

Eruth Gears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV. {JNO. C. BUNDY, EDITOR. } CHICAGO, MARCH 23, 1878.

THE ROSTRUM,

Oreation and Disintegration, and the Laws that Pertain to Life and Death.

A Lecture by Mrs. Cora L. V. Rich-, mond, Controlled by the SPIRIT PHŒNIX,

Delivered at Grow's Opera Hall, Chicago. Reported Expressly for the Religio-Philosophical Journal.

In no theological sense do I discourse upon creation. The word has strict reference to the conformation of matter in connection with spirit, whether visible or invisible, and the relative significance with reference to disintegration, and the capacity and power of the human mind to imitate in some degree the larger processes of nature. By the word creation, I do not wish to be understood to employ any expression of creation, separate from ultimate or primal substance, for ultimate substance, or parts of the universe, must have existed forever. The order, arrangement, harmony, symmetry of external manifestation, are all the time progressing, and whether it be in a single atom, or whether it be in organization or combination of atoms, the same law must govern. Whatever are the stages of greated life, the process of development is the same.

A NOVEL EXPERIMENT. г пахе шу relevant experiment. I will explain sufficiently of that experiment, to show that there is something in the impetus given to the human mind, even not considered in the pursuit of science, that will eventually result in producing a creative power. I procured a small sphere or globe of glass; I removed therefrom every portion of atmospheric air, placing within the globe as many ultimate substances as 1 knew in certain proportions, would all unite or coalesce Sufficient motion was added to this sphere of glass, and it was placed in precisely the same condition with reference to the solar light, that the earth occupies; as soon as the light commenced to act upon the chemical substances within the glass, I perceived that the atoms were attracted together or repelled, and from this attraction or repulsion, they were formed into shapes, crystalline, globular, or in the exact correspond. ence to earth's cyclic formations, having both the crystalline and the spherical forms, until minute images appeared like organic forms of life; vegetable substances forming shapes like ferns and trees, all in miniature. Each day those atoms would repeat these formations, but I could not follow to the ultimate result. If sufficient space and sufficient duration of motion, I have no doubt that many of these effects would have been simply those of creative nature, and which you can eventually adduce in chemical combination. This aggregation or coalescing of atoms for every formation or shape, will appear with substances naturally, if chemically adapted, and the atoms are attracted together, and shape themselves in the very imitation of higher strata of life, and suggestive of additional power. GENERATION OF ANIMAL LIFE. I was called from this experiment by the absolute duty of active science, but I kept continually at work in mind, until the concurrent union of atoms followed. Through correspondence, friends in Germany ascortained this fact, and hy further experiment this much was proven: that sufficient and proportionate combination of substance without the so-called germs of life, had been found, adequate to produce animalculæ and even higher forms of life. I saw that sufficient other combinations had been found. to produce semblance in miniature degree, motion of the heavenly bodies, of worlds revolving around centres, like the sun, and moon revolving around worlds, and other satellites around their planets. My one object in stating this here, (which, of course, was only in speculative science and could not assume a sufficiently tangible form to be repeated to a scientific world) is to show. you that by careful experiment and study, you will, probably, one day discover that a larger creation is repeated every time that the smaller creation expresses itself; that the motion of the planets and heavenly bodies, is the same on a large scale, as that

of all motion, but of all life produced by motion; is the tendency of all creation; that when crystallization acts, is only when meeting spherical motion already spoken of, another law for the time being intervenes, stopping the atoms in their spherical progress suddenly and in perfect concordance with the rays of light. Whenever the rays of light reach any substance in a given direction, those rays of light invariably produce on the same combinations the same effects, or imitations of those effects. By substances placed in certain connection with heat, and light, crystals are formed. In connection with light alone, imitation of crystals can be produced; as the drops of dew reflect the rays of light, they hold temporarily in solution the same rays belonging to the diamond under these circumstances. Spirit power, having sufficient control overany given combination of atoms, can place those atoms in motion in connection with the solar or other rays of light, and can produce imitations of germs. If sufficient of the caloric or latent source of heat be added, these germs can be permanent; the materialization of things that retain their form, substance and character, must be after this manner, while those crystals that are only temporarily produced for certain purposes, will disintegrate under the action of solar light, or heat, or earthly atmosphere. MATERIALIZATION BY SPIRITS.

All such experiments produce in the medium or persons present great weakness, for these material substances, are portions of

or orbicular form is the tendency, not only of all motion, but of all life produced by motion; is the tendency of all creation; that when crystallization acts, is only when meeting spherical motion already spoken of, another law for the time being intervenes, stopping the atoms in their spherical progress suddenly and in perfect concordance with the rays of light. Whenever the rays of light reach any substance in a given direction, those rays of light invariably produce on the same combinations the same effects, or imitations of those effects.

> Within the human frame this process of creation is kept on day by day, and repeated in the circulation of the blood, in the nervous forces, in every fibre building up the form of life. like that which fills up the world, or systems of worlds. Outside of the human frame there are minute forms of life; each one of those may become of potential aid in other forms of life. The substance is vitalizing, or has been, that sustains life, and any substance which has not vitalized organized power within it, cannot sustain vitalized organized functions of the human organism. Apply to the human organism any substance that has not been quickened by this vitalized life, which are portions of this earthly compound, and that substance is so much death to the organism.

As there is no connecting link directly between man and atoms of the mineral kingdom, they belonging to the strata beneath the vegetable, so any portion of that kingdom, *I. e.*, the mineral, introduced in the human system without previous tritu-

souls. This primal substance of soul passes through also an eternity/of change; it must be the source of life, and must reveal whatsoever in the universe expresses this in connection with matter; but ultimate soul atoms only have expression to abide in their own state and their own manner, in the spiritual essences of the universe.

THE SPIRIT AND MATTER. The spirit connects itself with matter by subtile links of intermediate substance that you cannot see, nor feel, nor analyze, and of course you cannot now understand, yet which is as tangible as a mathematical problem, as distinct and clear as any expression of truth to the human mind; forms the creative link between spirit and matter, between man and his own soul; not only the outer and inner life, but these intermediate states are that upon which the Spiritworld and disembeddied mind has continued. acting, and unfolding the manifestations of itself to the world. There is much beauty in the Brahminical idea of worshiping in God, the Creator, the Preserver, and Destroyer; there is no necessity, perhaps, for all these divisions, save that it expresses certain forms or stages of life to the human mind. The creative impulse is one, and to the human mind the preservation and profection of that impulse constituted another; while the destructive power in the universe, is a power clearly discernable by all, Whenever the germ is in existence the preservative power of the universe is all the time active to protect that existence.

THE VARIOUS GODS. Whenever disintegration sets in the pay The spirit discovers the use of the atom and its combinations through all matter; there are two; or three, or a thousand stages of the combination of particles reyealed at last to your senses, in wonders to which belong, perhaps, a generation or age of time. The sorcerers and magiclans of the East, who understand these laws, were enabled with great rapidity, by the power of concentration of volition, to produce these wonders; they have, in some instances, degenerated to mere exhibitions to-day, but a principle was there, showing the control over substance, and the power of making the tangible intangible, and vice versa.

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To disperse the illusion surrounding human thought, to make science broader in its sweep of experiment and its capacity to ' fulfill and unfold the functions of the human mind, to extend and include the spirit realm, to show that exploration of these theories is not only possible, but belongs to the legitimate region of the application of the minds in the Spirit-world, for giving the different forms of manifestation which you have witnessed; but also to show . that more than has been, can be performed. Nature has not required another atom, nor that any substance be added to the universe to form new planets, nor that any added force be given than those already existing.

LATENT FORCES.

There are laws and forces all about youlatent powers and faculties undeveloped, because unknown. These latent powers, roused into activity, become at once the master forces and influences governing all these new orders of manifestations. When those latent powers within yourselves are unfolded, it will not be strange to summon things from distant parts of the room and distant places. The speed with which you send messengers by electricity, will be borne by other messengers on wings of thought. Lines of volition for this purpose are no more difficult of comprehension than the lines of telegraphic wire, because this peculiar volition is formed by a strong concentration of the human mind upon distant objects, and may have far-greater effect than the current of electric vibration along the wire. 🐁 A NEW ERA IN EXISTENCE. The time is coming when the object of creation in blending together the material forms as now, will not be required to shape the grosser substance into organic forms, by the process of generation or imitation. According to the creative power of the artist, he will shape all the finer rays of the sun to the form he requires, and will be creator, not imitator, and will find in those rays tints not now possible, because the artist does not know how to mold them ; there will no longer be sculptured images in feeble imitation of nature's power, but the artist, greater than nature, will shape the perfect form of perfect substance which becomes, amenable to the influences of the magic power of will. All substances become more pliable, as the mind itself is more easily controlled, more delicately attuned, more susceptible to influences of spiritual laws and forces, more in harmony with the cumulative powers of creation through elaircoulance (clear willing), and this is kindred to the word clairvoyance. Material science comes, and must come in a material way; knowledge of spirit science comes, but in a spiritual way. We shall not be surprised to see not only souvenirs of spirit power materialized and preserved for you, but perhaps, forms walking in your midst and abiding permanently at will, in the future age, as an expression of this power. As the world advances, as substance becomes more and more spiritualized, the necessity for the organic forces of life, will become less and less necessary, and the world will change its form of generic to creative power; there will be no need of generation in the form of life to-day; if that creation may transpire with a thought of the mind, with activity, the earth has no necessity for the slow stage of growth from infancy to youth, for, by the rapidity of thought, and by the pliability of substance, those stages of growth can be taken on in a day. I do not say this will be so within a century or more of time, but approximate stages of this power already belong to the present generation on earth; it is true that other planets have passed through the same stage of generic life as . Continued on Eighth Page.

organic matter. When spirits form flowers, gems, locks of hair, or some souvenir, the same process of creation must be gone through rapidly to produce them, that it has required years of time to produce in nature, or any human form; hence the flower, the essential elements of which are in the atmosphere, must have been created, not only out of substance which formed that flower by rapid trituration, but must also pass through the same process that nature requires to create the full flower, but by infinite rapidity of action upon these substances; the flower is not generic, but is organic in the higher sense of mind, and is creation-not formation by the usual slow processes of natural growth? *

In her organic states of development, nature requires three stages of growth: Germination, which includes the act of generation, if it be among the higher forms of life-and incubation or gestation, which is in the stage between germination and the visible form and organized shape, which is after all the third organization; and includes all stages, until decay sets in. Now during the time of every stage, except that of the germination, there is the accompanying process of growth and unfoldment, also disintegration or destruction, and those particles or substances rejected during the unfoldment of the germ, are quite as many in correspondence with the organism itself, as those particles rejected after the germ has attained a certain degree of organized growth.

CREATION AND DISINTEGRATION. The human organism continues to be created and disintegrated during the whole period of earthly life. This creation and disintegration is not any the less wonderful, as it goes on day after day, than the original impulse. The mere generation, or calling together certain forms of life, quickening in germinal forms, does not constitute any more a creation of the human or other organization, than any one of those subsequent stages which require formulation, attraction, repulsion and the laws of the universe to keep in order. And if this continuous creation constituting the perpetual life of any organization, could at any moment be stopped, that also would be the cessation of life. If there did not continue the same processes of creation as that required in germination of animal life, a continued repetition of the quickening impulse, too. hidden in what is called germination, so delicately continued in the organization itself, and so perpetuately keeping up the creation as far as that organism is concerned. life of atom closely allied to life in that organization-if not continuous in this, I say, life would cease in the individual organism. There comes a time in the human organization when disintegration is more rapid than creation; when there refuse to be ascenany active impulses as there are of atoms in a lesser degree; that spherical ' those of decay; the result of this gradual

ration or its equivalent organization, or vitalization, is waste matter,—produces no effect, must be rejected by the human system. Any substance taken into the human system, that is absorbed or distilled through organized laws; every life which has been animated, vegetable and animal life, may possess.possible vitalizing power to the human body.

You cannot feed upon iron in its native state. The iron distilled from plants, or that has passed through an equivalent solution, equal to disentegration and organization, 'at the hands' of the chemist must alone be taken into the human system; you cannot subsist upon gold that you so greatly covet. The only portion of it that is likely to enter into the human organization, must be in such minute particles as not to be descernible in it; nor can they be detected even by the chemist; in fact, the chemist could not discover the constituent elements of the human system, without other aid than clientical science, or any other science of earth.

BASIS OF THE HUMAN ORGANIZATION. The base of that which enters the human system to sustain life, must have been derived from a higher grade of substance than the mineral kingdom, and do not belong to the mineral substances of earth; those of the ordinary vegetable life, and all life beneath the ultimate of the human system, show that only those atoms that have passed through most of the various stages of organic life, can be a basis for the human organization, and only these are in any degree attracted to or by the organizing process; as creation continually passes on in the human frame, so this is the case with every form of organized being beneatli man. To sustain all nature, more and more upon the higher forms of atomic and germinal creation, that substance must be prepared, and finally molded, even as the sculptor molds his clay; even as the artist triturates and mixes colors; even as all forms or imitations of life, must pass through various manipulations—so the fi-nal substance of which humanity is made, must pass through millions of ages of manipulation in the artist hand of Nature, ere suited to be even admitted to even gross human formations. If this be true of the material, of the outward life how much more true of these ultimates that shape the occult or invisible life; forms that abide, powers that exist forever-that you conceive to be transient-but unto which the vision turns, as towards the heavens that abide forever.

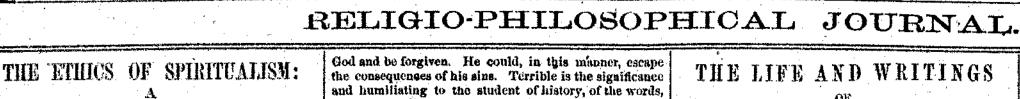
The transient scenes of earth, and those which this stage of being requires, even though in the perfection of planets thousands of ages are required for this unfoldment of man, are as nothing compared to the age of time wherein though thas derived its growth, or an idea shaped itself to the comprehension of the unfoldment of human

er of destruction commences, indeed, is already active through the creative element. The nourishment must come from organized subsistence, which is destructible. So some are quite right in worshiping more fully the Gods of Preservation and Destruction, than that of Creation, for creation being primary abides, materially and spiritually, moving by its original will without any worship, passes on and performs its functions, but those deities imagined to possess the power of holding human destinies in their own hands; the Gods of Preservation and Destruction, must be perpetuated in a wonderful manner. A limited idea must produce limited praise and worship. Christians worship a God of Destruction, but give him a far different name,

DISINTEGRATION AND DEATH.

The disintegration you call death is but another form of that active impulse of life going forever on. But for this disintegration, caused by the death of organisms, there would be great accumulation of substance, bodies would be under continued enlargement without reproduction of the the original cells of life, nor would higher grades become manifest. Disintegration is as essential as creation. You know your desire to accumulate life-strength, wealth, knowledge, but it is quite essential to be expended or diffused in order to give vitality. This is essential to life; even thus with every form of existence; you gradually grasp and strive to retain it; what you retain would be your death, if continuously adhered to-the atom escapes, the excrementaceous matter evades you, and that is your life. It is so with each incomprehensible thought that hampers every creative power of the mind. The only solution of these problems beyond the present grasp of science, are found in the inner superscience; skilled clairvoyance: may reveal somewhat to your minds spirit perception unfolded in spirit existence, comes in direct contact with these forces and laws unknown to your science, unfolds the outward man, and makes you aware of the process of life by scenes visible and tangible behind the outer vail. This power only controls the intel-. ligent solvent, which eventually becomes the means of solving all sciences; no longer in blindness or in the dark, the external experiments will be supplementary, but not the avenue of science. The external illustration will only be outward pictures given to children to satisfy the mind that is not capable of comprehending principles; but the one step attained, should he require the picture continually spread before him? POWER OF THE WILL.

The ways of life revealed to the mind, have been long valled, but at last become the possession of the spirit. A single atom in this room reveals the wonders of the universe; a single egg in the bird's nest reveals the creative power of the Spirit-world.



System of Moral Philosophy.* By Mudson Tattle.

S COSTRUCTOR.

SUMMARY OF LIGHTS.

The child as an immortal intelligence, capable of infinite progress, has these self-evident rights:

To air and water, which, requiring no artificial change, and incopable of ownership cannot be monopolized.

He has the right to food, through the ministrations of L070.

He has a right to be clothed and sheltered by the same Ho has a right to an education. Matured, he has a right to labor, in whatever direction he pleases, not conflicting with other's rights, and to the full, all his labor produces. He has the right to think, and as thinking can never inter. fore with the thinking of others, he has here perfect free dom.

In speaking and writing, in putting thought into action there is the limitation by the sphere of others. This limitation, however, is daily being pushed further away, and much ultimately be obliferated, except 20 for as the amonities of culture and refinement dictate. Freedom of speech and of the press embrace their own purification.

CHAPTER X.

5 DUFIES AND OBLIGATIONS OF THE ENDIVIDUAL.

Rights, presuppose Duties. 'Freedom is overshadowed by obligations. This is true in the highest sonse without relation to theological dogmas. The system of duties and obligations created by the latier, are artificial and foreign to the constitution of man. Theoretical duty and obligation to God or the gods, has been the foundation of religion. Theology starting with a false conception of God, the religion origing from it has been vitiated and baseless. Christian, Jew, and Pagan place the same great stress on there subjects and the priests and clergy are the interested parties to enforce acquiescence.

DUTIES AND OBEDIENCE TO GOD.

To obey God was the first requisite of a good man. As no one knew or could know what God's commands were, the priestly order declared them. . To obey God was to obey the voice of the priest, Obedience was religion, and all temporal duties sank into insignificance by the side of this. To obey God in Egypt, meant to worship leeks and garlice; in Rome, to obey the oracles of a multitude of gods and goddesses. To obey him, in Turkey, means to believe in Mohammed and Alcoran. 'To obey him; in Christian lands, is to believe with some one of the Christian sects.

Perhaps more intolance has grown out of the idea of the necessity of compelling this arbitrary obedience than any other dogme. Allow an order of men to set themselves up as God's chosen exponents, and give them power to enforce onedience, and there is nothing at which they pause. The decay of the priestly order, has shorn it of its power of enforcing doctrines, but the dogma of obedience and duty to God remain, and form the foundation of the Christian religion. Elan must obey the laws of his being, and of the physical world or suffer. He cannot swerve a hair's breadth from implicit obedience without pain. To obey, is not a duty, it is a necessity. This, however, is not obeunnee, as understood by theologians. The will of God is expressed not in Nature, but the Bible. To believe the Bible, and obey the requirements of the church, is the obedience intended. We unqualifiedly say that man owes no such obedience, and has no such duties. Yet to assert this is the most heinous and unpardonable sin known to theology.

God and be forgiven. He could, in this manner, escape the consequences of his sins. Terrible is the significance and humiliating to the student of history, of the words, "peace with God" "lost from God," "reconciled into God," "atonement," "salvation through the blood of the lamb," "regeneration," an endless vocabulary, in which is fossilized ignorance, eredulity, folly, selfishness, fear and rascality.

To sin, yet escape the penalty and become reconciled with God, are even to-day important problems in theology, at which sixty thousand ministers in the United States alone, and probably three times that number in the Christian, and ten times that number in the Pagan world, are engaged. Many a scape-goat has been invented before and since the one allowed by the children of Israel to depart into the wilderness, bearing the sins of the whole people. The Devil is the prompter of evil with Christians, and receives the blame for the sins of the world. Yet as man is claimed to be free and act from choice, if Satan is the instigator his victims receive the punishment. In ancient times mon sought to atone for sin by sacrifices. If they had committed a great sin they made an unusual sacrifice. All the nations of antiquity offered human beings on their altars on great occasions. The Hebrew was not an exception, as the story of Isaac proves. Whatever is most pleasing to man, must be to his God, and hence he sacrificed whatever gave him joy. The best, the first of the flock, or the harvest, the most useful, were for the Gods. Some of the South Sea Islanders knock but a tooth; others out off a finger. The Dervish lashes his bared back until gory or hangs himself upon iron hooks. The Christian blots joy and pleasure out of his life as unworthy. His God demands faith, prayer and change of heart. Man is lost from God and only by faith in Christ can be redeemed.

