecturer on Spiritualism. He is well recommended as a man and speaker.

C. Fannie Allyn is now lecturing in Philadelphia, Sundays, to large audiences. She can be engaged for evening lectures in the vicinity during the week. Her address is 904 North Sixth St.

Spiritual Scientist for March has been received, and is for sale at this office. It is filled with interesting matter and seems improving as it grows older, both in appearance and interest.

H. N. Lewis, Esq., wrote a sly note to the Inter-Ocean of this city, complaining of its unjust treatment of Spiritualism, whereupon said paper becomes somewhat rational, indicating that it will in the future treat the Harmonical Philosophy with proper respect.

The Funeral of the Late Capt. Jonathan W. Tuttle.

The Times gives a report of the funeral services of Capt. Tuttle, the Rev. Sumner Ellis, officiating, at the Church of the Redeemer (Universalist), corner of Sangamon and Washington streets. From that paper we learn:-

In spite of the rain the edifice was crowded with leading representatives from almost every calling, including city officials, bankers, and many board-of-trade men. The occasion called out a large marine element and many a fellow-captain was seen to wipe away a silent tear during the imposing services.

The floral tributes were both appropriate and unique. While there were many beautiful offerings, the most conspicuous, and one that attracted universal attention, was a full-rigged ship. It floated on a sea of calla-lilies, appropriately disposed to represent waves. The hull was composed of camellias, amaranths, and other white flowers, and freighted with fragrant tea and tube-roses. The masts and spars were twined with smilax, and a chain of the same connected the ship with an anchor of exquisite workmanship. This floral design occupied two tables immediately beside the casket, and on the lid rested the typical sheaf and the descending sickle, the gift of Mrs. George W. Higgins.

The discourse of the pastor was tender and beautiful. While both scripture and reason held out to us the hope of a life hereafter, that life was to his departed friend, while still on earth, a conviction amounting to a certainty. For him the two worlds blended in one, and those departed and those remaining seemed to him to constitute one living, unbroken, ever-present family. The discourse closed with an elegant tribute to Mr. Tuttle's sturdy, plain, honest character, a character that was indeed a legacy to all who could profit by worthy examples. The service concluded, a large cortege wended its way to Grace-land, where mother earth again claimed her own.

OTHER MEMORIAL EXERCISES.

Though Mr. Tuttle was an ardent Spiritualist, a Universalist was called upon to officiate at his funeral—why, it is not necessary for us to say or judge. But Mrs. Cora L. V. Richmond held him in high esteem, and after her lecture, last Sunday, she made the following remarks, and gave a memorial poem improvised by the spirit controlling her, which was reported for the JOURNAL:

"Inscribed to the memory of Jonathan W. Tuttle, Esq., of this city, who passed to Spirit-life, aged 60 years, Tuesday, March 5th, in Brooklyn, N. Y., while temporarily absent endeavoring to regain his health, which has been failing for two years."

"His wife accompanied him on this journey, and the 'coming' home to the earthly dwelling, must have been to her sad indeed. But time and the 'ever-present' consciousness of abiding love in Spirit-life, mitigates the pain of earthly parting. His devoted wife and cherished daughter have our warmest sympathy."

"Capt. Tuttle has been a consistent and unwavering believer in immortality and spirit communion for several years. The spiritual life was revealed to him in the sanctuary of his own home, and was 'knowledge.'"

THE POEM.

A ship with snowy sails, swept down
Silently and so swift;
The pilot standing by the helm,
Softly the veil did lift,
Dividing from mortal shore;
The waves murmuring forevermore,
Even the waves of the silent sea
You call Death, but is Eternity.

"All souls on board," the pilot said,
And swiftly launched toward the bay
Whence life's dull, narrow stream below
Must ceaselessly forever flow
Toward the ocean broad and fair,
Toward the upper sea of life,
And wider sweep the pennons there
With glory and with beauty rife,
The sky o'er bending like an arch
Through which all souls must march.

One sat there gazing like the light
Which mortals feel even here;
One glory even like the height
Of love made sad and dear.
Oh, souls are glad and souls are free
On Eternity's vast sea!

The goodly ship has passed from sight,
Her cargo is a life's deeds
With Love and active duty bright,
Mingled with human needs,
And mingled but lightly with earth's dark,
And unto their souls I pour,
Greeting the soul, all white and fair,
The ship is staunch and true,
Bearing the soul into upper air,
Passing to heaven's view,
The angels turn the clouds aside,
And let the ship go through.

Freighted with deeds and words of love,
With memories sweet and kind,
With all an honest heart could prove
By a pure and earnest mind,
The fervent seeking for highest truth
With earthly good combined.

And all across the space that gleams,
And through the tears that flow,
The light from many immortal beams
To earth shall shed the glow.
And a fragment of music borne along
Which only love can know,
Not veiled belief and hope for life,
But knowledge was his dowry;
Through inspiration his soul could know
The spirit and its power;
And knowing the God of heaven is just,
He sees and knows this hour,
That birth and life form one bright chain,
That death is but a wave,
From each soul shall rise again,
Where angel voices lave
The shore that lies even there in space
With perfect palms of grace.

"Anchored in heaven!" This voice, this love,
Descends to those on earth,
Who unto that blest light must come,
Even through the heavenly birth,
"Be faithful, earnest, true, while here,
And you shall meet me over there."

Dr. J. K. Bailey lectured at the Woodbury School-house—Lyle, Feb. 21st; at Varco Station—Rose Creek—Feb. 24th, and at Cherry Grove, Minn., March 3rd. He contemplates a trip through Iowa, commencing at Lyle, Minn., about the 20th of March, via Illinois Central Railroad, to Waterloo, Ia.; thence, via Burlington, Cedar Rapids and Minnesota Railroad, to Burlington, Ia. Spiritualists and Liberalists along this route will do well to arrange for his services, a full course, or one or more lectures. He will consider propositions from places along intersecting lines of travel, or at any points of practical access therefrom. His lectures, under the general head,—"Spiritualism Examined," embrace the following subjects: Introductory—Historical Indices; Spirit and Matter; Is Man Immortal—Nature's Testimony; The Spiritual Body—its Constitution and Relation to Mental and Physical Activities; Phenomena Correlation—"Sacred" and "Profane"; Laws of Spiritual Intercommunion—What is Mesmerism? Ethical Deduction—Does Spiritualism Involve Religious Progress? etc. Address him immediately in care of A. J. Case, Waverly, Ia.

THE RELIGIO-PHILOSOPHICAL JOURNAL.

TRACTS, as announced last week, are now ready for delivery. Price, single copy, ten cents; three copies, 25 cents.

Convention at Mantua, Ohio.

The Spiritualists of Northern Ohio, are invited to meet in convention at Citizens Hall, Mantua, Ohio, on Saturday and Sunday in March, 1878 (Sunday being the 31st anniversary of modern spiritualism) holding sessions at 10 o'clock a. m. and 7 o'clock p. m. on Saturday, and 9 and 6 o'clock on Sunday. Mr. and Mrs. Hudson Tuttle, Mr. and Mrs. J. Kellogg, Dr. A. Underhill, and wife, and A. B. French will be present, and other cordially invited to attend. It will be expected with those old pioneers present, that a season of peculiar interest and profit will be enjoyed. Our Mantua and Shakerite friends join with the committee in this cordial and general invitation, and as heretofore they will do all they can to entertain those in attendance from abroad. Let there be a grand rally of those who have our cause at heart, and who to know more concerning their heaven-born gospel.

