

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
VOTED TO  
ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXIV. CHICAGO, MARCH 30, 1878. NO. 4

## THE ROSTRUM.

A LECTURE,  
BY MRS. NELLIE T. J. BRIGHAM,  
On The Contrast in Spirit-Life.  
Delivered at New York.

Reprinted Expressly for the Religio-Philosophical Journal.

### INVOCATION.

Oh, Spirit, to whom we come for inspiration, source of that light which is for all souls, whether clothed upon with dust and immortality, or liberated from the confinement of earth, to Thee we come with uplifted thoughts, knowing that from Thee shall emanate that inspiration which is our food, our drink, the air we breathe, and the light of spiritual nature. We thank Thee, O God, for the truth, for that which was given to humanity in the ancient days and received according to man's ability to receive. We thank Thee for man's progressive nature, unlearning from the close, low, narrow valleys of his ignorance. As he goes higher and higher up the mountain side of thought, clearer skies are above him, purer breezes fan his cheeks, greater and brighter light comes to him and all within him grows more free and happier. We thank Thee, O God, that our life becomes dutiful and beautiful, and that all existence hath meanings; that earthly life is a promise, a prophecy, a bud; that it is the bud of everlasting blossom, or that which blooms under the summer's skies of the hereafter, to know no withering forever; a promise, a prophecy, whose fulfillment and revelation is in the life beyond the grave. We thank Thee, O God, for our growing knowledge of Thee, of that love, of that wisdom; for our growing knowledge of humanity, for the deepening, broadening faith in man and woman and child. We thank Thee for all progressive thought, for all the impulses of right and of good. O Thou who dost give to the lowliest blades of grass and blossoms the light which makes them what they are, Thou who dost give to childhood that motherhood and fatherhood which blends heaven-like with blessings over them, so, O God, give those who need the blessings of heavenly inspiration, the light of truth which flows from Thee down through the different grades of angels, cut of the body and in the body, until the lowest of all Thy children are reached, blessed and uplifted.

Giving to Thee thanks, leaning upon Thee, praying to Thee, we would trust Thee, O God, O Father, forever and forever. Amen.

### THE LECTURE.

The subject for this evening's lecture, has been so well announced, it is scarcely necessary to repeat it; but you understand it is the contrast in the future or spirit-life between those who here on earth have lived lives of goodness, and those whose lives have been of the opposite character. If it were only left for theology to settle, the whole matter would be disposed of, probably, in a very short time, and by a simple reference to the Bible, without careful and elaborate explanation of what it teaches. The Bible is a book of great and glorious meaning, but it oftentimes reminds us of a cave within which are beautiful stalactites and stalagmites, which, if you enter, gives to you no real light, no bright reflections save that which shines in through the small aperture; but he who enters with a torch in his hand, finds on every side gleaming lights, that, like diamonds, flash before him,—radiance, color, beauty on every side!

He who reads the Bible, seeing only through the aperture of a narrow materialistic, selfish, narrow, crude, lacking spirituality—stumbles and falls, bruised over those passages which he does not comprehend. He who has the inner light of spirituality; he who remembers that the "letter killeth, but the spirit maketh alive," finds the Bible a book of sublime meanings, and it opens before him such wonders, beauty and glory, that he did not previously dream had an existence.

We know of nothing better in the Bible, to illustrate the great truth of that which you will find, sometimes in the spirit-life, than the certain parable which was given concerning a rich man and a poor man. This parable teaches you that while the rich man was on earth, he had earthly pleasures and fared sumptuously every day; but there was a poor man named Lazarus who came to his gates, and was glad to eat even with the dogs, of the crumbs that fell from the rich man's table; but this poor man had on earth no pleasures, no treasures—nothing of earth's goodness or happiness. He died, and you read that after death his was a state of peace, rest and happiness. The rich man died also, and you are told he went to hell; that he lifted up his eyes in torment and beheld Lazarus afar off in Abraham's bosom. Then looking to him he prayed that Lazarus might so much as dip the tip of his finger into the water, to cool his parching tongue, for he said, "I am tormented in this flame." Was it granted? No! Why? There was a great gulf fixed between them—an impassable gulf, and they who were in the condition of happiness, could not pass over to the other side, therefore the prayer was not granted. Then from the depth of his torment, this rich man prayed that one might be sent back from the dead,

to warn his brethren who were living precisely as he had lived, that they might not come to the same place or the same condition. Was this granted? The answer was: "They have Moses and the prophets, and if they believe not in these, neither would they believe though one should rise from the dead." There is no evidence that in that case the prayer was granted, or was to be granted; but the whole matter is a parable; it is a picture of a truth; it is an illustration which appealing to fancy and imagination, opens the way to the human understanding, so that you may realize what is beyond this earthly life.

But what is it to pass beyond the grave? After death, as it is called, what is it to have consciousness, and what sensation? It is not the body; that is only a combination of particles held together by a certain law or action of laws. At death, as it is called, these particles disintegrate in time—go back to their original elements, and whether given to flood or fire, or laid quietly on our mother's bosom in the green earth's quiet breast, there is for that body nothing, but to return back to the elements. But what lives? It is that which loves; it is that which you love; it is that which hopes, anticipates, and is invisible to mortal eyes, because mortal eyes are so adjusted that they can behold that which is like themselves,—material! That which is to live beyond, is to you to-day invisible, but it is everlasting. Think, what is a spirit, and how affected! What influence does fire have upon it? It may burn the body, but martyrs have died singing, forgetting the agony of the flames. They have gone into their deserved heaven, joyous and happy, for fire was for the body, not for the soul.

If it is said that when the Pemberton mills in the city of Lawrence fell, there were young girls fastened down by broken machinery and heavy timbers, held prisoner in a well of death and pain, and yet, when the fire swept over the ruin, and strong men groaned and fainting, looking on, from the depth of that fire and that physical agony, there came voices clear as the tones of silver bells, and in those voices were there any quivers, any tremulousness of fear, any quivering born of material pain? The words they sang were: "We are going home to die no more." It was the cry of an exultant soul, of a soul that no weight of iron, wood or broken mass of machinery could bind or crush. It was the cry of an animated soul that knew that fire could not destroy or consume it, and it rose on the wings of song and soared into that home where it could die no more.