It is unquestionable that man is just as God created him, and that he acts just as God desires him to act. Else God is not omnipotent nor good. Being infinite and omnipresent, it is difficult to understand how we can become 'lost'' from him.

It is not manly to pursue a sinful course for years and allow Christ to bear the punishment. His blood is as nothing to one noble act.

If man cannot escape from sin, except in this manner, he is not worth saving. 'He in his best estate is a speak and a coward.

But is there an escape? By faith and prayer? There are fixed and unchangeable methods of action in the world. and these are known as laws. If a man throw himself from a precipice, thus allowing gravitation to act unimpeded, will faith and prayer save him or prevent his being dashed on the rocks below? If all the priests of Christendom stationed themselves on a railway track and should attempt to stop a train by simple prayer, their united voices, would not have the weight of a single wave of a red flag. Prayer or faith will not prevent fire from burning, nor change in the least the order of the world Moral sins may not be as tangible, but their influence and punishment are as certain. Slaughtered oxen, hecatombs of human victims, or ten thousand bleeding Christs will not atone for the least transgression of the laws of our being. An infinite God can and has made the world sufficiently well not to be compelled to be nailed to the cross as an atonement.

As long as man is imperfect, he will not fully comply with the laws of his being, and will suffer, not punishment, but the result of his imperfect compliance. He need not expect pardon or forgiveness. The words are not known in nature or with God. The true redemption is not through the blood of Christia, of India; a pilgrimage to the shrine of Mohammed, or the affleacy of Christ's blood, but by compliance with the laws of the physical and spiritual worlds. Knowledge of these is the true Redeemer, the Savior of the world. To do right is a passport to heaven. Then, forgiveness is unnecessary, and no one will feel in doubt whether they are of the "elect." The doctrine of the atonement is a pleasing one for crime, which can pursue its terrible career and at the end lift its hands in prayer and have all its sins washed away f Rarely is there a murderer who does not slip through the hangman's knot into heaven! A religion which teaches that a man may enjoy the fruits of sin and erime and then escape all punishment by obtaining pardon through Jesus Christ, is verily a religion of rascality offering a premium on vice.

THE LIFE AND WRITINGS

\mathbf{OF} SELDEN J. FINNEY;

EDITED AND COMPILED BY

HUDSON TUTTEL AND GILES B. STEBBINS.

BIOGRAPHY

f.continued.7

" SENATE CHAHEER, SACRAMENTO; -Sunday; Dec. 7th, 1873.

" My Own PRECIOUS WIFE:--It is a dark, stormy night; I am alone, not only in this splendid Senate Chamber, but in society. And to be without you, my own suffering wife, since we are now, and are to continue to be, without our precious Willie, makes me doubly alone in the world. And then, too, I half tremble when I remember how you, darling, are so crushed and heart, broken over the loss of our son-the first born pledge and blessing of our unbroken love. I half dread to hear from you, somehow, lest the cloud which lowers over my family should shide another and my only remaining idol from my eyes and heart. I feel terribly ill at ease without you. There is no pleasure in society here alone, or rather, there is no society here for me. Never before have my fellow-menscemed so wanting in the great qualities of cultivated mind and soul. Believe me, I am not sour, nor bitter; my heart is warm and I have no encers in my temper toward any human being-except when knavish fools attempting to sway empire, get across my path; but I just yearn for free, cultivated society. I feel the necessities, and pray for the power to advance the great primary force of society-the brain and heart of the people of the state. I must work as never before for the education of the children of the people. We legislate and trade, and hold court in comparative palaces, while what little education we provide, is dealt out in ill forms in hovels. All our force is spent on the wrong end of society. These are the feelings that oppress me, darling. I know it means great, hard and possibly successful work this winter. But you must come as soon as you can. I want you to go to when I am tired. Let us sanctify our love in the fountains of our heart-sorrow-and live nearer together shan ever before."

His carthly life, so full of earnest effort and high attainment, closed at his home in 1874, in his forty-seventh year. One so spiritually cultured, so familiar in thought and experience with the Immortal Life, would soon take his place, familiarly and screncly, among the seers and thinkers of the Summer-land.

In the Senate Chamber, Jan. 13th, 1876, his successor, Hon. George H. Rogers, on offering a resolution that the Senate adjourn, out of respect to Senator Finney's memory, said

". * * I might say, with truth, that in every relation of life he was esteemed, respected and beloved. He commanded the confidence and extorted the admiration of his constituents, not less by his unswerving integrity than by his solid and brilliant worth. * * .His worst enemy laid no graver fault to his charge than occentricity-a fault, if it be such, which is excused, if not colipsed, by his commanding genius. * * There are many here who will bear witness that I do him no more than justice."

Senator Tuttle said: "I can heartily endorse all that has been said. * * I cheerfully testify to his real worth. * * During the time I sat with and near him on This floor, I earned to respect him, although 1 dillered from him in political questions. I move the vote on this resolution be taken by each senator rising in his place."

MARCH 23, 1878.

- LYCEUM EDUCATION IN BROOKLYN.

Complimentary Visit of the Boston Lyceum to the Brooklyn and New York City Lyceums.

The visit of the Children's Progressive Lyceum, of Boston, on Sunday last, was attended with some inci-dents, which will interest your readers, and all friends of Lyceum education.

The Boston Lyceum was represented by fourteen of its most advanced and best trained members, under the leadership of its capable and efficient conductor, Mr. J. B. Hatch Our Boston friends were expected at Everett Hall, the headquarters of the Brooklyn Lyceum, at 9 o'clock, Sunday morning, and every preparation, including a smoking hot breakfast, had been made for their reception. But the fates, in the form of a dense fog on Long Island Sound, put its veto on this part of the programme. The steamer, on which our Boston friends embarked, did not arrive at its pier in the North river until half-past 3 o'clock, Sunday afternoon-should have landed its passengers early in

the morning. The Brooklyn Lyceum had made most ample and bountiful preparation for the reception of their Boston guests. Immediately after breakfast, public exercises were to be held, in which both the Brooklyn and Beston Lyceums were to participate. These exercises were to close at 1 o'clock when the two Lyceums and their invited guests were to dine together, preparatory to the visit of the two schools to the New York City Lyceum.

Despite the disappointment and uncertainty conse-quent upon the new arrival of our guests (and in view of the generous and bountiful preparations, which the ladies of the Brooklyn Lyceum had made for their en-tortainment, the disappointment was a serious and provoking one), the public exercises in Everett Hall took place at the appointed hour. It is a good move for the cause of Lyceum education in Brooklyn that Everett Hall was densely crowded by those who had assembled to participate in the exercises and do honor to the occasion.

to the occasion. Among the invited guests were Andrew Jackson Davis and wife—"Andrew and Mary"—Dr. Wm. Fish-bough and Mrs. F. O. Hyzer. The New York Lyceum was represented by Mrs. H. J. Newton, Guardian, Mrs. Dickinson, Assistant Guardian, and some half dozen of its most advanced scholars. It would extend the length of this communication beyond reasonable limits, if I should attempt to give a detailed report of the Lyceum exercises, or of the

detailed report of the Lyceum exercises, or of the speeches, brief though they were, which the occasion called forth. Though there were degrees of excellence in the parts taken by the different members of the schools, the performances—musical and elocutionary commanded throughout the undivided attention and the unreserved commendation of the very intelligent audiences. 'The appearance of Bro. Davis on our platform, —the cordial and hearty congratulations between him and Bro. Fishbough at this unexpected but welcome meeting—the deeply interesting addresses, brief though they were, of these early-now historical-workers in laying the foundation stones of Modern Spiritualismall these incidents awakened an interest and enthusiasm, which will not soon be effaced from the memories of the sympathizing and delighted listeners. What grand results have followed the advent of "Nature's Divine Revelations," the first of the great works of the Poughkeepsie Seer, in 1847? Davis was then an unlet-Poughkeepsie Seer, in 1847 Davis was then an unet-tered youth, owing his intellectual power to his ability to go into and out of the "Superior State" at will. Fishbough, at the same time, was a young clergyman some ten or twelve years the senior of Davis, and then as now, learned and scholastic, with marked individuality, and intellectual power. After an interval of thirty-one years-an interval crowded with historical events of the grandest import-Davis and Fishbough stand on the same platform, recounting and rejoicing over the marvelous triumphs, which Spiritualism, yet in its babyhood, has won. When Mr. Davis was speaking, a friend sitting by my side whispered to me, "When will the world, or even the more enlightened portion of it, be prepared to accept Davis' grand Har-monial Philosophy?" My reply was: "We are ap-proaching a period—we are in the dawning of the day—when the "salvation of society" will compel attention and consideration of the principles of Davis' Harmonial Philosophy. The last quarter of a century has revealed in society and government, new antagonisms and intensified old ones to an extent that compels consideration of topics heretofore so studiously avoid-ed or ignored." All hall-to the Poughkeepsie Seer whose prescient vision, in a time of complacent and fancied security, pierced the darkness which surrounded us, and pointed out remedies for evils and antagonisms, which, even the most blindly conservative men admit, are no longer endurable. The presence of Mrs. F. O. Hyzer, whose development as an inspirational speaker, dates back a quarter of a century, was another marked feature of the as-semblage that I am describing. From the day of Mrs. Hyzer's development to the present hour, she had been a faithful servant of the Spirit-world, enjoying-as she richly deserves-the confidence and respect of all who. came within the range of her influence. The presence of the representatives of the New York' City Lyceum compensated, in some degree, for the ab-sence of our Boston friends, and after partaking of the abundant refreshments, which the ladies of the Brooklyn Lyceum had prepared for their guests-absent and present-both Lyceums took their departure for New York City. The Sunday afternoon exercises in Republican Hall were participated in by the three Lyceums Boston, ork City, and Brooklyn. These exercises (which I did not attend) I learned were of a most important and interesting character, furnishing the evidence that the Children's Progressive Lyceum, as a system of education, has obtained a permanent foothold in the hearts and affections of the great body of Spiritualists. On Monday and Tuesday the Boston Lyceum with the friends who accompanied them, were our guests. They were received and entertained with a kindness and heart for the second se hospitality all the more cordial on account of the unhospitality all the more cordial on account of the un-fortunate detention which our Boston friends have met with, in running into, or rather in not being able to run out of, a Massachusett's fog bank. On Monday evening, the Boston Lyceum gave a pub-lic exhibition in Everett Hall. The Hall was filled, the friends of Lyceum Education in Brooklyn, turning out in force to do bonor to the orcesion and to plow their in force to do honor to the occasion, and to show their appreciation of a cause, of which the Boston Lyceum is so worthy a representative. Independent of Lyceum education, in itself considered, Spiritualists are forced to consider the subject in the light of its influence upon the success and permanency of our spiritual societies. Must not any religious, or even any reform movement that carries with it any claims to permanency, surround itself with, and intrench itself in, social and educational activities? The Brooklyn Lyceum is, and always has been, an important auxiliary to the society. On a careful ex-amination of the causes, which have led to the suspen-sion and failures of so many of our spiritual societies, it will, I think, be found that failure in a great major-ity of instances has required from overlooking or inity of instances, has resulted from overlooking or ig-noring the importance of social and educational sur-roundings. Comparing the proficiency of the two schools, as the visit our Boston friends enable us to do, we find that Boston shows a marked superiority in training and discipline,—the superiority in training and discipline,—the superiority being most marked in the calisthenic exercises. We fall short of the Boston Ly-ceum in discipline, in the thorough training given to the scholars, in the proportionate number of our ad-vanced scholars, and in the variety and completeness of our exercises. But our Lyceum compares favor-ably with Boston in musical proficiency, and in the ad-vancement of its younger members. vancement of its younger members. Among the most important results of the kind visit of the Boston Lyceum to Brooklyn, will be the awakening of a generous spirit of emulation, that we may be able to incorporate into our Lyceum many ex-cellent points in discipling and management the cellent points in discipline and management, in which our Boston friends have attained a prolicioncy as marked as it is creditable.

UIN.

HOW CAN WE OWE DEEDIENCE TO GOD?

The system of dogmatic theology grew up in an age which unquestioningly received the personality of God. When he was regarded as an Asiatic despot seated on an ivory throne, there was nothing contradictory in the sup. position that he personally demanded obedience and to disobey excited his anger. The slow relinquishment of the personality of God, has left this doctrine in a most precarious state, and with its fall, churchianity ceases to be. The personality of God is on irrational theory, for he must be infinite. If infinite, every part must be infinite. An infinite personality must have, for instance, an infinite hand, but if his hand is infinite, filling all space, then there will be no space for the remaining organs. Hence an infinite personality is absurd.

If God is a principle, or the sum of all principles, man must obey such principles as are expressed in his physical, spiritual, mental, or moral constitution. He can know, nor be held amenable to none other. He owes no obedience to any arbitrary authority. This inference is equally applicable to moral action, for man could not comprehend a moral principle better than a physical, unless expressed in his mental constitution.

The nature of God, which has always formed a promiaent feature in Christian ethics, has little interest in this discussion which relates not to God, but to man. Man's concention of God must grow out of himself, and he a part of himself. He can form no idea of a being of different qualities from himself.

It is happy that theoretical views of the Deity do not necessarily affect the true system of morals. The grand foundations of Right and Justice have been slowly and painfully builded under innumerable forms of belief, and the moral sages of the world alike have bowed to the shrines of Ormuzd, Jupiter, Allah and Jehovah. The problem of man s Rights and Duties is solved by a study of man himself, and not by foreign revelation.

Hence admitting any theory of the existence of God that may be advocated, it follows that an influite good being, such as God must, be, desires man, his crowning effort, to perfectly fill the sphere in which he has placed him. To do so, man must be true to the principles of his constitution, and this is the only obedience that can be required of him.

FORGIVENESS AND FARDON FOR SIN.

Out of this false idea of a personal God and man's relations to him, has grown the equally false dogmas of punisliment and forgiveness. If God demanded obedience. he must have the means to enforce his commands. If man did not obey his artificial requirements, he must be punished, and a Hell and Devil furnished the ready means. If man disobeyed, and then through fear of the terrible consequences, or the influence of friends returned to his allegiance, he must be allowed to make his peace with

*Copy-right by Hudson Tuttle, 1877.

First, then, it we ask, can sin be pardoned, we answer, No; for there is no pardoning power in the universe. To pardon, is to set aside the consequences of the laws transgressed, and as laws are unchangeable, this is impossible. DUTY OF PRAYER.

The savage, when over-awed by the elements, cries out in terror to their invisible personification, and imploresthe Being' he' thus creates in fancy, to asuage his wrath. This is the beginning of prayer. For it is necessarily a personal God, capable of changing the laws of nature and the order of events, who hears and is changed in his purnose by the prayer that is offered. If he is not thus changed, if events follow a determined plan, prayer is useless. It is utterly impossible to appeal to an impersonal being, to a principle or combination of principles. Of the countless millions of prayers made by Buddhist, Mohammedan and Christian, there is nothing cognizant to human intelligence more certain than never one has been answered by a personal interference of any deity, or that any law of nature has been changed. This alone ought to silence forever the advocates of constant appeal to " the throne of grace." The duty of prayer depends entirely on the character of its objects: If an autocrat sits on the throne of the universe, overseeing and superintending the movement of everything, and has commanded us to pray, then it is our duty to do so. If, however, there be no such autocrat, and we have no command, there can be no such obligation. We cannot implore principles and laws, Gravitation would draw a saint over a precipice despite his prayers with the same energy it would a stone. There is not a religionist in the world who dare to prove the efficacy of prayer in the incontrovertible manner of such an appeal. To escape this unpleasant certainty, it is said, prayer does not affect the physical world, its province is the moral. This of course removes it where demonstration is far more difficult. But it has been held, up to recent times, that prayer was efficacious in the material world. The Bible teaches it. The prayer of Joshua caused the sun and moon to stand still, and it is said, that if one have faith, as large as a grain of mustard-seed, he might remove mountains with his prayers. The prayer of Jesus fed the multitude with five loaves and two fishes. Millions daily offer prayers, for like objects, expecting like results. The failure of tangible evidence has caused the withdrawal of this claim.

To be Continued.

A TENDER-HEARTED and compassionate disposition which inclines men to pity and feel the misfortunes of others, and which is, even for its own sake, incapable of involving any man in ruin and misery, is of all tempers of mind the most amiable; and though it seldom receives much honor, is worthy of the highest .- Fielding.

LET but the public mind once become thoroughly corrupt, and all attempts to secure property, liberty, or life, by mere force of laws written on parchment, will be as vain as to put up printed notices in an orchard to keep off canker-worms,-Horace Mann.

The rising vote was unanimous, and the resolution was sent to Mrs. Finney, with a kindly, sympathetic note from Senator Rogers.

What has been told of him in these few brief pages may help to an idea of what manner of man our friend was, and thus prepare the reader for a still deeper interest in the selections from his writings which follow. Hudson Tuttle is his intimate and appreciative friend, and thus fitted to edit and compile what is left of his writings. I may say, too, that Mr. Tuttle feels that he has the spirit-presence and guiding help of that gifted immortal in his work wa help that will be manifest to those who read these pages to their close. This is fit and natural, and we may well say of Selden J. Finney, what James Russell Lowell said of William Ellery Channing:-

"Therefore I cannot think thee wholly gone;

The better part of thee is with us still : Thy soul its hampering clay aside hath thrown, And only freer wrestles with the ill.

0 0 **0 0 0 0**

And often from that other world in this Some glesms from great souls gone before may shine, To shed on struggling hearts a clearer bliss, And clothe the right with lustre more divine.

÷.

Thou art not idle; in thy higher sphere,

Thy spirit bends itself to loving tasks. And strength to perfect sylat it dreamed of here,

Is all the crown and glory that it asks." GILES B. STEREINS.

Detroit, Mich., Jan. 1st, 1877.

Copy-right by H. Tuttle & G. B. Stebbing, 1630. (To be continued.)

TO VIOLA.

BY ALICE GARDELLE.

Does the past look dark and dreary? Broken every nearer tie, Hopoless, seems the task before you,

On your journey to the sky. You must learn the lesson patience:

Let it guide you all the way, Give you strength for earthly duties: And prepare you for the fray.

Then, when earthly work is over. Spirit friends will 'round you stand, Saying, nobly done, dear sister, Come and join our Spirit Band.

PLEASURE is a shadow, wealth is vanity, and power pageant; but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger spares no expense, looks in the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime --no place too remote for its grasp, no height to exalted for its reach .-- De Witt Clinton.

ALWAYS say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful fire fly, whose happy circumvolutions he cannot but watch, forgeiting his many troubles. -- Helps.

From present indications, among which are recent accessions of members and strength to the Brooklyn Continued on Third Pase.

Sin is not the refusal to meet these arbitrary domands. but the yielding to the impulses of the lower nature. Such impulses may appeal to the Reason for support, and even force it into alliance. Thus the drunkard before the habit is formed, may have a reason for gratifying his desire, and he will reason in his lowest depths of degradation. Desire itself becomes a reason. While virtue is obedience to right, reason and intelligence, sin may be regarded as the unrestrained action of the Appetites and Propensities. Their desire to do, is the reason therefore.

