

### VOL XXIV.

#### CHICAGO, MARCH 16, 1878.

#### TOLERANT RATIONALISM

#### Sermon by Prof. David Swing.

There is none good but one only, that is God .-Matt., zir., 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 each other, and to the many forms of unbellet? To persuade the sects to confess the good of each other, and to establish fraternal yela-tions, has been the ruling theme and Ym-pulse of many Christian leaders. The in-tolerance and cruelty of the Christian sects in past times has been so great and noto-rious that it was high time for the sector. rious, that it was high time for the appear-ance of a set of reformers whose watchword should be mental liberty a wide toleration. At last this golden idea of toleration. At last this golden idea of toleration of re-ligious opinion has 'become wide(spread, 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 brother-hood has been expanded until it is becom-ing almost as comprehensive as the word ing 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 extend-ed the hope of salvation to many who seem-ed once only children of despair. That in-fluence of time which has thus accomplished so much in a few years will accomplish-ed so much in a few years will accomplish yet more in the future, and will fully in-augurate an age when all pious souls will be made one by their piety. Looking out upon so fair a picture, it re-mains to be desired that what is designated as Startician or Battonalium shall become

as Skepticism or Rationalism shall become as broadly tolerant. Having for a century as broadly tolerant. Having for a century pleaded for a tolerant Christianity, it should add to the eloquence of words 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 consist-ent as individuals, and it is just as difficult for an age to carry forward its thought or 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 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 clergymun, but no man of sci-ence, can claim to be a worthy member of a gread age. In harmony with such a line of thought, the text just announced speaks to us. It reminds us that, be we preachers, or rationalsts, or geologists, or evolutionists, or crea tionists, 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 sup-ported 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 ask-ing the public to accept as facts what may yet be only scientific dreams. He reminds 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 maybe 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 of rest or motion? Beyond doubt, we are creatures of infatua-tion. 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 or-dained 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 wo-man 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 aweetened by self-conceit as the tongue sweatened by self-conceit as the tongue sweatened in science, this quality swells out into an intolerance, and the evolutionist Beyond doubt, we are creatures of infatua-

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

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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 senti-ment in those words which has yet escaped his lips. Could all his public addresses on Christiancy have been pervaded by that town of thought there would have been ruch 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 uni-verse. 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 "Yes, you have it," and the world replied, "Yes, you have it," and it has never doubt-ed the solution in the 2,500 years which have passed. And so when Morse set up his telepassed. And so when morse set up his tele-graph, the world confessed that he had dis-covered 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 re-ligion, nature has forbidden that the whole truth shall be fully known. It therefore omes to pass that an infidel can' become as dogmatic as a Christian, and can equal the marrowest theologian in making affirma-tions 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 usefullness rather than by opinions. One of the most beautiful letters Pierce collection in which he states his rela-tions to religion. It is not attractive be-cause of its negations, but because of its simple confession of lloubt and of its sym-pathy with all who-think otherwise. It is perfectly empty of all ridicule, all denuncia-tion, all wit, and reads like the kindest possible conversation between 'two friends standing alike on the confines of the unknewn. 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 divine law of gold and silver, or about tariff and free trade. Statesman and preacher may just as well walk arm in arm together, for they are full brothers in all the bonds of infinte ignorance. 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 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 goldan 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 observe of greater inside of the church. A genius like Mr. Ingersoll could raise as loud a laugh over the states-men of vesterday as the theologians of yes-terday. The Calvin, who stood "warming himself by the fire of Servetus," presents a icture not much more humiliating than the picture of Greek statesmen playing games when Xerxes was invading their State, and resolving not to suspend 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 emenda-tion as has the Medieval theology. A law ples, taken from the Middle Ages and read in a modern court, would awaken more mer-riment than would any chapter from the Confession of Faith while a journal of any physician of the fifteenth century, contain-ing an account of the diagnosis and rem-edy 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. pitch

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 Ba-con combined wisdom and folly, if old chemists sought the "philosopher's stone" and "Life's Elixir," if jurisprudence hung children for stoning a borf of bread if children for stealing a loaf of bread, if statesmen justified land-stealing and slav-ery, it is hardly worth while to create a spe-cial 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 scheral cry over the absurdation 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 repro-bation, and election, and inability," and so he is; but idok at the carpenter in the East; he is sitting down, and, holding a plane be-tween 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 bleed-ing all sick ones until they faint. An honorable skepticism will thus see all the past world at once, and so divide up its anger or its wit that society shall come from its touch, not injured, but instructed, pacified, reformed. If modern free 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 spon the ignorant, it must not itself beof our ancestors. You may enter an old

spon the ignorant, it must not itself be-come a cruelty and laugh the poor popu-lace out of their best principles and their best hopes. The despotism of the church could with difficulty injure Primes more than she has been injured by the Aberty of the infidels the infidels.

Human eloquence cannot long exist, and certainly cannot become in mortal through public affection, unless it is buy gamering public affection, unless it is non-y mathering general principles human cirtus and welf-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 car-ried the ark of civilization through the wil-derness,—you will find that if any of them possessed any wit, it was only the decora-tion of a strong nurrose the sparkle up of tion 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 . a schoolmen, is only the sport of an hour, and the 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 aud beautiful in morals. Upon the sol-id rock of legal and political truth stood Ci-cero and Livy, and Tacitus. Upon right-councess Savonarola founded the inspira-tion of his life. In the view of a mon tion of his life. In the rights of a man a thousand tongues found language, and pow-er, and fame. In our own national hundred years, the Witherspoons and Adamses, and Websters, and Garrisons, 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 must mingle laughter and admiration, and that, when we have seen the shortcom-ings 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 el-ement, 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 beating each minister at his desk, and each suppliant at the altar, bat with respectful bearing, saying, "Deer soul, what a solemn mystery surrounds born you and the" We Protestants must even iay aside the language of abuse long, enough to see Ro-manism in a broader light, and learn that it is on the way toward some goodness. Like our ancestors, it has been in bad com-Like our ancestors, it has been in bad com-pany, 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 rep-resent Jesus Christ, and has compelled them, unconsciously, to elect the one of their num-ber who was most mora. most scholarly, most liberal. The fading away of the tem-poral power, the brotherhood of nations and individuals, caused by constant inter-com-munication, of business and travel, bringing Protestant and Romanist together, the im-mense progress of information and culture, the development of personal fiberty, all these facts encompass the conclave of Car-dinals, and lo! when they have voted, they have chosen that one of their number who pictures best the outstanding civilization of Europe and America. Europe and America. In harmony with such a picture we see a Bishop in our own East requesting a zeal-ous 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 mir-acle, 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 blographies of the saints. Thus, whether you study a single Bishop marking the affairs of his dio-cese, or study the Cardinals electing a suc-cessor 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 overs.

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 bard time of it we all have had, how far from the perfect ideal we were in the out-"God only the briefs and brambles of the field. When the historian, Froude, passes over the land and time where Job lived and Calvin live he finds the deep good of the Uz and the Geneva, but when our own In-gensoll passes over a past world he brings to us all the deformities between Dan and Beersheea. 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 polle 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 over the land and time where Job lived and The Pacific Islands, where humble tribes dwell, send something ingenious, --beautiful garments made of soft back. The Lapland-ers send something which we all would love to buy. The Communication we all would love to buy. The Communication we all would love ornaments; Alaska veivet furs, and the dee-ert ins fragrant shrub or its pain. If in the moral world any one spends life in mak-ing a great expection of failures, and brings

the infirmities of Calvin and one brings from the South Sea a rid rites and from Lapland only meat and its six months cold and nice a big one must be awarded the bonce of a rifice, 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 woof.

Reading faithfully the records of man, one mighty scene 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 own heart, "God only is good, we and our fellow-men are de fective, 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 philan-thropist, a Christian,—this being will al-ways 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 beau tiful, that they may be wrought out into new lessons of a new life. It will traverse the lonely isles to find, not their sayagery but their articles of utility and commerce; will travel over the Mosaic and Carvinistic 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, ev-erywhere dissent," but "everywhere jus-tice, everywhere admiration, everywhere charity."

#### Spiritual Leadership.

NO. 2.

SINGLE CONTE BIGHT CENTS.

The craving for a leader in any spliere of action, is a confession of individual weak-ness. If I need to be led, I am in some re-spect deficient in the power to reach the goal I am seeking. The confession of such desire is, not, however, in all cases a dishonos. 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 lawdable. 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-surrender be not total. An atmed 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, indi-vidual 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 instatutions. The religions that have hitherto ruled

he world, have always been characterized by the completeness of authority demanded for spiritual leaders, and by the readi-ness 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 devo-tee is called to combat, are intrenched in his tee is called to complet, are intrenched in his own breast; and no leader can help the devo-tee to deliverance from them by any other-device than the cultivation of that free thought which underguines the authority of any guide other than individual reason. Religious erganizations are the product of the fear of invisible and imaginary ene-mies, by a second from the members of such societies are ensurable. Fighting, as likey do the proversion of the air the authority that air, the authority that ong lust in proportion tentity of the sportion

r most te ment, 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 vaiue as a redeemer from the fancied maligni-ty 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 velever, 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 inappreciable by the senses, Thus in the church the so-called sacraments long ago degenerated into incantations, prophysicitics against the power of the devil. With the enhanced es-timate of the *bost mortem* value of relig-ious rites, 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 infulibility. That is the logical out-come of spiritual leadership, and of what use is spiritual leadership in religion, unless it mature in infatilible guidance for action and belief? 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 re-ligions, and of all spiritual authority vested in persons, whether in this or in the spirit-ual world. If it were to raise a banner, this device might justly be inscribed upon : "Omnis cultus personarum prohibitus." All worship of persons is forbidden. The it: devotion of personal authority is that weak point in the human soul which every spir-itual despotism essays to capture. Leader, ship 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 commanicating with the supersensual realm, and to open and estab-lish permanent and reliable lines of inter-communion with departed friends, and the great and good who are temporarily hidden from our sight in that realm. It has no great and good who are temporarily hidden from our sight in that realm. It has no work for spiritual dictators, no thrones for hothing to ask of such noble and long-ab-sent personages, but active help from them in their advanced 'positions, in intelligible methods. The knowledge we gain of spir-tiual things, takes its place with all real wowledge 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 con-citivable objective aim. If a person were on assume to lead us he would need to pro-ciating a doctrine to be accepted as the war-rant and credential of admission to close ommunion in some petty brotherhood of nominal spiritualists, and set up a rule of attendays, should be the emblem of a new pet sanctity, to be nursed into vigor by nov-el effusions of bigotry and self-righteous-ness. Shall we never learn that to be just and true and kind in our social relations. *Concuste or Egga Page*. adad on Eighth Page.

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

#### Mrs. Richmond's Lectures.

A late issue of the RELIGIO-PHILOSOPH-ICAL JOURNAL, (Feb. 22nd), contains an ex-cellent lecture by Mrs. Cora L. V. Rich-mond, 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 man 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.--Bescher. 1.1

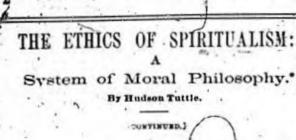


ILLUSTRATION OF THE MILL. As an illustration, there is a river, which by a costly dam, will become a continuous source of power. The opportunity is seized by an energetic individual, who proceeds to make the dam and build a mill for grinding. To make the comparison complete, we must suppose that there 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, " 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 sustained 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 that 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, & 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 mership is based on the spiritual law of uses.