So the soul, that which to you to-day is invisible, is that which shall live beyond the grave, and it is that which material things do not destroy, and for which material things cannot furnish peace or happiness; it is bright and shadowed by that which is like itself—spiritual! Think of your mind, friends. What is it that brings to you heat and cold? You may say, fire furnishes the heat, and the frost brings the chill; but there are thoughts that you can have; thoughts that have no weight, that you cannot touch, handle, or see. They will make you warmer than fire can, or chill you more than frost; thoughts that will send the burning red to the cheek and brow, or thoughts that will drive away this life current and leave your face blanched and white, and yet these thoughts, producing such visible results, are invisible; but they belong to the soul and through that send out their effects—their natural results into the physical life.

Take, then, this parable, for it is only a picture, only a vision, only the letter of an illustration, and you remember these old words of truth, gleaming, living truths, come to you in the inspiration of the past: "Where the treasure is, there will the heart be also." And the life of that Lazarus is only a picture of one who, when on earth, had his measure of pain, care and sorrow, and no earthly treasure, consequently the thought has flown over into the other life, and there in that other life, and there in that better world he planted the bulbs of those rare, sweet flowers of peace, joy and happiness, for which no space on the round, wide, material earth, was given to him. So when the breath left the body, there was nothing to anchor the soul here. Like the bird that flies to its nest, so that soul went to its peace, to its treasure, joy and merited happiness. Nothing to bind it, nothing to chain it, why should it not find that rest and peace which naturally awaited it?

But here was the other's life; it might not have been a life of such great sin, or of such great evil; but it was a life of selfishness, a life that had been so filled with material and selfish pleasure that it had no room for thought, bright anticipations, or for the glorious predictions of a better and a brighter life. Corrupt, full of material and selfish passions, the earth held his treasure, and "Where the treasure is, there will the heart be also." So when he died, this pictured or fabled rich man, you are told, went to hell, hades, or to the place of suffering. In pausing there, you can easily imagine what kind of a condition was his. It was a condition of want, of spiritual or moral starvation, so to speak; and there, where there was grief and suffering, you may remember, the parable says to you that the rich man and Lazarus, although they were divided, were so near together that they could hold conversation, could hear each others' voices with perfect distinctness.

Now, theology, in its old, materialistic ideas of heaven and hell, has pointed down for its hell, and up for its heaven, and sometimes has told you that the red and fiery heart of this earth, might possibly be the hell that they believed in; that in the distant space above the stars, was the glory of the heavens. But in this parable you read that they were so very near together that they could hear each others' voices with perfect distinctness. There is no reason to suppose, though the gulf was fixed between them, that they were separated by anything, but this gulf, but what did it all indicate? Friends, it is easy to understand if you look around you in this earthly life. Take any example that you choose of immorality, or we will say, first, take the ordinary selfishness of life, and not that which is marked and stained by some great evil or positive crime; consider the condition of one who is here on earth in a position of wealth, and who has all that the earth can give, and who does not develop the spiritual elements of character—those finer graces which prepare the soul for its better and brighter life beyond the grave, and who live that they may eat, drink, and sleep,—that they may enjoy. It seems to them that all life is but to contribute to their bliss. Their natures are like reservoirs, into which they feel it the duty of heaven and earth, to pour the rains of peace and of perpetual blessedness. When they pass into the spirit-life from this selfish, easy life, what will be for them? Ask them and they say: "There are the commandments; we have not broken them, we have kept them, and obey them carefully. We do not commit all the crimes that we see others commit. We do not do the evil deeds that others do; consequently this earth has given us pleasure, and we can trust the other life to give us a like amount, or to multiply the same, and give us joy unspeakable and full of glory." They pass into that other life, and what do they find there? Treasures of mind, treasures of good deeds done. They may not have committed evil deeds to any great extent, but where is their treasure of good? They have not sown the seed of virtue, and yet they sit around, and with voices in perfect accord sing sweetly and melodiously, "What shall the harvest be?" as though they felt sure it should be for them, all the gold of the wheat and never anything of chaff or of earthly tares. They awaken in the other life to weary, purposeless objectless; they are not prepared for that other country, and they find themselves in that life emaciated, so to speak, starved for the great truths and for the strength which dwells in good, noble deeds. Take the life of one who has been devoted only to selfishness in certain ways, and he said through all his days:

"I will gain riches, for earthly treasure—gold—will give me power, happiness and fame."

Day by day, year by year he goes on in this great work until even the face of such a person seems to have been touched by Midas, and to have gained something of the yellow lustre of his ideal gold. But the time comes when he, too, must die. "Where the treasure is, there will the heart be also." To die, what is it? It is a human word, but we must use it, although we know that wrapped within its external, there is the truth which sweetens it, for to die is to live, or to pass through the doorway called death, is to emerge in the morning land over whose bright skies the light fades not and dies not out forever. A waking now in that life, is he prepared to understand it? Can he appreciate it? He knows all about gold, silver, stocks and bonds—all about these things, but what does he know of the gold of truth—the silvery speech of goodness? What does he know about those imperishable treasures that belong to the soul? Poor weary, shivering, emaciated spirit! He stands in a life whose very language he scarce can understand, whose light blinds and dazzles him, whose richness he cannot appreciate, and then it is that the memory of the past confronts him.

"Where the treasure is, there will the heart be also." He has anchored to his earthly goal, to the scene of his earthly toiling. Oh! pity such a soul as that, for it takes the sun of the other land, and years, as you would call them—measuring that life by your earthly terms, coming and going, marked by pains and tear-drops—to open and expand that nature until it can understand what is meant by the words, "Heaven," and the "true wealth of the soul." Here is the price, then, for one who on earth may have had earth's treasures, earth's gold; as a man in office, he is not to take great glory to himself because of that, for if he understand his position rightly, he is but the servant of the people, and only fills that office well when he acts for the highest good of those whom he represents. So this man, to whom gold is given, is only one entrusted with a treasure by the great Over-Soul, the great All-Father, the Master of endless life. If he says then: "I take the golden treasure, but what can I do with it, for upon this question depends all that can come to me of good or happiness from this possession?" If he can think for those who have not as great power as he has, of planning and executing properly; if he can give to those who need it, occupation and the due equivalent for their toil, the proper compensation, that man is a friend of humanity, and is laying up his treasure in Heaven, in happiness, in harmony. Day by day he makes use of his golden avenue through which higher conditions can come to the people, of education and occupation, all of which shall tend to uplift mankind and make them better so far

as one brain or one pair of brains can furnish the ways and the means for this improvement. When that man passes out of this life, what will he find in the other world? All the good that he has done, has been but a wonderful force, which has projected him into higher and better conditions, in which he awakes in the Spirit-land. He exchanges his earthly usefulness, for spirit usefulness, and out of the good of his deeds done here on earth, he can find a treasure of joy and peace which constitute the bliss and sunshine for him in the other world. Happy is the one who, though he has but little, uses it well. If gold and silver are denied him, he says: "Such as I have give I unto thee"—kind words, helpfulness, the right spirit, the right moral impulse, the best of all of earthly treasures. In this way the soul is laying up treasures, not on earth but in Heaven, in happiness, and such a person alone possesses the true and the everlasting wealth.