MAKCH 23, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.



SCENES FROM THE HOME OF OUINA.

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

PEARL.

CHAPTED XII. THE AWAKENING.

In the home of James West there was a colomn joy. So long had Pearl remàined in hor sleep or trance-so still, so death-like in its silence-that even James began to think she would never waken again to scenes of earth. The good parson was there, and Mrs. West had drawn near with the children while he read:

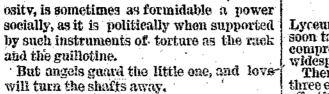
"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me-shall never die."

There was a slight tremor of the little frame, the eyelids moved with a nervous twitching motion, the hands clasped, and then, with a gentle sigh, Fearl opened her eyes.

"Thank God," said Mr. West, in low, deyout accents, while Mrs. West wept now that the long doubt and nervous tension were removed. "You are my uncle," said Pearl; "grandma says so, and mamma said you were to look between the linings of my dress-the one I wore when I came here." No one spoke, and Pearl continued: "O, I have been to such a lovely place, where mamma and papa and brother live, and grandma is there, and such beautiful children and flowers; they said I must come back and tell you, and that you must love me." Then she paused. The parson could not doubt the truthful, earnest tone of the child, and he inwardly at first, then audibly, prayed to be guided aright.

Mrs. West was just leaving the room to get some food for Pearl, when the youngest child, just able to toddle toward Pearl's couch, looked up in the air, and pointing a tiny finger, said: "O, say, see pretty, pretty 'ady.''

James West wept and thanked heaven for these wonderful things, and said to Pearl: "Rest now, my darling; God has given you to us for some wise and loving purpose, but you must eat something and then you will tell all you have seen." While he still held her hand the children éame near, and each in their way said they were so glad Pearl had wakened, asking many questions in subdued voices.



(To bo'continucid.)

LEAFLETS FROM OUINA'S BOWER. (Written by Ouine, through Mrs. Core L. V. Rich. mond.)

Little May mused, "I wish I could know How all the leaves and the flowers grow." Mamma said as she stroked a shining curl, "Now do you grów, my little girl?"

"I grow because, first, God made me, you see, And I cat till I am large as I over can be." "So Ged through His laws made the first seeds

to come. And they est dew and sunchine, until they're in bloom."

"But how do the birde learn to sing and to fly? I can't do as they do, the' much I may try,"

"The birds have no words dear, and so they must 'sing--And how can you fly love, without even a wing?"

"But mamme, the stars, how did God climb up there. And put them in clusters, like the jewelc you

wear?" "Ab, darling, the stars are all worlds like our

OWE.

And God is all life, filling every one." "But I wish, I do wish, I only could know."

'You will, darling child. Only wait till you grow." Book Notices.

PSYCHOGRAPHY, BY M. A. OXON.

Synopsis of contents:-List of Works bearing on the subject; Preface; Introduction; Psychography of the Past:-Gulden-stubbé--Crookes; Personal Experiences in Private and with Public Psychics.

General Corroborative Evidence: - 1st That attested by the senses of sight and of hearing: 2nd, From the Writing of Languages Unknown to the Psychic; 3rd, From Special Tests which Preclude Previous Preparation of the Writing. Letters addressed to The Times on the subject of the prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F. R. S. E.; Evidence of W. H. Harrison; Editor of the Spiritual-ist; Summary of Facts Narrated; Deductions, Explanations, and Theories:--The Nature of the Force, Its Mode of Operation : Detonating Noises in Connection with it: The Nature of the Intelligence.

This work is now in press, and will soon be issued.

THE KIROGRAPHIK-TEECHER, adapted for use as a Text Book in Common Schools, High Schools, Academies and Colleges. By John Brown Smith, Author of "The Stenografic Teecher," etc. J. B. and E. G. Smith, Amherst, Mass Stenography, or short-hand writing, has become a necessary accompaniment of the progress of science and the advance of arts and civilization. In a thousand ways it can he made useful, and any system; of education in the present day is defective which does not embrace Stenography in its course,

We are glad to see the present work, and although somewhat defective in presenting too many heavy inked surfaces which mar its pages, we shall hope to see it introduced into all our schools as a part of the require-

Concluded from Second Page.

Lyceum-these are evidences that it will soon take rank second to no other in the comprehensiveness of its objects, and in its widespread usefulness.

There are now among our lycoum officers, three ex-conductors who are active and most effective workers. Mr. A. G. Kipp, the present conductor, is a capable and experienced officer and a most devoted friend of lyceum education. Bro. Kipp's connection with the Brooklyn Lyceum, dates back to its first organization. Mrs. De Cooley, the predecessor of the present conductor, is another veteran worker in the lyceum cause, having for several terms filled the office of guardian, and for one year, both the offices of guardian and conductor. To Mrs. Cooley and her daugh-ters, Mrs. Clara Allen and Miss Leona Cooley, are the lyceum indebted for long periods of service as musical directress. Mr. W. C. Bowen is another of the former conductors of the lyceum who is now a worker and and leader. Bro. Bowen's experience, his disinterestedness and talents-whether as a thinker or speaker-make his aid in any work in which his co-operation can be en-Nated, of great value. Mrs. C. E. Smith, whois the present guardian, is one of the most influential members of the society as well as of the lyceum, and she is treasurer of both organizations. Mrs. Smith is constant in season and out of season, working under the guidance of a most excellent judgment, for the advancement of the cause of Spiritvalism.

Among the old workers in our lyceum is another hdy, Mrs. Hussey, inferior to none of her sisters for the effectiveness of her work. Mrs. H., before she came to Brook-lyn, was guardian of the Bridgeport, Conn., Lyceum. It was under the leadership of sisters Hussey and Smith, as Committee of Arrangements, that the preparations for the reception and entertainment of our Boston and New York friends were made. These ladies discharged their duties in a manner so complete and admirable as to command universal approval.

Among the recent important accessions o the Brooklyn Lyceum, are Mr. and Mrs. D. Bennett, the former being assistant conductor, and the latter assistant guardian.

There are workers in our lyceum, less prominent, but not less deserving of honorable mention, but I cannot go further into details, except to mention, that among the distinguished visitors who accompanied the Boston Lyceum as their invited guests, were Mrs. Maud Lord and Dr. Chas. Main. The cordiality of the reception of these faithful servants of the Spirit-world, must have satisfied them that the good work they are doing is appreciated by the Brooklyne Spiritualists. CHAS. R. MILLER. Brooklyn, N. Y.

Items of Interest-Gems of Wit and Wisdom.

My Lord Anson. at the Admiralty, sends word to Chatham, then confined to his cham-ber by one of his most violent attacks of gout, that it is impossible for him to fit out a naval expedition within the period to which he is limited. "Impossible!" cried Chatham, glaring at the messenger; " who talks to me of impossibilities?" Then starting to his feet, and forcing out great drops of agony on his brow with the excruciating torment of the effort, he exclaimed, "Tell Lord Anson that he serves under a minister who treads on impossibilities."--Whipple.

A Southern paper relates that during the war, one of the colored troops ran away from the fight, and was severely reprimanded by a lieutenant, who asked him, sneeringly, if he had been killed. Sambo promptly answered: "Not much, boss; dey don't miss de white folks-much less a poor nigger. But den, I would hab miss myselfand dat's de pint wid me!"

THE SECRET OF SUCCESS .- It is the resolute will that insures victory when the most brilliant intellect may fail. The indolent dreamer—many irresolute souls in vuinerable armor, and all who loiter at midday, are borne down and swept away by adverse tides in the affairs of men; but the resolute man with a clearly defined purpose in life; the, man whose mind is firm, and whose muscles are braced for the conflict, keeps his nussets are brated for the connect, keeps his footing and stems the torrent. A great mind may be left to brood over a disappointed am-bition; even genius fall to the ground like a smitten eagle; but the unyielding will may override all obstacles; and at last pluck success from adverse circumstances and barren prospects.-Dr. S. B. Brittan.

A LUDICROUS mistake recently happened in a church at Syracuse, N. Y., which has been much afflicted in its two last pastors, one of whom has died, and the other become so debilitated that he has gone south to pass the winter. At a prayer meeting the other night one of the brethren, arose to report, but by a singular infelicity got the deceased pastor's name into the place of the debilita-ted one, and remarked, "He says the weath-er is very warm-indeed unusually and uncomfortably warm in that locality.

BEWARE of biting jests; the more truth they carry with them, the greater wounds they give, the greater smarts they cause, and the greater scars they leave behind them.--Laater.

THE vulgar, mind fancies that judgment is implied chiefly in the capacity to censure; and vet there is no judgment so exquisite as that which knows properly how to approve. -Simms.



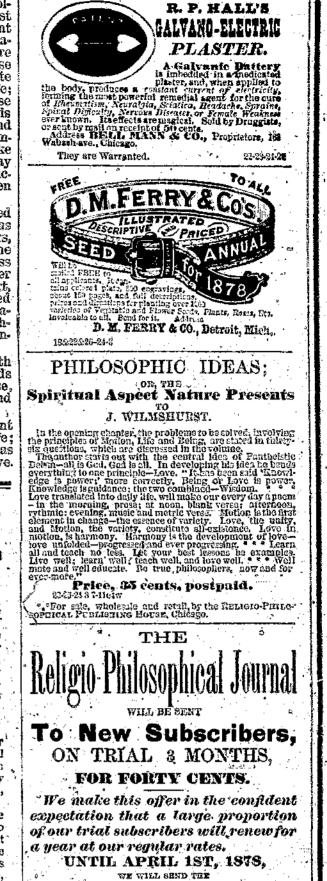
Feb. 10, 1873. M.ssrs. Craddock & Co.:

GENTLEMEN :- Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen' pounds while taking the first three bottles, and I know it is just the thing for him: Respectfully, 37° P. , J. V. HULL.

Dr. H. James' CANNABIS INDICA, or East India Homp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have mdde the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists." As we have, at great expense and trouble, made permanent arrangements in India for obtaining " Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and esperienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of positively and permanently curing Consumption, Bronchitis, and Asthma. Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show :



Religio-Philosophical Journal to every new subscriber, THREE MONTHS, for FORTY CENTS; for THREE DOLLARS, we will send the paper THEEE MONTHS to Ten New Subscribers provided the money and names are sent at one and the same time.

We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection ses the impossibility of keeping open accounts, as the money received for each subscriber scarcel 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! RECOLLECT-13 WEEKS for FORTY CENTS. Ten Trial Subscriptions sent at one time, \$3.00. Every Trial Subscription stopped when the time expires. Remit by Money Order, Registered Letter, or Draft, at our expense. Small sums sent in currency with almost perfect safety, but we do not assume the risk. Address,

After food and rest had been given to Pearl, the dress was found, and between the linings was nicely stitched a small gold | tints of which we have spoken. locket. On opening it, James West recognized the portrait of his loved sister Edith. when she was young, and Pearl recognized her mamma almost as she had seen her in her vision. Then, by degrees, Pearl related all the incidents of her sojonrn in that beautiful country, all they had said to her, all the children of that land were doing, all that they had bestowed upon her, until even Mrs. West and the parson were constrained to listen and to believe this was a voice from heaven, but not without much trepidation, as we shall hereafter see, for the goodly man had been taught that "Satan can assume the form of an angel of light to deceive the elect." But he was much moved by the simple, unaffected and earnest story of the scenes that could have had no earthly origin.

The neighbors heard with wonder of Pearl's restoration and of the relationship discovered to exist between the orphan child and her kind protector, and as usual in such cases, every statement was exaggerated and much was added to the narrative, until the greatest and wildest marvels were stated to have occurred. - The whole population would have thronged to see Pearl and the house where she had "laid in a trance and been taken to heaven," but there was one gentleman, a kind and sympathetic man, who, hearing of Pearl's trance, and having much love of scientific research (but who was accused of being an "Infidel," because he communed with God in nature. instead of within the walls of brick and mortar called the "House of God,") had kindly advised Mr. West and enforced his advice with firm persuasion and reasons both valid and simple, that Pearl needed quiet, to be free from curious observation, and to have the very best care, "for," said he, " she is a sensitive flower, and those like her may be killed by a look of unkindness or doubt. Whatever it is that makes her different from you or I, Mr. West, makes her also keeniy alive to the feelings and thoughts of those about her." So Mr. Marvin (that was the gentleman's name) persuaded Mr. West to turn away the people who came for miles to see the "predigy," "The little girl who went to heaven;" "The child who had fits;" "The one possessed of a devil," each and all of these terms being used by the different people who asked to see Pearl.

And Mr. West would gently but firmly say, "My little niece is very weak and cannot see strangers; in due time you will all be satisfied, perhaps."

Mr. West little knew how for this simple act of common sense and reason, and of love for Pearl, he and she were destined to be persecuted. Bigotry is every where severe and cruel, being born of ignorance and sel-Ashness, and bigotry stung by baffled curi- long list of greenhouse and bedding plants. And the calm smiling of a happy head.

ments of standard education. It is designed for blackboard illustration, the presentation of which gives it the heavy

THE RESURRECTION OF JESUS. By W. S. Bell. D. M. Bennett, New York: 1878.

This is a very exhaustive examination in a pamphlet of forty-nine pages of Scripture and Christian records, to show therefrom the discrepancies and errors relating to the subject of the physical resurrection of Jesus, which goes to discredit all the testimony in favor of such an assumption. The author has dealt only with the statements as "the baseless fabric of a dream," and has left all really scientific issues out of the question, either from intention or want of ability to deal with stubborn realities. In this respectit falls far short of meeting the wants of the advanced thinkers of the present 828.

Music.

SHADOWS ON THE FLOOR. Song and chorus Words and music by Henry C. Work. C. M Cady, N. Y. A startling presentation of the sufferings of the poor.

Saturday night! Saturday night! The last hope that lingered has taken its flight:

From morning till evening the weary week through, In vain has he battled for something to do.

Poor man1 Empty-handed how can he return

To those whose fate hangs on the pence he may earn?

How can he reply to his questioner sweet-"Did papa bring papa's dirl somefin' to eat?" WE SHOULD LOVE EACH OTHER MORE Words by E. R. Latta, Music by R. B. Mahaf-fey. C. M. Cady, Publisher, 107 Duane St., N. Y. This is a grand song and chorus for six

zoices. MAC O'MACORKITY. Words and music by

Hebry C. Work. C. M. Cady, Publisher.-A son of genuine Irish humor and blar-

ney. THE FIRE BELLS ARE RINGING. Song and Chorus. Same author and publisher.

This thrilling song may have been sug-gested by burning Chicago. It calls for pro-found appreciation in its execution. The title page is illustrated with a fine lithograph of the author.

ON THE WINGS OF AURORA. Solo and quar-tette. By Felix Schelling. Philadelphia: J. E. Ditson & Co.

A sweet love song, which."in sentiment and execution is pleasing.

BROOK HALL WALTZES. By Felix Schelling. Philadelphia: -F.A. North & Co.

Mr. Schelling is a distinguished Profes-sor of music in Brooke Hall Seminary, Media, Pa., and a composer of the strictly classical school.

Young People's Comrade, is published by Z. Pope Vose, Rockland, Maine, at 60 cents a year. It is devoted to the interest of Temperance, and breathes a kindly and high-toned morality, well adapted to the tender minds of childhood.

The Scolastic News, a monthly journal of nteresting information on educational and other subjects, has just been started in Montreal, Canada, at one dollar a year. It presents a very creditable appearance.

Hoopes, Brother & Thomas, Catalogue of the Cherry Hill Nurseries, West Chester. Pa, has been received. It contains also a

The second second second

IF spirit intercourse under the Mosaic dispensation was misunderstood, perverted and abused, under the various forms of witchcraft, sorcery, necromancy, magic, etc., so was astronomy misunderstood and perverted in later periods, under the name of astrology; and chemistry still later, under the name of alchemy. Astronomy and chemistry have arisen from the errors and abuses which crushed them, and modern Spiritualism in like manner is arising-has arisenfrom the dark fearful superstition and error of former ages, and to-day stands unveiled, comprehended, and welcomed by millions of intelligent men and women, as the savior of the age.-Dr. Crowell.

Love's young dream-A little sighing, a little crying, a little dying, and a great deal of lying.

WHEN our knowledge becomes complete, and our obedience the expression of our knowledge, present evils will disappear.-Huxley.

WHAT an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities .- Addison.

NORTHERN LIGHTS-A NORSE SUPERSTITION. "Nay, mother, nay, the pictured coal is glowing

Dully and redly on the hearthstone there: Yon was no flame of careless idlers' throwing Nor rocket flashing through the startled air ; Twas but the gleaming of the Northern Lights----

Ab, there again, they reddened Huntchiff beights.

"So, let me raise you softly on the pillow, See, how the crimson lustre flares and dies, Turning to red the long heave of the billow, And the great arch of the all starless skies; The fishers say such beauty bodes them

sorrow, Telling of storm, and wind to blow to morrow."

"No, child, the busy wife may bait her lines, And net and gear lie ready for the morning. No presage in that wavering glory shines. No doom in the rich hues the clouds adorning:

They do but say the lingering hours are plast, The gates, the golden gates, unclose at last

Won, the long hill so steep and drear to climb, Done, the long task so bitter hard in learning;

The tears are slied, and garnered up by time, The heart beats, freed from all its lonely yearning;

The bar swings back, and, flooding seas and skies.

Burst out of the deathless lights of Paradise. "See, see, by the great valves of pearl they stand,

Friend, children, husband; see glad hands outreaching! For me, for me, the undiscovered land.

Its promise in the roseate signal teaching; Aye, kiss me, child, the lips will soon be

dumb, That yet in earthly words can say, 'I come.'"

Again the banner of the Northern Lights Waved broad and bright across the face of heaven:

And in the cottage on the rugged heights, The passing radiance by their glory given Showed a pale orphan weeping by the bed,

GAYOSO, PEMISCOT, MO., Nov. 18, 1877. Messrs, Craddoch & Co.:

GENTLEMEN :-- I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually pre-scribed in my son's case (CONSUMPTION) had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

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JNO. C. BUNDY, EDITOR, Chicago, Ill

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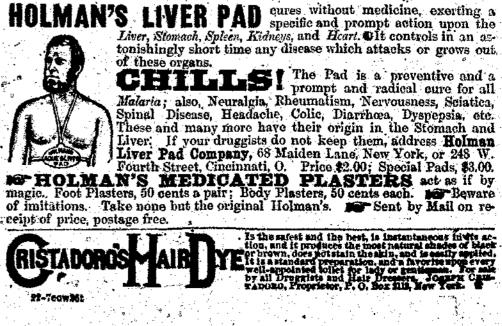
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CHIOAGO, March 19th, 1877. TO READERS AND SUBSCHIBERS. From and after this date make all Checks, Drafts. Posta lency Orders and other Remittances for the Fublishing Excess of the Epimoid-Philosophical Journal physics to

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CHIOAGO, ILL., MAROH 23, 1878.

A Curious Phenomenon.