Convention of Spiritualists and Liberalists.

The 15th annual meeting of the Michigan State Association of Spiritualists will be held at Union Hall, Kalamazoo, commencing on Thursday evening, March 22d, and closing Sunday the 25th. A cordial invitation is extended to Liberalists to meet with and participate in the deliberations of this meeting. Among the speakers expected to be present, are Hudson Tuttle, of Ohio; J. J. Burman, of Michigan; (Independent and Liberalist); Dr. J. L. York, of California; Susan M. Johnson, of Detroit; Mrs. J. Shepard, of Chicago; also, including the missionaries and officers of the association. Mrs. L. E. Bailey, Secy.

A Card.

The Finance Committee of the National Liberal League, in consequence of the lack of funds in the Treasury, and of the fact that the Directors are able to do so little of the important work that ought to be done, appeal to all lovers of liberty for financial help, to enable them to publish and disseminate the views of able writers in behalf of the principles of the Rochester Platform, and to advance the common cause in other equally proper ways.

The Northern Wisconsin Spiritual Conference.

will hold a three days' meeting in Spiritual Hall, Orono, on the 15th, 16th and 17th of March, 1878. The meeting will be called to order Friday (15) at 10 o'clock a. m. sharp. Prof. R. G. Eccles will be the only engaged speaker. Other speakers are invited to participate. The reputation of Prof. Eccles is sufficient guarantee that the meeting will be an interesting one. Let there be a full attendance, and don't wait until Saturday, but be on hand the first day of the meeting. Meals will be served in the dining hall adjoining the Hall.

Business Notices.

Dr. Price's Alistia Bouquet is delicately delightful—the odor of dainty buds; the most exquisite perfume for the handkerchief.

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

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

J. V. Mansfield, TEST MEDIUM—answers sealed letters, at No. 61 West 43d Street, corner Sixth ave., New York. Terms: \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. v21a152

For purity, strength and true flavor, Dr. Price's Special Flavoring Extracts are unequalled. They never fail to give satisfaction.

SPENCER'S Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 34-11f.

Clairyoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF BLEB. 23-10-25-9

Dr. Price's Cream Baking Powder makes lighter, sweeter and healthier bread, biscuits, cakes, etc., than any other.

Charming Pictures.—To introduce their goods, J. L. Patten & Co., of Cleveland, O., is sending a package of Decalcomanic Pictures with illustrated catalogues, to every reader of this paper who will send eight cents (stamps taken for mailing expenses); these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. cov-23 16-24-4

Dr. Kayner, Surgeon and Eclectic Physician; Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

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

The Wonderful Healer and Clairvoyant,—Mrs. C. M. Morrison, M. D.

Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Hand. DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass.

New Advertisements.

\$125 A MONTH AND EXPENSES TO AGENTS.—N. L. FOSTER & CO., Cincinnati, O. 21-2-9

50 Mixed Cards, name in gold for 10 cents. Agents want local. Globe Card Co., Northfield, Vt. 21-2

BIGGEST THING OUT! GRAINS OF WHEAT measuring 1/8 inch in length. Sample free to every farmer in the United States. For mailing enclosing—Address DRABBY & HAINES, 60 Arch Street, Philadelphia. 21-2

SEEDS GIVEN AWAY. SEVEN CHOICE VARIETIES of Flower Seeds, including Aster, Balsam, Calceol., Pansy, and Viola Carola, for 25c. Sample package and catalogue of Garden Seeds for stamp. New York Seed Co., Buffalo, N. Y. 21-2

Mineral Cabinets, Varying in price from five to twenty-five dollars. A handsome, well-arranged and labeled set of specimens from the Michigan Copper, Iron and Silver Regions. Send P. O. order for amount to H. I. LAMBEY, Messemoyne, Mich. 21-2

REID'S SEEDS. Send \$1 for 25 pkts. Flower Seeds, 15 for 25c., 7 for 12c., 3 for 5c., 1 for 2c. THE FLORAL TABLET, a 100 page Floral work with colored plate, 10c with either of the above packages. W. H. REID, Rochester, N. Y. 21-2

HOME ARTS. A GUIDE FOR LEARNERS IN PRINTING, SCROLL SAWING, SERRING, WOOD ENGRAVING and CARVING in WOOD, and other useful and decorative arts. By the founder of THE LITTLE ARTIST. One dollar a year. One sample copy free. Premiums for clubs. ALFRED L. BEVELL, Publisher, Chicago. 21-2-20w

WARNER BROS' CORSETS. Health Corset. With Skirt Supporters and self-adjusting pads, has a world-wide reputation. Price \$3.50. THE "NURSING CORSET" is the delight of every mother. Price \$1.50. FLEXIBLE HIP CORSET (100 bones) is warranted not to break down over the hips. Price \$4.50. For sale by leading merchants. Samples sent by mail on receipt of price. WARNER BROS. 351 Broadway, N. Y. 21-2-15

HOWE'S 4 TON WAGON SCALE. THE BEST AND CHEAPEST. Address A. M. GILBERT & CO., 95-97, 99 and 101 Lake St., Chicago. 105 Water St., Cleveland, O. 412 North Third St., St. Louis. \$60 21-2-2

\$5 to \$20 per day at home. Samples worth \$5 free. Address STRICK & CO., Portland, Maine. 23-25-2

ANNOUNCEMENT.

THE VOICE OF ANGELS—a semi-monthly paper devoted to searching out the pretensions underlying the Spiritual Philosophy, and their adaptability to everyday life. Edited and managed by SPIRIT, now in its 2nd vol., enlarged from 8 to 12 pages, will be issued above at No. 1 Dwight St., Boston, Mass. Price per year in advance, \$1.50; less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Subscriptions, \$1.50. D. C. DENSMORE PUBLISHERS 23-22f

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION.

By B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irrefragable, on many points.

Price, 25 cents; postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE BIBLE IN INDIA.

HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. TRANSLATED FROM "LA BIBLE DANS L'INDE." BY LOUIS JACCOLLOT.

EXTRACTS FROM AUTHOR'S PREFACE: "I come to show you that, humanly, after attaining the loftiest regions of speculative philosophy, of untrammelled science, of the most advanced metaphysics, and of the most refined and subtle of the sciences, the human mind, in its semi-brutal existence of dreaming impotence, is rendered dependent, impeding, and retarding, and is obliged to be satisfied by the dogma of religions. A wave of the resurrection I am provoking, I yet shrink not from the encounter. We are no longer burnt at the stake. Price \$1.00; postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

25 Fashionable Cards, no 2 alike, with name 10c. postpaid. GEO. L. HERR & CO., Nassau N. Y. 23-2-2-4

\$10 A day to agents selling our Fine Art Novelties Catalogue free. J. H. BUDFORD'S Sons, Buffalo 23-16-25-17

50 Extra Mixed Cards, 13c. Samples, 3c. Outfit, 10c. I. TERPENSING, Cobleskill, N. Y. 23-19-24-5

A. S. HAYWARD'S VITAL MAGNETIZED PAPER eradicates disease. (Package by mail, 50c.) Magnetic treatment from 2 to 4, 5 Davis street, Boston. 23-18-24-4

\$6 a week in your own town. Terms and \$5 out- \$66 1/2 free. H. HALLETT & CO., Portland, Maine. 23-25-22

WANTED—Men in each State for the Detective Service and to report crime. Pay liberal. Incline stamp, and address AMERICAN AND EUROPEAN SECRET SERVICE CO., Cincinnati, Ohio. 23-19-24-9

ANTHROLOGER. Is successful in reading the planets connected with every event of life. Charts of Destiny, by two years, and advice on Business, Love, Marriage, etc. Full Life, \$200. Six questions on any matter, or a reading of charts from lock of hair, 50c. Enclose me with correct age or time of birth, if known, whether born night or day, if single and sex. All business by letter addressed to: Address Prof. J. Fairbanks, No. 7 Suffolk Place, Boston, Mass. 23-26-24-2

EMPIRE SEED HOUSE. Catalogue of Seeds Also the Green House. 21-2

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated BATHS, FOR THE TREATMENT OF DISEASE. AT THE GRAND PACIFIC HOTEL—CHICAGO, Entrance on Jackson Street.