Again, you find one here on earth who says he will live for pleasure; who understands pleasure to mean that which he can gain from the world's excitement, from dissipation, from that which is commonly known as evil. Real, true pleasure is that which is beautiful in anticipation, in possession, in recollection, and is a thing of beauty, and consequently a joy forever. But there are imitations of this; there are counterfeit pleasures, and they fancy when they find excitement, that they have found pleasure. Let their lives become stained and impure; let them drown the little power of reason and intellect that they have in stimulants; let them associate with those whose thoughts, fancies, imaginations and words are impure and, friends, if you could see those spirits, you would see them standing in garments that are specked and stained with earthly conditions. They have not kept themselves unspotted from the world. Entering the other life, how do they awaken there? A waken with all the keen anguish which is a reflection of earth's conditions. All the habits of your earthly life, are writing their impressions upon your spiritual nature, and when you ascend to the other world, you find yourself marred by these things—shaken, weakened and injured; and when a nature finds itself awakened in the Spirit-life with all these reflections, impressions, marks upon its spirit, stains and scars—ah! then it is that that nature realizes what poverty is; and, friends, people talk to you of a hell of fire; it is like the fire which is kindled in the nature of the wrong-doer. The way of the transgressor is hard; that's Heaven that it is hard. It grows harder and harder, its thorns multiply, the sharp, broken stones are thick in the pathway, and the limit is reached in evil deeds.

At last, when the soul can go no further, it enters the other life. This, immortal being then wearily retraces its steps, learning from its experience of pain and anguish, and preparing itself to be the helper of humanity, to aid those who might pursue the same path of evil, and to turn aside and overcome temptation.

A wakening in the spirit-life, they have weary suffering. Remorse is a fire within the soul which burns down that garden in which blossoms and weeds alike have grown, but the fire which burns away the gathered weeds, and leaves the garden soil rich to produce the best and finest results in that glorious afterworld, which is the life beyond. For those whose lives on earth have been pure, whose thoughts have been right, whose deeds have been good, when they leave this earthly life, there is no unraveling to do; no weary and anguished retracing of the path which they have pursued. There is no unlearning of the agonized lessons, but rising flower-like in the light, they blossom beautifully and brightly, for there is peace within them, and purity is their companion.

Wherever you may turn to any earthly evil, whatever its name may be, it reaches over in its results into the spirit-life. But one says its result must be everlasting. How can it fail? If man has sinned in the least, he has sinned in the greatest; if he has broken one law, he has broken the whole, yet in nature's laws you read the justice of our God, and for a finite evil there is a finite result. If evil were infinite, where would be the goodness? Where the merciful nature of God? The result of evil must be to purify man's nature, or to please God. You could not believe in a God, or, at least, you could not purely worship such a God and call him your Father, who required to be amused by the agonies and the tortures of his own children, the beings he had called into life, knowing from the very beginning what all their future would be, and you are forced back then to this conclusion, which is consistent, natural and right, that all pain and suffering that comes to the wrong-doer, whatever his nature may be, is precisely measured by the nature of the wrong, and it is the destroying fire that eats away and consumes it, and leaves man's nature with this gathered discipline, and with those lessons learned, "for whomsoever the Lord loveth he chasteneth."

In this old parable, then, which theology has attempted to explain so many times, two explanations, we believe, have been given by the churches, or at least by the religious teachers. The one most generally accepted was this: that the condition of the evil and of the good after death was fixed and eternal; that there was no possibility for improvement after the breath had

left the body. Perhaps some of the oldest persons present to-night will remember some of the words that were sung in olden times, and with peculiar force and meaning:

"Fixed in an eternal state,  
They have done with all below,  
These a little longer wait,  
But how little, none can know."

Yet, when they have referred to these things, they have taken the parable and said: "You see; there was no passing this gulf; there was no possibility of the rich man rising into bliss at last; no possibility of any assistance reaching him across that black, impassable barrier—the gulf that was fixed between the two! Not a single drop of water could be granted for his parching tongue, and even his prayer, that one might be sent back to his brethren to help him—even that prayer; friends, was not granted." The others who have attempted to explain the parable, have said that it refers to the end of the world; that the good and evil sleep in the grave, alike unconscious until the day of judgment, when they are called out. Then comes the time when the condition of the good and evil are represented by the parable of the rich man and Lazarus; then is the time when the righteous are caught up into the air; and, really, if you were to allow all people to judge as to who the righteous were, we are afraid that the number saved would be very few. Suspended then in the clouds beyond the reach of the smoke and heat that would naturally rise, they look down upon this earth and see the wicked burning in their destruction, "for the earth is to burn, and all they that do wickedly shall perish; there shall not be left of them root or branch." This was the old idea of what was to come, or what is to come in the future. They said then, that this represented the end of the world. But friends, that will not do; you can't make that parable apply in such a case, for if it did represent the end of the world, why should this rich man lift up his voice and pray that somebody might be sent back to warn his brethren not to live as he had done; for if this peculiar application of the parable (by certain persons believing in the eventual annihilation of the wicked) were true, then the five brethren would be in quite as uncomfortable a position as the rich man, who, even in hell, possessed a little of that divine nature which is incorruptible, which made him sorrow for his brethren, and was anxious to help them and keep them from his own condition of torture.