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 spirifual 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 pobler 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 fellowmen. If the laborer understands the law and responsibility of labor, the could not conscientiously engage in work which is not only useless, but positively and unmitigatedly bad in all its consequences. We have then 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.

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 This no right to publish pernicious doctrines. Who is to decide what pernicious doctrines are ? To church members, materialism or athelism would be considered exceedingly so, and to an atheist the church dogmas would be thought exceedingly harmful. There is ortunately or unfortunately no infallible tribunal to which to appeal, and if the press be free it must be allowed to expression all subjects, nor be prohibited except in case of morshing. 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 committal. The aggus eye of the newspaper is ever open, and there is a scorpion's lash, ready at any moment.

#### The true principle is that in

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 émancipated 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 alle held in spiritual bondage. If man has the right to think, he has the right to think as he pleases. How correceives fewer work, how truthful the results of thinking,

depends on his education. The ignorant man is a slave of superstition. His mind is not reliable a id 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. Is other words, the possession of an educatable mind proves 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 its 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 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

# THE LIFE AND WRITINGS

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 I think, from Ohio to Ann Arbor in the last-named State. He spoke usually for Spiritualists or free-religious people, and the Harmonial 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 temper ance, 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.n: ade a change necessary, and he went to California, gained strength by rest at the ranche 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 repsent San Matco 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 Piebeian; 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 aborious. He introduced Bills, and spoke and acted for Compulsory Education, Woman Suffcage, the equal right of married women to their own property, for temperanse, equal rights for the persecuted Chinese citizens, sgainst 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 hall 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 fand 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 basiner now dipped in the sun, Still waves o'er this Union of many in one, The stars on its borders must never be furled, "

# MARCH 16, 1878.

#### 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 Honse.

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 necssary 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 hereto-fore. 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 to me 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 lov-ing hands ministering to the necessities of the occa-sion, 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 ty-rant. Here was a life, ended all too soon, full of bright-ness, intelligence, and charity; self-sacrificing without me too sacred to permit this, and it was very easy for ness, intelligence, and charity; self-sacrificing without being conscious of it, and untiringly useful from sheer delight in helping others. Her sickness and departure were in keeping with her life, wholly free from selfishness, replning, or gloom. When it cause 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 un-common life. Never did Mrs. Pitman, during her six-teen months' sickness, breathe a word as to anything teen 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 walk-ing 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 de-clined: On one occasion, about ten days before her de-parture, 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 Moyne. Her leaving the trivial matters of ceremonial to me was in keeping with her general thought. She regarded her leaving this eartk-life-save only the one regret of being useless (her own words) and unable longer to help us—as utterly unim-portant a matter as the falling of an autumn leaf. She cordially but quietly despised the fussiness, treuble-making, and vain disquieting appeals so often an inci-dent in contrast the falling of the section of an autumn leaf. making, and vain disquieting appeals so often an inci-dent in quitting this life. I feel I am putting lier un-obtrusive convictions into very bold and perhaps obtru-sive words, but it is only in my desire not to misunder-stand her deepest convictions that we need not be selfish when we are sick, nor repining when we are rightly junished, 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 burlals, the contamination of air, earth, and water, by which the decay of the dead becomes harmful to the living. The arguments against burlals are so strong that laws have been made enjoining burlals within city limits. "We all know and desire," said he, "that our bodies must sconer 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 sconer 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 of any ordinary funeral display? Is it for the quick or the dead? Is it not mainly for the gratification of our own vanity and concert? 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 thouanty years has been computed to be at least two thou-sand millions of dollars—enough at least to pay our gi-gantic national debt. To buy cemetery that 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 monoliths, 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 Washing-ton wire \$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 esthetic propriety. We covered the dais on which the casket rested with white cashmere showing say ten inches round the casket, cashmere showing say 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 be-cause I wanted it of the cheaper and prettier material, white canton 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 would look cheap—as it was, and common, which it was not,—and as she yielded to me in per-mitting the clock to run, I yielded to her in this small matter. The garment in which the dear one lay in the casket 1 wanted of muslin or liner. In this, too, I al-lowed my judgment to be overruled, for which I was afterward sor "The only little accident which happened on the in-troduction 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 cir-cumstance—was due to the fact that there was a mo-mentary 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 argu-ment, 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 Mr. Pitman held that the expenses of modern funer-als, 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, say-ing that the principle of our government was equally without castes it society, and the act of cremation car-ried out this principle in treating the rich and the poor alike. (The religious argument, that buriat was a Christian and crematics a heathen custom, he said he attached no importance it. 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 preceded to the sentimental argument against cremation, which, he said, was the only one of weight with most people; but in this country we are Constanted on Third Page.

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 n t 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 HIMSELP? 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 thay interest us; to listen to such discourses; to write or speak, as we please, subject only to "Copy-right by Hadson Tutle, 1972.

gives pleasure. In the same manner we associate misery with experiences of great deprivation or over indulgence woman's fights.

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. Every. thing 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. Makdougall-Gregoly, 21 Green street, Grosvenorsquare, London, Mr. Eglinton was the medium. In the dark, while the hands of the sitters, including those of Mr. Eglinton, 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 phosphorscent 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. Eglinton 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 weht 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.

Those beacons of light are the hope of the world.

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

"Thanks for yoar thorough and splendid speech against Capital Punishment. Mary has made an extract for the Banner of Light. In all your goings, doings, sayings, success s, and defeats 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 ranche 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 gassed away to the higher life, need no comment: -

#### " SANTA CRUZ, Oct. 5th, 1868.

" MY OWN PRECIOUS WILLIE :-- 1 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-dearie,-more than any other being on earth, except your precious mother. I love you both Gually 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 of 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 sult 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 bid 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. Copy-right by H. Tuffle & 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;

-Shakespeare

or no thought is contented."

#### MARCH 16, 1878.

# RELIGIO-PHILOSOPHICAL JOURNAL.



SCENES FROM THE HOME OF OUTNA Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHAPTER IX.

The angel mother then floated once more to the rare pavillion. Here Pearl had first been received in this beautiful home. Then by a strong desire she willed all the children in that Island of Light, to approach; they each came in twos, and threes or larger groups, from the Forests of new Desires, and aspirations from the Garden of Hope; Love full of ever blooming flowers from the caves and bowers of Prayer and Meditation : from the lakes and rivers of Earnest Endeavor, until the pearly air was filled with happy earnest faces, and the pavillion was overflowing with the light of loving smiles. They each brought a gift for Pearl ere she returned to her earthly tenement.

With wee, grace one after another came forward and presented their offerings. One, pale and thoughtful, placed a coro-

- nal of pearls upon her brow, saying : Take thou the blessings of these drops,
  - Outwrought from human tears; Their presence may some sorrow soothe, In all thy earthly years.
  - And should tears fill thine eyes below, I'll change each to a gem; Weaving them all upon thy brow In love's pure diadem.

Another brought a lovely garland of flowers of varied and mostlending hues, changing with every shade of varying thought or feeling, yet retaining all the while their sweet fragrance. The gentle spirit who bore them, softly whispered as she twined them around Pearl:

- From the garden of pure thought and feeling I have woven a prayer for your life, May each blossom its beauty revealing,
- Shield your spirit from sorrow and strife. May the love-light each petal adorning.

0

Form the guidance of your earthly way; I will weave a new garland each morning, While you in the easth-life must stay.

All brought a gift, a bud, a flower, a branch of tree or beam of light, until Pearl was crowded and laden with sweet peace. They sang:

Godspeed thee, speed and bless thee, darling, A sweet mission is thy gift,

- Teaching earthly minds of heaven, From their sorrow-to uplift Those who mourn and from their darkness,
- Those in misery who drift.

Godspeed thee, speed and bless thee, darling Like a message bird so bright,

- Like a star that heralds morning, In the darkened earthly night, Like a summer cloud of glory,
- Shedding showers of purest light.

They sang, and all withdrew, save twelve

And some one having grace and love Were on that magic space to move, The seeds of kladness would well number more Than all that sorrow's tears can pour.

> I take thy life and see Therein, O absent friend, Full many kind deeds blend, That have been wrought by thee. The roses are for love. And that should ever be,

The power beneath whose might ye move, It lives cternally. The violets for modesty and worth, . So lowly and so humbly have they birth,

And then upspringing look inth the sky, Feeling their inspiration is on high.

The white azalla, purity and truth, Carved like the images of endless youth. The sweet alyssum, like flowers which grow. Along the meadows, in the heavens, and flow, Reaponative to the thoughts of angels there,

In answer to some earthly-need or prayer, The campilias, not white, but touched and tinged-With sunset rays, their glory fringed. Commingled love and worth to show, How excellence in power may grow. And though on earth bright things may die, They live again within the upper sky.

The heliotrope, you here may say, Is earthly passion, living but a day, But I say 'tis Devotion's gentle dower. As sensitive as many a Numan flower. Living to love, then passing swift away To bloom again in an eternal day.

And these fair bells

That chime golden and white, Their chiming ever tells.

Of the heart's pure delight. As thoughts swing downward from the soul When swayed by joy and-love's control.

These carnations, some white, Some tinted with a flame

From the challce of pure light Whence all their beauty came. Are like bright thoughts that move and gleam,

They are a portion of heaven's radiant beam. One panzy for weet peace and thought

Of meditation and communion wrought, And of the green, the moss,

The graceful, trailing vine · With love twining across,

Form the full consecrated shrine, The life wherein good thoughts, are preased, And where each loving deed finds rest, Symbols of hope, and love, and perfect prayer, I send these words for your flowers fair, .

#### BOOK REVIEWS.

CHRIST THE CORNER STONE OF SPIRITU-ALISM. By J. M. Peetiles. George Robertson. Melbourne, Sidney and Adelaide. Pamphlet 30 octavo pages.

On the other side of the globe Mr. Peebles found Spiritualism in the same stage of growth it was in this, country twenty rears ago.

fle recollected how the gatherings were indulged with a milk and water "Christian Spiritualism," which was neither Christian nor spiritual, and he set himself at work to teach the antipodes in the same fashion. He would lead them up through the sweet waters of Christianity, learning them to accept the most opposite doctrines by making them believe they were identical with those they had always received.