In the past three years over fifteen thousand persons have been successfully treated of various diseases peculiar to this climate. Our appliances are first class in every particular. We use electricity in all forms with and without the bath. Three large well-ventilated as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR. 23-24-1

HELP!

FOR THE WEAK, NERVOUS AND DEBILITATED!

The afflicted can now be restored to perfect health and highly energy, at home, without the use of medicine of any kind.

PULVERMACHER'S ELECTRIC BELTS AND BANDS.

For self-application to any part of the body, meet every requirement.

The most renowned physicians and scientific men of Europe and this country endorse them.

These noted Curative appliances have now stood the test for upward of thirty years, and are professedly by Letters Patent in all the principal countries of the world. They were decreed the only Award of Merit for Electric Appliances at the great World's Exhibitions—Paris, Philadelphia, London, and elsewhere—and have been found the most valuable, safe, simple, and efficient known treatment for the cure of disease.

READER, ARE YOU AFFLICTED?

and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms beset your system, condition, or health? Are you suffering with ill-health in any of its many and multifarious forms, consequent upon a lingering, nervous, chronic or functional disease? Do you feel nervous, debilitated, feeble, timid, and lack the power of will and action? Are you subject to loss of memory, have spells of fainting, fullness of blood in the head, feel listless, mooping, unable for business or pleasure, and subject to fits of melancholy? Are your kidneys, stomach, or blood, in a disordered condition? Do you suffer from rheumatism, neuralgia or nervous pains? Have you been laid in bed in early years and find yourself harassed with a multitude of gloomy symptoms? Are you timid, nervous, and fearful, and your mind continually dwelling on the subject? Have you lost confidence in yourself and energy for business pursuits? Are you subject to any of the following symptoms: Restless nights, broken sleep, indigestion, nervous prostration of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head, dimness of sight, pimples and blotches on the face and back, and other dependent symptoms? Thousands of young men, the middle-aged, and even the old, suffer from nervous and physical debility. Thousands of females, too, are laid down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect prolong their sufferings. Why, then, further neglect a subject so protracted in health and happiness when there is at hand a means of restoration?

PULVERMACHER'S ELECTRIC BELTS AND BANDS

cure these various diseased conditions, after all other means fail, and we offer the most convincing testimony direct from the afflicted themselves, who have been restored to

HEALTH, STRENGTH, AND ENERGY.

Send now for DESCRIPTIVE PAMPHLET and THE ELECTRIC QUARTERLY, a large Illustrated Journal, containing full particulars and INFORMATION WORTH THOUSANDS. Copies mailed free. Address,

PULVERMACHER GALVANIC CO., Cor. Eighth and Vine Sts., CINCINNATI, O.

Be advised bogus appliances claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

21-2-25-900w

THE LYCEUM STAGE:

A COLLECTION OF CONTRACTED, COMPILED AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Notes), adapted for Lyceum and School Exhibitions, by G. WATFIELD KATES.

Price, paper covers, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

STARTLING FACTS

IN MODERN SPIRITUALISM.

By N. B. WOLFE, M. D.

Embodies some of the most remarkable and wonderful facts ever published, and of the deepest interest to the truth of the history herein set forth in such graphic and absorbing style, as clearly established by the most indubitable evidence. Among the witnesses are some of the prominent members of the press and others equally well known. The book is a

Large 18mo. 548 pp., bound in extra heavy cloth, illuminated with four elegant steel portraits, and numerous fine wood engravings.

PRICE, \$2.00. POSTAGE, 14 CENTS.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

INTENSIFIED VOLTAIC BELTS

AND BRASS are endorsed and used by the medical profession in the cure of Rheumatism, Dyspepsia, Neuralgia, Sciatica, and all nervous diseases. The perfect cure is guaranteed. They generate electricity, one of our great curative agents.—N. B. Cole, M. D., Bloomington, Ill. NEWLY TESTED in the best Illinois Hospital, under the Free, Chicago Voltaic and Brass Co. of Washington St., Chicago. (Please state in what paper you saw this.) 23-24-1

BEATTY

ORGANS. Superb \$340 Organs, only \$95. Pianos \$100. Beautiful \$650 Pianos, \$175—were never so improved 15 days test trial. Other bargains, wait them! Address DANIEL P. BEATTY, Washington, N. J. 23-11-25-10

Matchless—Unrivalled.—FRANZ LISZT.

ALL WORLD'S EXHIBITIONS

ALL OF RECENT YEARS;

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876;

HAVE AWARDED THEIR HIGHEST HONORS

MASON & HAMLIN

CABINET ORGANS for Demonstrated Superiority.