It is a singular fact, not very creditable to the human race, that the greater rascal a man is, the more pretentious his humbug, the greater is the probability of his having following. No amount of warning has offect on a cortain class of minds. For nearly a year past we have been complained of by a number of kind hearted well-meaning people scattered through the country, and by several influential parties in this city, because we continued to publish "Dr." Taylor, alles Blanchard, allas White, allas Huntoon as an arrant fraud. Some investigators and Spiritualists, would visit him and obtain positive tests through the independont slate writing, then they were prepared to swallow the fellow with all his tricks and materializing paraphernalia, and to believe in most cases any preposterous tale he saw fit to impose upon them. We trust the experiences which Spiritualists have had with such mediums as the Blisses. Watkins, Witherford, "Hustoon" and others, will teach us all that it is dangerous to ourselves and to the cause of Spiritualism to patronize such people or countenance them in any way in connection with Spiritualism. This cllow. Hunteon, has now confessed his fraudulent practices and is exposing his tricks, as it was foreshadowed he would, in the JOURNAL of February 2nd. (He has confessed to the Rev. Mr. Edwards, a Methodist divine connected with the North-Western Christian Advocate; also to a reporter for the Chicago Times. He now, of course, declares all his manifestations fraudulent and invents silly explanations of how he fooled different people who obtained slate writing. In the Times of the 14th, appears his explanation of how he hoodwinked the late editor of this paper; he therein is reported as saying, in substance, that Mr. Jones appeared in his presence for a sitting with a pair of slates hinged at the back. padlocked in front, with the frames screwed together, and the screw heads covered with sealing wax, that no result was obtsined at that sitting .- that afterwards. Huntoon watching his opportunity, stole the slates from Mr. Jones' safe, duplicated them, and returned the -duplicates to the safe, and writing a message upon the original slates, awaited Mr. Jones' second visit, which occurring soon after. Huntoon defily changed the slates on him. This statement, together with other false assertions on his part, brought out the following letter from us, published in the Times of the 15th, the anniversary of Mr. Jones' entrance to the Spirit-world: CHICAGO, March 14th .-- The various arti cles in the *Times* showing up the tricks o the fellow, Huntoon, have afforded Spiritualists much amusement, anti-Spiritualists much comfort, and the fools, who were this mountebank's victims, much chagrin. Though the tenor of the articles and of the editorial note were all calculated to throw a shadow of untruthfulness over the whole matter, so far as Spiritualists are concerned t was of no consequence; it does us no harm, and if it pleases those who have worshiped at Huntoon's shrine and the opposers of Spiritualism, we have no objection. Not wishing to engage in a controversy through the secular press, nor to enter the lists with those worthy only of the notice of a police magistrate, I should not ask you for space had not the fellow, Huntoon, not satisfied with misleading your reporter ab initio finally made statements, as reported in your 168110 of yesterday, concerning Mr. S. S. Jones, late editor of the RELIGIO-PHILO-SOPHICAL JOURNAL, which are wholly false. The communication printed in the Times from Mr. Jones' son, George, was not obtained on a double slate; no double slate was taken to Huntoon for the purpose. Mr. Jones had no safe, and Huntoon never tried any such dodge as he now avers he did. The message was obtained on a small single slate, and those who knew Mr. Jones will need further evidence than is offered to believe that he was deceived. That Huntoon is a medium in whose presence can be obtained what is called independent slate-writing, is as capable of positive demonstration as is any fact known to man. Mr. Jones was a man of the broadest charity : his whole life was one constant effort to uplift the unfortunate, cheer the desponding, and lead the erring into honest oaths. His mantle of charity was so broad that it could even envelop such a degraded creature as Huntoon, whom he often coun-

seled and pleaded with in his earnest desire to make of him a better man. It was a mis-take, no doubt, on the part of Mr. Jones, to expect to be able to reform such incorrigibles, who, under the cloak of Spiritualism, were, and still are, speculating on the credulity of poor human nature. The fact that these vampires possess some medial power only renders them the more dangerous, and the necessity of avoiding them the more imperative. Bolieving as I do, that this class of persons should be weeded out from among Spiritualists, I have shown them no quarter, and the result is that they are being driven from our ranks. The fol lowing extract from an editorial in the RE LIGIO-PHILOSOPHICAL JOUENAL of Aug. 18th, 1877. defines my policy in this direc tion:

This paper never will advise the public to em ploy a medium of known had character, or who, i knows, will, of his own volition or by spirit indu-ence, practice deception of any kind toward his patrons; though the powers of such medium may surpass anything over seen on earth or in the heavens or dreamed of in our philosophy.

I have frequently warned the public against Huntcon. In April last the RE-LIGIO-PHILOSOPHICAL JOURNAL contained the following notice of him:

We learn that this incorrigible fraud is not traveling through lown giving senaces for mater-ializations. The follow is probably a good medium for independent slate writing, but he is so propo for independent slate writing, very anything what to cheat that it is unsafe, to have anything what to cheat that it is unsafe, to have anything what et to learn of a single redeeming trait in his character, and trust our subscribers will cut out this warning and confront him with it when opportunity offers.

Again, in the issue of Feb. 2nd, 1878, under the head of "Spiritualistic Fraud Crop of 1877-8," I showed up the "true inwardness" of Huntoon, as well as several others of the same ilk.

It is well known to the spiritualistic pub lie that the late Mr. Jones never hesitated to show up a fraudulent medium when the proof was conclusive, and it is also a wellknown fact, which mediums themselves complainingly proclaim, that experienced piritualists" are the most critical and excting investigators. They are the best able to detect the spurious, and usually do it without hesitation, and nearly all the great xposures have been made by Spiritualists very true Spiritualist is seeking only for the truth, and fears not where the search may lead. We know we have a large residuum of facts after the false is eliminated and we challenge every honest seeker after truth to lend us his hearty co-operation. If Dr. Edwards, Dr. Thomas, the Presbyterian clergy, and /others who seem to be seeking after light/with regard to what purports to be spirit phenomena, will cease to hover around exposed tricksters and confessed perjurers; if they will adopt a more common-sense and reasonable way of getting at the truth, by consulting honest, honorable piritualists of experience and intelligence nd by visiting mediums who are trust worthy, we will second their efforts in every possible way. The stale and silly statement hat I am not a Spiritualist is constantly being mouthed by parasites who have fastened hemselves upon Spiritualism, and also by their credulous dupes. The inter-communion between man and the spirit world is to me a demonstrated fact, and not a matter of opinion, and any person who will hon-estly, patiently, and intelligently investigate the subject, can obtain the same irrefutable evidence. Having a desire to advocate the science and philosophy of Spiritalism only through THE RELIGIO - PHILOSOPHICAL

THE SUNNY SOUTH.

Editorial Notes of Travel.

Near the last hour of February, we took a section in a sleeping car at the Illinois Central depot, bound for New Orleans. The severe labor of the year had rendered a rest absolutely necessary, and we know of no point where we could enjoy a little leisure better, or meet with a more cordial welcome, than in the land of cotton, sugar and oranges. Arriving in the crescent city late Saturday evening, we were met by our kind suite of apartments overlooking the route of the various processions during the approaching carnival.

On Sunday we atlended the medding of the Spiritualist society and listened to a good lecture by Col. Eldridge, after which, Mrs. E. L. Saxon, the vice president of the society, made the finest ten minute speech we ever listened to. Mrs. Saxon ought to give some portion of her time to the public; no one with such abilities has any right to allow them to lie dormant.

Col. Eldridge has been speaking in the city for some weeks and Mrs. Eldridge is doing a great work for the cauce through her medial powers. She is a fine medium for independent slate writing, which is done without any pencil being furnished and under conditions which preclude the possibility of fraud. Mrs. Eldridge seconds with algerity every reasonable suggestion of the investigator which will render the test more conclusive. Col. and Mrs. Eldridge think of making a tour of the northern States the coming summer, and we bespeak for them a hearty welcome. We also had the pleasure of making the personal acquaintance of the genial and talented lecturer, Annie C. Torrey Hawks, one of the editors of the Voice of Truth. She called on us in company with Mrs. Grant, wife of Capt. John Grant, well known throughout the country, and of whom we shall have more to say in a future number. Mrs. Hawks was on her way to Memphis where she speaks during March, and then goes to Philadelphia.

New Orleans has at present but few public mediums, though there are said to be many private ones. Mrs/R. C. Simpson is giving some public sittings, and bids fair to develop decided strength if afforded proper conditions for development. She seems anxious to give every manifestation under test conditions, which disposition will commend her to all sensible people. Mrs. Serena Milner is a highly developed medium though not a public one; she is also a lady of culture and refinement, and a great benefit to the cause. We desire here to return the thanks of the ladies of our party as well as our own to Mrs. Saxon, Miss Milner, Mrs Simpson, Col. Sandidge and Several unknown friends for numerous offerings of beautiful flowers.

find everything moving on well, and our entire.party well pleased with the twelve days' excursion and two thousand miles travel.

Bastian and Taylor's Seances. e - P

"Are the form materializations which occur in the presence of Mr. Bastian genuine?" This inquiry is made of us daily, both by mail and by callers at the office. We must reply by saying frankly, we do not know. Each visitor at their seances must judge for himself. If human testimofriends Ansel Edwards and Mr. Simpson, 7 my is of any value on the subject, then we who soon had its installed in an eligible | must conclude from the evidence that some, at least, of these materializations are what they purport to be. Unfortunately for those interested. Mr. Bastian has nover givon scances for form materializations under test conditions, and stendily and persistently refuses to do so. As a business outerprise, we must accord Messrs. Bastian and Taylor the privilege of conducting their place of entertainment in such a manner as. in their judgment, is best calculated to make it a financial success. So far as the JOURNAL is concerned, we can have no interest in their scances as a means of livelihood, but only so far as, they shall contribnto trustworthy phenomena to swell the 'data which will aid in formulating the science. We have adopted the policy of declining to notice any of the phenomena purporting to occur in the presence of mediums for physical manifestations, in this city, who refuse to give fraud-proof conditions Where reports are sent us from a distance by trustworthy parties we publish, but are nót responsible for them. We believe it to be a fair presumption, which the investigator is justified in maintaining, that when 'a medium will exhibit only under conditions which admit of fraud, that fraud is likely to be practiced.

The ability of spirits to manifest them selves to man, is derived from natural law. . It is a science, and as such it must be treat ed; faith can never be a factor in determining the truth of a phenomenon. We cannot say we believe, we must say we know.

Although we have declined for some months to mention the manifestations occurring at Mr. Bastian's scances, we have refrained from publishing our reason therefor, expecting every day that the young men would, if the phenomena are genuine, see the importance to the cause of Spiritualism of establishing the fact. We cannot now do better than to republish some extracts, from an editorial written by the late editor of this paper, and published in the JOURNAL of March 10th, 1877, being almost the last article ever written by him. So far as Mr. Jones' article calls for test conditions and the reasons therefor, we fully endorse it:

"We attended one of Bastian and Taylor's materializing scances a few evenings since, which was marked with the same success as heretofore.

MARCH 23, 1878.

Save Us from Our Friends!

The excitement raging in the city during the past three weeks among anti-Spiritualists has been great. A few Spiritualists more zealous than wise and apparently more anxious to win public applause than to advance a knowledge of spirit phenomena, hired McCormick's hall, capable of seating twenty-five hundred people, and engaged Mrs. Suydam, known as the "fire-test medium," to give an exhibition. They then billed the city with flaming posters, announcing an exhibition for the evening of the 13th, and as a result, attracted about twelve hundred people to see the show.

-As we had previously predicted, the domonstrations were highly unsatisfactory to those who went expecting to see a convincing test of spirit power. Any person with a thimble full of wit would not expect to conduct successfully, experiments requiring the nicest conditions under such surroundings as must of necessity prevail at such a gathering. We would not expect under the circumstances that one genuine medium in a thousand could give a satisfactory test, with the conflicting and disturbing mental emotions there manifest. The fact that Dr. Abbott, a virulent opposer of Spiritualism, could endure to a certain extent the action. of the heat without apparent harm, would not discredit Mrs. Suydam's mediumistic power under favorable conditions. It is a fact that he rubbed her.arm until the blood was nearly cozing through the pores: her arm was also wiped thoroughly dry. Either from previous wetting or profuse perspiration, Dr. Abbott's arm was still moist after enduring the test. Hers was slowly moved through the gas jet in a right line; his more rapidly and rotated constantly.

Even though the phenomena expected actually occur, the entire effect is dissipated, and no good can possibly come of such exhibitions until the public shall be, better prepared to receive them.

The whole affair was a miserable farce. The exhibition was even pronounced unsatisfactory by its chief manager. How long! O, how long I must Spiritualism carry its load of idiots? When will its votaries learn that the Spirit world will not submit to be made the plaything with which to amuse the rabble, or the instrument to put money in the pockets of those who endeavor to speculate upon it?

For Mrs. Suydam we have only respect and kindly commiseration; she is said to be a good medium, and we trust the fareical results of the miserable fiasco will not reach upon her head.

So far as Spiritualism is concerned, it does not depend upon any one medium, or upon public exhibition for money-making purposes, for its basic support or reality. When all that is assumed, all that is unreal, all that is concocted fraud: together with all fanaticism and imagination are swept away, and nothing but the real, the known, the true remains, still will Spiritualism afford the last best hope, the clearest demonstration, the only satisfactory scientific solution of the problem of Immortality.

OURNAL, and with no time or ambilion to contribute to the secular press, I trust the necessity for so doing will not again soon arise. JOHN C. BUNDY.

"We Practical Mon." - energine

"We practical men who believe in the scientific method." is the prejude with which the Rey. Flavius Josephus Cook generally introduces some utterly unscientific assumption in support of some dogma in evangelical theology. It reminds us always of the device of the Chinese shop-keeper who puts on his sign-board the words. "We don't cheat here." The Rev. Joseph seems to be a good deal disturbed by Canon Farrar's bold and scholarly utterance denouncing as utterly unjustifiable, blasphenious and unscriptural the priestly feachings in regard to eternal hell torments.

The Rev. Joseph comes to the rescue, and uotes Wendell Phillips as authority for the effete evangelical doctrine. This is about as humorous as it would be to quote John Morrissey or Train as authority in morals.

An amusing instance of the Rev. Joseph's jesuitical habit of dodging the truth, is apparent in his last lecture. Speaking of Moody and Ingersoll, he said : "The one gathered an audience of three thousand in Music Hall; the other gathered audiences yesterday to the Tabernacle of fifteen thousand." He lets it go at that, without any further explanation, the intention being to produce the impression that facts show that Moody is a much more attractive speaker than Ingersoll. But what are the real facts i Moody, aided by a good choir and Sankey's popular singing, draws during the day (forenoon, afternoon, and evening) fifteen thousand people to the Tabernacle, who are admitted freet Ingersoll, putting his tickets of admission at fifty cents, draws three thousand persons to hear a single lecture once, the capacity of the hall being such that no more persons could be admitted! And out of these facts the Rev. Joseph, "by the severe scientific method," of course, affects to draw comfort for the upholders of the doctrine of an eternal hell! Truly, if our evangelical friends are reduced to such shifts and devices to render comfort to one another, they have become objects of pity rather than of fear and resentment.

Suppose Moody and Sankey try the experiment of charging an admission fee of fifty cents to their mixed entertainment? Does the Rev. Joseph honestly suppose they would draw better than Ingersoll?

We have received a communication from Pleasant Grove, Georgia, with no name attached. The name of the writer must in all cases accompany his article to insure attention.

THE RELIGIO-PHILOSOPHICAL JOURNAL Tracts-first number; five lectures-now ready. Ten cents, single copy; three copies for 25 cents.

We met many old friends and made many new ones and had a very enjoyable visit.

The festivities and spectacular display incident to the Mardi Gras, yearly attract thousands of visitors from all parts of the country. The enterprise of the directors and management of the Illinois Central Railroad has done much to increase the commercial relations .between Chicago and New Orleans: that company now owns a continuous line, and the shortest one from the lakes to the gulf; and constant persistent effort backed by capital, is being put forth to develop this promising line into a great freight and passenger route. Over fifteen hundred tons of new steel rail have been laid within a year, and before another year expires the officers promise a shortening of about one quarter in the running time between the two cities. One of Chicago's favorite railroad men, Mr. France Chandler, is the General Passenger Agent at New Orleans, and under his efficient management, the passenger business is constantly increasing.

Leaving New Orleans in the evening, we arrived at Memphis the next afternoon. and before the train had stopped, our old and highly esteemed friend, Doctor Samuel Watson, was on board and greeting us with all the warmth and heartiness so characteristic of the man, and which, united to a masterly intellect, has rendered him a marked and leading man in the South; We spent two days most delightfully with Brother Watson and his interesting family. meeting many friends and gaining new strength. Here, for the first time, we met Mrs. Mary Dana Shindler, editor of the Voice of Truth, and a successful author. Though sixty-seven years of age, she does not appear over forty, and possesses a flow of spirits and a degree of vitality which would put to shame many girls of twenty.

In company with Brother Watson, we called upon Mrs. Adelaide Coombs, a trance. and test medium, who is temporarily in Memphis en route for California. Mrs. Coombs had never seen us before, and could not well have known who we were, and, though the state of the atmosphere and overwork had combined to exhaust her powers, yet she talked for over an hour in all, giving test after test with a degree of accuracy seldom equalled. All things considered, the scance was one of the most satisfactory within our experience.

We also enjoyed a pleasant hour with the lady known to the readers of the American Spiritual Magazine as "Our Home Medium," and must congratulate Doctor Watson at his good fortune in having so fine a medium in his own family.

Leaving Memphis on Sunday, the 10th, we arrived in Chicago Monday evening to 1 of the two worlds.

To the honest skeptic-one who has never devoted much attention to the subject, the scances are very unsatisfactory, and many such go away honestly believing that the materializations are really naught but a fixing up of Mr. Bastian to represent differently appearing persons-spirits.

This, although an honest conclusion of the inquirer, who has but little opportunity to correctly investigate the matter, is an erroneous judgment.

Many more things too númerous to mention have we seen at Bastian and Taylor's séances, which we know by our senses to be real spirit materializations. But so natural is it that many people cannot attribute it to anything but fraud and deception.

We do not blame any honest skeptic for his doubts-such doubts are the very anchors that keep the craft from beaching on the quicksands or going to pieces on sunk-en rocks that lie concealed just beneath the placid waters of true Spiritualism,

There is a safe remedy for most of this skepticism. Mr. Bastian a few years ago would not even submit to sitting in a darl circle, nor to going into a cabinet unless he was put under strictly test conditions. It was such conditions that gave him friends who strengthened him during his development. But by and by poor weak-minded advisers, who have not as much judgment as an ordinary Italian organ grinder with his dancing monkey, ought to have, per-suaded him that it was a distrust of his honesty to demand test conditions. He gave credence to these professed friends, and now refuses any further test conditions than a searching of his cabinet and his person, when he gees into it for, a materializing séance.

Now we unhesitatingly say that this con-dition of affairs should not exist. Impostors are abroad in the field, and refuse test conditions, such as we have often suggested because, they say that Bastian and Taylor do not submit to them, and still the RELIG IO-PHILOSOPHICAL JOURNAL vouches for their genuine mediumship; and so we do But nevertheless we say that the test condition we would impose, while it would be sure and satisfactory, would not discom-mode Mr. Bastian in the least degree. On the contrary it would silence every skeptic who now thinks they are impostors, and the JOURNAL their abettor.

Furthermore, if the temptation (the Nazarene even was subject to such) should ever prompt Bastian to show his own face, when a snirit could not, there would be no danger of yielding to it, as so many good mediums have done before.

Record of Investigations.

It certainly would be well for those who are investigating Spiritualism, or who have mediums in their own families, to scrutinize the phenomena manifested in the most careful manner, and when anything remarkable occurs, prepare the same in as brief a manner as possible, for publication, so that it may be preserved, thereby becoming a portion of the history of Spiritualism. We are always glad to publish interesting inci. dents connected with the inter-communion

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Capt. H. H. Brown and others have our thanks for sending us large lists of new subscribers.

Giles B. Stebbins will remain in Washington, D. C., about a month longer. Address him there until April 6th.

In our next number we shall publish a lecture delivered by Mrs. Nellie T. J. Brigham.