Of course, one would sinfer that this "Christ, the Corner Stone," is the Jesus of the Gospels. Not so. It is an indescriba-ble something which "descended and over-shadowed Jesus at his baptism," remaining with "him till the crucifixion, when he ascended to the heaven of heavens." About this "Christ principle," we confess

we know pothing, and gain no knowledge from this book. If. by it is meant truth, love, or justice, it would be better to say so; and if nothing else can be intended, we utterly deny that any such personal principle exists, or has ever descended on any one; and we believe Mr. Peebles has, unintentionally, conveyed in his title a most erroneous and injurious idea of Spiritualism. It is all right for him to say what he be-lieves, but he should be careful how he rep-resents the belief of others. Had he in-tended he could not possibly misrepresent the status of Spiritualism more than in this little pamehlet. He quotes from Davis, Owen, Cora L. V. Richmond, Judge Ed-monds, Putnam, Brittan and Watson, as a finality of what Spiritualists believe in re-gard to Jesus, while it is not Jesus he is talking about, but Christ, a principle which "decended" en Jesus! We cannot appreci-ate this trick of argument, and fail to see justice of its application. neous and injurious idea of Spiritualism. ate this trick of angument, and fail to see justice of its application. Mr. Peebles has been trained in the school of theology. We perceive, as he grows older, a tendency to fall into the old methods of theological expression. He puts his new wine into the old bottles of theological nomenclature. Thus when he says: "I believe in the church of God, the says: "I believe in the church of God, the church of humanity, the holy, apostolic church," we perceive that his thought is true, but it has robed itself in the phraseol-ogy of the priest, and as such is liable to be misunderstood. Of course, he does not be-lieve in the holy, apostolic church in the common acceptation of that term. And "again, when he says: "This is the 'second coming' of Christ," he.puts a new thought in the threadbare garment of an old phrase in the threadbare garment of an old phrase. The book will have a use where it was published, but Bco. Peebles should have left it there to assist in advancing out of the old beliefs, and not forced its distribu-tion here where all such books have been tion here where all such books have been left years behind. It may be satisfactory to those who have clung to Jeeus to make them believe that truth and love are personlifed in the "Christ principle," and that this Christ principle was all that made Jeeus a God, and hence they can transpose their love of Jeeus to Christ, but after all it is a poor make shift. Mr. Feebles shows that Spiritualism is the basis of the Bible, but the same reason-ing he employs to show Christ to be its cor-ner stone, would also prove Mohammed, Buddha, or Confucius to be. Well, per-haps they all four are corner stones, and Bro. Peebles having laid one, had better place the others in line. Again, the same reasoning applies to ev-

leaden plates buried by him at the confuences of the rivers he passed. De Céloron was dispatched by the Governor of Canada to anticipate the occupation by the English of the disputed territory South of the Ohio River, the rights over which the treaty of Aix la Chapelle did-not definitely settle. This is essentially a new Investigation, and is treated with the accustomed grace and skill of this accomplished historian. The next article is a sketch from the pen of Hon. John R. Bartlett, of Providence, of "The Four Kings of Canada," the chiefs of the Six. Nations, who visited the Court of Queen Anne, under the conduct of C. H. Nicholson, of Maryland. This article, also, is illustrated by an engraving reduced from the original portraits of the Sachems in four rare prints now in the collection of the late John Carter Brown. James Carson Breyoort closes the historical branch of this monthly by a critical investigation of the question. "Where are the remains of Columbus?" The biography is of Colonel Rudolplus Ritzema, whose interesting diary of the Canada campaign of 1775 appeared last year in the magazine.

The original documents are a series of The original documents are a series of letters written to Cornelius Ten Broeck, of Rocky Hill, K. J., by his sons in the Revo-lutionary army, entitled "News from Camp." The reprint is a narrative of Lieut. Luke Matthewman, of the Revolutionary navy, whose career was full of incidents. The Notes and Owerses and the neural Literate Notes and Queries, and the usual Literary Notices of late historical publications com-plete this varied and valuable number. The appearance of new contributors demon-strates the favor with which this magazine is received by the scholars of the country.

#### Concluded from Second Page

not sealed to the ruts and grooves of custom and prejudice, as is the case with the more formalized countries of Europe. It will, I think, be seen as intelligent, impartial thought is directed to this matter, that our present funeral customs are unnecessarily dolorous melancholy, expensive, hot infre-quently hypocritical, and not far from an esthetic, not to say Christian standpoint, ex-ceedingly stupid. The after considerations are too revolting to calmly think about. When the mind, with morbid curiosity, follows the dead "to grubs and eyeless skulls," although the last sight of the loved ones re vealed

A beautious ensign, with tint on cheek and lip.

We follow with Juliet, to the tomb where All her buried ancestors are packed : Where bloody Tybalt, yet but green in earth Lies festering in his shroud,

and we cannot escape the horrid dreams of our leved ones

Chained nightly in a charnel-house,

O'ercover'd quite with dead men's rattling bones,

With reeky shanks and yellow chapless skulls.

And the thought that those who are most dear are, in the dismal watches of the night, left solitary in gloomy vaults or stifling graves, the victims and companions of all that is loathsome, and this has, I believe, done more to eake death terrible than all the pains and sufferings that so oft precede it. And equally terrible to think—and hun-dreds of cases occur in every city yearly— that the loved ones are selected and resur-rected to afford exercise for the student's dissecting bride afformed to become a selected and the second dissecting knife, afterward to become an interesting skeleton for the surgeon's cab-inet. Weigh all this, I pray you, impartial-ly, against what I know to be a practice in most perfect accord with good taste, good feeling, decency, and economy. The little building near Washington, Pa.

which Dr. Le Moyne erected for his own use when his time shall come, is a brick structure that might pass for a village school-house, save that it has two doors and no windows in front. Its outside measure is twenty by thirty-feet, and consists of a reception and furnace room. I have to use words that do not sound sentimental, but as to the actual process of cremation, it is one that surprised me by its intense simplicity, and beautiful purifying associations, and I should add, by its entire freedom from anything that could possibly shock the most sensitive soul alive. There is no burning nor a suggestion of it. Exercise your imagination, not on the wasting of a joint of meat before the fire, but on the sunlike glow of a retort heated to thousand degrees. You look into it; there is no fire; it is a fervent, glowing sunset brought near to you. You see no walls to the retort, no top, no bottom; it is an unlimited, glowing recept-acle, and arter the body has baked in this glow for an hour you see it not. It has ascended to the clouds and mingled with its kindred elements in perfect purity and rest. Can you realize two thousand degrees of heat? The body's tissues do not burn, they The body's tissues do not burn, they are seemingly absorbed, and what vapors or odors arise are carried down by flues through the glowing furnace, and before the escape into the air are entirely colorless, and odor-less. Some smoke is observed for the first few minutes issuing from the chimney, but it is very trifling, and due mainly to the clothing and to the lowered atmosphere consequent on opening the retort to receive I had not seen my dear one since she breathed her last, and did not intend to. I preferred to retain the image of the active, gentle, genial soul in its life and vigor. Ac-cidentally, however, when the daughters of Dr. Le Moyne were placing the saturated alum cloth-over the body, used to conceal it during the process of combustion. I caught a momentary glimpse of the loved features, which sent a thrill of surprise and delight which sent a thrill ossurprise and delight through me. It was but a glance, and I pur-posely avoided a second, that I might not by any possibility realize a fess beautiful ver-sion. As she was instantly after carried by gentle hands to the work of the retort I could not but recall that placid and beauti-ful countenance, with roseate tint on check and lips, due to the embalmer's art, apif it had a longing expression to welcome that and the gue to the embalmer's art, as it it had a longing expression to welcome that glowing home, all ready to receive her. The lecture closed with a few words about Dr. Le Moyne, now 81 years old. Mr. Pit-man himself was willing to have the report-ers admitted, but Dr. Le Moyne's experi-ence in the Baron de Palm cremation had caused the decision to evolve the trees. caused the decision to exclude the press.

A hush at last! from the va I lean to the tender night. If my heart is and and lonely. It wanders far from the right, For, oh, what a wreath of blessings My Great Father gives to me; Still I lean out of the window Wearily!

Star, my star, as you glimmer Remote in the deep, dark blue, Is some one else in the window . Thinking of me and of you? If so, not sad and lonesome

Like me. I hope, is he: 'Tis enough one looks from a window Wearily!' [Emma Tuttie.

SHE always seemed an angel

Who had wandered from the skies, With all the peace of Heaven

- Lingering sweetly in her eyes: And though we longed to keep her In our world so full of pain,
- It was what we all had looked for,
- When she went to Heaven again. [Emma Puttle..

Two Seventh-day Baptists were recently fined four dollars each in a town in central Pennsylvania for working on Sunday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scriptures and ordains a new one, which is really no Sabbath .- Truth Seeker.

A Madrid Professor, Juan Manuel-Orti y Lara, has published a book in which he not-only enthusiastically defends the Inquisttion, but urges its restoration in Spain. The Censor approves of the work and praises it enthusiastically.

THREE infants were killed on a Sunday at camp meeting at Steele Hill, South Caro-lina, by being stamped and rolled upon by shouting women filled with the "spirit of the Lord.

BROTHER MOODY has decided to devote himself next winter to the salvation of New England. He says, "It has been laid on my heart that in this district was the place for labor the coming winter, but not until within a day or two after prayer, have I felt that I could decide upon this field."

The Lord is rather hard on the culture of Boston and New England generally, to in-flict the boorish ignorance of Moody upon it. Think of it! the land of Channing, Par-ker and Emerson, made the "field" of Moody

THE influence which is exerted by the press is little less than omnipotent. By it news is promulgated; discoveries in art, science and mechanics made known; ideas and opinions; facts and theories discussed, and spread before the world like seed on good and bad ground. The press, however, is not always useful. When uninspired with great and good thoughts; when spreading news and discoveries that have little value upon human progress, when conservative bayond the paint when conservative eyond the point where conservatism is useful, or when timid and fearful to launch out into new fields of thought, it fails in fulfilling its mission; if retards progress; it blocks the wheels of improvement; it sows bad seed, perhaps, on good ground, and thus becomes an engine of injury and corruption. The mission of the press is to inform, in-struct and inspire the people. It should in-form them of what is worth knowing, instruct and guide them toward what is good. and inspire iff them a love for progress and truth. Less than this we ought not to expect; more than this we have a right to hope.-Dr. Holbrook.

THE man of science has learned to believe in justification not by faith, but by verification .-- Ib.

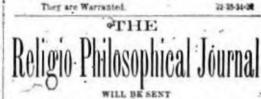
A singular title for a story for a sermon in New York, on a recent Sunday, was "Is Hell a Military Necessity?"



THE WONDERFUL

MASON'S CHART

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youths and maidens, who' waited in the pearly air without the pavillion; then, one by one, the dear household groups came near, each offering a blessing which took shape in precious form of gem, or bird, or flower.

The angel father said, "Be true and faithful to your trust, my child; we will ever watch and guard you."

Her grandmamma (no longer aged and weary, but radiant in almost youthful brightness) said, "God and the angels bless you, little Pearl; tell your unble, James West, that I am his mother. He could not know it was'I who passed from earth in that wretched place where he found you, but your mother had brought him there by impression which he could not resist. Tell him God has given you to his care." The brother gave her a loving embrace, and a messagebird would pass to and fro between their spirits, bearing sweet thoughts. After all had saluted and blest her, the mother bore her ig her arms, and the youths and maldens surrounding them, gave power and strength by their presence, for Pearl to be taken back to earth. .

' Soft music floated from the pearly air: Adleu! but not farewell,

- In dreams thou wilt return. Adleu! but not farewell,
- Within hopes sacred urn,

Love's fire for thee shall burn.