As this application cannot be made, and as the matter must be swept aside in that way, "Now," one says, "what will you do with that parable? What will we do with it? It is as plain as day to those who seek to understand the condition of one in torture; it is simply the condition of an awakened mind, a person whose life has been peculiarly selfish, wrong, either in positive or negative evils, and has sins of omission or sins of commission. Now, in the other life, where it is awakened, its judgment and conscience are quickened and all the activity of its thought intensified. Then it is that it sees itself, and the condition is compared to that of one in flames, one suffering in the fires of hell. But what means this, this prayer that a drop of water—might be brought by the poor man—by Lazarus—that he might so much as dip his finger in the same to cool his parching tongue? Why, really, we must suppose it illustrates justice, which is the natural desire of a person who is unlearned for a higher state of happiness, for the happiness which another person received and is prepared to receive. Take it in this earthly life as you find it—the good and the evil person whose life is selfish and erroneous, who speaks evil of others, who are clothed with hypocrisy, and who are full of narrowness, are they happy? No, indeed. Their life is a mockery of happiness; it is a life wherein all spiritual conditions are condensed, and there are times when they say, "How unfortunate we are; why is it that we cannot be as happy as another?" And they turn enviously and longingly to him and say, "Would that some of this happiness could be transferred!" Can it be? Why not! In your nature, do you not know this? When you pray, "Thy kingdom come," unless you make room for it, you will pray forever and your prayer will not be granted. There is to be a work of preparation done in the first place. No person whose nature is impure can realize anything of the happiness of those whose nature are the opposite. No person whose nature is filled up with selfishness can know anything of the bliss of the unselfish. He may see it, may long for it, may pray that some of it may come like the drop of water from the tip of the finger from those who are higher, but the prayer cannot be answered, for there is a great, impassable gulf fixed between the two. Between the pure and the impure there is the same gulf that was between the rich man and Lazarus, between the just and the unjust, between the spiritual and those who are gross and selfish, and those who are high in their inclinations, and those who are the opposite. It only represents a difference of condition and development; and, friends, you may stand by the side of another, you may speak to another, may sleep another's hands and say, "We are together, and yet your hands are bridging this gulf; you stand together, but your feet are on one side, and their feet are on the opposite shores of this narrow, but deep and impassable gulf."

Continued on Eighth Page.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.\*

By Hudson Tuttle.

(CONTINUED.)

It is now said that prayer, although it may not affect God, or change the order of nature, may react on the supplicant and thus become of great benefit.

From a profound knowledge of nature we may have faith, confidence and perfect trust in the laws of the world, yet reverence we can not feel, for that implies personality.

FAITH RESTING ON KNOWLEDGE.

Faith the sheet anchor of religion, may be more firmly grounded on knowledge, than on ignorance, as the faith of a man is superior to that of a child.

NATURAL DUTIES.

Man has natural Duties and Obligations, dependent on his constitution. Rights are overshadowed by Duties.

It is a crime to be sick. The knowledge of the effects of food, of activity and rest, and the elements which environ us will in the future teach how health may be conserved.

So intimately is the spiritual blended with the physical, that the inharmonious of the latter affects the former, and although at times special advancement is made under most painful physical conditions, we may state it as a rule that spiritual culture, rests on the harmony of physical functions.

The preservation of health then is a cardinal duty, carrying the obligation not only of carefulness, but of the acquisition of a knowledge of the laws on which it depends.

OF SPIRITUAL CULTURE.

The object of life is the perfection of spirit; hence the constant effort to exalt the life and devote it to noble purposes, the rule of Love, over the lower faculties, is an unceasing duty.

DUTY OF CHILDREN.

To the ministrations of love, the child owes obedience. For a time it reverts to the ancestral savage and is governed by the same motives.

The present status of parents and children has no bearing as evidence against this, perhaps so considered, Utopian view. The biblical scheme of force, of brute coercion by the rod, has been discarded by those who have grown into the atmosphere of love.

DUTY OF PARENTS.

The culture of an immortal germ, and shaping its being for infinite uses, is one of the most momentous undertakings possible to contemplate.

The old idea entertained by parents that the child must obey them whatever they commanded, should be discarded. The parent's right of command is not based on parentage, but on true superiority manifested in love.

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The position of parent is self-imposed, and should be assumed with a full sense of its vast obligations. The belief that children came by special providence, and were bestowed by God in preordained numbers, has been a potent cause of conjugal sin and misery.

The child should be welcomed with love and its birthday held as a memorial. Its physical wants should be answered, and its spiritual growth cultured with unflinching care.

We answer, that this objection can not be urged against the principles we have stated. They cannot for a moment be doubted by any one.

It is not the number of children that gives strength to society; it is their perfection, and hence it is better to have one child thoroughly reared and cultured than the largest neglected family.

DUTIES TO SOCIETY.

These embrace a wide field, and are most diverse, and their statement in the light of true Spiritualism may seem Utopian. The present system of morals, if it may be called a system, practically is a system of selfishness.

If there were but one human being in the universe, that being might be an individual sovereignty. There would be no reciprocal relations, for to him there could be no social or moral world.

Hence the individual is bound with adamant cords to society, which he can no more break than he can blot out his own existence. His interests compel him to become cognizant of the condition of all humanity even to the furthest isles of the sea.

At present these relations are coarsely determined, and concretely expressed by laws. They were more rudely expressed in the past. Their execution is referred to brute force.

The artificial requirements of legislation, of custom and public opinion are burdens often grievous to be borne, and so far from it being a duty to observe them when they conflict with justice, it is a most imperative duty to discard them.

DUTY AS A SOURCE OF STRENGTH.

Allegiance to Duty, is among the strongest motives which actuate the human breast. History teems with examples of high resolve, and self-sacrifice, and the adoration of succeeding ages.

When Xerxes with the superb army of Persia and allied hordes drawn from every province of his vast Empire, in all a million of men, marched on Greece, he considered the conquest of that little country, forming but a dot on the map of his Empire, an easy task.

The horrors of war. The Times correspondent gives the following "terribly suggestive" fragments of conversation which might for months past have been overheard in hundreds of drawing-rooms in St. Petersburg.

THE HORRORS OF WAR.

The Times correspondent gives the following "terribly suggestive" fragments of conversation which might for months past have been overheard in hundreds of drawing-rooms in St. Petersburg.

To be Continued.

THE LIFE AND WRITINGS OF SELDEN J. FINNEY;

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

BIOGRAPHY.

(CONTINUED.)

LETTER FROM A. J. DAVIS.

DEAR GILES B. STEBBINS:—The announcement that you and our gifted friend, Hudson Tuttle, are to prepare for publication a memorial volume of the ascended Selden J. Finney, filled me with a sincere feeling akin to happiness.

Twenty-seven years ago, 1851, at the American Hotel, in Cleveland, Ohio, I had the first interview with him. He was returning from his first lecturing tour through New York and in Hartford, Ct., where I then resided.

From 1862 to the last of his earthly career our acquaintance had continued without interruption. We corresponded by letter more or less during all his period of lecturing, and many times he was a guest and valued companion in our home.

In the early stages of his development, the solemn and breezy oratory of the North American Indian would frequently pour from his susceptible mind. He seemed, at that period, to be the chosen mouth-piece for Indian spirits of the nobler type.