Col. R. G. Ingersoll has been waking up the theologians in Harrisburg, Pa., lately, by one of his radical lectures, to which one of the elergy has attempted a reply.

H. Augir, located in Palouse City, Washington Ter, is prepared to take the lecture field. He writes in glowing terms of the country and says the inhabitants are generally very liberal in their sentiments.

E. E. Chesney, of Bushnell, Ill., writes us that as a result of Capt. Brown's lectures there-they have organized, and are preparing to build a liberal hall, and call a lecturer for steady and continuous work.

Dr. J. M. Peebles has just issued from the London press a new work entitled "Buddhism and Christianity face to face." We shall speak more at length when it is received.

Mrs. P. W. Stevens writes from Carson City. Nevada, alluding to one Charles Allen who claims to be one of the "Allen Brothers." She considers him an imposter. We know nothing in reference to him.

E. V. Wilson called at this office last week on his way to lecture at Ottumwa, Ia. He is engaged for Springfield, Mass., during April, and will spend the intervening time between his home in Lombard, Ill., and that place.

We are glad to learn that Thomas Gales Forster has so far regained his health, since he went to England, as to be able to resume his place upon the rostrum again. After one of Mr. Peeble's discourses, lately, he came upon the stand with his old time zeal for the cause, flashing out in gems of oratory that enchanted his audience.

In the case of Webster and Wm. Eddy, who were arrested in Albany, N. Y., on a warrant charging them with being ,"disorderly persons, to-wit, common showman and mountebanks," the prosecution failed to produce evidence of fraud, and they were discharged. The judge, very singularly, suggested to their counsel, the propriety of their taking out a license as showman under the city ordinance.

MARCH 23, 1878. RELIGIO-PHILOSOPHICAL JOURNAL. THE INDEPENDENT VOICE. Ponnsylvania State Society of Spirit-ualists, and all Friends The Insane. New Advertisements. TENSIFIED VOLTAIC BELTS AND BANDS are endorsed and used by the med-heal profession in the cure of likeumatism, Dyapen-siz, Neuragia, Sciatica, and all nervous discases. "The heatest we have seen."-U. S. Mcd. Investi-gator. "They generate electricity, one of our great curative agents."--N. B. Cole, M. D. Bioomington, III. NevELTY TRUSS is the best Hernta Supporter-Circular Free. Chicago. "Dirate and Three Soc. "So Washington st. Chicago." (Please state in what paper you saw this.) of the Cause. Answers to Questions, Title will be the Thirtleth Anniversary of Modern Spiritual: fam, and will be relebrated by the First Association of Spirit nulleis, of Fullhelephila, in ecojunction with us, The inem-bars of this society and the friends from all parts of the State and from other places are invited to funct with us that we have consider the present and future progress of Spiritualism, Came, friends, let us reason together, toat we may the hotter and from other places are invited to meet with us the test of each other's influences so as to produce more of a uni-ted so of each other's influences so as to produce more of a uni-ted so that a given of determination to work with each other and will the spirit-world. The meeting will be free to eff, and we hope our friends will respond that we may have a give love to well. To those who can not be with us we shall be includ during the day and eventing, viz. morning conference, b neares to give the tetters from the tollowing session will be neared to receive letters from the tollowing session will be neared to receive letters from the tollowing session will be neared to receive letters from the tollowing conference, b 10 00%, 10% to 12, feature by C. Frany Allyn, atternoor at 2, lecture by E. S. Wheeler and others of the State Society with a sement conference till be avening eff. conference to 8, when C. F. Allyn, will give the closing lecture . H. Hinomis, M. D., 259 N. on itst. Philadelphin, Prest. J. Woon, Newy, MRS. ANNIE C. T. HAWKS On the 17th inst., Mary Newcomer, of this will leature during the month of April, in Philadelphia, and will answer calls to Beltimarc, Washington, New York, and configuous points. Address No. 7 Monreo st., Memphis, Tonn. city, recovored a vordict, in a court of law, of \$6,000 against Dr. E. H. Vandusen, Su-Reported expressly for the RELICIO-PHILOSOPHICAL JOURNAL, perintendent of the State Insane Asylum. CLAIRVOYANCE. at Kalamazoo, Michigan, on account of By civing accound sex. I will answer six questions for USet. ad stamp. Give a life reading for \$1.6. and two stamps. ddreen Mrs. JENNIE CROSSIS, 67 Kendall st., Boston) Mess. By the Spirit of James Noica through his own materialmalpractice. She alleged that she was infield organs of speech in the presence of his modium carcerated in that Asylum, charged with be-Mrs. Hollis-Eilling at hor realdenco, 24 Ogden avenue, ing insano, when in fact she was not; and AN \$18.75 ELGIN WATCH, COIN Huntlag Gaso, for SO subscribers to the KANSAS OIT FIMES, at ONE DOLLAR COCH. Any body one goed up a club Compon ticknets, promium lists, and cit particularscent FREE ORGANS Superb #340 Organs, only 505. Planos only \$260. Becault Price by other manufacturer \$900. regranted 15 Janys' test triat. Other baryains, want them introduced. Agents' issanted. Paper free. PIANOS Address DANIEL F. BEATTY, Washington, N.J. PIANOS 2511-2540. Chicago. further, that while in the Asylum, she was [Nortor to ours READERS,--Chestions which are of a chem-tike of philosophic character of which head to advance a knowledge of enhancements of the second state of the submitted for answer. The questions should be prepared with great care; it is offence difficult to fixing a question property, as to give its solution. No questions of a personal or business no-ture can be entertained. The opening of this channel of the formation is strended with much labor and expense to the medistic, as well as considerable scripter on the part of the inclinent, and is a considerable scripter on the part of the inclinent, and is included to subserve the interests of all rather than the form. It will of course be understood that neither the callor nor the medium are responsible for the answers given,--EDITOR JOURTAL] confined along with other persons who were violently insane, by reason of which she Address THE TIMES, Echans City, Mo. 23310 was maltreated and severely injured. 'The AGENTS WANTED. For the BOOK that SELLS! HOME MEMOTILES. A vork brim full of the choicest reading in the English lan-gauge. Bright and cheerful throughout. Wise context and rare entertainment av old and young. In everything it is varied, pleasant, suggestive, truthfull. A hook to create end refine taste, to fill Heid and Heart at the same time. Hare-chance for men and women to make money. Address Disclosory court held, we surmise, that a superintend-\$12 A DAY to Agents selling our novelties, atoms, etc. Sample watch free, \$3 outfit from G. M. HANSON & CO., Chiefego, III. ent was responsible for the acts of insane Convention at Mantua, Ohio, persons under his charge, or elso no verdict The Spiritualists of Northern Ohio, are invited to meet in convention at Citizen's Hall, Mantua Station, Portras County, Ohio, the last Saturday and Sunday in Elarch, 16th (Sunday being the soft annivorzery of Modern Spiritualism) holding eccelons at 10 o'clock A.x. and 2 o'clock on Sunday. Mr. and Mr. on Saturday, and 9, and 6 o'clock on Sunday. Mr. and Mr. Hudeon Tattle, Mr. and Mr. G. P. Kellogg, Dr. A. Underhill, and wife, and A. E. Frenci, will be expected with these old ploneers present, that a sector of peruliar interest and profit will be enjoyed. Our Mantua and Schlernwille friends Join with the committee in this cordial and general invitation, and as herefore they will do all they can to entertain thora in citeadance from abroad. Let there be a grand rally of those who have our cance at heart, and wheb to know more concern-ing their heavenborn georged. BY OEDER of Con. D. M. KING, Sec'y. 28-26-25-23 could have been rendered against Dr. Van-GOLD Any worker can make \$12 a day at home. Costly Outful free. Address Thus & Co., Augusta, Maine. dusén on the latter allegation; and a super-QUESTION:—In psychology the operator makes the subjective objects, or feelings, more real to the sensitive than the genuine cre. Will you please explain how this is accomplished? intendent, certainly, should be held responsible if he carelessly and negligently allows MEN'S BLUE one patient who is violent to remain where ROSES. Eight beautiful Roses, ready for immediate flowering, and "The Garden," for one year, sent post-paid, by mail, on receipt of \$1.06. SEEDS. 25 varieties of Seeds, and "The Garden," sent post-paid, by mail, on receipt of \$1.60. The Garden," for the Garden, and the second paid, by mail, on receipt of \$1.60. FLANNELSUITS ANSWER:-If he had not stronger willhe can injure others who are harmless. power than the person psychologized, he \$10. The public in general know very little, if. could not, of course, get him under his conanything, in regard to what is taking place We have 300 of these suits : coats are trol; having stronger will-power, he intenlined in front, and are handsomely made. The goods are strictly all wool, and the color inside the walls of insane asylums throughsifies the action of the senses of the subout the country. The maniacs' department is prime indigo. ject, producing those wonderful manifesta-The Garden. The Garden is an elegant quar-torly Magazine, devoted to the culture of Flowers and Vegetables. It is printed on fue book paper, profasely illustrated, and contains a splendid. Colored Plate of Flowers. Price, 25 cents a year, and 25 cents worth of Rest free. is never open to the public, or inspectors Convention of Spiritualists and Lib-CLEMENT & SAYER, tions of psychic force which illustrate the until the attendants have time to arrange it 416, 418, 420 and 424 Milwankee Ave. eralists. power of mind on mind, as much in excess First, original and only strictly one price cash house, and hargost retail clothing store in the World, 212-6 for examination. At state and county inof the normal condition of the mind as the The twolfish annual meeting of the Michlean State Accorda-tion of Spirituality will be held at Union Hall, Malamazoo, commencing on Thursday evening, March 2014, Malamazoo, Sunday the 2010. A cordial invitation is extended to Liberal-ists to incet with and participate in the deliberations of this meeting. Among the speakers capeeted to be preasent, are fundeon Tuttle, of Ohlo's Rev. J. H. Burnham, of Seginaw, (independent and incralist): Dr. J. L. York, of California', Suele M. Johnson, of Detroit: Mich. E. Shophard, of Chicago; alco, including the micsionaries and officers of the casellation. MES. L. E. BALLEY, Ecoly. sane asylums, burly, cheap attendants are 25 Fashionable Cards, no falle, with name lor, postpaid. GEO, I. BEED & Co., Nassau N. Y. stronger will of the operator has power to hired, who are able to knock an epileptic or intensify them. Splendidly Illustrated Cata-logue of Flowers and Vegetable Secdarand Plants for a 3 cent stamp. cataleptic into the "middle of next week." QUESTION:-But If by the will of the operator, by whet unseen influence is it communicated? day to agenta celling our Fine Art Novelties S1 Ocatalogue free, J. H. Bisford's Solls, Eostonon the slightest protext. Special Price Last to Market Gar-ANSWER -It is communicated by the Of course no sane person would object to magnetic emanation that proceeds from his MES. L. E. BAILEY, Scoly. the free use of the "muff" and "straight SAPONIFIER. See advertisement on another puge. 23-16-25-15 Wholesale Catalogue to dealers, on pplication. Address: spiritual body, and that passes to the subjacket" in cases of violent patients. Yet it 50 Extra Mixed Cards, 13c, Samples, Sc, Outlit, 10c. I. TENPENING, Cobleckill, N. Y. ject psychologized. Benj. A. Elliott & Co. requires an exceedingly keen insight to A Card. QUESTION :- Has not the will of an individual 114 Market St., Pittaburgh, Pg. 🤟 foresee that a paroxysm in a patient is commore direct command over his own thoughts The Finance Committee of the National Liberal League, in consequence of the lack of funds in the Treasury, and of the fact that the Directors are able to do to little of the important work that ought to be done, appeal to all lovers of liberity for financial help, to enable them to publish and disceminate the view of able writers in brandf of the principles of the Realec-ter Flatform, and to advance the common cause in other sould be readed. A. S. HAYWARD'S VITAL MAGNETIZED PAPER treatment from 9 to 4. 5 Davis street, Boston. 23-10-24-4 ing on, and thus secure him before he is able than the will of some other person? and if so, why can he not intensify its powers to that de-23-23-24-3 to commit-any act of violence. gree to resist or throw off diseases, to acquire, strength and to hold his own body in all things subject to the powers of his mind? WARNER BROS' CORSETS The above verdict, however, is a good les-\$66 a week in your own town. Terms and \$5 outson for superintendents and keepers of the Satisfy proper ways. If carnes like as throughout the United States will con-result one dollar ppice (with as nuch more as their gener-crity adall promptor their means permit), in order to become Annual Members of thic National Likeral Larguo, they will puraish the requipite aid, and the work shall be done. ANSWER:-Some persons have scarcely insane throughout the country, and it is HEALTH CORSET. \$125. A MONTH AND EXPENSES to Agents. Send stamp for truns. S. C. FOSTER & Co., Cincinnati, O. any will power, and are very vacillating; hoped that they will profit by it. are controlled by every influence that NURSING COR-24-2-9 DANIEL C. CEANDON, Financial HARLAN P. HYDE, SACAH B. OTIS, N.L.L. comes near them, both spiritual and phys-B. F. Underwood will lecture at Moberly, Mineral Cabinets, FLEXIBLE HIP CORSET ical. These people would have to be made ol nos, to break rice State Control to parameter and a superior of the stand days over the hips. Price 34 and the standard of price and the search of the se Mo., the 15th, 16th and 18th; Milan, Mo., the Varying in price from five to twenty-five dollars. A hand-some, well-arranged and labeled ast of spectmens from the Michigan Copper, Iron and Silver Regions. Send P. O. order for amount to H. I. LAMEY, Menominee, Mich. over to give them stronger will-power. 19th, 20th and 21st; Nora Springs, Ia., the QUESTION:-Are spirits inclined to congrogate in the atmosphere of mediums? Business Actices. 29rd, 24th and 25th; St. Charles, Minn., the 26th, 27th and 28th. ANSWER:-Yes, decidedly so; for what Persona who desire delicate and delightful ASTROLOGER. other channels have they to come through Turkish, Electro-Thermal, H. J. Newton writes us with regard to AN'S REULAUGELEE. Is successful in reading the planets connected with every event of life. Charts of Destiny, for two years, and advise of Bastness, Love, Marriage, etc., SLOU. Fail Life, \$2.60. Six outcations on any matter, 50 cts. Reading of character from fork of hair, 50 cts. Enclose two with correct age or time of birth; if known, whether born alght or day; if single and ecx. All business by letter and strictly comidential. Address Prof. J. Fairbanks, No. 7 Suffolk Place, Boston, Marz. [28-22-24-3 odors for the tollet and handkerchief, should puroutside of the various mediums? and it is Mrs. Brigham's lectures in New York, "We chase Dr. Price's Unique Perfumes. Sulphur, Vapor, and other Medicated natural for spirits to congregate around are getting along finely in our society. The Philosophic Ideas: or, The Spiritual Aspect Na-ture presents to J. Wilmshurst, a pamphlet of 151 pages, will be read with interest. See advertice-ment in another column. 21.5 them where they can have opportunity to attendance has increased so that Sunday BATHS, talk to their friends. evenings we hardly have standing room for FOR THE TREATMENT OF DISEASE, QUESTION:-Can'such spirits feel and underthe audience." A EED 👙 **MPIRE** TOUSE. stand physical curroundings better when in the presence of mediums, and do they often come hear them for that purpose? AT THE Dr. G. C. Castleman delivered two lectures Preachers, Teachers, Doctors, Lawyers and Eus-Not Seeds Also the Green 139 Lake St. Chicago. GRAND PACIFIC HOTEL, - CHICAGO, Catalogue to the friends in Kansas City on the first iners men who consider their own interest, get now ready. Addrecs inters men who consider their over interess, 1900 their clothing, to measure and ready-made, direct at the fostory-Clement & Sayer, 410, 418, 430, 422 and 424 Milwaukee Aye., largest retail clothing store in the world. 243 Entrance on Jackson street. ANSWER:-They can feel and understand In the mast three's chiese over fifteen thensand persons have been successfully treated and cured of the various different poultar to this climate. Our appliances are first-cluss in every partic-nice. We now electricity in all forms with and without the both. They's taths will prevent as well so our discass when properly taken. Try them and be convinced. Sunday in March., He is now in Olathe, Kan., 24-1-1 the naturé of physical surroundings better where he may be addressed till further no-SEEDS Send G1 for 35 pkts, Princep Seeds, 15 for 56c., 7 for 29c., or 25 pkts, Ved sfor G1, 12 for 50c. Thil Flows Tribut Theory, a 104 page Floral work with col-ored plate, 10c, with either of when in the presence of a medium. tice. Friends in Kansas and Eastern Mis-QUESTION:-Do spirits actually eat spiritual souri should write him without delay; keep food? I have frequently read communications given through the brains of mediums which speak of spiritual fruits, and I understand by this Prof. Paine, Philadelphia, sends his practice on DE. G. C. SOMERS, PROPRIETOR. him and all other good speakers busy. Ozone Fire. Send for circulars. 1 21.3 23-23-0**6** the above packages seeds, two years free. W. H. REID, Rochester, N. Y. The Liberalists of Washington, D. C. that spirits partake of fruit, at least. WHILL other articles of their hind are largely CHICAGO & NORTH-WESTERN ANSWER:-They do partake of spiritual have opened a Free Thought library in that 24.5 6

fruit, and inhale the odor that comes from vour food.

QUESTION:-Do spirits occupy houses in any way similar to the homes of mortals?

Answer:-They do. There are houses and homes with diversified surroundings, which are as tangible to spirits as anything on the material side of life is to you.

QUESTION:-At present, every indication points to peace in Europe. Are you still of the opinion that a general European war will take place?

ANSWER :-- I am, decidedly so. I cannot see how it can be avoided.

QEUSTION:-According to Rev., 22, ver. 8 and 9, the angel spoken of there formerly occupied a body on earth; will you inform us whether all the. angels spoken of in the Bible were in the earthly pogas.

ANSWER:-Every one at some time occupied an earthly body; if not on this planet on some other.

QUESTION :--- What hours in the day are best adapted to healing the sick by laying on of hands? ANSWER:-In the morning, after a good

night's rest. QUESTION:-Can the healer impart as pure and powerful magnetism immediately after partaking

of a meal? Answer:-Certainly not. It would be wrong for the healer to attempt to impart healing magnetism at such a time; it would be apt to injure the patient, as well as himself. For example, if the healer has partaken of food that would be injurious to the patient, his magnetism might give the latter the dyspepsia.

QUESTION:-Is it recommended to fast before treatment, for patient or healer?

Answen:-I do not advise fasting only when a particular condition of the body is to be attained by it. I don't believe it would be of any advantage to the healer to fast to a great extent, because by so doing it would destroy his physical powers unless he understood the laws that many of the ancients did, or that the so-called heathen comprehended.

between the partles while under treatment, will the effect be as good as if they were silent? ANSWER:--It will not.

QUESTION :--- If outside parties pass and repass through the room at the time of manipulation, is it liable to injure the results?

ANSWER:-It is liable to injure the results, and is very injurious to the persons passing in and out.

QUESTION:-Does fear of injury on the part of the patient make him less receptive to the mag-netic influence that goes out from the healer? ANSWER:-Decidedly so. He becomes. the moment he fears, in a positive condition; it makes him positive to everything else.

OUESTION :- Will the afflicted be more receptive if they come and give up to the treatment under a very strong desire to be cured.

ANSWER:--- I think a strong desire on the part of the patient would be detrimental to him. Perfect passivity on the part of the

patient is desirable. QUESTION :- Do spirits ever tell lies intentionally, and deceive?

ANSWER :-- Sometimes they do, I am sorry

eity, and would be pleased to receive donations of books, pamphlets, periodicals or liberal publications of a scientific or free thought character, to help them keep up the same. They can be sent to J. Ward Corey, Pres. L. L., D. of C.