The angel mother whispered in thought to Pearl: "Tell your uncle James to look between the linings of your dress; the one you wore when he took you home; that will answer his question."

Pearl heard this distinctly; it fell upon her brain as the last memory of that blissful visit, and she slept.

(To be continued.)

#### A POEM.

Improvised by Ouina (controlling Mrs. Cora L. V. Richmond) on Friday evening, Feb. 15th, on a beautiful bouquet sent by William Brown, Esq. Quiney, Ill.

If all the kindly deeds

In all the earthly night /

Were made in little seeds, And hidden out of sight,

And over them some gentle hand

Should wave even as a magic wand, Sweet buds of thought would then upspring, Even in earthly bowers,

Tielding such fragrant flowers,

As these in this sweet offering.

If all the care and pain Of earthly life were merged; And melted by a soft refrain, In silent darkness urged,

Again, the same reasoning applies to ev-ery medium, and our brother will have proved too much. He has a structure on his hands all corner stones!

Magazines. Magazine of American History, (A.S. Barnes & Co., New York and Chicago). The March number is now ready. The leader is an interesting account, by O. H. Marshall, of Buffalo, of De Céloron's expedition to the Ohio, in 1749, illustrated by a map of his itine-rary, and containing the inscriptions on the Items of Interest Gems of Wit and Wisdom

AND he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled be-cause of their unbelle'.—Mark vi, 5, 6. The explanation of this is that their un-belief produced such a positive repelling force, directed by their will, that the will-power of Jesus was unable to overcome it. The taxt says, "He could there do no migh-ty work." Could not do it—it does not say that he would not; and "he marvelled be-cause of their unbellef." Here he plainly recognized the cause of his failure, and sub-mitted to necessity.—Dr. Crowell;

IN LOVE WITH PAGANS.- While the multitudes must have the truth prefaced by a 'Thus saith the Lord," and endorsed by the fathers of the church, we are, at the same time, unpleasantly reminded that we have a peculiar people among us who, on the contrary-for some unexplained reason-prefer to take the truth from ancient Pagans and modern Infidels. The "Golden Rule," as taught by Confucius, was a good thing---good in fact and in their estimation; but as practiced by Jesus it quite escapes their no-tice. They speak well of Brahma and Vishnu, the first and second persons in the Hindoo godhead; indeed, they scarcely object to the whole mythological trimurti, and they are really in love with the Vedas; at the same time they caricature the Jehnvah of Moses, ridicule the Christian Trinity, and discount the New Testament. They have only taken the contract to "run a muck" against Jews and Christians; and so they rend the mantles of the Prophets, criticise the Sermon on the Mount, as the impracticable utterance of a pious enthusiast, and poke fun at the epistles of the chief apostles. They give autience to the teacher who will very loosely interpret their personal freedom, and seem ready to believe in anybody who does not believe in anything particular. They sus-pect the Virgin Mary was a free lover; they dispute St. John, swear by their own particular medium, and overatock the market with the poor "Fustian of thoughts and wordsill-sorted."—Dr. S. B. Brittan,

ses the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exceptions under any circumstances and insist upon STRICTLY CASH IN ADVANCE!

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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 exposers, and are now showing up the base tricks with which they have all along duped the unwary and deceived the confiding. Others less substantially grounded in the glorious philosophy of immortality, which has alone been revealed through Spiritualism, who have been walting for, and hoping to receive, the positive evidence of its reality through concurrence of indubitable facts with the phepomena, have been shaken in their faith, and have nearly abandoned all hope that the unmistakable evidence of a future life through the return of, and communion with, our departed friends, could or would ever be furnished.

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. Let us, therefore, carefully consider and weigh the conditions which combine to make this state of things necessary. Among these we find the influence of heredity, early education, indoctrinated beliefs with their prejudices; and their fears born of the mysterious of Herbert Spencer's "Unknowable and Unknown" -the immeasurable and incomprehensible vastness of immensity, the inconceivable extent, duration and possibilities of eternity. The man has not made these, but they, undef the various combinations and conditions n which they have operated infthe different

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-seizd upon the tricks of exposers, 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 out 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; mak-ing a total wreck of faith, an alanding 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 yoù 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 Sodombut would leave him to sacrifice Isaac; would discredit the appearance of Samuel and his message to Saul; do away with Shadrach, Mesheck, and Abednego and the fiery furhe lion's, open-iawed and prove that Ezekiel's vision by the river of Chebar was a fraud. It would do still more-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 selfconfessed frauds, professional tricksters and sleight-of-hand performers as exposers 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; obj serving the laws of harmony and desiring spirit presence and spirit dontrol, 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.

# THE CHANGE CALLED DEATH.

An Excellent Method the Truths of Spiritualism!

> HEART DEATHS. Hearts oft die bitter deaths before The breath is breathed away, And number weary twilights o'er Ere 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 daisles deep! Q mocking life when hearts have fled, And eyes must watch and weep! -Adelaide Proctor

A spirit in the Olice 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, ecstacy,

Is very cunning."

Hamlet responded by saying: "Ecstacy

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 got 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 ar 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 bein'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 mere 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, Florce as ten Furies, terrible as Hell

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 "saspended 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!" AV 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 lib erated from the body, roams in the Spiritworld, 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 riplets, 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 bedy 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 xo-called death occurs.

#### Universalist Pronunciamento.

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 pronunciamento setting forth their views. Perhaps they think there is policy in the selection of so tingly a mor ment 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 pronunciamento 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 sharacter of God, and of the eternal principles of his moral govern-ment; that they believe that all sin is ac-companied 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 salva-tion are not limited to this life, since that would shut out from the saving power of Clrrist 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 duringhe iniddle 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 Wsistless 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 stiffeat Christian sects really and intelligently be lieve, 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 desen in many orthodox churches from this time forth. The world " fast outgrowing that ghastly and hideous

MARCH 16, 1878.

chimera of an arrogant, unscrupulous priesthood 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 tid al 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.

# Fetter 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 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 caues 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 econ-

omy. 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

cases, have made the man.

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. Add to this early parental instruction in the same direction, and association in the tender years of childhood with those of like beliefs, and heredity, education and indoctrinated beliefs, prejudices, and proclivities, become the most potent factors in shaping and controlling the after-life.

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. It would also be natural for them to approach it with feelings of reverence mingled with fear and to have all their doubts in regard to its certainty aggravated by any exciting influence which might be able in the least to disturb the equipoise of their deliberations.

To individuals thus constituted, the absurd negations of exposers 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.

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 s obtained in the presence of Slade; Monck Watkins, and other well-known mediums. t will be an exhaustive view of the subject,-testimonies, facts, and theories-pre-sented 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 ex-pected 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 asailants, "Here, at least, incomething firm and unassailable; here is solid ground; now what do you make of it? How is it to be explained on your ma-terialistic -theory?" The scrants have a hard nut to crack in "Psychograpy." 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. 1. 1 DE 24 - 4

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 Boudiest, of New Jer-sey. It happened that immediately after the

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.



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 age 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.

3

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 964 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. S Lewis, Esq., wrote a spley 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 Harmonial Philosophy with proper respect.

#### MARCH 16, 1878.

# RELIGIO-PHILOSOPHICAL JOURNAL.

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

The Times gives acreport 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 beautitul 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, amazonicas, 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 their 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 proin by worthy examples. The "Drofane"; Laws of Spiritual Intercomservice concluded, a large cortege wended its way to Graceland, 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 unswerving believer in immortality and spirit communion for several years. The spiritual life was revealed to him in the

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 dowfr; 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 volces lave The shore that lies even there in space
- With perfect paalms of grace.
- "Anchored in heaven!" This voice, this love, Descends to those on earth, Who unto that blest light must come,

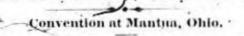
Even through the heavenly birth. "Be faithful, earnest, true, while here,

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: Introduct tory-Historical Indices; Spirit and Matter; Is Man Immortal-Nature's Testimony; The Spiritual Body-its Constitution and Relation to Mental and Physical Activities; Phenomenal Correlation - " Sacred " and munion-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 TEACTS, as announced last week, are now ready for delivery. Price, single copy, ten cents: three copies, 25 cents.

In consequence of the ill health of Mrs. Hollis, we have not been able to furnish the usual answers to questions, this week.



The spiritualists of Northern Ohio, are invited to meet in convention at Citizen's Hall, Mantua Station, Fortage County, Ohio, the last Saturday and Sunday in March, 1878, (Sunday being the Skir anniversary of Modern Spiritualism) holding resolves at 10 o'tock A. M. and 2 o'clock and 8 o'clock P. M. on Saturday, and 3 and 6 o'clock on Sunday. Mr. and Mre, Hudson Tuttle, Mr. and Mre. O. F. Kellogz, Dr. A. Underhill, and wife, and A. B. French will be present, and others are cordially invited to attend. It will be expected with these old ploneers present, that a season of peculiar Interest and profit will be enjoyed. Our Mantua and Shalersville friends join with the committee in this cordial and general invitation, and as henetofore they will do all they can to estudiate hose in attendance from abroad. Let there be a grand raily of those who have our cause at heart, and With to know more concern-ing their heaven-born goape. By Onnant or Com. D. M. Kinon, See'y.

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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 vell did lift, Dividing from mortal shore; The waves murmuring forevermore, Even the waves of the silent sea You call Death, but is Eternity.

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"Al' 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'ef bending like an arch Through which all souls must march.

One sat thore aftning 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 carths' dark, Has passed to the unknown shore. Friends longing for some word, hark, 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.

The flag, unfurled upon the mast, Is inscribed with honesty, The ship, all earthly breakers past, Is adorned with thoughts that lie Within the heart, and there Remain like silent praver.

And as the ship sweeps grandly in The fair bay opens bright, The sails are clad with glimmering beams From out that supreme height; And as the shore at last is seen, Behold the anchor is cast, And this is the message that cometh down Anchored in home at last!"

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#### MARCH 16, 1878.

# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

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

From the Japanes Walking at midnight when the world is still, . Alone I seem to drift upon a tide Of dreary waters, while the dying moon Sinks slowly, gathering all her tender rays, And leaving the dark visaged night forlorn; Moans the wild wind; the air is filled with frost; My eyes are dull, but solitude and cold, Like critel-throated watch dogs, scare away The timid traveler, Sleep.

I cannot rest; A dear face shines upon me like.a star Through death and darkness. Poor, sweet, lone-

by love? ' Oh, I would be the stone spon her grave, Or the least flower that blossoms on her dust.' Ruy for the blessed hope that I shall meet My darling somewhere in the silent land. The rock of death divides the rushing wave, But the thealt stream shall surely meet again. But the twald streams shall surely meet again.

Through the dim would the village temple belt Touches my ears, and every solum sound Repeats her name whose pensive thoughts were

Preperts her. prayer. My arms are empty, but my heart is full. And shall be full of her forever more. -Japan Weekly Mail.

Old church creed salvation has 'reached culmina tion,

And only waits reason to sweep it away; A partial adoption of priestly concoction, But now the old dogma has seen its best'day!

-Dr. D. Ambrose Davis.