NEW STYLE at reduced prices, from \$50 upwards. Cash Price. \$100. For Catalogue, send for it. NEW STYLE, \$125. For Catalogue, send for it. NEW STYLE, \$150. For Catalogue, send for it. NEW STYLE, \$175. For Catalogue, send for it. NEW STYLE, \$200. For Catalogue, send for it. NEW STYLE, \$250. For Catalogue, send for it. NEW STYLE, \$300. For Catalogue, send for it. NEW STYLE, \$350. For Catalogue, send for it. NEW STYLE, \$400. For Catalogue, send for it. NEW STYLE, \$450. For Catalogue, send for it. NEW STYLE, \$500. For Catalogue, send for it. NEW STYLE, \$550. For Catalogue, send for it. NEW STYLE, \$600. For Catalogue, send for it. NEW STYLE, \$650. For Catalogue, send for it. NEW STYLE, \$700. For Catalogue, send for it. NEW STYLE, \$750. For Catalogue, send for it. NEW STYLE, \$800. For Catalogue, send for it. NEW STYLE, \$850. For Catalogue, send for it. NEW STYLE, \$900. For Catalogue, send for it. NEW STYLE, \$950. For Catalogue, send for it. NEW STYLE, \$1000. For Catalogue, send for it. NEW STYLE, \$1050. For Catalogue, send for it. NEW STYLE, \$1100. For Catalogue, send for it. NEW STYLE, \$1150. For Catalogue, send for it. NEW STYLE, \$1200. For Catalogue, send for it. NEW STYLE, \$1250. For Catalogue, send for it. NEW STYLE, \$1300. For Catalogue, send for it. NEW STYLE, \$1350. For Catalogue, send for it. NEW STYLE, \$1400. For Catalogue, send for it. NEW STYLE, \$1450. For Catalogue, send for it. NEW STYLE, \$1500. For Catalogue, send for it. NEW STYLE, \$1550. For Catalogue, send for it. NEW STYLE, \$1600. For Catalogue, send for it. NEW STYLE, \$1650. For Catalogue, send for it. NEW STYLE, \$1700. For Catalogue, send for it. NEW STYLE, \$1750. For Catalogue, send for it. NEW STYLE, \$1800. For Catalogue, send for it. NEW STYLE, \$1850. For Catalogue, send for it. NEW STYLE, \$1900. For Catalogue, send for it. NEW STYLE, \$1950. For Catalogue, send for it. NEW STYLE, \$2000. For Catalogue, send for it. NEW STYLE, \$2050. For Catalogue, send for it. NEW STYLE, \$2100. For Catalogue, send for it. NEW STYLE, \$2150. For Catalogue, send for it. NEW STYLE, \$2200. For Catalogue, send for it. NEW STYLE, \$2250. For Catalogue, send for it. NEW STYLE, \$2300. For Catalogue, send for it. NEW STYLE, \$2350. For Catalogue, send for it. NEW STYLE, \$2400. For Catalogue, send for it. NEW STYLE, \$2450. For Catalogue, send for it. NEW STYLE, \$2500. For Catalogue, send for it. NEW STYLE, \$2550. For Catalogue, send for it. NEW STYLE, \$2600. For Catalogue, send for it. NEW STYLE, \$2650. For Catalogue, send for it. NEW STYLE, \$2700. For Catalogue, send for it. NEW STYLE, \$2750. For Catalogue, send for it. NEW STYLE, \$2800. For Catalogue, send for it. NEW STYLE, \$2850. For Catalogue, send for it. NEW STYLE, \$2900. For Catalogue, send for it. NEW STYLE, \$2950. For Catalogue, send for it. NEW STYLE, \$3000. For Catalogue, send for it. NEW STYLE, \$3050. For Catalogue, send for it. NEW STYLE, \$3100. For Catalogue, send for it. NEW STYLE, \$3150. For Catalogue, send for it. NEW STYLE, \$3200. For Catalogue, send for it. NEW STYLE, \$3250. For Catalogue, send for it. NEW STYLE, \$3300. For Catalogue, send for it. NEW STYLE, \$3350. For Catalogue, send for it. NEW STYLE, \$3400. For Catalogue, send for it. NEW STYLE, \$3450. For Catalogue, send for it. NEW STYLE, \$3500. For Catalogue, send for it. NEW STYLE, \$3550. For Catalogue, send for it. NEW STYLE, \$3600. For Catalogue, send for it. NEW STYLE, \$3650. For Catalogue, send for it. NEW STYLE, \$3700. For Catalogue, send for it. NEW STYLE, \$3750. For Catalogue, send for it. NEW STYLE, \$3800. For Catalogue, send for it. NEW STYLE, \$3850. For Catalogue, send for it. NEW STYLE, \$3900. For Catalogue, send for it. NEW STYLE, \$3950. For Catalogue, send for it. NEW STYLE, \$4000. For Catalogue, send for it. NEW STYLE, \$4050. For Catalogue, send for it. NEW STYLE, \$4100. For Catalogue, send for it. NEW STYLE, \$4150. For Catalogue, send for it. NEW STYLE, \$4200. For Catalogue, send for it. NEW STYLE, \$4250. For Catalogue, send for it. NEW STYLE, \$4300. For Catalogue, send for it. NEW STYLE, \$4350. For Catalogue, send for it. NEW STYLE, \$4400. For Catalogue, send for it. NEW STYLE, \$4450. For Catalogue, send for it. NEW STYLE, \$4500. For Catalogue, send for it. NEW STYLE, \$4550. For Catalogue, send for it. NEW STYLE, \$4600. For Catalogue, send for it. NEW STYLE, \$4650. For Catalogue, send for it. NEW STYLE, \$4700. For Catalogue, send for it. NEW STYLE, \$4750. For Catalogue, send for it. NEW STYLE, \$4800. For Catalogue, send for it. NEW STYLE, \$4850. For Catalogue, send for it. NEW STYLE, \$4900. For Catalogue, send for it. NEW STYLE, \$4950. For Catalogue, send for it. NEW STYLE, \$5000. For Catalogue, send for it. NEW STYLE, \$5050. For Catalogue, send for it. NEW STYLE, \$5100. For Catalogue, send for it. NEW STYLE, \$5150. For Catalogue, send for it. NEW STYLE, \$5200. For Catalogue, send for it. NEW STYLE, \$5250. For Catalogue, send for it. NEW STYLE, \$5300. For Catalogue, send for it. NEW STYLE, \$5350. For Catalogue, send for it. NEW STYLE, \$5400. For Catalogue, send for it. NEW STYLE, \$5450. For Catalogue, send for it. NEW STYLE, \$5500. For Catalogue, send for it. NEW STYLE, \$5550. For Catalogue, send for it. NEW STYLE, \$5600. For Catalogue, send for it. NEW STYLE, \$5650. For Catalogue, send for it. NEW STYLE, \$5700. For Catalogue, send for it. NEW STYLE, \$5750. For Catalogue, send for it. NEW STYLE, \$5800. For Catalogue, send for it. NEW STYLE, \$5850. For Catalogue, send for it. NEW STYLE, \$5900. For Catalogue, send for it. NEW STYLE, \$5950. For Catalogue, send for it. NEW STYLE, \$6000. For Catalogue, send for it. NEW STYLE, \$6050. For Catalogue, send for it. NEW STYLE, \$6100. For Catalogue, send for it. NEW STYLE, \$6150. For Catalogue, send for it. NEW STYLE, \$6200. For Catalogue, send for it. NEW STYLE, \$6250. For Catalogue, send for it. NEW STYLE, \$6300. For Catalogue, send for it. NEW STYLE, \$6350. For Catalogue, send for it. NEW STYLE, \$6400. For Catalogue, send for it. NEW STYLE, \$6450. For Catalogue, send for it. NEW STYLE, \$6500. For Catalogue, send for it. NEW STYLE, \$6550. For Catalogue, send for it. NEW STYLE, \$6600. For Catalogue, send for it. NEW STYLE, \$6650. For Catalogue, send for it. NEW STYLE, \$6700. For Catalogue, send for it. NEW STYLE, \$6750. For Catalogue, send for it. NEW STYLE, \$6800. For Catalogue, send for it. NEW STYLE, \$6850. For Catalogue, send for it. NEW STYLE, \$6900. For Catalogue, send for it. NEW STYLE, \$6950. For Catalogue, send for it. NEW STYLE, \$7000. For Catalogue, send for it. NEW STYLE, \$7050. For Catalogue, send for it. NEW STYLE, \$71

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Lament of the Prince of Choshin on the Death of His Wife.

Walking at midnight when the world is still, Alone I seem to drift upon a tide...

I cannot rest: A dear face shines upon me like a star Through death and darkness...

Oh, I would be the stone upon her grave, Or the least flower that blossoms on her dust...

Old church-creed salvation has reached culmination, And only waits reason to sweep it away...

A Remarkable Prediction.

In the form of a "Note," the New York Weekly Chronicle prints the following singular document...

"Concerning the waves of the Mystic Ship: By Ridolph Gethler; August, 1675. Before the middle of the nineteenth century there will be seditions everywhere in Europe...

The editor of the weekly Chronicle remarks that, "if genuine, the extract has a close and very remarkable bearing upon recent events and present movements...

Dr. E. H. Denlow, of South Bend, Ind., writes: I am happy to say that Spiritualism is working up an interest never before known in this part of the country...

New Flower Medium for Drawing and Painting.

Mrs. A. J. Patton, of Towanda, Pa., has within the last year been developed as a flower medium for painting and drawing...

The spirit, Thomas Paine, has the following in the Olive Branch:

Life, as represented in the floral kingdom, presents the sweetest harmony. Human life should be a counterpart, were it not for the poisonous weeds that have grown up over your land...