W. F. Jamieson has been giving courses of lectures to crowded houses in Olathe and Girard, Kan. A debate will probably take place between Elder Burgess and Jamieson in April. A debate between the last named and Elder Cunningham is to take place at Joplin, Mo., at the close of their debate in Springfield, Mo. Address at Joplin, Mo.

We learn that Dr. Peebles has lately been elected an honorary corresponding member of the Psychological Society of Great Britian. He now expects to return home in April or May; his original design of returning in February or March , having, been changed by our English brethren insisting on his remaining to lecture for them during those two months.

Mrs. S. W. Jewett, M. D., writes as follows from Rutland, Vermont: "My labors west were devoted wholly to treating the sick; but since my return in January, Sabbath meetings have been resumed at our hall on East street. An increasing interest is manifested among investigators. Circles are held in different localities with good results. Mr. Jewett is still in Philadelphia."

LYNCH HIM .--- We mean the fraud who materialized those horrible dancing figures. upon the walls of Grow's Hall. 'Mrs. Richmond would be justified in refusing to lecture in the presence of such caricatures upon art. The mere sight of them is enough to deter a stranger from a second visit. We don't want to send the dauber to the Spiritworld, for there are too many such there now, but he ought to be obliged to use only a whitewash brush hereafter.

Prof. R.G. Eccles, of Brooklyn New York. gave us a call last week, en route for the Spiritual Convention at Omro, Wisconsin. Prof. Eccles, though young in years, is regarded as one of the best lecturers on scientific subjects now before the public. The apparatus with which he demonstrates his experiments, cost him several thousand dollars, and the spiritual significance that he attaches to science in his public lectures, enables him to do a splendid work for the Harmonial Philosophy. He also lectures on Spiritualism when desired.

Col. Jno. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, with his wife and sister, and little daughter Gertrude, spent two days with us. They had been on a visit to our Sunny South, spending a few days in the Cresent City. This visit to us was a very pleasant one, which we hope will be repeated at some future time.—Samuel Watson, in the Voice of Truth.

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adulterated, Dr. Price's Cream Baking Powders hold their unshalten position in the estimation of thousands as the purest, best and cheapest.

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

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

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RELIGIO-PHILOSOPHICAL JOURNAL.

Thomas Paine Again.

Ethics of Spiritualism.

Boices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

COMPENSATION.

I had a dream, a curious dream-Although I cearce could say-"Types not a reflex of the thought " That haunted me at day.

I fow a cosy little home-Its master well content To carn his blessings, nor expect That they should be Heaven-bout.

For homes and friends he over had A cheorful, ourny face; But ch! he could not fix the date When ho found soving grace.

Though strictly just in all his deeds, And loved his fellow-men, his could not size in church and tell How happened it and when.

His unregenerated heart had been By miracle Divine, Eliminated from its sinc-The water furned to wine.

One fotoful night, returning home After a woll apent day, A rafilan, half-erazed with drink, Esset him by the way.

He strove to stay the uplified hand That held the glittering links; His gory come the morning found. Sole remnant of the strife.

His unsaved coul in depths of woe. In opite of his endeavor To lead a blameless life, must burn Forever and forever.

The murderer in time is brought To stand at Justices' bar; But having neither friends nor gold, The jury (though 'the rare)

Failed to bring in "it was a case Of mental aberration" As to the cuctomary way, With these of higher outlion.

The judge and jury so decide That life for life must be, In this exceptional affair,. . The dreadful penalty.

Back to his cell the tranbling wratch, His numbered days to spend; By mandate of the judge is sent, Until the foorful end.

In abject fear his craven soul Crice out for priestly aid, And, in the twinkling of an eye, His peace with heaven is made.

The retributive day has come: His guilty soul is christen. And, with the pricatly rites, Is ushered into harven.

From Medeon shore his victim looks, And sees the chrizen lamb, Safe folded in the sheltering arms: Of Fether Abraham.

And thus his tortured coul wails out: "Though stronge it is 'tis true, On Glory's side I might have been If I had murdered you!' MITS. CHARLES ELEINS.

East Troy, Wie. QUESTION ANSWERLED.

A great deal of superstition prevails, even at the present day, in connection with dreams, and we cannot hope to remove it until a scientific ex-planation is forthcoming. Whole volumes might be written descriptive of the phenomena of dreaming, and the facts would be so varied and of so contradictory a character that we should be no searer a conclusion.

Dreams.

The accepted hypothesis is that sleep is simply a condition of unconsciousness in which there are zones of obliviousness ranging from simple drow-siness to complete abstraction. There is no proof-that dreams occur during sound sleep, but, on the contrary, there are many reasons for conclud-ing that they begin in the state of slight slumber, when some of the faculties are, it may be, in fall. work. At the same time, there are many indica-tions dreaming is not impossible in the soundest alcop; but possibly the most startling phenomenon is the fact that dreams are generally retro-

spective. The popular explanation of a dream is that the slooper has been joursed to a state of semi-con-sciousness by some external impression, such as noise Thus one may experience a vivid concep tion of series of events leading up to the report of a pistol, and yet, so far as we know, the report of the pistol may have been the last link of the chain -- the exciting cause of the dream. If this be so, we are compelled to behave that dreams are cl ther retrospective or instantancous; we must acounce that the sleeper has apprehended scenes acounce that the sleeper has apprehended scenes anticedent to the report of the pistol, which, in-deed, form the last link in a connected chain of events, or we must conclude that the dream has passed through the mind as a picture or pano-ruma before the eyes at the same time as the re-

port aroused the dreamer. It is probably unusual for all the perceptive foculties to lie dormant at the same time, and there is little doubt that the majority of dreams that haunt our semi-conscious moments are pro duced by external causes. The sensory nerves for instance, are generally responsive to excita-tions from without, and the pictures viewed by the mind, as it were in a flash, may have been es-

tablished in moments of consciousness. The study of the phenomena, however, shows that dreams are based either on thoughts that have occurred in moments of consciousness, ar ranged, it may be, in a very unexpected manner, or are the products of a morbid mental, or nerv-Gus state, and in the latter case are symptoms which should not be neglected. by the physician. Dreams, of course, cometimes "come true," and in those cases it is very difficult to shake the belief of the subject; but it is obvious that if a man dreams frequently, and sees in a mental vision these scenes he has previously depicted when awako, some of them will in all probability, occur. It would, therefore, be absurd to be alarmed, or regard with superstitions dread, the possible oc-currence of events that may never happen, or that may have been clearly foreseen in moments of consciousness - Ex.

Of course, dreams often originate from a disordered stomach or overtaxed brain or body, or from intense dwelling on a single subject; and as such dreams have a well defined origin, so do prophotic, dreams also point to a well defined cause, viz: angelic or spiritual influences, or they may arise cometimes from the observations of the spirit, while the body is asleep. As an illustration in point, as furnished by the Boston Traveler, the brigantine Fred Eugena (of Portland, Mo.) Capt.Adand S. Smalley, sailed from Bordeaux to Key West, in ballast. When about six hundred miles from land, Capt. Smalley dreamed that he caw a numbar of men in peril, and could save them. He went on deck, and ordered a sharp look out kept, but new nothing; then he went below again and turned in and clept. The dream was repeated, and again he turned out. It was still dark, the vessel wes going free, but he changed her course two points nearer the wind.

At daylight he went aloft and saw a vessel to

MR. EDITOR:-I was glad to see the article in your Journar. of March 2nd, entitled "Thomas Paine vs. Theology and Infidelity." Paine was an carnest theist and a devout believer in the immorcarnest melast and a devoit benever in the many tality of the soul. This is evident from the many passages in his writings, some of which you have aptly quoted in proof. It is also evident, from much that he says, that he was often medially im-pressed, for he tells us of ideas coming. Into his head in a way he could not account for. You quot-ed out weaks are the account for you quoted some weeks ago the passage I refor to; but I do not have it at hand at this moment. Nothing can be more unfair than for the extreme

inflict papers, that deny all hellef in God and spirfully sympathized with their dictributed. There are now mea preaching in Christian Churches who avowedly do not believe as much as Paine dld. We doubt if the Rev. Mr. Frothingham of New

We doubt if the Rev. Mr. Frothingham of New York, is quite so much of a believor as was Paine. You instance those of the *Investigator* school who claim Paine for their own—simply because he was persecuted by Christian sects, and in his day, when out spoken freethinkers were scarce, expos-ed the errors and contradictions of the Bible. Here is another paper, entitled *Payne's App of Rea-*son, edited by Seth Wilbur, Payne, and published in the city of New York. It has a likeness of Thos. Paine for its figure-head. It seems to be edited with ability and spirit; but, so far as we can learn, its object is to do away with all belief in God and a future life. Now, if we are not wrong in our impression, the *Age of Reason* might with just as much propriety put the head of Calvin as of Paine on its first page, as representative of its doctrines. We have no objection to the multiplication of these infidel papers. They are doing the good and necessary work of the iconoclast. While reviling or 'ridicaling all' religious sentiment, they ara, without knowing or wishing it, preparing, the

without knowing or wishing it, preparing the way for a religion pure and undefiled before God and the high intelligence of the spirit-world.

way for a rengion pure and underled before tool and the high intelligence of the spirit-world. Not one good moral argument can our infidel friends adduce in favor of Atheism, which cannot be more strongly urged in favor of Spiritualism. "Atheists would teach men to be moral now," says the Secularist "because in the virtuous act it-self, there is good." Just so would Spiritualism. "Atheists would teach men to take care of them. Selves in this world, and not to waste too much thought on the future," So would Spiritualism, only-Spiritualism holds that all duty that is good for this world, and that all duty that is good for this world, and all activity that is good for this world, are equally good for the next, so nothing is wasted so long as a thing is good and conduc-ive to human welfare there, it is conducive to it hereafter. hereafter.

On no one point can the atheistic theory claim on ho one point can the attention the state of the and a superiority over the spiritual and the stic in ref-erence to the welfare and progress of humanity, physical and moral on this planet Holding that life is continuous, and without a hiatus, the Spiritualists hold that the same elements that make up human happiness, progress, intelligence, wisdom in this life, and for moral secular ends, are equally operative and effective in the next stage of being. Knowing that there is a religious element or fac-uity in human nature, just as much as there is a musical or mathematical faculty in most symmet-rically developed minds, the enlightened Spirit-ualist regards all extant religious as indicative of a want, however much they may be, degraded by error, or perverted by superstition. Hence it is a fool's task to try to stamp out religion. ALPHA.

A Curse and its effects.

Dr. J. M. Peebles, at one of his meetings in Eugland, as reported in the Spiritualist, said:

In every country he has visited he has found Spiritualiets. Spiritualism he has found every-where, but more especially in India. The Chi-ness loved money more than the Hindoos. were not so spiritual, and were, in short, the Yankees of the East: He then described their well-known method of obtaining a kind of planchette writing. He next stated that an Irish family, of the name of Kelley, lived at St. Thomas, eight miles from Madras, and that the son was a medium. The ather was once subrailway, when he lost patience with a lazy Hin-doo, and struck him severely. The Hindoo called on his God to curse him saying, "Curse him in his outgoings and incomings! In his thoughts and in his body!" The next morning the arm of Mr. Kelley which had struck the man was swoolen, and for about three weeks thenceforth it gave him intense pain. All at once the pains left him, and the same night his con had what was called "a fit," but which was in reality a trance, and he spoke in the Hindustani tongne. Physical phenomena then began. Stones were hurled against the house, dishes and furniture would occasionally slide around the room. Mrs. Kelley wrote about these disturbances to her husband, who then sent for s son; the noises followed him, and stones fell on the carriage while his brother-in-law was with him. They entered the library where all the books fell to the floor, except the Bible. This the brother-in-law deemed to be a significant point, until he turned to leave the room, when the Bible flow at him, and struck him in the back. A Catholic priest was sent for, who sprinkled the building with holy water, but the disturbances did not stop. Next, an old man from the mountains, a Fakir, a chapter of a sent for a set of the mountains. ghostly old sage, said to have power over spirits, was sent for. He took a pot of incense in his hands, marched around the building, chanted prayers, then put his hand on the young man's head, and told him to fast and to bathe. Next night the old man told the youth to follow him round the building until after dark, when he made him sit down, threw a white cloth over him, and then "pathe-tized" his head. He also burnt camphor and frankincense, made the youth change his gar-ments, sprinkled him with water, and then retir-ed. Next night was the time of trial. The old man made the young one march with him round the house, then took him, into a private room, where he washed and anointed him with oil; he burnt paper around his body, and burnt all his clothes, then ordered the "demons" to leave; lastly, he told the young man that he was safe, and surrounded by a higher order of splritual beings, which indeed proved to be the case.

This estimable worker in the cause of the Harmonial Philosophy has been lecturing for some time at Utles, N.Y. It appears from the Daily Observer, published there, that "at the close of the Sunday evening services in Progressive Hall, Feb. 10th, the following rezolutions were read and unanimously adopted:"

Whereas, Mr. A. A. Wheeleck has labored falth-fully and earnestly as our regular speaker for the past two years, and has been an intelligent and able advocate of the cause of Spirituelism in this

community; and Whercas, We recognize honesty of purpose and purity of action in his private life, as well as a spirit of self-sacrificing devotion to the cause, of which he is one of the most eloquent and effect-

which he is one of the most cloquent and effect-ive advocates; therefore, Resolved, That while we recognize the source of Mr. Wheelock's power as an exponent of the sublime truths of the spiritual philosophy to be that of "spiritual gifts," with which he is so rich-ly endowed, we tender him as the willing instru-ment, and also the bright spirits who have inspir-ed his utterances, our grateful acknowledge-ments for the profound lessons of wisdom we have received, and the efficient service, rendered to the spiritual cauge in Utica and vicinity. Resolved, That we deeply and sincerely regret that conditions are such as to cause our brother to decline to speak longer in Progressive Hall. Resolved, That our prother has our best wishes for his presperity, happinges and success in life, both private and public, wherever he may be call-ed to exercise his grand, powers, in their growing

ed to exercise his grand, powers, in their growing nsefulness to humanity.

There appears to be some trouble, among the Spiritualists in Ltica in regard to the employment of a speaker, the nature of which would not inferest our readers; and we think it unvise for a society, when its members are in trouble, to "Gy to the columns of a newsaner, and spread the same among the people.

J. Harris, of Little Suamico, Wis., writes: I want to suggest that "Thos. Paine's Theology and Infidelity" should be priated and cold as a tract, entilized An Epitome of True Religion. My investigations, I am satisfied, have been powerfully aided by Mr. Paine, not only in his as-knowledged and unquestioned records, but the de-monwort of an infutitive carse permits me to

velopment of an intuitive sense permits me to testify to the conviction is my own mind of the weight due to your words. "And his being one of the first to communicate through our mediums, gives us the undoubted right to claim him and rescue his memory from the dirt and rubbish with which his religious antagonists have attempted to bury him; also from that oblivion into which materialists have consigned him, presenting him in his resurrected spirit as a progressive living worker for the truth to day; as one whose great sonl still glows with love for humanity so warn that it will burn away all dectrinal errors from the minds of all honest investigators of his life and character."

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

Says Paul, in Romans vill. 14: 16. "For as many as are led by the spirit of God they are the sons o God. For ye have not received the spirit of bond age again to fear, but ye have received the spirit of adoption whereby we cry abba Father. The spirit isself beareth witness with our spirit that we are the children of God."

An unknown inspired writer has uttered, "Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Every human being has a work to carry on within, duties to perform abroad, influ-ence to exert, which are paculiarly his, and which no conscience but his own can teach. Let him not enslave his conscience to others, but act with the freedom, strength and dignity of one where highest law is in his own heart. Human selfish ness calls for an arbitrary standard, but the kingdom of heaven is within us; that is, happiness must come from within, from our own hearts,

For more than a quarter of a century it has been said by the scaling opposers, that Spiritual-ism was not a moral system, that it, in fact, led to immorality; and, as Spiritualism discarded the old validide the accounties are at least elementic to immorality; and, as Spirituallem discarded the old religion, the accusation was, at least, plausible. No one had, from the new ground of Spiritualism and Evolution, presented the new system of morals demanded—which placed man on the throne pre-viouely occupied by an arbitrary deity, and made him anenable to the laws instead of the *inse divit* of Jehovah. Hadson Tuttle has at length entered upon this task, the difficulty of which can only be under-staod when we consider that its course must be diametheally of more that its course must be

MARCH 23, 1878.

iamofrically opposed to the current system; and its conclusions arrived at by entirely new methods. The RELIGIO-PHILOSOPHICAL JOURNAL is BOW publishing weekly installments of this work, which is attracting much attention from Liberals, well as from opiritualists .- Truth Seeker

Devotional Spiritualism.

E. W. Baldwin, of Milwaukee, Wis., writes: The number one under the above capiton, in your last, is a very worthy experiment' in these times of comparative spiritualistic stagnation. Whether it wins a permanent, practical recognition. (Whether is ontified to credit for original attempts at sugres-tions for more profitable activity. Your position that Spiritualists cannot, successfully ignore the sentiment which is so universally recognized, and seemingly so natural as that of religion, is a good one. The only objection I see to this idea is to and enough interesting speakers who are given to prayer sufficiently to make this scheme work to the satisfaction of a majority of modern progres-pionists. The numbers still to come will be looked for with pleasing anticipations.

New to Organize a Local Liberal Leaguessone way to do it.

Reader, do you desire to organize a Local Lib-eral League in your town? If so, this is a good way to do is. Draw up a paper in the following form and present it to all the Liberals in your vieinity:—

"We, the undersigned are in favor of organizing a Local Liberal League in the town of-agree to meet at the house of ------ on -, on Saturday evening next. Weleach agree to pay the sum set opposite our respective names toward the ten dol-lars required to procure a charter from the N.L.

Names. Residence. .Amount. When you have produced ten names and ten dollars, you are/ready for organization. Of course-the more names the better. I shall be pleased to furnish a form of constitution when required. Reader, will you attend to this work immediately, before it passes from your mind?

H. L. GRUEN Ch'n Ex. Com., N. L. I. Salamanea, N. Y.-

Brief Montions,

Rachel Lomax, of Lomax, III., writes: I have taken the Journan, ever since the great fire in Chicago, and am rejoiced to see that in chang-ing hands it has not deteriorated in value.

C. P. Hatch, of Petaluma, Cal., writes: I do not intend to allow the subscription for the Journan to become delinquent, as long as it continues to advocate the common sense facts of the times, and makes it warm for imposters.

L. Boring, of Oil City, Will, writes: I expect to take the Journal as long as I can pay for it, and see to read (

E. Linney, of Concordia, Kan., writes: I rather like your style of attacking the old creeds and un-charitable dogmas of many Churches. Freachers of nearly all denominations are becoming more liberal in their views, and we may look for a great improvement not many years hence.

A. A. Wheelock.

"But 2002 unto him from whom the officade comoth." When a child of earth is smitten By some rufflas's murderous hand, And thereby becomes translated To the super-mundane land; Whence then cometh reparation To that martyr'd soul's estate? In there wiedom's purpose in it Or io it unbalanced fate?

Aye, the answer quickly cometh. "Elows are never struck in valu, Are they on the workman's anvil Or upon the human brain: But who strikes a blow unkindly,

Must accept the sad recoil. And repay the utmost farthing Though it be an endless toil! "

· Dr. D. AMBROSE DAVIS.

J. H. Dodd writes: Accompanying my or der for the book on Krishna, I feel like asking the following questions, and would be glad to get an answer through your paper: 1. Do the spirits over communicate to mertals.

enything from God? , Do not evil or bad spirits sometimes-commu-

3. How may we know whether it be a good spir-

it on a bad one? 4. (Is the morality taught by the spirits in any regard superior to that faught in the New Testa-Ċ

ANSWER.