But all this was preliminary to greater efforts. The Indian influence rendered him physically healthy, increased his muscular vigor, diffused a sort of elasticity throughout his nervous system and brain, and thus prepared him for self-possession and the influx of a superior culture.

Brother Finney soon stepped up higher; but, alas! his audiences generally remained wondering; and still calling "for more" of the first style of manifestations. In proportion as his own spiritual faculties opened to the eternal verities, and in just proportion as his subjective consciousness mixed its possessions with his objective consciousness, in other words, when by means of his superior culture in spirituality, his outer and inner lives began to intermingle in public orations—just in that proportion did his audiences diminish in numbers and withhold a just remuneration for his most devoted services.

The light of unchangeable truth, freely and frequently overflowed his prolific imagination, and the glorious burdens thereof would leap forth in fountains of philosophical poetry, filling the whole atmosphere with the sublime rhythm of nature, with the eternal affirmations of Reason, and with the white light of Immortality.

But more and more, as he ascended higher in his grasp and enunciation of truth, he became "invisible to his contemporaries." After a time his health gave out while still in an engagement in Troy, N. Y.; and, being "poor in this world's goods," he yielded to the cordial invitation of his friends in California and moved there with his family.

"Come into the lecturing field!" I would sometimes write to him; for I still counted myself as a worker in that field. But his sad, half-hearted reply was: "Brother Davis—I can't afford it. The people do not give me enough to support my wife and children. So I must take off my coat and dig the earth for a living. When I shall have acquired an independence, so that my mind will feel at ease about our daily bread, then I may once more step upon the platform, and do the world some service."

I think he never relinquished the intention of re-entering the field as an expounder of the Harmonial Philosophy; of which philosophy, with its true religion and natural ethics, he was, in my estimation, the most perfect master and the most eloquent exponent.

Subsequent events are well-known by his friends—how he divided his great talents and his incessant industry between his ramble amid the mountains and his seat in the Legislature at Sacramento.

He arrived from the spiritual circle like a brilliant, evanescent meteor, but in a few years he became a fixed shining star; his words burnt like live coals, and his inspired emotions flamed like the fires which refine and purify.

As a man among other men, he was comparatively alone; for, when left to himself, he was strictly a man who lived in another world; with a distaste for idle converse, avoiding all indifferent persons; walking away from over-indulgence in ordinary pleasures; and yet I know, and a few private admiring friends always knew, that his heart was warm and loving, his fraternal love spontaneous and free, and his mind as cordial and companionable as any one could desire.

A few times since his departure, he has sent inspiring messages, warm with abiding love and beaming with more than the old-time intelligence. He does not say whether or not his earthly pilgrimage was satisfactory to himself; but, as he used to when lecturing and writing, he predicts a glorious ultimate destiny for America; and continues to urge the present generation to square itself with the laws of Reason; and he insists that all shall realize and accept the immense responsibility of dealing justly and intelligently with the great forces which underlie and regulate the universal civilization and progress of mankind.

An ever, fraternally, A. J. DAVIS. Orange, N. J., Dec. 12th, 1877.

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JOTTINGS OF FOREIGN TRAVEL.

BY CARRIE GRIMES FORBSTER.

NO. VI.

We find ourselves again in the Great Metropolis. Arriving in season, we witnessed "My Lord Mayor's" procession; which, starting from Guildhall, continued its route to Westminster Hall, to install in office the people's choice. Each year the same absurd customs are observed. We could but contrast the simplicity of the presidential inauguration pageant, that last March we beheld in the capital of a nation, that has more than forty million of people as the governed; instead of the four million that called forth all the pomp and tinsel of "My Lord Mayor's Day."

All over England, at the present time, there appears to be an undercurrent, that must sooner or later sweep into the vortex of the past, the feudal tenures that have so long prostrated and cramped the energies of the masses. Outwardly, there seems a complaisant yielding to old established customs and laws; but the volcanic fires of progress and determination are heaving under the crust of conservatism, and a moral eruption will in due season astonish the world.

Working men's clubs exist in this Metropolis and elsewhere; and on the evening of November 1st, a special service was held at Westminster Abbey. Dean Stanley delivered a sermon, which, although by comparison might be pronounced progressive, lost not the advanced tone that we had hoped the occasion would induce. Still the bare fact that so prominent a mind was giving the weight of its mighty influence in the direction of such a meeting, was in itself auspicious and suggestive. And yet, notwithstanding such demonstrations in the theological department, the slumbering is more profound, and the agitation less apparent, than where financial matters alone form the basis. One peculiarity that we have observed in our intercourse with our "English cousins," is the connection that is so closely maintained, even in private life, between Church and State. Seemingly, to be patriotic, one must be a church member, and follow out the ordinances thereof. In more than one instance, we have heard a most radical utterance from lips, that a few moments previous had been invoking a blessing on food, for "Christ's sake!"

The latter words evidently the sentiment of the judgment and heart; whilst the former was the mere act of the British subject. Judging from the numerous souvenirs over this land, and the many kindly expressions that we have heard uttered, we infer that the late Prince Consort's memory is still held in high estimation. Not one disparaging remark has fallen upon our ear, with regard to this elevated individual, unless we decide as such, the charge of a devotion to the interests of the laboring classes and artisans, to the exclusion of constant attendance upon court circles, with their hollow forms and ceremonies. We listened to a tirade against the distinguished nobleman for that peculiarity; our astonishment increased by the fact, that the condemnor was a Spiritualist! We must however, in justice state, that the matter was pronounced upon in a pecuniary point of view—involving as the Prince's course did, a limitation of extravagant outlay, and a consequent curtailment in the receipts of "shop-keepers." Our conversationalist was ignoring the higher bearings of the question upon the human family. "Her Royal Highness" received a like admiration, at the hand of the critic. Deciding as we do, that the £50,000 appropriated by Parliament, together with the liberal subscriptions received from those who move in what are termed the humbler walks of life, might have been expended in a nobler manner than in the erection of "The Albert Memorial," intended to commemorate the virtues of "the good Prince," we nevertheless admire the idea of seeking to perpetuate the record of one, who, though occupying a position where freedom from care and responsibility was attainable, rose above such temptations, and sought diligently to benefit humanity in various channels. Viewing a few days since, the National Memorial, standing in all grandeur, in a prominent position in Kensington Gardens, upon the site of the first International Exhibition, which was held in 1851, we surmised that the arisen spirit, to whom the magnificent structure was dedicated, looking upon the gorgeous evidence of a nation's favor from the land of clearer perceptions, might decide, that the founding of a humane institution, or something of that nature, would have formed a grander and more enduring monument than this lofty work of art. Yet we are aware there is another side to the question, as such memorials may serve as examples for future generations; and so cultivate a love of the beautiful in morals, as well as in art. An attempt at a full description of the imposing edifice, would absorb too much space. The sculptured figures, illustrating the arts, sciences, virtues and graces, which Prince Albert encouraged and exhibited, are numerous and varied. The impossibility of a minute jottings, may be inferred from the statement, that in the representation of the man who have excelled in poetry, music, painting, architecture, and sculpture, alone, there are 169 life-size figures, with characteristic emblems in his hands, ranged in bold relief around the base. We cannot, however, refrain from noticing the idea embodied in one group of the figures, representing allegorically the quarters of the globe, with reference to the great exhibition, of which the Prince Consort was the originator. In the collection typifying America, peace and onward movement are forcibly expressed; whilst in the representations of the other three continents, repose and comparative inaction are indicated. To our taste the effigy of the Prince in its enthroned position, is the least attractive part of the magnificent shrine—the attitude of the seated figure, seeming ungraceful in its stooping posture, and the elaborate gilding detracting vastly from its chasteness and beauty. The inscription on the arched canopy is as follows: "Queen Victoria and her people, to the memory of Albert, Prince Consort, as a tribute of their gratitude for a life devoted to the public good." An epitaph of far higher value, when merited, than earthly crowns and distinctions can possibly confer!