#### A Remarkable Prediction."

In the form of a "Note," the Neuroastle Weekly Chronicle prints the following singular document, forwarded by a correspondent, who states that it was found in the Augustinian Library, M. Rome, dated 1675:

"Concerning the waves of the Mystic Ship: By Ridolph Gelthler; August, 1675. Before the mid-Ridolph Geithler; August, 1675. Before the mid-dle of the nineteenth century there will be sedi-tions everywhere in Europe. Republics will be erected; kings, nobles, ecclesiantics will be slain and regulars will desert their convents. Famin pestilences and several earthquakes will deval-tate the State. Rome will lose its sceptre through the attacks of so-called philosophers. The Pope will be taken away by his own prople, and the Church, placed under tribute, will be de-prived of its temporal goods. After a short time the Pope will not be. A Northern, Prince, with a huge army, will rush through Europe, will over-throw republics and exterminate all rebels. His sword, guided by God, will valiantly defend the Church of Christ; will fight for the orthodox Church of Christ; will fight for the orthodox faith, and will bring under his sway the Mahome-tan power. A New and Last Pastor from the ahore, on a sign from heaven, will come in the simplicity of heart and doctrine of Christ; and peace will have returned to the age." peace will have returned to the age."

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. Although not quite accurate-being after the middle of nineteenth century-at least two of the changes foreshadowed by Gelthler have come to pass. Republics have been raised: witness America, France, &c.; and the Pope has been deprived of his temporal power. The correspondent who sends the document states that it is quoted by Dr. Cumming in "The End," page 135.3

Dr. E. H. Denslow, 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. A Rev. Dr. Sweeney, of Louisville, Ky, a clargyman of the Disciple or Christian Church, has been holding'a series of protracted meetings here and has succeeded in psychologizing several into the belief that immer. sion is baptism, and is one of the great saving clauses. Sunday before last he preached a sermon ridiculing Spiritualism, and challenging discus sion. He was accepted; Bro. Stewart was pltted against him, and then Bro. Sweeney "backed wa-Bro Stewart then formally challenged Sweeney or any of the preachers of our city, to dis-cuss any of the following propositions: That Spir-Cuss any of the following propositions: That Spir-itualism and its phénomena are true, and are sustained by Bible and science; That free investi-gation oh all subjects, religious, political or scien-tific, is more beneficial to mankind than the Chris-tian religion of the past or present: That Calvin-ism, as taught by John Calvin, in his declaration of principles, is suffained by the Bible; That the Bible does not sustain the free moral agency of all mankind; That human beings who have oneard mankind; That human beings who have passed through the change called death are not confined in heaven, hell, or an intermediate state; That all mankind are immortal and are progressive beings in their evolution by natural law. The gentle men have not, and dare not meet Stewart bate to discuss these questions. But I understand they have been instrumental in getting the Bald here on the 26th and 25th, to "expose" it by their tricks. We shall see if they do it

#### Interesting Letter From St. Augustine\_Florida.

A. E. Giles writes as follows to Hudson' Tuttle: From the offest city in the United States, I sa-lute you. About one month ago I came here to escape the rigor of our northern winter. Here, at the present time, roses, camellas and jasmine are in flower; fresh peas and shad are daily on the table; and oranges, ripe and luscious-sweeter than ever reach the northern market-are ann-Visi. dant, for orange groves are all around us. Wai, tors and tourists are almost Jaily visiting the city, and most of them flit onward after a stay of one, two or three days. It takes about that time to glance at the principal attractions of the place. It has some of the characteristics of an ancient Spanish town. The old stretes are narrow, about afteen feet in width. Projecting balconies and win-dows here and there, overhang that narrow space, so that neighbors can almost shake hands across the strett. There is an ancient fort fort Marion. the street. There is an ancient fort, Fort Marion built of coulina stone, covering an acre of ground. It is surrounded by a moat, now dry, and furnished with barblcan, draw .bridge, watch tower and bastlons. It was built after the style of the best fortifications of the Middle as. It now affords shelter and accommodation for some sixty Indians captured in the Texan and other Indian wars. The city was at one time defended on its land side by a wall of which only the pillars of the gateway now remain. Having been settled by Roman Catholics it retains prominent memorials of the religion of its founders. The Catholic cathedral is the oldest and quaintest church building. Its chime of four bells set in an open Moorish belfry, every thirty minutes, peal forth the Gours and half hours.

There are residents from colder regions who spend the winter in St. Augustine. I having been here near a month, have become acquainted with some of them and have found that not a few of them know something of modern Spiritualism. Among them are Mr. and Mrs. C. O Pool, former-ly of Buffalo, N. Y. He it was, you remember, who made the interesting introduction to The Thinker, which makes the fifth volume of A.J Davis' Great Harmonia. He initiated and yesterday perfected the first Spiritualist meeting over held in this ancient and Roman Catholic city. Like one of the assemblies of the Primitive Christians one of the assemblies of the Primitive Christians it met in an upper chamber. Mr. Pool presided; about nineteen persons to whom special invitation had been extended, were present. "Shall we gath-er at the river," united our volces in song. Mr. Pool read selections from the Bhagavad-Gita, and a portion of an address by your glifted and now deceased friend, Selden J. Finney.' His accom-plished companion, Mrs. Pool, added much to the putareat by reading an original poem which she plished companion, Mrs. Pool, added much to the interest by reading an original poem which she had written specially for the occasion. Mr. Pool and Mrs. Newton the leader of the Ns Y. Children's Progressive Lyceum, who has been tarrying here for a few days, and other speakers, both ladies and gentilemen made remarks which led to an in-teresting and animated discussion. Christian Spiritualism and thiosophical Spiritualism were each represented, and when we separated it was with the wish that we all might meet again.

#### A Spirit Forming by the side of the Medium.

W. H. Harrison, of the London Spiritualist, says After some time thus spent in friendly conversa-tion, Lillie said she would try to show us a spirit rising from the floor along side of the medium. We were then all asked into the room used as a cabinet, which was illuminated through the venetian blinds by diffused weak gaslight. We could all see each other; I was nearest to the medium; We could according to intructions, I was holding her hands and was told that a spirit would probably rise from the floor near my feet. That part of the floor con-sisted of a corner of the room, devoid of furniture, covered with a nailed down carpet, and no open door near. There was nothing but the bare cor-ner of the room and the bare carpet, all fully within my view. The other sitters were nowhere near this clear space, and all of us, Miss Cook includ-ed, were quietly talking. I was told by Mr. Tapp and the others who had seen the manifestation before, that its first indication would be the appear ance of a white mass on the floor, which might rise quickly to the height of five or six feet.

After the lapse of about five minutes, a cloudy After the lapse of about he minutes, a cloudy while mass, about a foot in diameter, appeared noiselessly on the floor, (where there was only light enough for me to see general outlines and not minute details. It grew slowly in breadth, then a part of it, long and white, about six inches broad, rose upwards, curving close to the heart of the medium them up to her force while lowerhold. the medium, then up to her face, while I was hold-ing both her hands. - It curved upwards-as Mr. Tapp said he had seen it do on a previous occa-sion-"like the tail of a fish." A spirit hand and arm covered with drapery, might have produced the same appearance. For about ten minutes this white band rose slowly at long intervals from the larger mass below, then slowly sank. During the whole time it made not the slightest polse or fle, then it disappeared. The spirits said had nearly exhausted the power over the previous strong manifestations, so could not produce the full figure. The consciousness as well as the vital energy of the medium, was largely drawn upon all the time; we had received the strictest injunctions from Lillie not to let her go to sleep or would be injurious to her, and we with much difficulty kept her awake by continuously talking to her, and putting questions which she had to an swer. Her hand on the side nearest the form grew so unmistakably colder than the one farthest from it, as to attract'my attention, and Mr. Tapp had noticed the same thing at a previous seance

#### The Astral Fluid.

According to the mose warped metaphysicians throughout the universe, there is a pure, univer-sal shining, flery, and invisible fluid free from matter, purer than ether, more powerful than loadstone, stronger than the thunderbolt, and swifter than the lightning. This may be termed the soul principle of being the strength and cothe soul principle of being, the strength and co-hesive element in minerals, the growing power of plants; the life of men and animals-the Astral Finld-as generally spoken of by Mystics and Ro-

sicrucians The Astral Fluid is the Hebrew Life, and the Rodern magnetic Fluid, Nerve Aura, etc., of the mesmerist. It is also called the Corpairs Fire, in allusion to its burning, purifying, or destroying the sensual world in man, which is the end of all things; for its action is to reduce all things back again into their own invisible essence, and the ushering in of the""New Jerusalem" mentioned in Scripture. The investiture of this astral fluid upon the soul as a spiritual body is called the astral spirit. Thus whilst the soul or invermost of man is a divine emanation from Deity, the body or outermost is a combination of earthly or material atoms, vitalized by this astral spirit, which as the life-principle to the body, the ethereal body of the soul, and forms the connecting link between the soul and body. It is herein that the power exists whereby spirits can become visible, and make sounds and other manifestations. This astrafspirit in man is a combination of all the imponderables, in the universe, and its original essence is derived from the sun and planetary tem. It is a true Cosmos of the universe) and in tem. It is a true Cosmos of the universe and in the sum of its wonderful structure is contained those emanations from air, catth, and sea; it is also upon this soul covering Wat sli the sand-grains are indelibly photographed or imprinted. Seers perceive its gradnated essences in rings or spheres, more or less attenuated in proportion to their distance from the soul or proximity to the bade. body

The most interior or soul (Solar or Sun) connect man with those solar and astral influences under which he was brought into existence; and as they change with planetary changes, they affect the mind, influence the character, and constitute those very links by which the stars act upon man's destiny. As the soul's origin, then, is in Deity, and as the astral spirit's origin is in the soin lar system, how vasily important upon the young or inceptive babe's character and organization faust be those solar and planetary influences which prevail through every stage of embryonic life, and at the very period when, from planetary and solar influences, it is born upon earth as a living creature - P. DAVIDSON in Raphael's Almanae

This astrologist reasons very much after the manner of Madame Blavatsky. She says: "Ellphas Levi expounds with reasonable clearness, in his Dogme et Rituel de la Haute Magie, the law of reciprocal influence between the planets and their combined effect upon the mineral, vegetable and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour; as the air we breathe. He quotes approvingly the doctrine of Paracelus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeals the old kabalistic doctrine, that nothing is unimportant in mature, and that even so small a thing as the birth of one child upon our insignifican planet has had its effect upon the universe, as the whole universe has its own reactive influence upon him."