1. The highest order of spirits say they liave never seen God, and know nothing of him only through his works. Any attempt to define his true nature. could only be attended with failure.

2. It is often the case that cyll spirits communicate. Do not evil persons pass to spirit-life? and the same law that will allow an angel of light to rctarn to earth, will also allow a demon or cyll spirit, to do the same thing.a-

3. By their fruits; by the answers given, whether true or false, and by the character of the advice profiered.

4. In the New Testament, as well as in hun-Greds of other books, the very highest of mordlify is inculcated. 6

Making a Pinte Doctor.

A Nevada paper says: "It has been a question incolved by many how the doctors of the tribes of Indians got their sheepskins. We have of late heard of several executions for inability to bring about a cure among the Pintes, and now we have the particulars at hand of how they elect a suc-cesssor in case of the death of a medicine man or woman. All the adult members of the tribe are called together, a white, round stone is provided for each and all except one, and that is a black one; these are all put in a sack together and passed around, each hand drawing out a peuble. The one drawing the black stone is thereafter to act as medicine man or woman, as the case may be, for men and women have to take their chances of drawing. The doctor elect then must qualify himself, as best he can—the more the better-for he will have a longer lease of life, because, on the death of a third patient, he is put to death in a summary manner. Sometimes shot, again stoned to death, and at others burned."

The Will Power.

Mr. Peobles, during his travels, met in Madras, a man, a native of the Brahminical caste, who professed to understand the occult sciences. Ho took him into a room in which he (Dr. Peebles) felt a sort of benumbment, and the occultist told him that he could "will" a ball of glass and other things to move about. He pointed with his finger at the ball, and it rolled this way and that way, in the directions indicated by his fluger. Such was the fact, whether the motions were produced by will-power, or spirits, or other means.

windward with a signal of distress flying. He immediately close hauled his vessel; the wind was blowing a cale, but he increased sail and commeneod beating to windward, but what he made on one tack he lost on the next, for his vessel was flying light. At last he determined to make a long stretch, calculating on this vessel drifting toward him. After considerable time he had an impression to stay, and shortly afterward observed three beats pulling toward him. He bove to and recoived twenty-one men on board, the crew of the ahip Sparkenhoe of Dublin, which they had abandoned, unmanageable in a sinking condition.

A flerce gale followed, which continued four days, When it abated, Capt. Smalley put into Gibralter and landed the men, but by so doing lost twenty-seven days. Freights during this time declined, much to the injury of the owners of the brig. The British government made Capt. Smalley a present of a chronometer watch and chain, with this inscription on the watch: "Presonted to Capt. Adams S. Smalley, of the American brigantine Fred Eugene, in acknowledgement of his humanity and kindness in rescuipg the crew of the Sparkenboc, of Dublin.

The Spirit John King and His Wonderful Statements.

J. L. O'Sullivan writes the following to the London Spiritualist;

"There occurred to day the following little incident, perhaps worth mentioning. John King had remarked on his always finding a pin in the gauze yeil, put into the cabinet to be used by the spirits In their telegraphic poses (this pin was put in by Mrs. Firman, when she would afterwards fold up the six metres of fine stuff, so as to bind it to-gether into small volume). This led to this colloquy between John and me: "Do you mean that quy between Joan and me: "Do you mean that you prick your flagers with the pin when you open the stuff?" 'No, I always see it.' 'But if you should happen to overlook it, would it prick your flager and hurt you?' 'Oh, no.' 'Well, I don't suppose you are materialized there as you are when you come out to us, and shake our hands with a strong, warm, cordial hand like our own; but when you do thus take our hands with yours, which feels as natural and life-like as our own, would the prick of a pin or cut or wound hurt you then, as it would us? 'No, you could not hurt me.' 'A case is recorded as having taken place in America, in which a rifle-ball was fired at a materialized spirwhich a rifle-ball was fired at a materialized apir-it.' 'Yes, and you are quite welcome to do the same to me. It won't hurt me.' We all disclaim-ed any willingness to do such a thing. But he was quite persistent, and seemed to mrge us to do it. 'I will come out before you with my light, and you may fire as many shots into me as you like. They won't hurt me.' He tried to personade us to 't' 'We all times would not be an They won't hurt me.' He tried to persnade us to it. We all three replied that we could not bear that even in imagination: I said, 'But when you, as is sometimes the case, take out from the medi-um's organism to help make up your own materi-alization, might not a piatol shot into you then hurt him?' In that case it might, but it should only be done when I am fully prepared. Then you might fire a cannon ball hoto me, and I should not care.' We all recoiled from the idea. And yet what would there be in it after all worse than our having witnessed 'Angela' for the first time plunge her lovely young girl face into parafilne, at the temperature of almost boiling water.

"The Ethics of Spiritualism."

Dr. J. M. Peeblos writest

"I am delighted with Hudson Tuttle's articles in the JOURNAL, relating to the Ethics of Spirit ualism. Not only is Spiritualism a demonstrated fact, but, in a more extended sense, it is a philosophy and a religion, and out of it there naturally crows a system of ethics. It gratitles me to see that Br. Tuttle, ever clear in conception and apt in expression, has taken upon himself this work. It will be well done."

A part of this work will appear in the March number of Human Nature.

Mrs. I. L. Frothingham, of Cairo, Ili., writes: Dropping into our only book store in quest of my weekly papers, I was agreeably sur-prised to and a great stack of my old favorite, the JOURNAL. Now, my good sir, you must know that such an innovation on the general habits of our news vender, was calculated to call out innumerable questions as to the whys and wherefores of so unusual a proceeding, when lo, and behold, my astonishment was augmented tenfold by the startling information that there had been so many calls for it, that he had to order it. And I re-joiced and was exceedingly glad, for is it not a sure sign of progress with a people who must have the RELIGIO-PHILOSOPHICAL JOURNAL? Upon further inquiry, I was told that the best people in the place desired it, and that the demand for one number had been especially heavy, so heavy that an-other supply had to be ordered, inasmuch as it contained an interesting communication from lit-the Laura Martin, whose baby life went out here in our city so short a time ago, that many citizens atili remember her bright face. What comfort and unspeakable satisfaction that dear little "basket" In your columns has brought to these loving par-ents. What a beautiful idea of yours to place that little corner at the disposal of "Ouina." May your "Water Lily" bear upon its pure bosom the "White Cance" of Oulna. o'er the borders of the "Mirror Lake," weekly, till thousands of hearts are gladdened by the glimpse through the "Gates Ajar," is my sincere prayer.

H. Aliord, of Walton, Ind., writes: We had seances Friday and Saturday nights of last week, and the last nights of this week; these are all we have had since I last wrote you, with the excep-tion of one we held two weeks since in the parlor of Dr. Newcombe of Kokomo, fourteen miles south of our place. The Doctor instated so hard and so long that we consented; the result was splendid. Last night we had, three ladles appear in quick measured on some name and so hard and so succession, each remaining a minute or more, all of different height, dressed in very rich and dazzling white robes. The control said the number of materializations in white depended entirely upon the purity of the circle. "How is that for high?". Is that a new idea? The control said that we would hear no more from the birds until they were able to fly out. I will add that a lady from South Bend, was present at the three scances' referred. to, and was perfectly overwhelmed.

ior. 17886

The only hope of humanity is in knowledge of trath. It is given to each individual to know the truth,--"And ye shall know the truth, and the truth shall make you free." (John vili. 32.) "Prove all things, hold fast that which is good. (i. Thesa

For almost nineteen conturies since this warn-ing was uttered, to beware of the leaven of the Pharisees and Saducces (Matt. xvi. 6, 12) "teaching for doctrines the commandments of men,? (Matt. xv. 9.) men have gone on submitting to the yoke of error imposed by the selfishness of these lawyers and doctors and priests Too ignorant and too superstitious to wander from the beaten path of precedent, it needed a new world to de-velop and accomplish the destined emancipation, together with Columbus, Washington, Franklin, Jefferson, Paine, and hosts of others in their line, and now they are working in and through us.

Levitation.

It appears from the London Spiritualist, that at a scance, held by Mr. Williams, the medium, a phosphorescent kind of light flashed up within the cabinet, from which emerged "John King," obyd in white. At different parts of the room and/vertically over the heads of some of the sit-ters he floated steadily up to the ceiling, and his head could be seen touching it; he then, two or three times, at request, struck the ceiling with the hard luminous substance he held in his hands; his face could be seen distinctly now and then and the fratures were living. Sometimes he came as far from the cabinet as the folding doors at the other end of the room. / The light only made the apperiportion of his form visible, but from the way in which he moved over the heads of the sit-ters, he appeared to me materialized only to the waist/,

Two other spirits, who were not seen at this part of the scance, were busy at all parts of the room, talking, touching the sitters, moving musical instruments, and one of them by request; "starched the cabinet for a piece of wood which a gentleman had put there, and gave it to him at the other end of the room. Once, one of these spirits (Peter) stood by the cabinet, and the other (with all a binet) reselve the particular from the spirits (Peter) stood by the cabinet, and the other (who calls himself Irresistible, perhaps from the beauty of his voice) stood at the other end of the room, and by request they then not only spoke loudly at the same time, but, while speaking, the one struck the cabinet door and the other the folding doors at the opposite end of the room, till they rang with the vibrations. This was good evi-dence to the cable that these which fol e to the circle, that these voices, which fol low Mr. Williams everywhere, were not produced by ventriloquism. .

The Dangers of Materialization.

The following occurred at a scance in England, and explains itself:

"During one of these series of experiments while the spirit form was walking about and do ing sundry things with the furniture, a bell sud-denly rang, which the junitor thought was from the professor, and kurried to his room, and the door unfortunately having been left unlocked, he entered suddenly with his light, which brightly illuminated the partially lighted room, and cause a fearful perturbation, for no sconer was the door opened and the light admitted, than the medium gave, a fearful scream, the figure at the same time making a rush for the curtain. On in-stantaneously examining the medium, she was found aswed up and suspended just as they left her, but instead of being awake was found to be in a kind of fit, which proved to be cataleptic for she remained in that unconscious state for nearly three day before she was sufficiently re-covered from the shock to be able to speak, and fully six weeks elapsed before she recovered her normal state."

Prof. Denton writes: I sin glad to see the biography of Fluncy, which Futtle and Stebbins are publishing in the JOURNAL. It is a worthy tribute to a noble man, and I hope it will be put into some permanent form.

When this remarkable compilation is complet. ed, it will be issued in book form, and we believe our readers will spree with us when they have perused it, that it belongs to the highest work of spiritual literature, and is a treasure house of beautiful thoughts and exquisitely stated truths

Dr. W. L. Jack, of Haverhill, Mass., writes: How bright and cheering the thought, and how comforting to know that the dear JOURNAL still survives and sails majestically over life's rough sea. It grows better and better. Spiritualism is on the increase here. There has been numerous additional circles formed? 🛫

Trance in a Revival Meeting.

The Fifth Street Mission Church, Lebanon, is holding revival meetings: On Monday night Chris-tie Bowers, daughter of Mr. David Bowers, an or-gan builder, went to the bench to console a seek-er, and knelt by her side. She was noticed, how-ever, to remain in this position for so long a peri-od that some ventured to speak to her, and it was only then that she was discovered to be in a trance, her body being paralyzed, and her limbs stiif and not to be moved. After the meeting was a watch was set, hopes being entertained that she might soon recover. There being no change she was finally borne from the church to the house of Mr. George Roming and put on a bed, still being in the same rigid condition as when first discovered. Her pulse beat as regular. ly as that of any conscious person, yet the body retained the same rigidity, and the muscles did not relax their contraction in the least. Miss Bowers lay thus in an unconscious condition from Monday evening until two o'clock on Tuesday afternoon, when she awoke from her almost deathlike sleep .- Lancaster Enquirer.

Losing Herself in her Part.

A Bostonian, who once stood behind, the scenes during a performance of "Medca" by Adelaide Ristori, describes a small incident illustrating the ease with which the artist temperament slips from nature into art. The curtain had not risen, and the actress was vehemently rebuking her son. "In the midst of gesticulations such as Italians alone can make, the call came for Ristori to go on the stage. Instantly a shiver passed through her frame, and Medea came to fill the form before me. Then followed applause on applause from an excited audience. Ristori left the stage by the same slip-she had entered, and there stood the young man. Again, instantly, as if by magic, Medea was gone and Ristori was present, and ma-ternal advice was continued in the same manner as though nothing had occurred to interrupt the same." She, no doubt, was controlled by a spirit. Theatrical performers are often assisted in their labors.

Albani, and her Nightingale.

Albani, whose voice is now the delight of Parls, is quoted as being very superstitious about a pet nightingale which, ever since crossing the chan-nel, has refused to sing. "If he does," she says, if had a superstitions feeling that I shall never nel, has refused to sing. "If he does," she says, "I had a superstitious feeling that I shall never sing again. I have always had a habit of singing, to him before I went to the opera, and according as he answered 'me well or ill, just so I believed that I would sing that night. I have put a sing-ing canary beside him. I put him upon my pisno every day while I play, and I sing to him constant-ly, but still he is dumb." The young lady sang very early in life. She declares, "My father says that my beby goo.goos and gas-rass, as I sat upon that my beby goo goos and gas gas, as I sat upon my mother's knes, tollowed the music of his violin with such fidelity that he used to say: 'There is a baby that sings before it can speak I.'" Nearly all great musicians receive assistance from the angel-world.

We cannot choose whether we will live or not; we can only choose how to live. We cannot stop willing, we cannot stop thinking. Life comes by influx to every man; he cannot refuse it; he can only say how he will use it. When it enters into his will, he becomes conscious of it as if it was his own. He has no choice but to determine it to the accomplishment of some desire and thought, good or bad. And by every desire and every thought, whether we think of it or not, we are sowing for a spiritual harvest which we shall reap in the soul here, carry with us into the here-after, and make the groundwork of our existence there!--Rev. L. P. Mercer.



MODERN IMPROVEMENTS.

toring their organs "for exhibition only."

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It is the Mason & Hamin Organs which, by their This Company are not anare of any real improvement great excellence, have given a great reputation to Ameryet effected in such instruments, which is not to be loss Organs, and opened a wide market for them in found in their organs. In power and smoothness of Working stops; variety and attractiveness of eolo stops; exceeding refluement of tone; delicacy of soft stops; i are not great y to ore taan those of the most inferior work MUSICIANS IN EUROPE AND AMERICA RECOGNIZE INC. volume of londer stops; equality in character throughout \$ D fleren o in price 1 - small; affergue in calus very great. unequaled excellence of the Moron & Hamlin Organs, cach stop; smoothness, ease and exactness of action; and do not helitate to declare it. While they some-

furnished factory in the world in this line, with experfence, machinery, and fue litics accumulated and perfected if the manufacture of nearly ONE HUNDRED THOUSAND ORGANS, they are able to produce organs at very much less cost then would be possible without unch facilities. They are thus able to sell at prices which

These organs are now sold not only for cash, but als

Conice in person, or send by letter a lock of your har, or hand writing, or a photograph; he will give you a correct de-lineation of character giving instructions for self improve-ment, by tolling what faculties to entirate and what for re-strain giving your present physics!, mental and ephthusi con-dition, giving your present physics!, mental and ephthusi con-dition, giving your breach topylics!, mental and ephthusi con-dition, giving your screent physics!, mental such ephthusi con-dition, giving your screent physics!, mental such epithusia con-dition, giving your are best calculated for, to be anceesing in his, Ad-vice and connect in business matters, sho, stylee in reisence to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and, solver to incee that are in antigeny married relations, how to make their path of ills emocing?, Further, will give an examination of disease, and correct disguing, with a written prescription and instructions for home treatment, which, if the patients plow, will improve their bealth and condition every time, if



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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page.

that belonging to the earth, and we are now in the creative stage; why may not the earth one day reach that stage? It now takes months or years of existence before the soul of the spirit beyond permeates the dust, nor equild it succeed to-day without the intervention of the organic or generic. process, and then how feebly does the body respond to the spirit's desire; but pervading and inhabiting a created form, fashioned after the volition, in another stage of the world than this, when the generic laws have fulfilled their full function, where a higher stage of development has been taken, how perfect is that state! You would consider this the abode of angels. There are higher spirits who have attained the angelic state, and are really existing in tangible forms like your own; in like manner is your own stage of advancement to ultimate existence.

worlds in advance of ours. .

I am told there are worlds beyond the ken of any spirits or angels that now hold converse with earth, worlds that are inhabited, where there is not any germ of earthly organic substance; you, beholding the beings there, would suppose yourselves in the presence of deities. They can shape images into form from thought, by the magical power of the will; that power belongs to the higher stage of spirit-life connecting with your earth; in other words, planetary existence, keeps pace with spiritual unfoldmont, while the earth itself corresponds in development to the average spiritual condition of those belonging to it. This is undoubtedly Swedenborg's idea of the order of existence and I now see it is the true order that unfolds from within; the spirit power and knowledge, the essence constituting spirit must be expressed in the form of life, grossly at first, more perfectly after. I understand that a person may have poetic thought, but if unaccustomed to express in poesy, the first verse is clumsy; perhaps you may have music in your soul, but the rules of harmony are necessary to express that wave of soul music; your first statue would be an awkward rendering of your ideal. By and by, by careful manipulation and clear unfolding, the external powers more and more express that which is within.

The world wells the possibility of the mind.- The future has hidden neither; the slow stage of science to unfold the process of the human intellect, would never lead to the inner sanctuary, but aid you in external method; when the living form, then, fully infuses itself in the spirit, then the and images some forth freighted with life ing por and light and power, the power that makes man in the image of God; but is not this the Reason, wayward and over-confident, or mooning of those transcendent words? Are moaning of those transcendent words? Are you not all creators in that sense, and shall you not become more and more so, until unfolding this God-like power from within, you possess every secret, every knowledge of the elements of life, of power, of unfoldment, and shall really carve your own pathway through eternity. I shall remain connected in this state until there are no mysteries in the earth or its atmosphere. I shall tell you from time to time, of the progress I have made. I shall show by what stepping-stone human thought is to be made amenable to those higher impulses; shall prove to you that a ray of light, potent for life, is also potent for will power in creating life; prove to you that through coming years of Spiritualism, the paths of spiritual and scientific research lie closer beside each other, and when outward life stops, spirit commences, and man himself becomes at last, as he is from the beginning, a co-partner of the Infinite, doing in detail that which the Infinite has done in the whole, repeating also that which he has evolved in the wonderful plans of worlds and stars: therefore can you not understand that glimmering of spirit life, and that creation, fruition, and development revealed to you all, must be traced to this same series of laws which finally unfold itself in man, in angel and in archangel, and is revealed in worlds and suns, realized through external destiny as creator.

But time will clear away the mist That shrouds you, and your heart will know

- That every day your brow was kiss'd. By your beloved one; soft and low, The soundless, voiceless lips will say, The loyed one has been here to-day.
- Each day and hour passes beside
- The restless heating of your feet, Each day and hour, and then there glide Thoughts is which both your hearts would ' racet.
- Each day and hour some joy or pain. Would rend asunder death again,
- And make the light of heaves to bloom, Servived of all that outward gloom.
- Death! Yes, you'll meet them, cleep them there:

Not as long wandpred from your eight. But who, with white aweet brows, and fair Have even won you to light.-

But you will find love has not goue, But that through very faith and prayer, In life, in death, the magic tone Of love, unites you here and there; On earth or heaven's radiant shore, Reunion now, and forever more!

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritu:

, alists. NUMBER THREE.