Upon the occasion of the present visit to London it has been our privilege to form the acquaintance of Mrs. Guppy Volkman, and her husband. Mrs. Volkman's fame is world-wide, as a physical medium. Her generous heartiness merits an equal celebrity. Americans, particularly, should hold this lady in high esteem; for to be a citizen of our Republic—we mean natives, for Mrs. Volkman includes women in her urbanity; and they are not politically recognized as citizens at home—serves as a passport for her favor; at least ensures a most kindly reception. It is to be regretted, that the condition of her health prevents at present, the exercise of her remarkable mediamistic power. It is scarcely necessary to remind Spiritualists that Mrs. Volkman was carried by spirit forces a considerable distance through the air. The lady whose apartments we now occupy, assures us, that at a circle

Continued on Third Page.



Religio-Philosophical Journal

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

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

Religio-Philosophical Publishing House, Chicago, Illinois.

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

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LOCATION.

22 and 23 LaSalle Street, Northwest corner of LaSalle and Washington Streets.

CHICAGO, ILL., MARCH 29, 1878.

THE OUTLOOK.

The Thirtieth Anniversary of Modern Spiritualism.

Modern Spiritualism was ushered into the world, March 31st, 1848, at Hydesville, New York, in the family of John D. Fox, his two daughters, Margaret 12 years of age, and Kate 9 years of age, being the mediums.

The fact, however, that Queen Victoria holds communion with the spirit of Prince Albert, in a room elegantly furnished, in her palatial residence, or that eminent scientists and literary men hold séances at their homes, where they can converse with the spirits of the departed, does not make Spiritualism any more a truth; it only shows that, though obscure in its origin, it has possessed an innate potency that has commanded the attention of those high in authority, and to-day the United States, Mexico, England, France, Spain, Prussia, and other sections of the civilized world, have periodicals published exclusively in its interest.

Spiritualism was never stronger than to-day, and its prospects never before were brighter. Rising in its colossal strength and majesty, it has thrust from its ranks pretended mediums and impostors—parasites—producing a purer, healthier moral atmosphere, and thereby inducing spirits of a high order to communicate with mortals. Each exposure of a pretended medium or impostor, should be hailed by all Spiritualists as a good omen—this weeding-out process is absolutely necessary. Spiritualism must purify itself. It can only accomplish that by continually ignoring the bad, the false, and the unclean, and by cultivating the qualities of honesty, integrity and virtue among all its mediums and devotees.

Never before in the history of Spiritualism, have we had greater reason to rejoice. Its sky is clearer, its atmosphere purer, its current literature beams with finer gems of thought, its adherents are more numerous, embracing within its folds the very highest government official and prominent savants, as well as millions of intellectual farmers, mechanics and artisans, who are equally as worthy, and who have minds eminently adapted to grasp its grand truths. Spiritualism has attained this proud position from the fact that its manifestations from supermundane sources, have steadily increased in power. Commencing with the tiny rap, in the obscure family of a country blacksmith, it has extended its sphere of influence, enlarged its resources, increased the number of mediums, until now, from the person of Dr. Monck, the celebrated medium of England, a cloud is formed in a dim light, out of which (while the process is being held by those present), a full-sized figure is evolved—behold the visitant from the angelic spheres, come to communicate with mortals; and confirm the grand truths of the Harmonial Philosophy!

In this city, in the presence of Mrs. Hollis-Billing, spirits materialize vocal organs, transmit communications, give tests, establish their identity, and describe the wonders of the Summer-land, and Mrs. Cora L. V. Richmond's sublime utterances are received with admiration by all. In the South is Mrs. Eldridge, through whose marvelous mediumistic powers, spirits write messages,

furnishing their own pencil. In the East is Mrs. Pickering, in whose presence, while her own body is partially seen by the members of the circle, spirits materialize in full forms, converse with those present, giving names and tests, thereby fully establishing their identity. In Chicago, Terre Haute, Boston, New York, and Philadelphia, are many mediums, in fact in nearly every city and hamlet of the United States, mediums for some of the various phases of manifestation can be found.

The fact that Spiritualism was ushered into existence through the instrumentality of the angels, did not render it of a character that parasites in the form of pretended mediums and impostors, could not for a time attach themselves to it. The grander its mission, the more exalted its thought, and the more wonderful the manifestations given, the more apt would it naturally be to attract for selfish purposes human parasites and hoodlums in spirit and intent, who would seek through its prestige to wear the livery of heaven in order to carry out their own nefarious schemes. Libertines always seek the most beautiful, virtuous and accomplished, around whom to weave a net-work, in order to drag them down into the pool of licentiousness. But such characters cannot long triumph; they cannot conceal successfully their deformed nature; the cloven foot, in spite of their exertions to the contrary, will present itself, their plans will be made known, and then through the force of public opinion, they are placed in their proper position in society, and are soon lost sight of. Notwithstanding the numerous impostors and exposures, that have apparently cast a cloud over Spiritualism, we can say with Shakespeare, on this, the thirtieth anniversary of Modern Spiritualism:

"Thus far our fortunes keep an onward course, And we are graced with wreaths of victory."