#### Message and Prophecy.

EDITOR JOURNAL:- The following communication was written through the mediumship of a business man, thoroughly practical; one who makes no pretentions as a medium, but from time to time is influenced, and always gives the spirit

an opportunity to use his hand: "My dear Earth Friends:--It has been on my "My dear Larth-Friends.--It has been on my mind for some time to give you further evidence of the bagglies and satisfactory nature of the doc-trine of spirit intercourse; that subile, God-in-spired element, which forms, as it were, the invisi-ble chain, strong, though invisible, which binds the material with the spiritual, from which is forged the ladder whereon the soul immortal finds its way to its home beyond the stars, and upon which it again traverses back to earth and enters into close communion with mediumistic organiza

Philasophically speaking, this Spiritualism, which is now confounding the Doctors of Divinity, (so called) and attracting attention throughout the globe, is nothing new. The old Bible tells of it and the New Testament has many striking in stances of its wonders and glories. Theology chilled it; sectarianism stiffed it, until its bow of promise to the world, suffering for its angelic mission, faded and withered, all- along the centuries Now, like a sleeping sint, he has again arisen, and minds attuned to its harmonice, and its grand re-vealments, its hopeful, soul-satisfying messages and teachings, are beginning to realize that heaven be gins in the earth-life, and continues on and on throughout eternity, where the soul revels in that perfect love born of God, diffused among mortals and gathered in its full fruition, it bears a plentiful barvest I am standing by the side of the medium, and were it not imprudent, I could lift him bodily. I am so thoroughly insterialized, although he can-not see me. I seem to have all the powers of my former earth-body, with my faculties as acute as ever; but yet I am not of earth. Its trials and dis appointments do not affect me now. I breathe new atmosphere. I have bathed in the waters of earth and breasted its waves. I have put off the old, and the new raiment has been given me, and oh! my dear friends, my heart flows out toward you this day. I thank my field the God of the spirit, the God of life, of death and of immortality -for the blessed priviledge of returning to earth. Most heartly do I congratulate you of the work so well begun and so successfully carried on amid so much to dishearten. The victory is not yet won. Much remains to be accomplished, and, ob! my dear friends do not be accomplished, and, ob! dear friends, do not be cast down. Every you put forth, every true word given has its good effect, and the seed will grow, bearing an abund-ant harvest in the years to come. ant harvest in the years to come. The present year, 1878, is pregnant with great triumphs for true Spiritualism. The false must die! There is no room for it either on the earth or in the beyond. It must perish and all its mis-erable accompaniments must perish with it. The work has already been well begun, and I timely warn all imposters, all bogus mediums, all impure adulterous men and women who have used the clock of Spiritualism to aerve their infamous purcloak of Spiritualism to serve their infamous pur poses with, your days are numbered! Either withdraw and seek to lead better lives or take the withdraw and seek to lead better lives or take the bitter consequences. God is not mocked, and chi-canery, though it prevail for a time, must succumb before the grand march of God's appointed hosts, who will move in the spiritual world, and their march shall be feit throughout the earth. Won-derful developments are at hand. The old theolo-gies, already weakened, must give way to the new (ret old) dispensations. Earth is to be purified. The rich and poor are to be drawn nearer togeth-br. Low is to be the middle of the new togeth-(yet old) dispensations. Earth is to be purified. The rich and poor are to be drawn nearer togeth-er. Love is to be the guiding star and purify its contant attendant. The sin-sick soul is to find the balm which shall bring healing; the sorrow-ful will be made glad; the sick and needy find restoration and comfort, and the car of progress roll on blessing and being blessed. 'Tis coming, wh can catch the sound, Angelic voices greet the ear; Boll on, old Time, your journey round, And thus complete the promised year

on all points as to be absolutely secure against the attacks of the lower spirits in one way or another.

# Mrs. Pickering's Circle.

The desire to "grab one of the forms" Is, a real The desire to "grab one of the forms" is, a resi-dent told me, somewhat controlled by a member of the circle, who threatens to shoot the first one who "lays hands on any of the spirits." Whether that gentleman covers the "spirits" revolver in hand, or has it ready in case of necessity, is not stated. Nor has any one thus far been met with who has attempted an exposure or advanced a theory of how it might be done. They say that the forms do appear, that there is no trap door or any in the town who could act as confeder-ates, yet they "don't believe it's spirits." Whether there is or is not a chance for trickery, and how closely these forms called "materializations" reclosely these forms called "materializations" re-semble those which appeared at the Boston and Philadelphia shows, that have been completely exposed and thoroughly shown up, it will be the Boston Herald.

If the figures presented are genuine spirit materializations, to clasp one of them would be attended with disastrous consequences, and might endanger the life of the medium. The substance, through the instrumentality of which the materlalization is affected, is drawn from the body of the medium, and must be returned to it in accordance with well defined laws, and the shock that would ensue in case of grasping the spirit, could not result otherwise than disastrously. At one of "Mrs. Pickering's séances a form came out that was six feet in height, very stout, clothed in a white shirt and pantaloons. The measurements given were ascertained by the height of the cabinet, whose top was seven feet from the floor, the aperture in the curtain four feet and one-half, and the height of a chair which stood just at the entrance. The form remained a moment, retired, and appeared again. It wore dark chin whiskers, but the cheeks were very much sunken and the eyes hollow. It waved its hands and lifted a chair. The deep, heavy breathing of the medium could occasionally be heard. At 5:15 the form retired. At 8:20 a form four feet and a half high, robed in white, stepped out quickly and came within oneQ foot of the front row of seats. The head was enveloped in cloth, which was thrown back, revealing a perfect face, recognized by a gentlemen and wife as a daughter who had come often. The fea trues were clearly defined but inflexible."

#### Remarkable and Mysterious Mani-Lestations.

Last evening while Mr. Jesse Shepard was on a visit at a private residence in the city, there decur-red some startling demonstrations of psycholog-ical and physical power, which cannot be explain-ed except on the theory of an invisible psychic force acting through the material agency of mag-netism on matter and spirit, whether conscious or unconscious innate emotional or electrical or unconscious; innate, emotional or electrical. The party was composed of several ladies and gentlemen well known in Portland. Mr. Shepard had called to make a short visit, and was on the point of leaving when a young gentleman was seized by a sudden impulse to take a seat at the piano, he never having taken a music leason in his life, and forthwith executing brilliant operatic overtures, fantasias and airs with variations, which fairly astonished the mystified lightners. When the piano playing began, Mr. Shepard took a seat on a sofa, which immediately began to move up and down with a vim and power that made the and down with a vim and power that made the whole house jar and shake, terrifying the persons who sat near. A lady then asked permission to take a seat on the sofa, when it rose fully a foot from the floor. A gentleman present then held Mr. Skepard's hands, and the same power was manifest, only more marked. After this the young manifest, only more marked. After this the young gentleman at the plano began to sing in the most extraordinary and brilliant voices of basso and soprano, touching the lowest, notes in the former and teaching the highest notes in the latter About this time the excitement created can more easily be imagined than described; the furniture moved sprightly and the singing became more rapid and wonderful, when Mr. Shepard said he would play the piece and sing his grandest solo. Voices were heard singing in all parts of the room, forming a choir of most marvelous and thrilling effect. Four voices sang a quartette with an accompaniment on the piano which would 000 anist to execut the sound seemed to come from the center of the room, and the different pleces of furniture moved towards the plano. The singing could be heard far into the street, and many passing by thought they were listening to a full company of musicians re-hearsing a grand oratorio for a public perform-ance. The whole performance took place in a room lighted sufficiently to enable each person present to see each other and the objects as they moved, no preparation whatever being made for a scance and no phenomena experted - Oregonian, Portland, Oregon.

Dr. J. M. Peebles.

Mr. Alexander Calder, President of the British National Association of Spiritualists when introducing Mr. Peebles to the members thereof, said:

He not only merits our affectionate esteem, but is entitled to out warmest admiration; for who among us has gone twice round the world, disseminating at each step the seeds of knowledge, relating to our highest interests? Who would not be proud of his experience among the various races and peoples of the earth? Who would not rejoice over the sights and scenes which he en-countered on his world wide travels? To study the quaint manners and customs of the Chinese; the quant manners and customs of the Chinese; to revel in the clove fields of Malacca; to chop logic with the Brahman's at their holy city Benares; to test the powar of the magicians of Madras; to sit under the palm, and scent the cinnamon groves of Ceylon; to meditate on the sacred fire of the Parsees, and their tombs of silence at Bombay; to press both the Bad Sacret the context phone Phones. peep into the Red Sea at the spot where Pharaoh was drowned; to climb up and speculate on the wonderful pyramids of Egypt; to linger among the sacred shrines of Palestine, so dear to Chris-tian association; such are a few of the thousand objects which have occupied our friend's atten-tion tion.

A Strange Move.

Mr Peebles stated in England, that he was making arrangements for two Buddhist priests, who could speak English well, and were more than a match for the missionaries, to visit the United States to teach the Christians there to lead better lives; he might afterwards possibly bring them to England. His own position in relation to Spiritualism was that he knew that he had spoken with ualism was that he knew that he had spoked with the angels of God, and that there was a life be-yond the grave. When he saw the mourners' tears falling, and hearts breaking, and people discouraged, he knew of nothing so capable of re-lieving them in their affliction. He, therefore, consecrated his body and mind, and all the powers he possessed, to the promulgation of the great trushs of Spiritualism, without which he should be but a Delst, floating hither and thither upon the sea of life without a compass. He knew that every deed he committed - apon earth was interwoven in his spiritual garments of the futbre, and he felt that the ministry of angels was a light to enlighten the world.

#### Brief Mentions.

Modern Spiritualism is

"That golden key That opes 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 Cave Springs, Mo., writes: Hudson Tuttle's Ethics I think, so far, can't be excelled.

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

W. H. Leidigh, of Villa Ridge, Ill., writes: can't see how we are going to get along without the JOURNAL in my family, for it is the most welcome visitor we have.

Speaking of Spiritualism, the Scientific Amer-ican 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 "ethe-calism" should be substituted for "electricty," realism' which Dr. Dods describes as an "atmospheric em-anation from God."

Bro. J. M. Peebles, 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 Jour-NAL, and in Mr. Tuttle's "Ethics of Spiritualism;" in short, I am pleased with your management of the JOHENAL

Spiritualism brings consolation to the hearts of those sorrowing for the decease of some dear friend, by assuring them that the departed one is not lost, but gone before, and is able to guide and strengthen them in their sojourn here.

A. Martin, of Olney, Ill., writes: Your answer to "Gold Pen in the JOURNAL suits me exactly; it has the ring of the true metal; if mediums don't want to stand the test which reasonably should be required of them, then they should step down

#### New Flower Medium for Drawing and Painting.

J. Patton, of Towanda. Pa., has within the last year been developed as a flower medium for painting and drawing. She has executed under her spirit control, Zoe Valze, a French spirit, a large number of the most beautiful drawings and paintings I ever saw-most exquisite in design and execution. Mrs. Patton is 74 years of age, and about five years ago, she was afflicted with a ner-vous affection so that her hand shakes and trem-blas ille one with the shand shakes and tremvous affection so that her hand shakes and trem-bles like one with the palsy; yel, strange to say, when her hand is placed on paper holding either brush or pencil ready for work, it becomes as steady and firm as a young girl of 16. Her won-derful gift has created a good deal of comment among her skeptical friends, some alleging that it is only a latent talent recently developed. But she claims that it is the result of an influence en-tirely outside of herself. Her hand is guided by a power she can neither see nor feel. She assured me that it gave her great pleasure to be the me-dium through which such charming paintings and dium through which such charming paintings and drawings are produced, and takes pleasure in showing them to her friends. Mrs. Patton is the widow of the late General Patton of this place. She was born and raised in Philadelphia, has trav-eled in Europe, is a lady of fine culture and pleasing address. Towanda, Pa.