[The thinkers and ecers of all the ages have con laid under contribution in this Series. Gredit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it all.—ED. JOURNAM,

God and immortality: these must be the factors in every religion worthy of the name, or suited to the harmoniously developed nature of man. Spiritualism leads us directly to the one, the reason and the heart must supply the other; nay, must help to corroborate both, for each is the justification of the other.

Why trouble ye us with your God?" ask some of the philosophers of our day; "we know not whether there he a God, or any other light than that which streams from yonder all-vivifying sun. One thing we have resolved, and that is to bow down before no phantom—to reverence no illusión to seek and to hold fast to truth alone."

Well, if that be your spirit, O philosophers; if in singleness of heart ye are seeking truth for the truth's sake; if no pride intellect mingles with your resolvethen is God with you even while you would ignore and disclaim him. You are not far from the highest spiritual influences. In due time he will open your eyes. For whatever light guides and makes possible your earnest and honest search after truth now and here, is the light that lighteth every man that cometh into the world-the mind and body, spirit and soul coalesce, light that streams down from the eternal Fountain of light and life; from the bindthe great Cause of cosmic unity, we call God.

> more the existence of God; but reason comes unreason when it would dogmatically assert and teach the hypothesis of atheism. Must not the heart be also heard? You talk of its illusions; but fallible though it be, may it not be as prescient of truth as the cold, analytic reason can be? Is the sentiment of indignation at injustice and wrong any the less true because i is a sentiment? Is the love that shrinks not from self-sacrifice less in harmony with the eternal verities because it is an impuls and not a calculation? Believe it not. And the heart speaks; the heart proclaims God, and the immortal life, and a reunnion with our beloved. It recoils from that ghastly sense of universal death, which comes from the momentary imagination of a Godless universe. Sensibility and taste. the elements of poetic feeling, are therefore of inestimable value in religious education; for they help us to look on God and immortality, not as desirable probabilities, but as Starve these noble instincts, kill them out,-when it is done, you are still face to face with the problems of existence. In ceasing to believe in a God, you have made no progress in explaining the mysteries of the universe. In rejecting the theistic hypothesis, you have only returned to the stand-point of absolute uncertainty and blank perplexity. But this is not all. Nature, by common consent, is full of what at least looks like the operation of mind. The way in which the phenomena fall into order at the bidding of our organizing thought, seems to show that the universe stands in some definite relation to an Intelligence not wholly unlike our own. The apparent exceptions to this rule are what Theism fails to account for; but it is the rule itself which becomes the difficulty of Atheism, A universe in which there lives and acts no higher mind than that of man, is a far deeper enigma than any which the religion of Spiritualism fails to solve. It is not merely an enigma, but, to the enlightened reflection, an assumption full of difficulties, if not arrogant and unphilosoph-What! Would you have an old Spiritualist suppose that in all these worlds upon worlds-many of them of nobler structure than this puny planet of ours-in all these ethereal tracts of space—no higher mind than that of our earth-men exists? Do you tell me that in the nature of things there can be no one supreme Mind that can comprehend the Universe, and to which this stupendous complex is a very simple thing? Analysed, the conceit is the deilication of matter; and to this all the facts of Spiritualism are opposed. Before one can assert with supcerity that the world is without a God, one must first have become thoroughly conversant, not merely with our little planet, but with the entire universe. He must know every force in the universe; for should but one escape him, that very one might be God. He must be able to count up with certainty all the causes of existence; for were there one that he did not know, that one might be God. He must be in absolute possession of all the elements of truth which form the whole bcdy of our knowledge; for else the one factor that he did not possess might be just the very truth that there is a God. Thus Atheism, much more than Theism, depends on faith; that is, on assumptions which cannot be proved.

A miracle, he thinks, and what he thinks, A miracle, he stands, miracles environing, Miracles precede and follow all his steps; So gradually, unconsciously, to them Is he inured, they seem quite natural: And yet this thing, thus miracle-environed Would doubt of God, because a miracle!

He is above the universe of things, He is below the universe of things; Beyond the universe, yet not excluded. Withm the universe, yet not included; Above all things, ruling them for the best, Below all things, since on him all things rest

Outside, for from his arm nothing can fall, Inside-the fullness filling all in all.

Workman of God! O. lose not heart, But learn what God is like: And in the darkest battle-field Thou shalt know where to strike. O, blest is he to whom is given The instinct that can tell . That God is on the field when He

Is most invisible! Know right is right, since God is God; And right the day must win; To doubt would be disloyalty,-... To falter would be sin.

ADDRESS.

Giver of all good, into thy hands we commend ourselves, our kindred, our friends our country. We invoke thy spiritual gifts for the sick, the needy, the distressed, the suffering; for all who are in dauger by land or sea; for the tempted and for the sinful Through the force of thy patient love, help all to retrieve their errors, their failures their sins; and to find that in conformity to thy holy law is the only true welfare, th only true peace. We thank thee for life-for this mortal life, and for those abounding proofs of our immortality which the earnest seeker, rising superior to failure, can find sooner or later, and which proclaim to us that our heaven must have its foretast even here, in a pure heart and a holy will if we would at once enter upon a heaven hereafter. Sustain us by thy love; in the hour of joyful life, in the hour of swiftcoming death, let us equally feel that thy arm doth encompass us.

"Ye would not seek me, if ye had not found me," saith the seer, speaking as for thee. Such is the encouragement thou send-est us in our highest moods. Confirm it now by thy grace, and make thyself a real presence to all who look to thee in childlike reverence and humility. To thee, the infinite Mind, the infinite Consciousness, we would lift our thoughts. We will call thee God, and in that word we would ascribe to thee all that we can conceive of a good Father's providence or of a good Mother's tenderness. O, for a lively faith that shall open our souls more fully to thy grace, and bring our inmost natures into harmony with thine own! Give us that faith, O Love Supreme! Amen.

HYMN.

Forth from the dark and stormy sky, Lord, to thing altar's shade we fig: Forth from the world, its hope and fear, Father, we seek thy shelter here; Weary and weak, thy grace we pray; Turn not, O Lord, thy guests away.

Long have we roamed in want and pain. Long have we sought thy rest in vans. Wildered in doubt, in darkness lost, Long have our souls been tempest-tessed: Low at thy feet our sins we lay;

that I doubt whether there are many who can excel it. There was a veryfine and well executed flourish under it which at once attracted our attention. The next day on look-ing at the signature of Franklin, I saw that there was a resemblance between the fourthere will a resemblance between the hour-ish under his name and that under the name of Horace Greeley as given us. On comparing them it was found to be almost an exact fac simile of the genuine. From this we inferred that Franklin on this occa-sion wrote for Horace Greeley. But there was a fine test connected with the receiving of this message which was all the better of this message which was all the better for not being expected.

H. G. wrote in the message "One of you saw me here twice." The facts were these: after we had been sitting a few evenings, Mr. D. became clairvoyant and saw an old man coming toward me with a paper in his hand, holding it out for me to take. He de-scribed the "old man" very minutely, but could get no name. A few nights afterward he saw him again with the same paper in his hand, which he described as a kind of foolscap or parchment and holding it out toward me. I questioned him very closely and his description was quite full and complete, but no name could be obtained. When H. G. wrote the foregoing message, I at once recognized the "old man" described by Mr. D., the well-known form and features of Mr. Greeley. He had been seen just twice, and the description was perfect. We inquired if Mr. Greeley was to be a member of our spirit-band, and was told that he was, just as we had been told that Benjamin Franklin was to be a member of our band. Now we heard the pencil moving rapidly and impetuously over the paper, and when the light was brought, the following was found in the well-known hand of George

"We want two more, then our band will be complete. Then you can prove to the world what you are now working for. You have a strong medium in your circle." "G."

"What you are now working for," referred to the desire and effort of two of us to show that Spiritualism is to be the religion of humanity. Mrs. Allen had often express-ed a desire that Benjamin Franklin, whom she knew to have been acquainted with French, would write something for her in that language, knowing that this would be a very good test, for there was no one in the circle except herself who knew any-thing about the French language. The next night after receiving the above we heard the pencil moving quietly over the paper, the pencil moving quietly over the paper, and oh turning up the light, we had the pleasure of finding a sentence written in French: We were all greatly delighted with this, and especially Mrs. Allen, who trans-lated it for us. She did not get it quite right, however, and we soon heard the pencil moving again. When the light was brought, this was found written in French. this was found written in French:

"I wish you good evening. I must go and see Henry

Of course this was considered an excellent test, and considering the circumstances under which these French sentences were given, it was conclusive.

Three evenings after this, namely, on the 11th of Jan., after having received numerous other writings, we found to our great de-light the name of "Wm. Penn" on the sheet of paper. It was written in a very peculiar and antiquated style, such as we had not yet had. We expressed our great pleasure at having him with us, when we heard the pencil again writing, and on getting the light, the following was found written in

"The mountains of Life," has "suffered at the hands"--not of Pontius Pilot-but of Mr. T. C. O'Kane, who has "raised cain" with it in several Revival and S.S. tune

books. "Where the pure waters wander thro' valleys' of gold," has been made to hobble as follows: "Where the pure waters flow thro' the valleys of gold." which would in-dicate that Mr. T. C. O'Kane is not in favor of allowing anything, even water, to

wander." "We are traveling homeward thro' changes and gloom," is illucidated so as to read. "We are traveling home, through earth's changes and gloom," as though the original might possibly leave the perploxing question in the mind as to whether the "changes and gloom," did not relate to heaven or the "other place," instead of the earth, where the "travel" is for the present confined. Mr. OK. treated several other lines of the same poem in a similar manner, and of course left a scar wherever he touch ed it.

But it has remained for a lately issued volume entitled "Truth Seeker Collection of Hymns," etc., to record the crowning outrage and literary rape of this sort on the "Beautiful Hills." Of that the "Beautiful Hills," had, when the fellow was clumbing them in his big cow hide boots, and with desecrating pick and spade, suddenly turned to a volcano and engulied the wretch in its flery crater, and returned him to the earth's atmosphere in smoke and ashes, where he could have been put to some slight use as a fertilizer. Over a year ago, Mr. D. M. Bennett, editor of the "Truth Sceker," wrote me in regard to contributing some-thing to a collection of songs and hymns he was preparing for Liberal meetings. .

I seldom contribute anything to song and tune-books, as I never intend to write except I have something to say, and then I try to say it in such a way that the world will be glad to hear it. When a song is born under favorable circumstances it is worth a hundred fold more to me in sheet form than it would if I were to give it away to some musical orphan asylum, where it is of no pecuniary benefit, save to the person who boards the orphans. Hence I say to all such applicants, "No, I thank you, I cannot do myself injustice by bringing into existence a sickly, deformed song, and can-not afford to give away a healthy, well-formed one to the control of others. If you want any of my published songs, ask the publishers."

Well, I referred Mr. Bennett to the pub-lishers, and he selected "The Beautiful Hills, and, it seems, delivered it into the hands of a Mr. S. H. Preston, who decorated it with "changes and additions," and then returned it to Mr. Bennett's collection of liberal hymns, where it now "lies Your readers will remember in state." that the first four lines of the original are,-"O, the beautiful hills where the blest have trod

Since the years when the earth was new, Where our fathers gaze from the fields of God On the vale we are journeying through." Brother Preston presents if thus,-

O, the beautiful hills where each weary guest. Who has done with a world like this, On a pearl strand shore shall forever rest

Mid the glorified erowned with bliss."

Mr. Preston must have been frightened on the start at his own audacity, for, after pawing over and "mussing" the first four lines, he retreats to the other end of the song, and attacks it in the rear, where he gnaws away at the four closing lines till

IMPROVISED POEM-REUNION OF FRIENDS IN SPIRIT-LIFE.

Reunical Have you parted them? Had death's cold and relentless grasp Settled on aught, or could it move Save the cold clay which in your clasp Was animate with thought of love?

Rounion! Is there any day When the loved-one abides not here; When some thought in your hoard-to stay Their flight, remains not hidden there?

When link by link sweet memory Fells to upbuild their cherished fame, When the very place they loved on earth, Revealenst that loved form's sweet name?

Ah, no! "Tis not reunion, death Has never cleft your souls in twain, They bid, rice from out the dust, You shall not clasp decay again; But ever more even by your side The loved one may each hour abide,

Love's fervor plays within your thought, Reoping there warm the sacred fire. While from your tears new geins are wrought New goms and flowers of Faith's desire. Not requited: no: the breath That goes out in full bloom of love, Returns more potently in death,

And near your soul muss ever move. Is one step nearer to the home. Whends all sweet attributes must over come. Glasped nearer to your form and heart. Nor ever from your love to part.

Death and reunion! Yes, the sense Of the long anxious hours on earth Will pass away, and recompense Come with that higher, holier birth;

RECITATION. Man is a miracle, begotten and conceived. A miracle, he lives, is born and nursed, A miracle, he grows, and sees, and feels,

INVOCATION

May the benediction of God's own messengers of fruth be upon us at this hour, and save us from all errors and all wrong! Be with all those who seek thee, O God; and most of all with those who seek thee not Give them beauty for ashes, and verdure for desolation. Bless our beloved; comfor the afflicted; and shed thy grace and peace into our hearts, so that our heaven may commence for us even here. Amen.

PSYCHOGRAPHY.

Wonderful Manifestation in Tiffin, Ohio.

MR. EDITOR:-AS promised in my first article, I continue in this a further account of the wonderful manifestations in Tiffin. O'. As independent spirit-writing is one of the most interesting and satisfactory forms of manifestation we have had. I shall now rive some further illustrations of what we have received in our circle.

The first experience we had, was so satisfactory that it occurred to me to write a letter and ask the invisible writers to answer it: I accordingly wrote a letter and addressed it to them, and laid it on the table the second night of spirit-writing. In a little while we heard the pencil mov ing rapidly over the paper, and when the signal was given for the light, we found the following written in a bold and ir-regular hand: "I cannot understand you. -George." I asked why he could not understand - whether he could not read it, and so on. But as the answers (by raps) were indefinite, I gave up question-ing, and soon we heard the pencil moying, and when the light was turned up this writing was found:

"Place your letter in your drawer tonight."

promised to do so, but desired to know who "F" was. Directly we heard the paper rustling, and soon the pencil was heard moving, and on getting the result, this name was found written on the other side of the sheet: "Benjamin Franklin," This name as well as the preceding sentence was in an entirely different hand from any we had received. The autograph was characteristic, and seemed to be a good imitation of Frank-lin's signature on the declaration of independence. I compared it next day and found t to be as we had supposed, a very good imitation. This same evening we had probably a dozen messages from different persons, in different styles of chirography, but as they were not specially important any fur-ther than the fact of their being written by spirits, I shall pass them by, as well as what we received the following evenings from the 2nd of January to the 7th. On this occasion we had received one or two messages. and then on turning up the light after hear-ing the writing, we found in large hand extending disgonally across the page, the name of "Horace Greeley."

This was a great surprise as well as a pleasure, for we had not asked for him, nor thought of him. I am not familiar enough with the autograph of Mr. Greeley to pronounce on this, but am inclined to think it is too well written for his. Quite soon after receiving this name, the following was given:

"I have been with you before. I have something for you, and will give it to you some time. One of you saw me here twice." HORACE GREELEY."

This was written in a large bold hand, very plainly but slightly irregular. But the signature was a study, and so well written

glad to be with you.—Wm. Penn." We asked him if he was to be the 11th member of our spirit-band, and he wrote: "I am, and

very glad of it.—Wm." This was written in the same old style, and carries with it on its very face, the evidence of its own truthfulness and genuineness. I do not believe that any candid, intelligent person, however critical he may be, can examine these writings and come to any other conclusion than that they are just what they purport to be, the writings of spirits from the spirit-world. Up to this time, Jan. 11th, we have had scores of mes-sages written for us, some of a private nature but of the most conclusive character. Some have been written in German, some in French, some in old antiquated style, and all as different from each other as human individuality can make them.

Just as in practical life, every man, and every woman and every child, will write you in a style peculiarly their own, and will stamp their own individuality upon their writing, which cannot be successfully imitated by another, so these spirit writings are marked by an unquestionable individuality which absolutely places them beyond the reach of cavil. Some of the writings which were given subsequent to the foregoing, are so wonderful in their character, and in the manner in which they were given, and were attended with such extraordinary circum-stances that I must defer a further account of them now, and devote a special article to them.

The four members of this circle will scon locate in Chicago by direction of their band, when all who desire to do so can have an opportunity to witness some of the remarkable manifestations given them.

M. ALLEN.

Hymn and Song Tinkers.~ BY JAMES G. CLARK.

Chicago, Ill.

"I sometimes wish there was a law for the punishment of persons who mutilate standard songs and hymns; men who never create a poem worth the ink they use in writing it, but who take a sort of morbid satisfaction in making "changes and additions" to something already well done.

Every true poem comes from its author when mingled thought and emotion are at liquid heat, and flow into expression and liquid heat, and now into expression and form that may afterwards be polished, but can never be materially changed save at the risk of marring, if not ruining the original design. Two of the finest Christian hymns ever written,—"Jesus, lover of my soul," and "Rock of Ages," have been tinkered, altered, and drooled over by fools who were anyious to impart their Tools who were anxious to impart their own peculiar "smell" to the children of Wes-ley and Toplady, till the authors would scarcely recognize their own offspring ex-cept by name. "While the billows round has been changed to "While the me roll.' nearer waters roll." As though it were nec-essary to explain the expression in order that Jesus might understand that it did not refer to waters several miles away. "In my hand no price I bring," now reads, "Nothing in my hand I bring.". If the tinker had said, "Nothing in my head . If the bring," no one would question it. Two of the best songs I ever wrote,--"The moune mountains of Life," and "Beautiful Hills," after being coded by nearly all the newspapers in the land, and alarge number of first class educational works, without mutilation, have,

at length taken their place among other

martyred hymns.

ne fammar passage

"And thus we learn on our wintry way, How a mightier arm controlls, That the breath of God on our lives will play Till our bodies bloom to souls,"

is made to read; 🏾 And thus we learn on our wintry way,

How a genial force controlls, And will bless our lives like the breath of May Till our bodies bloom to souls."

Then, thinking that the four stanzes needed something to steer by, Brother Preston adds the following appendage, which is evidently original,-

O, the beautiful hills where we all at last Shall be joined with the ones we love, And forever rest with our trials all past,

On the evergreen shores abov

O, life's burdens and ills we will brayely bear,

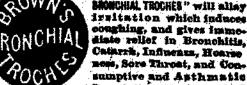
Like the herces gone before, And we'll some day cross to those heights so fair Where our souls shall strive no-more

Now, friend Bennett undoubtedly means well, but let him put himself in my place. Let us suppose he has a son who has graduated at the best institutions in the land, and gone forth a comely, well dressed youth, respected, and admired, and beloved by all, He is invited to participate in numerous public meetings, religious, secular and literary, and always acquits himself with credit to his father and to "genial force." At length he is called upon to take part in a liberal gathering in New York City, where he is kidnapped by a crazy circus manager who amputates the young man's ears and binds on the ears of a jackass in their place,—cuts a large piece from the seat of his good broadcloth pants, and fastens on a great cabbage leaf to fill the vafastens on a great cabbage leaf to fill the va-cancy, and then sticking a calf's tail in the center of the patch, gives the bearer a "lib-eral" kick, and starts him cantering and bellowing down Broadway, conspicuously labeled, "D. M. Bennett, jr., son of the edit-or of the *Truth Seeker* (with changes and additions by S. H. Preston) in search of a father." Wouldn't Mr. Bennett pray for an Anthony Comstock to arrest S. H. Preston?

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ness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial dily winning their way into public favor, until they are known