Spiritualism has had its past, it is now having its present, and is building a Temple for its future. Its past has had some rubbish, its present has still less, and as we peer into its future, we see its magnificent Temple renovated, all uncleanness removed, its current literature enlarged and refined, its channel of communication better adapted to transmit messages from angelic spheres,—that temple stands forth as the light of the world, in which is the crystal-pure bridge that spans the chasm between the material and spiritual sides of existence. Indeed, have not Spiritualists reasons to rejoice? They should remember as they press onward, that

"Wells of brass' 'twixt not A noble undertaker—nor can vice Reize any bulwark to make good a place Where virtue seeks to enter."

The Rev. Flavius Josephus Cook as a Wit.

In his discourse of March 11th in Boston, the Rev. Joseph went for Ingersoll, familiarly known as "Bob," and here is a specimen of the crushing sarcasm by which he wiped out Bob, so thoroughly that not a grease-spot of him was left for the culture and wisdom of the "Hub" to take offence at. Comparing Col. Ingersoll with Moody, the Rev. Joseph was delivered of the following tremendous witticism: "Every time Mr. Moody cuts his thumb-nail, he cuts off two Ingersolls!" [Evangelical applause.] There! Let any one, after that, presume to say that the Rev. Flavius Josephus is a flat. Who does not see that he is a wit of the first quality—that Theodore Hook, Sydney Smith, Charles Dickens, Artemus Ward, and even Mark Twain, must all yield up their impoverished laurels to the Rev. Joseph? If Col. Ingersoll does not wilt and disappear after this—if he presumes ever again to lift his voice as a lecturer—then he must be so densely ignorant as not to know when he is used up. The Rev. Joseph must hereafter take "his place, not only as the greatest divine and scientist, but the most stunning and formidable wit of the age. It can be proved by the rigorous "scientific method." "In the name of science, gentlemen, I declare this to you." "By a severe, inexorable scientific process, we have arrived at this conclusion." "You may dispute my theories, but my science will overwhelm you." Good for the Rev. Joseph!

Feminine Hymn Writers.

Two of the most popular hymns in the English language, hymns which have found a place in all the "evangelical" hymn books of the day, were not only the productions of women, but of women who rejected "evangelical" Christianity and were content with the simple religion which Spiritualism suggests. We refer, first, to the famous hymn by Helen Maria Williams, beginning "When Thee I seek, protecting power." Miss Williams, though a native of England, spent most of her time in France, and sympathized with the best element of the first French revolution. She died in 1827. Her nephew, Athanasius Coquerel became a distinguished liberal preacher in Paris. The other hymn to which we refer, is the famous one beginning, "Nearer my God to Thee." This was the production of Sarah Flower Adams, a liberal thinker, and one who would undoubtedly have been a good Spiritualist had she lived in our day. She died in 1848. To these two we might add the name of Elizabeth Barrett Browning, a confirmed Spiritualist, and one who lived to witness some remarkable phenomena. She is the author of some of the noblest "devotional poems" in the language. The hymns by Miss Williams and Miss Adams have appeared in the first two numbers of our series entitled "Devotional Spiritualism." Our "evangelical"

brethren have adopted them so widely that perhaps they think they are entitled to them. The fact, however, should be remembered that these noble hymns belong to theistic Spiritualism.

Bastian and Taylor—Their Defense.

As you have given your ideas on "Test Conditions" in answer to the inquiry, "Are the form materializations which occur in the presence of Mr. Bastian genuine?" in fairness, we ask the privilege of giving your readers our say of the matter, and the reasons why we do not comply with the caprices of the testy skeptic.

Mr. Bastian has been before the public as a professional medium ten years, and traveled nearly all over this country and Europe, giving séances almost every night. During the first eight years he submitted himself to all kinds of tests suggested and applied by a committee appointed for that purpose three years ago, of which testing were under Mr. Jones' critical supervision. Two years ago, considering that his honesty ought to be pretty well established by that time, having shown that he possessed genuine powers, so there would be no need of his resorting to trickery—after experiencing all manner of abuse and persecution in his vain endeavor to convince everybody, seeing that there was no recognized authority as to what test conditions were, finding that the most secure tying and confining of the medium was not considered such, he arrived at the conclusion that it was impossible to satisfy some people. So, since that time he has adopted the tests proposed by his spirit guides (not professional friends as erroneously stated by Mr. Jones) namely, that of having his person and the cabinet submitted to the closest examination both before and after the circle, under which conditions manifestations occur to the satisfaction of the majority of our visitors, such as the witnessing of recognizable spirit forms of both sexes, all sizes, shapes, and appearances, sometimes two at a time; and often, as recorded by eye-witnesses, the spirit has led the medium out with it into full view of the audience.

Following mediumship as a profession, depending upon the public for support, we ask no voucher of our honesty from any one, willing to have our powers stand upon their own merits, and giving public circles for the presentation of the phenomena occurring through us, and not proselyting, we sit under the best conditions to get the best possible results to please the people at large—not any particular person or party.

As to our altering the manner of conducting our circles to counteract the bad impression that has been made by the late exposures and disclosures of some so-called mediums, we do not see that we should be called upon to do so. Feeling and knowing that we have the good will and approbation of all reasonable skeptics and investigators, as well as the confidence and esteem of our friends in the course we pursue, we mean to continue behaving ourselves as true gentlemen and mediums, outliving the sitting process that is now going on, separating the chaff from the wheat, and retaining our reputation for reliability, go on in our mission, encouraged and sustained as we are by the words of our guides, that, "The fittest is sure to survive."

BASTIAN & TAYLOR.

We are most happy to accord these gentlemen space for reply. We desire the public to have full knowledge of the reasons these young men have for assuming the position they do. We must confess, however, the opening paragraph of their argument is not calculated to win the approval of the public. How do the thousands of earnest, loving, grieving, doubting souls, seeking for satisfactory evidence of a life hereafter, like to have their honest endeavors to be satisfied as to the genuineness of spirit phenomena, flippantly styled "the caprices of the testy skeptic?" It seems to us to be a rather cold blooded, heartless remark, yet it may be professional. In the face of Messrs. Bastian & Taylor's assertions to the contrary, we unequivocally affirm that Mr. Bastian has never permitted conditions which in the light of present experience can be called fraud proof, since he began to exhibit full-form materializations. Yet, admitting he had, it would be only *prima facie* evidence as to his present exhibitions, and not conclusive by any means.