Interesting Letter From St. Augustine, Florida.

A. E. Giles writes as follows to Hudson Tuttle: From the oldest city in the United States, I salute you...

There are residents from colder regions who spend the winter in St. Augustine. Having been here near a month, have become acquainted with some of them...

A Spirit Forming by the side of the Medium. W. H. Harrison, of the London Spiritualist, says: After some time thus spent in friendly conversation...

The Mediums' Meeting.

To one possessing a friendly interest in mediums and all that may tend to their benefit, permit a few words of suggestion...

Doubles.

The London Spiritualist relates the incident: Another theory of these doubles deserves consideration. May not a spirit, by will-power, turn the spirit of a medium out of his body...

Amel Edwards, writing from New Orleans says:

Col. Eldridge, of Memphis, Tenn., has been lecturing for our association during the months of Jan. and Feb. Mrs. Eldridge who is a good writing medium, has been giving excellent tests...

The Astral Fluid.

According to the modern metaphysicians throughout the universe, there is a pure, universal shining, fiery, and invisible fluid free from matter...

The Astral Fluid is the Hebrew Life, and the modern magnetic fluid, Nerve Aura, etc., the etheric. It is also called the Corporeal Fire...

The most interior or soul (Solar or Sun) connect man with those solar and astral influences under which he was brought into existence...

Message and Prophecy.

EDITOR JOURNAL:—The following communication was written through the mediumship of a business man, thoroughly practical...

I am standing by the side of the medium, and were it not imprudent, I could lift him bodily. I am so thoroughly materialized, although he cannot see me...

Fraud Proof.

I perused your reply to "Golden Pen," and heartily coincide with the sentiments therein expressed. False prophets in olden time were severely dealt with...

The Spiritual State.

Baboo Peary Chand Mitra, a native of India writes: "The spiritual state is for the world of essences and spirits with which it is in rapport. Etcetera and traces are mixed states of brain and soul..."

Mrs. Pickering's Circle.

The desire to "grab one of the forms" is, a resident told me, somewhat controlled by a member of the circle, who threatens to shoot the first one who puts his hands on any of the spirits...

The figures presented are genuine spirit materializations, to clasp one of them would be attended with disastrous consequences...

Remarkable and Mysterious Manifestations.

Last evening while Mr. Jesse Shepard was on a visit at a private residence in the city, there occurred some startling demonstrations of psychological and physical power...

Brief Mentions.

Modern Spiritualism is "That golden key That opens the palace of eternity!"

Dr. A. G. Avery, of Jersey City, N. J., writes: No other paper is equal to the JOURNAL: it goes to the bottom of the soul.

Jennie Williams, of Olmsted Falls, Ohio, writes: I think the JOURNAL the best spiritual paper I have ever read.

A. V. Goodin, of Cay Springs, Mo., writes: Hudson Tuttle's Ethics I think, so far, can't be excelled.

Mrs. Richmond asserts that "if a man have paucity of brain or mind upon earth, he enters the Spirit-world a beggar."

W. H. Laidigh, of Villa Ridge, Ill., writes: I can't show how we are going to get along without the JOURNAL in my family...

Speaking of Spiritualism, the Scientific American says that "in the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science."

Mr. F. Wilson thought that the word "the-realism" should be substituted for "electricity" which Dr. Dods describes as an "atmospheric emanation from God."

Bro. J. M. Peables, the spiritual pilgrim, when in Utah, had two interviews with Brigham Young. His life consists of varied experiences.

W. Archibald, of Long Lake, Minn., writes: I am much interested in the editorials of the JOURNAL, and in Mr. Tuttle's "Ethics of Spiritualism!"

Spiritualism brings consolation to the hearts of those sorrowing for the decease of some dear friend...

The object of Spiritualism is to assist this inter-communion, to unite all persons on a rational basis...

C. E. Richards, of Lafayette, Ind., writes: We have been having a circle here, for some months, consisting of seven persons...

The Church Independent says: "It has been the common idea that heaven is a place into which people can be admitted as into a city on earth..."

Col. Ingersoll says: "The idea of immortality, that like a sea has ebbed and flowed within the human heart..."

The Hon. R. D. Owen has heard in the presence of Miss Fox, blows as if made by a strong man using a heavy bludgeon...

Prof. George Bush, while residing in Brooklyn, a few days before his death, said to a friend: "I am admonished that disease may soon separate my spirit from my body..."

"Astounding Maryells." In reference to the strange things in materialization he has witnessed through the mediumship of Dr. Monck...

Indeed, I am not astonished at the incredulity of the ignorant touching these astounding marvels, for even now, after my large experience...

Dr. J. M. Peables. Mr. Alexander Calder, President of the British National Association of Spiritualists when introducing Mr. Peables to the members thereof...

He not only merits our affectionate esteem, but is entitled to our warmest admiration; for who among us has gone twice round the world, disseminating at each step the seeds of knowledge...

A Strange Move. Mr. Peables stated in England, that he was making arrangements for two Buddhist priests, who could speak English well...

Brief Mentions. "That golden key That opens the palace of eternity!"

Modern Spiritualism is "That golden key That opens the palace of eternity!"

and to be tolerant of utmost freedom of thought, is better for us than any religion can possibly be? Shall we never be convinced that we are not to be herded together, and driven like cattle by spiritual guides for some God's sake, into the common-fold of a religious organization?

It may be objected that we need to act in concert in order to oppose with effect the despotic tendencies of the popular religion; and therefore we require acknowledged leaders.

The truths of Spiritualism as against the dogmas of the sects, are like hot steam upon snowflakes. No organization by Spiritualists is needed beyond temporary combinations to publish books, to support competent journals and speakers, and honest mediums. All organization that succeeds in going beyond these palpable aims will end in establishing societies to keep alive faith in creeds that can never be verified, to rear spiritual despots to live off the societies, and to create spurious and frivolous duties not called for by the realities of life. Why not leave such magnificent labors for the churches?

The spiritual movement has no demand for organization, except in the way of an active propagandism of the knowledge of its phenomena through good media, lectures and the press; and, as hitherto, they will continue to be its leaders, who can utter the most comprehensive truths with the greatest clearness, and the least desire for the gratification of their personal vanity. The most valued gems are those which receive and transmit the sun's rays with the least obstruction from internal cloud or fracture.

This call for spiritual leadership is for the most part loudest with those who desire to Christianize Spiritualism. To Christianize Spiritualism is a hopeless task. The world is fast learning that the worship of Jesus is by no means the supreme duty of man; that, in fact, it is unsafe to worship any person with whom one cannot directly and intelligibly communicate. The person of Jesus, or of one who professes to be Christ, is so multiplied in the distorting mirrors of tradition, that there are more varieties of Christ now adored in Europe and America than there are varieties of pigeons in Dr. Darwin's dove-cote. Paul advised his little church at Rome, more than eighteen hundred years ago, neither to ascend to heaven nor to descend to Hades in search of Christ, because all of him that was worth having lay hidden in the heart of the worshiper. But what would he say if he were incarnate in our time, when so many samples of that personage are on exhibition, every one calling for obedience and worship through the "spiritual leaders" who are styled his ambassadors? Religious unity can never come through the worship of a being with whom there can be no direct communication by all the adorers. It will be time enough to Christianize Spiritualism when out of our superabundant assortment of Christs, some competent person shall appear to select, by infallible works, that one destined for supreme and exclusive worship. For my own part, I shall assume a waiting attitude till that miracle be wrought. I follow Paul's advice; I choose neither to explore the heavens nor to grope about in Hades for my Christ. I do not keep my religion on exhibition, and I think I can dispense with a leader in my Spiritualism, being neither inclined to have my thinking done by another, nor upon others to impose my own.