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

the Olive Brench: Life, as represented in the floral kingdom, pre-sents the sweetest harmony. Human life should be and would be a counterpart, were it not for the poisonous weeds that have grown up all over your land, and asying to the rose bloasom "thus and so," to the violet, "why stand in our way." to the sensitive plant, "what eight have you to sak to be let alone." It is thus the beauty of human life is defaced, and instead of brotherir love, it is brotherly hate that fills the souls of men. A mind attuned to the beautiful, will see only the pure and good. When such manifestations are not seen, then it is but, just to infer that baseness and treachery are the controlling elements of such minds. No sweet fragrance can be emitted from such flowers, though called Christians. This is not the splitt of Christ. There is a significance to the words he gave utterance to, and I would re-spectfully call the stiention of all who differ from me in thought—"Let him that is without sin cast the first stone." Please read the balance of the sentence, and profit by what it teaches. Thus will you perceive more of the beautiful in life than at he present time.

#### The Mediums' Meeting.

To one possessing a friendly laterest in mediums and all that may tend to their benefit, permit a few words of suggestion to those in charge of the Mediums' meetings held at Grow's Hall, in your city, on Tuesday evenings; for if all strangers are pained alike by the seemingly unnecessary, un-courteous and impolitic remarks and acts of the President, they can but conclude that such meetings, however advantageous apparently, can but result in harm. Who but the presiding officer over a meeting of mediums for control, should be over a meeting of mediums for control, should be able to set an example of quiet, refined dignity " If a mistake has been made in the selection of speh officer, and he nor his friends appear to realize the fact, would it not be better to risk the displeasure of such a person than allow the society to be injured, if not destroyed? It is to be hoped that the sliver haired old man who are recalled of the wreth of this unfortunate was the recipient of the wrath of this unfortunate president, in his heast, like Jesus, exclaimed, "Forgive them, they know not what they do," and that even the coarsest and most uppolished of men may re-flect over a wrong to the Individual and to the society until the lesson of the past shall prove a lasting one, preventing similar occurrences in the future. Countryman.

#### Doubles.

#### The London Spiritualist relates this incident:

Another theory of these doubles deserves con-Another theory of these doubles deserves con-sideration. May not a spirit, by will-power, turn the spirit of a medium out of his body, and make that spirit do at séances what he wills? Mr. Des-mond Fitzgerald once saw a black man mesmerize a woman on a public platform at Blackheath, and order her spirit to go home and touch one of her fellow.servants in the house. A committee, form-ed by the audience, went to the house, and found the servants in a state of terror, because one of "their number had been "touched by an unseen ghost." Mr. Fitzgerald has reasons for believing that in this case there was no trickery anywhere. phost." Ar. Fitzgeraid has reasons for believing that in this case there was no trickery anywhere, as disk have the meamerist. Here, then, we have a spirit (in the body), driving a spirit outof anoth-er body, and insking it produce physical effects at a distance. If that second spirit had been seen, it would have been the "double" of the body of the medium. medium.

Ansel 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, his been giving excellent tests, and very satisfactory. Mrs. T. C. Hawks, also of Memphis, lectured to us last Sunday to very good audiences, who were highly entertailed by her fin-spirational lectures and poems. She is traveling in the interest of her Voice of Trath.

The editor of the Spiritual Sciential, published weekly in Boston, Mass., wisely said, serviral months since, that "a man's worst enemies are in reality the evil or usprogressed spirits who are attracted to him through some want of develop-ment in his own spiritus! organism. The longer he yields to the temptations of his sensual appe-tite, excited often times, perhaps, independent of his own desire by their presence, the stronger their influence. The man who is under their do-minion ought, when he becomes aware of his situ-ation, to endeavor to escape at all hazards; nor is any man on earth, spiritually ho-well defended

#### Fraud Proof.

I perused your, reply to "Golden Pen." and heariily coincide with the sentiments therein ex-pressed. False prophets in olden time were se-verely dealt with, and we can very clearly per-ceive the reason for it, when we, in these later years, come in contact with false mediums. It is cally the Spiritualist's duty to carefully separate the false from the true, and to denounce de-

ception and trickery whenever detected. How much more satisfactory would manifesta-tions be if the medium was secured in the cabinet, and the investigator at liberty to enter the same at any time You are quite right in saying that un-less physical manifestations are produced under fraud proof conditions they amount to nothing. If there is any chance for fraud, a doubt arises in the mind of the investigator, and so long as there is a doubt, a case cannot be made out in favol of their genuineness.

Such a physical circle as you describe would be the last place i would take a skeptic in order to convince him. Thus, he might be puzzled to see mum figures move and vanish in such a circle, yet he would go away more than ever convinced that if such manifestations were all that Spiritualism rests its foundation on, it is unworthy of

aliand reals its fundation on, it is unworany of further investigation. "I have, ever since I saw the play of the "Marble Heart" at McVicker's theatre in this city, several years ago, been exceedingly puzzled as to how certain statues, were operated in it; and I compil-ment Mr. McVicker for his success in the trick of producing a tripple statue, which the closest ob-server could not determine whether they were living female forms, or wax, or some other inani-imate substance moulded into human shapes. At the time I aw the statues I gave up/the puzzle. the time I saw the statues I gave up/ the puzzle, as I do every materialization, when I witness them under conditions not fraud proof.

But notwithstanding all this, I still believe that every one of these people whom you have been showing up in their true light lately, are to a cer-tain extent mediumistic; like counterfeit coin they may contain a trace of pure metal. Your po otto is invulnerable, and I say amen, and amen, to lut-terances in your late articles in the Jourwar, on Z. T. GRIFFEN this subject.

#### The Spiritual State.

Baboo Peary Chand Mittra, s native of India writes: "The spiritual state is for the world of ea-sences and spirits with which it is en rapport. Ecstacy and trance are mixed states of brais and soul. Somnambulism and clairvoyance are all in-cluded in the spiritual state, which has a perpet-ual clear vision of the past, present and future; and the more absorbed il is in God, the more elevated it is in the Spirit-world This is our accountabili-ty, this is our moral responsibility, this is our re-ward. May we all worship the Great Power "in truth and spirit." for his spiritual revelation to us. All other revelation based on mythic evidence and partaking of sensuous conception, is the work of the mind, but not of the soul--the essence and mirror of God."

ind out.

The object of Spiritualism is to assist this intercommunion, to unite all persons on a rational basis, so that the great guil which has separated the seen from the unseen may be bridged over, and that which was pictured in vision in Jacob's ladder may become a conscious, living and intelligent reality.

C. E. Richards, of Lafayette, Ind., writes: We have been having a circle here, for some months, consisting of seven persons, **Diamo** far have ac-complished nothing. There is not a medium in the place, so far as I know. I thick there is no better paper published than the JOURNAL; I could get you a hundred subscribers in this benighted place.

The Church Independent says; "It has been the common idea that heaven is merely splace into which people can be admitted as into a city on earth, and that happiness will instantly and perfectly ensue to all who are thus admitted. It is the child's idea, with its usage for childhood, but based on no understanding of the nature of man, or the laws of divine operation."

Col. Ingersol says: "The idea of immortali-ty, that like a see has ebbed and flowed within the human heart, with its countless waves of joy beating against the shores and rocks of time and fate, was not born of any creed, nor of any book. It was born of human affection, and it will contin-ue to ebb and for beneath the clouds and mists of doubt and darkness, as long as love kisses the lips of death. It is the rainbow-Hope shining upon the tears of grief."

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 with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sounds resembled what would be produced by a falling canon ball, and shook the house ("Debatable Land," p. 375); and Dr. Carpen-ter really would have us believe that all these wonderfully varied sounds under all these test conditions are produced by "snapping tendons

.

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." Then turning his massive head with a smile of unearthly sweet-ness, he continued: "I dare not let my mind rest on the event, lest the attractions of the laner world unfit me for the duties that remain. I feel at times like a spirit preparing to quit this natural body to enter heaven. When I am walking it seems as if the angels waited upon me, and placed my feet properly; and when I go to bed at night, it seems as though I felt them distinctly and sens-ibly settling the bed clothes right, and placing my head comfortably on my pillow."

#### "Astounding Maryels."

In reference to the strange things in materiall-

In reference to the strange things in materiall-sation he has witnessed through the mediumship of Dr. Monck, the Rev. Thomas Colley, iste of the Royal Navy, under date of London, Jan. 22nd, 1878, expresses himself in these foreible terms: Indeed, I am not astonished at the increduility of the ignorant touching these astounding marrels, for even now, after my large experience, the things I have witnessed and have recorded are so over-whelming, that should a cessation of these linex-progress of these mirrachious things to be arreated and further svidence of the reality of what I/know to be true not be forthcoming, the future/might perhaps find me in a doubtful mood relative to matters most assured; yes, increduious, perchance, cegarding what I have piedged my word as a ciergyman for the truth of, and imperilled my ciercal position and prospects, carefully and accu-rately to report.



# Inhalation the Only Way.

My new instrument for inhalation is a grand success. All who have tried it are delighted. No one medicines can by any possibility cure Catarrh when 6 spreads, as above described, through the nasal passages, throat and bron-chial pipes. Here lies the secret of the suparalleled success of my treatment. Some of the six excellent Catarrh medicines which I send, or all combined, are just sure to follow it into all its hiding places, search it out and de-stroy it, no matter where located. If it has taken foot where the medicated water can not reach it, then the me fi-cated senser surely will. You can rest assured that if you conclude to order, you get not only the best instrument of the class ever made, builds to be best and largest lot of spiendid medicates e er sent out for so small a sum of money. He careful in giving the name of your express station (or street and number) distinctly, and then expect the full worth of your money to be sent to you immediately. The system of applying medicated inhalation directly to the spot, for all diseases of the air passages, is now any expression and my whole mode of treating Catarrh in all its horid forms. It is no easy matter to cure the Catarrh after it has taken a deep hold, yet with from one to four months of faithful use of my treatment, which is not difficult or troublesome. It can be done.

#### Physicians' Testimony.

This certifies that the undersigned are acquainted with Rev. T. P. Childs, and believe him to be reliable and truthful, and that his mode of treating Catarrh is scientific and effectual in breaking up and curing it; and indeed it seems to be the only mode likely to effect a complete cure. J. U. GREEN, M.D., Troy, O. Either of the above-named physicians can be consulted by letter or otherwise.

#### A Card.

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# "By Their Works Ye Shall Know Them." Boston Testimony.

Willfam Collier, 63 West Desham St., Boston, Mass., writes, under date of Feb. 12, 1877; "I would here state that my daughter has used your Catarrh Remedy about four weeks with me, and considers hersel, well, and I have used it about six weeks and consider myself half well. In answer to inquiry from a gentleman hat I know per-sonally about your Catarrh Remedy, I have stated these facts to him, 'thanking God I ever got hold of T. P. Childs' Catarrh Remedy.'"