The cry for leadership, I repeat, comes chiefly from such as have undergone the discipline of some sect, and who seem unable to perform a religious act, the pattern of which shall not have been approved by some little coterie of Christian believers. This demand is based on an entire misconception of the nature of the movement called Spiritualism. This movement is not a religion, but a simple clearing of the ground for evolution in human experience of such facts as shall satisfy the longings of the religious instinct without enslaving the mind. And every mind is enslaved that holds any doctrines or opinions under the pressures of an authority which the soul dares not question. There will be no such doctrines put forward or maintained as soon as the supersensual world is recognized not to be supernatural. Spiritualism is de-supernaturalizing, if I may use the expression, the entire domain of the invisible and the supersensual; and it no more needs acknowledged leaders for this work, than the development of arts and industries from the sciences of chemistry and geology, requires leaders. As Spiritualists, we are a body of pioneer explorers in realms of unexampled promise; and we cannot afford to follow any guide who pretends, like an apostle of the old faith, to know the only right way, and to be empowered to compel others to follow his signal flag. The most humble of us in this exploration may stumble upon mines which the most capable may miss. Let each seek for himself, and boldly proclaim what he thinks he has found. The only one who can reveal whether his discovery is to be regarded as an enduring treasure. Religion must no longer be allowed to lay the free expression of thought under ban; and leaders whose only function it is to preserve intact old dogmas declared by religion too sacred to be questioned, or to declare what shall or shall not be believed, are not needed in our ranks. Spiritualism has neither doctrines nor facts to be received by authority. All of its claims that cannot stand the ordeal of free inquiry, should be suffered to fail.

Mr. Editor, I thank you for your timely words on this subject in the JOURNAL of Jan. 26th; and to the few utterances in the same strain, which have been given through your paper, I beg to add another.

Washington, D. C. D. LYMAN.

An Interesting Novelist.

Mrs. Frances H. Burnett, the author of "That Lass O'Lowrie's," is a graceful, agreeable, low-voiced woman, about thirty years old. She is an industrious and domestic person, of whom her husband says enthusiastically, "She can do anything." She has nearly completed a story called "Haworth's," and when this is finished she intends to write a thoroughly American story. The plot, it is said, came to her thus: She was sitting one day in her little room writing, when, like a flash, she powerfully and vividly as if it had been a real living creature, the leading character of a new story stood before her mind's eye. It was a sudden inspiration, and made such an impression on her that she immediately opened her note-book and made this entry: "10 o'clock A. M., Jan. 21st, 1878. The first thought of my next book has been born. I was not thinking of it; it came of itself, as if a living creature had suddenly opened the door and stood silent before me." She probably is a medium, and the spirits commenced their work as designated.

THE KNOT.

As Wielded by the Great Russian Theosophist.

MR. EDITOR:—I have read some of the assaults upon Col. Olcott and myself, that have appeared in the JOURNAL. Some have amused me, others I have passed by unread, but I was quite unprepared for the good fortune that lay in store for me in the embryo of the paper of Feb. 16th. The "Protest" of Mr. W. Emmette Coleman, entitled "Slavonic Theosophy vs. American Spiritualism," is the musky rose in an odoriferous bouquet. Its pungent fragrance would give the nose-bleed to a sensitive whose olfactory would withstand the perfume of a garden full of the Malayan flower-queen—the tuberoses; and yet, my tough pug-Mongolian nose, which has smelled carrion in all parts of the world, proved itself equal even to this emergency.

"From the sublime to the ridiculous," says the French proverb, "there is but a single step." From sparkling wit to dull absurdity, there is no more. An attack, to be effective, must have an antagonist to strike, for to kick against something that exists only in one's imagination, wrenches man or beast. Don Quixote fighting the "air-drawn" foe in his windmill, stands forever the laughing-stock of all generations, and the type of a certain class of disputants, that, for the moment, Mr. Coleman represents.

The pretext for two columns of abuse—suggesting, I am sorry to say, parallel sewers—is that Miss Emily Kislinsky, in an address before the B. N. A. of Spiritualists, mentioned Colonel Olcott's name in connection with a leadership of Spiritualism. I have the report of her remarks before me, and find that she neither proposed Col. Olcott to American Spiritualists as a leader, nor said that he had wanted "leadership," wanted it now, or could ever be persuaded to take it. "It is seriously proposed," says Mr. Coleman, "by our transatlantic sister, Miss Kislinsky, * * * that American Spiritualists should select as their guardian guide * * * Col. M. S. Olcott!!" If any one is entitled to this wealth of exclamation points it is Miss K., for the charge against her from beginning to end is simply an unmitigated falsehood. Miss K. merely expressed the personal opinion that a certain gentleman for whom she had a deserved friendship, would have been capable, at one time, of acting as a leader. This was her private opinion, to which she had as good a right as either of her defamers—who, in a cowardly way, try to use Col. Olcott and myself as sticks to break her head with—have to their opinions. It may or may not have been warranted by the facts—that is immaterial. The main point is, that Miss K. has not said one word that gives the slightest pretext for Mr. Coleman attacking her on this question of leadership. And yet, I am not surprised at his course; for this brave, noble-hearted, truthful and spotless lady occupies too impregnable a position to be assailed, except by indirection. Some one had to pay for her plain speaking about American Spiritualism. What better scapegoat than Olcott and Blavatsky, the twin "theosophical gorgons!"

What a hullabaloo is raised, to be sure, about Spiritualists declining to follow our "leadership." In my "Buddhistico-Tartaric" ignorance, I have always supposed that something must be offered before it can either be indignantly spurned or even respectfully declined. Have we offered to lead Spiritualists by the nose or other portions of their anatomy? Have we ever proclaimed ourselves as "teachers," or set ourselves up as infallible "guides?" Let the hundreds of unanswered letters that we have received from Spiritualists, be our witness. Let us even include two letters from Mr. W. Emmette Coleman, Fort Leavenworth, Kansas, calling attention to his published articles of "Jan. 13, 20, 27, and Feb. 3 (four papers)," inviting controversy. He says, in his communication of Jan. 23, 1877, to Col. Olcott, "I am in search of truth"—therefore he has not all the truth. He asks him to answer certain "interrogatories"—therefore, our opinions are admitted to have some weight. He says: "This address"—the one he wants us to read and express our opinion upon—"was delivered some time since; if of more recent date, I (he) might modify somewhat."

Now, Olcott's "People from the Other World" was published January, 1875; Mr. Coleman's letter to the Colonel was written in January, 1877; and his present "protest" to the JOURNAL appeared February, 1878. It puzzles me to know how a man "in search of truth" could lower himself so far as to hunt for it in the coat-pockets of an author whose work is "clearly demonstrative of the utterly unscientific character of his researches, full of exaggerations, inaccuracies, marvelous statements recorded at second-hand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontade and grammatical inelegancies and solecisms." To go to a man for "truth," who is characterized by "the most fervid imagination and brilliant powers of invention," according to Mr. Emmette Coleman, "shows Mr. Coleman in a sorry light indeed!" His only excuse can be that in January, 1877, when he invited Colonel Olcott to discuss with him—despite the fact that the Theosophical Society had been established in 1875, and all our "heresies" were already in print—his estimation of his intellectual powers was different from what it is now, that Mr. Coleman's "address" has been left two years unread and unnoticed. Does this look like our offering ourselves as leaders? We address the great body of intelligent American Spiritualists. They have as much a right to their opinions as we to ours; they have no more right than we to falsely state the positions of their antagonists. But their would-be champion, Mr. Coleman, for the sake of having an excuse to abuse me, pretends to quote (see column 2, paragraph 1) from something I have published, a whole sentence that I defy him to prove I ever made use of. This is downright literary fraud and dishonesty. A man who is in "search of truth" does not usually employ a falsehood as a weapon.

Good friends, whose inquiries we have occasionally but rarely answered, bear us witness that we have always disclaimed anything like "leadership;" that we have invariably referred you to the same standard authors whom we have read, the same old philosophers which we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied spirits. As opposed to materialists, theosophists are Spiritualists, but it would be as absurd for us to claim the leadership of Spiritualism as for a Protestant priest to speak for the Romish Church, or a Romish cardinal to lead the great body of Protestants, though both claim to be Christians! Recrimination seems to be the life and soul of American journalism, but I really thought that a Spiritualistic organ had more congenial

matter for its columns than such materialistic abuse as the present "Protest Leavenworth" criticism!

One chief aim of the writer seems to be to abuse "Isis Unveiled." My publisher will doubtless feel under great obligations for giving it such a notoriety just now, when the fourth edition is ready to go to press. That the fossilized reviewers of the Tribune and Popular Science Monthly—both admitted advocates of materialistic science, and unsparringly contemptuous denunciators of Spiritualism—should, without either having read my book, brand it as Spiritualistic moonshine, was perfectly natural. I should have thought that I had written my first volume holding up modern science to public contempt for its unfair treatment of psychological phenomena to small purpose, if they had complimented me. Nor was I at all surprised that the critic of the N. Y. Sun permitted himself the coarse language of a partisan and betrayed his ignorance of the contents of my book by terming me a "Spiritualist." But I am sorry that a critic like Mr. Coleman, who professes to speak for the Spiritualists and against the materialists, should range himself by the side of the dunkeys of the latter, when at least twenty of the first critics of Europe and America, not Spiritualists, but well read scholars, should have praised it even more unstintingly than he has bespattered it. If such men as the author of "The Great Dionysiac Myth" and "Poseidon," writing a private letter to a fellow archeologist and scholar, which he thought I would never see, says the design of my book is "simply colossal," and that the book "is really a marvelous production" and has his "entire concurrence" in its views about "(1) The wisdom of the ancient sages; (2) The folly of the merely material philosopher (the Emmette Colemans, Huxleys and Tyndalls); (3) The doctrine of Nirvana; (4) Archaic monotheism," etc.; and when the London Public Opinion, calls it "one of the most extraordinary works of the Nineteenth Century," in an elaborate criticism; and when Alfred R. Wallace says, "I am amazed at the vast amount of erudition displayed in the chapters, and the great interest of the topics on which they treat—your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the inquiry which is now being so earnestly carried on." Mr. Coleman really appears in the sorry light of one who abuses for the mere sake of abusing.

What a curious psychological power I must have! All the JOURNAL writers, from the talented editor down to Mr. Coleman, pretend to account for the blind devotion of Colonel Olcott to Theosophy, the over-partisan panegyric of Miss Kislinsky, the friendly recantation of Dr. G. Bloede, and the surprisingly vigorous defense of myself by Mr. C. Sotheran, and other recent events, on the ground of my having psychologized them all into the passive servitude of hood-winked dupes! I can only say that such psychology is next door to miracle. That I could influence men and women of such acknowledged independence of character and intellectual capacity, would be at least more than any of your lecturing mesmerizers or "spirit controls" have been able to accomplish. Do you not see, my noble enemies, the logical consequences of such a doctrine? Admit that I can do that, and you admit the reality of magic, and my powers as an adept. I never claimed that magic was anything but psychology practically applied. That one of your mesmerizers can make a cabbage appear a rose, is only a lower form of the power you all endow me with. You give an old woman—whether forty, fifty, sixty, or ninety years old (some swear I am the latter, some the former), it matters not; an old woman whose "Kalmucoo-Buddhistico-Tartaric" features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustling and corseted fine lady of fashionable society out of her wits—you give such powers of fascination as to draw fine ladies and gentlemen, scholars and artists, doctors and clergymen, to her house by the scores, to not only talk philosophy with her, but merely to stare at her as though she were a monkey in red flannel breeches, as some of them do, but to honor her in many cases with their fast and sincere friendship and grateful kindness! Psychology! If that is the name you give it, then, although I have never offered myself as a teacher, you had better come, my friends, and be taught at once the "trick" (gratis, for unlike other psychologists, I never yet took money for teaching anybody anything), so that hereafter you may not be deceived into recognizing as—what Mr. Coleman so graphically calls "the sainted dead of earth"—those pimply-nosed and garlic-breathing beings who climb ladders through trap-doors and carry tow wigs and battered masks in the penetralla of their under-clothing.

H. P. BLAVATSKY. "The masculine-feminine Slavonic Theosophy, from Crim-Tartary"—a title which does more credit to Mr. Coleman's vituperative ingenuity than to his literary accomplishments.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER TWO.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. Neither is it to be understood that all that is printed under the above head is of necessity, endorsed by us.—ED. JOURNAL.]

DISCOURSE.

Without thought we can make no advance. Again I ask your close attention. Nothing can be regarded as a true cause of any given effects, which is plainly insufficient to produce those effects. No singly material cause, no purely physical unity can be conceived as capable of producing the phenomena of the universe, including the mind of man. Throughout the universe all is contingent, nothing is necessary, nothing a cause of itself. To explain the Cause of All, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. This Cause being, since it is necessary, it follows that God is, for it is God. The Motor Power of the Universe is, then, the Divine Will. Every step that Science makes brings us nearer to the evidence of an Eternal Substance, of which the phenomenal and the changing are but the transient robes. But if God is, then may we reasonably infer that man has an immortal soul. If there is a spirit in the macrocosm, then is there a spirit in the microcosm. But Spiritualism gives us the assurance

of immortality, independently of this influence from the Divine Existence.

Concerning the "battle for the evidences of these great truths, the eminent naturalist, Agassiz, justly remarked: "It will have to be fought on the field of physical, and not on that of metaphysical science."

The signs of this are fast multiplying around us; the principal signs are in the wonderful supersensual facts which modern Spiritualism has brought to our knowledge.

Since the year 1847 the manifestations of spirit existence and of the power of unseen intelligences over matter, have been increasing in number and in power.

Few intelligent persons who have patiently and persistently investigated the phenomena, undeterred by frauds, failures and disappointments, have escaped the conviction that the essential phenomena claimed do actually occur. Among the many objective manifestations are the following:—

Independent raps and movements; the intelligent playing of musical instruments by unseen agents; independent writing on slates or on paper under conditions rendering fraud impossible.

The presentation of faces, hands, feet, arms, etc., which move and give evidence of life and intelligence, but are not attached to any visible body.

The presentation of fully developed human forms, often clothed in white flowing garments; the gradual developments of such forms out of seeming vacuity, and their disappearance, in an open room when both the medium and the sitters are visible to one another.

Independent speech, whether proceeding from visible forms or not; and the action of visible forms in walking, talking, singing, breathing, writing, appearing, and disappearing.

These are but a few of the various and ever multiplying phenomena that are known to take place.