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Mr. Gates, of Meadville. Va., says, in a recent letter. "I would not take a thousand dollars for the benefit I have derived from your Specific."

#### From the Chancellor of the University of Nebraska.

others. LINCOLN, Jan. 17, 1877.



#### [From Correspondence Journal and Messenger, Cincinnati.]

[From Correspondence Journal and Messenger, Cincinnati.] Editors Journal and Messenger: Mr. Childe has been pastor of a church for over thirty years, and, long before his connection with medicine, was widely known in the Church for his plety, goodness of heart, and power in the pulpit. Catarrh, in its worst and most offensive form, compelled him to give up his charge, after years of public speaking, and constant use of a volce always strong. After trying all that medicine could do for him, he finally, in despair, attempted his own cure, and, having considerable knowledge of medicine, succeeded beyond hepe, and relieved his own sufferings, enabling him to resume public speaking without difficulty. This wond aftal cure became known at once, and Mr. Childs was besieged by others similarly afflicted, until the good man was compelled id go into the manufacture of his medicine, by the number and frequency of these calls. In answer to the wishes of his friends, Mr. Childs commenced making public his cure, through the medium of the press, and, as his business increased, he pushed more largely, until to-day he is one of the most extensive adver-tineers in the country.

isers in the country.

The following voluntary notice appeared in the Boston Congregationalist of Jan. 31, 1877: "The publishers of the Congregationalist, with multiindes of other people, are somewhat suspicious of patent medicine, as a rule, and when we received the large two-column advertisement that may be seen on another page, we a: frest reclined its insertion; but on making inquiry, we received such astisfactory replices, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs', the proprietor of the medicine, that ew withdrew our objections."

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Under date of September \$1, 1877, Mrs. W. D. Lincoin, of York, Neb., writes: Dear Sir : My health is fully restored. The horrid and losthnome disease is all gons. My lungs feel all right hall recommend your invaluable treatment. I thank you many times for your kindness to a. I hope you will blessed in your effort to relieve the afflicted. I would not be placed bask where I was list fall for no considers . Wery respectfully. MRS. W. D. LINCOLN. shall re

Mrs. Elizabeth Lee, of Concord. Un., in-a letter dated Nov. 4, 1876, says, "I have never paid out money for any thing in all my life that has given me suck satisfaction as your medicines.

CONCLUSION. Do not tride with some cheap thing, which at best can afford but temporary relief, while the roots of the vile diseases are left to strike deeper and deeper. Be in erread and therough or do solking? Write at once and say what paper you saw this in. Circulars, price-lists and all necessary information can be had by addressing swith return stamp) 24)-2 Rev. T. P. OLEVIT

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PROM of the System to backed by the statements of the most reliable people-statements which constitute such a mass of evidence that we should feel bound to accept the facta that complement how had not witnessed them correlyts. stated, even the

#### . Continued from First Page

and to be tolerant of utmost freedom of thought, is better for us than any religion can possibly be? Shall we never be con-vinced 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 up an snowflakes. No organization by Spiritualists is ffeeded beyond temporary combinations to publish books, to support compe-tent, journals and speakers, and honest me-diums. 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-deave such magnificent labors for the churches? 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 Chris-tianize 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 person with whom one cannot directly any intelligibly communicate. The person and and intelligibly communicate. The person of Jesus, or, if one prefer, of the Christ, is so multiplied in the distorting mirror, of tradition, that there are more varieties of Christ now adored in Europe and America than there are varities of pigeons in Dr. Darwin's dove-cotes. Paul advised his little charch at Rome, more than eighteen hun-dred vears ago, neither to ascend to heaven dred 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 incar nate 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 embassadors? Religious unity can never come through the worship of a being with whom there can be no direct communica-tion by all the adorers. It will be time enough to Christlanize Spiritualism when out of our superabundant assortment of Christs, some competent person shall appear to select, by infallible works, that one des-tined for supreme and exclusive worship. For my own part, I shall assume a waiting attitude till that miracle be wrought. I follow Paul's advisor to there to the 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, be-ing 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 una-ble 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 experiings 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 ploneer 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 capa-ble may miss. Let each seek for himself, and boldly proclaim what he thinks he has found. Time only 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 ques-tioned, or to declare what shall or shall not be believed, are not needed in our ranks. Spirituallam 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.

# THE KNOUT.

#### As Wielded by the Great Russian The-. ? osophist.

MR. EDITOR:--I have read some of the assaults upon Col. Olcott and myself, that have appeared in the JOURNAL. Some have mused me, others I have passed by unread but I was quite unprepared for the good fortune that lay in store for me in the em-bryo of the paper of Feb. 16th. The "Pro-test" of Mr. W. Emmette Coleman, entitled "Sclavonic Theosophy rs. Atherican Spiritualism," is the musky rose in an odoriferous bouquet. Its pungent fragrance would give the nose-bleed to a sensitive whose offac-tories would withstand the perfume of a garden full of the Malayan flower-queen the tuberose; and yet, my tough; pug-Mongolian nose, which has smelled carrion in all parts of the world, proved inalf equal even o 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 Quixotte fighting the "air-drawn" foes in his windmilt, stands forever the laughing-stock of all genera-tions, and the type of a certain class of dis-nutration that for the moment of Colomora outants, that, for the moment, Mr. Coleman epresents.

The pretext for two columns of abusesuggesting, I am sorry to say, parallel sew-ers—is that Miss Emily Kislingbury, in an address before the B. N. A. of Spiritualists, mentioned. Colonel Olcott's name in connection with a leadership of Spiritualism. have the report of her remarks before me, and find that she neither proposed Col. Ol-cott 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 Kislingbury, \* \* that American Spir-itualists should select as their guardian guide \* Col. M. S. Olcott!!" If any one 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 un-mitigated falsehood. Miss K. merely ex-essed the personal opinion that a certain kentleman 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 mycowardly 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 imma-terial. 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 scape-goat than Olcott and Blavatsky, the twin

theosophical gorgous!" 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 re-spectfully declined. Have we offered to lead Spiritualists by the nose or other por-tions 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 -inviting rour ers). 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 this researches, full of exaggerations, inaccuracies; marvelous statements recorded at second-hand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontade and grammatical inelegan-cies and solocisms." To go to a Than for cies and solocisms." To go to a man for "truth," who is characterized by "the most fervid imagination and brilliant powers of invention," according to Mr. Emmette Cole-man, 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 They intelligent American Spiritualists. 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 col-umn 2, paragraph 1) from something 1 have published, a whole sentence that 1 defy him to prove I ever made use of. This is down-right 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 standinvariably referred you to the same stand-ard authors whom we have read, the same old philosophers which we have re-pudiated dogmas and dogmatists, whether living men or disembodied spirits. As op-posed to materialists, theosophists are Spir-itualists, 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 great body of Protestants, though both clauge 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 column with an such material-istic abuse as the provide Port Leaven-worth" criticism!

worth" 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 unsparingly contemptuous de-nunctators of Spiritualism-should, without either having read my book, brand it as Spiritualistic moonshine, was perfectly nat-ural. I should have thought that I had written my first volume holding up mod-ern science-to public contempt for its un-fair 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 bethe coarse language of a partisan and be-trayed 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 unstintedly than he has bespattered it. (If such men as the author of "The Great Dionysiak Myth" and "Poseidon," writing a private letter to a fel-low archeologist and scholar, which he thought I would never see, says the design of my book is "simply collossal," and that the book "is really a marvelous production" 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, Hux-leys 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 Spir-itualists 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 approximation of the second the sorry light of one who abuses for the mere sake of abusing.

What a curious psychological power I must have LAll the JOURNAL writers, from the talented editer down to Mr. Coleman, pretend to account for the blind devotion of Colonel Olcott for Theosophy, the over-partial panegyric of Miss Kislingbury, 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 1 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 "Kalmuco-Buddhisto Tartaric features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and mas-culine habits are enough to frighten any bustled 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, not merely to stare at her a 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 frie: ship 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 psychologizers, I never yet took money for teaching anybody anything), so that here after you may not be deceived into recog nizing as-what Mr. Coleman so graphically calls "the sainted dead of earth"-those pimpled-nosed and garlic-breathing beings who climb ladders through trap-doors and carry tow wigs and battered masks in the penetralia of their under-clothing. H. P. BLAVATSKY,

of immortality, independently of this influ-ence 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 increas-

Few intelligent persons who have patient-ly and persistently investigated the phe-nomena, 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 y unseen agents; independent writing on slates or on paper under conditions render-

ing 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 hu-man forms, often clothed in white flowing garments; the gradual developments of such forms out of seeming vacuity, and their dis-appearance, 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, 1 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, coinci-

Cromwell F. Varley, Electrician of the Atlantic Submariae 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 Ay 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?

Vhy 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: rom us thou hidest thy abode, But thou will 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;

ADDRESS.

HYMN.

Nearer to thee.

Nearer to thee.

Nearer to thee.

. Nearer to thee.

Nearer to thee.

to thee,

down,

to thee,

thee.

and truth.

MARCH 16, 1878.

#### 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 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.

Catarry 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 de-scription of the disease. The number and character of the cortificator as well as the

character of the certificates, as well as the favorable notices from well-known publishers, who have carefully examined the sub-ject, 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 be ing, apparently, to give his patrons the full value of their money, and to treat all as he would be treated. With this honorable prin-ciple as the foundation of his business, he can not but be a great success. We would call our readers' especial 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 sen free explaining everything address BAXTER & CO., Bankers, IT Wall Street, New York. 25-11-25-10





This pamphlet contains important facts connected with the carly movement in Eugland, with which the author was iden-tified, and an account of some of the most remarkable of his

An Interesting Novelist.

Mrs. Frances H. Burnett, the author of "That Lass O'Lowrie's," is a graceful, agreeable, low-voiced woman, about thirty agreeable, low-voiced woman, about thirty years old. She is an industrious and do-mestic person, of whom her husband says anthusiastically, "She can do anything." She has nearly completed a story called "Ha-worth's," and when this is finished ane in-tends to writes thoroughly American story. The plot, it is said, came to her thus: She was altting one day in her little room writ-ing, when, like a flash, as powerfully and vividly as if it had been a real living crea-ture, the leading character of a new story stood before her mind's eye. It was a sud-den inspiration, and made such an impres-sion on her that she immediately opened her note-book and made this entry: "10 o'clock A. M., Jan. 21st, 1873. 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 com-menced their work as designated.

" The masculino-feminine Sclavonic Theosoph, from Crim-Tartary"-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 complied. Neither is it to be under-

DISCOURSE.

stood that all that is printed under the above head

is of necessity, endorsed by us .- ED. JOURNAL.]

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 phys-ical 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 necessar ily a cause of itself and of all things.

This Cause being, since it is necessary, follows that God is, for it is God.

The Motor Power of the Universe is, then, the Divine Will.

the Divine Will. Every step that Science makes brings us nearer to the evidence of an Eternal Sub-stance, of which the phenomenal and the changing are but the transient robes. But if God is, then may we reasonably in-fer that man has an immortal soul. If there is a spirit in the macrocosm, then is there a spirit in the microcasia. But Spiritualism gives us the assurance