"Even in the most cloudless skies of skepticism," said the late Lord Brougham, "I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." The rain-cloud has been getting bigger as time goes on.

"I have both seen and heard," says the celebrated mathematician, Prof. De Morgan, "in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

Cromwell F. Varley, Electrician of the Atlantic Submarine Cable Company, says: "That spiritual phenomena exist, any man of common sense can prove for himself by experiment."

Yes, Varley and the rest are right. But patience and persistency are the price we must pay for the truth. Is not the attainment worth all the trouble?

On the decision whether most men may say *Yes* or *No* to the question, "When a man dieth, shall he live again?" will depend, in yet undreamed-of measure, the moral condition of coming generations. And if, as we believe, there is a religious significance in Spiritualism, let us, by soliciting all good and holy influences, seek to find it out.

RECITATION.

What secret place, what distant star Is like, O God, to thine abode? Why dwellest thou from us so far? We yearn for thee, thou hidden God! Vain seekers! but we need not mourn. We need not stretch our weary wings; Thou meetest us where'er we turn, Thou beamest, Lord, from all fair things, To us, vain searchers after God. To us the Holy Ghost doth come: From us thou hidest thy abode. But thou wilt make our souls thy home. O Glory that no eye may bear! O Presence bright, our soul's sweet guest! O farthest off, O ever near! Most hidden, and most manifest!

Be not afraid to pray; to pray is right; Whate'er is good to wish, ask that of heaven, Though it be what thou canst not hope to see;

Pray to be perfect, though material leaven Forbid the spirit so on earth to be; But, if for any wish thou darest not pray, Then pray to God to cast that wish away.

ADDRESS.

Eternal Mind, all that is good and true is from thee. What is evil and false has no substantial existence, since it is antagonistic to thy holy will. Inspire us with a sense of thy instant claims on our love and trust. Overcome the resistance of our apathy, our passions, and our doubts. Help us, O Heavenly Parent, to recognize divine realities; to rise to that height whence we can take in some faint conception of the grand fact of our immortality. Be with us this day, winning us from evil, inclining us to good. Bless with all spiritual gifts those who are near and dear to us, we beseech thee; and lead them in the way of purity, cheerfulness, and truth.

We bow before thee, O Infinite Presence, confessing our weakness, our ignorance, our sins. May the sense of our errors check all pride. May the sense of our moral and spiritual needs impel us to look to thee, and to keep our souls open to all good influences from thy more advanced children, whether of the seen or the unseen world. Draw us into harmony with thy infinite order. May we accept each day of our lives as a fresh gift of thy love. Save us from all unrighteous anger, from all jealousy, vain glory, avarice, and mistrust. Make plain to us the path of duty; and may we feel that the best way to worship God is to do good unto all. Help us to lead pure and noble lives; and in death be our consolation, our strength and our exultant hope. Amen.

HYMN.

Nearer, my God, to thee, nearer to thee, 'E'en though it be a cross that raiseth me; Still all my song shall be, Nearer, my God, to thee. Nearer to thee. Though like the wanderer, the sun gone down, Darkness be over me, my rest a stone; Yet in my dreams I'd be, nearer, my God, to thee. Nearer to thee. There let the way appear steps unto heaven; All that thou send'st to me, in mercy given; Angels to beckon me, nearer, my God, to thee. Nearer to thee. Then with my waking thoughts bright with thy praise, Out of my stony griefs, Bethel I'll raise; So by my woes to be nearer, my God, to thee. Nearer to thee. Or if on joyful wing cleaving the sky, Sun, moon, and stars forgot, upwards I fly, Still all my song shall be, Nearer, my God, to thee. Nearer to thee.

INVOCATION.

Now to thee, the universal Parent—to thee and the delegated angels who do thy bidding—we commend our spirits and the care of our earthly lives. Protect us from all bad misleading influences; bless and guide our beloved; may we all live in this world aright, and through faith in thee and our immortality, may we be fitted for the transition of death. Amen.

Catarrh and Rev. T. P. Childs.

It is now nearly eight years since Mr. Childs first made public his Catarrh Cure. It was in a small modest announcement to the effect that *Catarrh was a curable disease*. From these beginnings he has grown to be one of the largest advertisers in the country.

The large two-column advertisement in this issue contains matter which will be found interesting to all who are in any way afflicted with Catarrh.

Dr. T. P. Childs gives a very strong description of the disease. The number and character of the certificates, as well as the favorable notices from well-known publishers, who have carefully examined the subject, must dispel every doubt in regard to the reliability of Mr. Childs. Patients will feel that they are not dealing with a quack, but with a man who only seeks to relieve the sufferings of his fellow-beings. Mr. Childs is described as being a modest, unassuming man, with no desire to accumulate wealth, and no desire to be known otherwise than as an honest, honorable man, in whom others might surely confide; his only ambition being, apparently, to give his patrons the full value of their money, and to treat all as he would be treated. With this honorable principle as the foundation of his business, he can not but be a great success. We would call our readers' special attention to the advertisement of Mr. Childs, and request their careful perusal of the facts as set forth.

\$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every month. Book sent free explaining everything. Address BAXTER & CO., Bankers, 117 Wall Street, New York. 23-11-25-10

SAPONIFIE R is the Old Reliable Concentrated Lye FOR FAMILY SOAP MAKING. Directions for making Hard, Soft, and Toilet Soap quickly accompany each can. IT IS FULL WEIGHT AND STRENGTH. The market is flooded with cheaply-made concentrated Saponifia Lye, which is adulterated with salt and resin, and won't make soap. SAVE MONEY, AND BUY THE SAPONIFIE R MADE BY THE PENN SALT MANUFACTURING COMPANY, PHILADELPHIA. 23-16-25-15

BROWN'S BRONCHIAL TROCHES COUGHS AND COLDS. BROWN'S BRONCHIAL TROCHES will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world. 23-16-24-6

THE RISE AND PROGRESS OF Spiritualism in England.

By BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of his personal experiences. Paper, 25 cents, postpaid. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE INTERPRETER AND TRANSLATOR OF THE GREAT MYSTERIES OF DANIEL AND REVELATION AND OTHER BOOKS OF SCRIPTURE.

The Symbolic Language of Dreams and Visions Translated and Defined. BY JAMES MONROE. RICE, 75 CENTS. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS.

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE SPIRITS OF IRVING, WILLIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMPHREYS, WESLEY, HAWTHORNE, BROWNING, AND OTHERS.

Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clairvoyant, while in a trance state, and are of the most intensely interesting nature. The sale of this extraordinary work is constant and steady. Price, \$1.50; postage 10c. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

SOMETHING NEW! SPIRITUALISM PICTorially ILLUSTRATED BY JOHN SHORE, ARTIST.

"There are stories told in pictures as well as in books." "A thing of beauty is a joy forever."

A series of original pictures, illustrating the truths and beauties of Spiritualism in its higher form, will be issued one after another as time and opportunity will permit, and of which the following two are now published for the first time:—

TRANSITION; (OR, THE SPIRIT'S BIRTH) AND CELESTIAL VISITANTS. (From Longfellow's Footsteps of Angels.)

These pictures are produced as lithograph engravings by the artist himself, who has followed that procedure for many years. They are not mere copies from original pictures, such as chromes and colorings generally are, but entirely original in every sense of the word. Every lover of art, and every Spiritualist family should possess one or more of these pictures, being an ornament to any room and making home still more attractive. Everybody admires them. They are printed on the plate paper litho block, and sold at the low price of one dollar each. Sent on rollers, postage free, to any address on receipt of the money. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.