To make the point more clear, let us refer to an incident in the history of this medium. Upon one occasion in the presence of a circle where an admission fee was charged, a light was struck in the dark séance during the playing of the musical instruments and Mr. Bastian was discovered standing on top of the table, his arm extended and his hand grasping a musical instrument. It is claimed by Mr. Taylor that Mr. Bastian was at the time under spirit control, and that the same thing has often been done; there is to Spiritualists a reasonable presumption that this claim may be true, however superstitious it may seem to others. We shall for the purposes of our argument fully accept the claim advanced by the medium and his manager. If the spirits controlling this medium, will use him to perpetrate deception in the exhibition of such comparatively common these and crude phenomena, is it not probable that the spirits would use the figure of the medium to represent spirit forms? We defy any reasonable man to deny that such is the logical and inevitable inference. We might enumerate further instances, but this one is sufficient to prove, it seems to us, that demonstrated possession of medial power, together with a reputable character, do not afford conclusive evidence of the genuineness of phenomena occurring under the conditions offered by these mediums.

Messrs. Bastian and Taylor claim that a majority of their visitors are satisfied; this is a very grave mistake; in the very nature of things this cannot be true, as the only evidence investigators can have of the certainty of the genuineness of the exhibition, is when they are so fortunate as to recognize beyond any possibility of mistake, a materialized form, and this, probably, does not happen to one-tenth part of their visitors. These gentlemen say, "Often, as recorded

by eye-witnesses, the spirit has led the medium out with it into full view of the audience." Out of thousands of séances, these mediums are able to point us to some six or seven recorded cases where it is claimed that this occurred; it is very questionable whether several of this small number would stand the test of critical analysis, and while there may be sufficient evidence to establish the certainty of such a phenomenon, and to render the proof of value as scientific data, yet how far is such proof conclusive as to the majority of the manifestations, and what satisfaction is it to sitters, who pay their money to witness a show under conditions which admit of fraud, to be told that although they with thousands of others have been unfortunate in getting conclusive proof, yet there are several people in this country and Europe who have had such evidence.

It seems to us that the easiest, quickest, most satisfactory, and only way that these gentlemen can substantiate what they claim for their exhibitions, is to give their séances under fraud-proof conditions; until they shall do so their exhibitions can be of no benefit to the cause of Spiritualism, however amusing they may be to some, comforting to the few, or profitable to the proprietors.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. A genuine, honest and intelligent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. The minute a medium begins to show irritation at the reasonable and respectful exactions of investigators, he shows, unless he can give fair reasons to the contrary, that he is not co-operating with the truthseekers, and becomes justly an object of distrust. Suspect that medium!

3. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light; never trust to the sense of feeling alone in such cases.

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, indicating clairvoyance, the test is irresistibly strong. This has been repeatedly done.

6. Our duty where mediums, however genuine, have been detected in fraud, is to put the public on its guard against them. The penalty which impostors must pay is to have it known generally that they have cheated once and are likely to cheat again; and the safest way is to avoid such mediums altogether.

7. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem.

8. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

9. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

10. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

11. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair looks. Some of the deepest villains have the art of appearing frank, open-hearted, and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest. As we have shown there are exceptions to this rule.

12. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

13. Distrust the medium who would have

you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions may be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

14. Cut out these hints, submit them to the medium, and learn from him or her, what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions.

Victory!

The great battle of "Hell" has been fought and won by Free Thought. The leaders of Christianity, who for a thousand years have stalked up and down the earth bearing aloft the awful banner of eternal damnation, have met overwhelming defeat.

The solid cohorts of conservatism marched forward into the battle field of the present with loud-sounding trumpets and brazen cannon, armed to the teeth with firm resolve to suppress every new, vitalizing thought. In the center was hoary Catholicism, her garments red with the blood of the slain; her breath fetid with the odor of the grave; on either side are the minor Protestant sects, banded in this holy war, however much they wrangle among themselves. Behind was a horrid background of sky lurid with the flames and smoke of burning cities, against which, ghastly revealed, was the cross and gibbet from which swung those who dared to think; the plains were whitened with the bones of fallen heroes, and the clamor of vultures and jackals, mingle with the cries and moans of women and children.

There was perfection of organization on the conservative side. On the liberal, each and every one was fighting a duel. There was not even the leadership of a clan. "Let us reason," was the one sole watch-crier.

Amid the execrations of his fellows, a Goliath came to the front of the Christian army. His words gave freedom to thought; like a strong wind gathering on the western prairie, becoming a hurricane before which resistance is useless. Thought gathers strength, and suddenly the opposing battalions stood like chattering ghosts, wisps of thinnest fog, and were blown from the light of day!

Cannon loaded to the muzzle, with dogmatic destruction, grim and terrible in size, with ponderous wheels, and ammunition trains; solid phalanx of soldiers, armed to the teeth; huge volumes of sacred lore, incarnate beliefs, dogmas, creeds, observances pleasing to God, all proved to be shadows thrown on the mind, as the Alpine Broken Mirage, which dispels with the first clear ray of light.

Eternal salvation has depended on eternal damnation, and a belief in Hell has been more essential than a belief in Heaven. The Devil has sat on the throne of Christianity, and been regarded as the most essential member of the Godhead. Mankind have been ruled by fear instead of love, and eternal torture forestalled in the present life.

The fires of Hell expire on the mental horizon. The Devil disappears from the Godhead. On the barren coast mankind have traversed during this nightmare of theology, still stalk a few sad ghosts, bewailing the good old times of theological rule, when the priest was everything and man nothing.

Hell and the Devil being the corner-stone of the church fabric, when they are taken out, the whole structure reels to the ground. For if there is no Hell, there is nothing to save sinners from. If no Devil, then Adam and Eve could not have fallen by his temptation. If not fallen, man needs no redeemer. Like a cobble-house falls the gigantic castle with its cloud-piercing dome, at the touch of thought.

The field is abandoned, and mankind, after its martyrdom to the ghouls of religious fanaticism, and demons of bigotry, may here set up a triumphal column on which shall be engraved—

"On this coast perished the belief in Eternal Damnation, a fiery Hell, an omnipotent Devil, and priestly rule, and man henceforth is his own redeemer."

The Thirtieth Anniversary of Spiritualism.

The 30th anniversary of the introduction of spiritual philosophy at Hydesville, N. Y., is to be celebrated in a becoming manner in Cleveland, O., March 31st. J. Frank Baxter, lecturer, singer, and public test medium, lectures for them during March, and will contribute his well trained educational and medial powers, to this entertainment. The lyceum will give their entertainment on Monday, April 1st.

Thomas Cook desires to leave the lecture field and wishes to find some one to help him to work in some other direction. He proposes to close his lectures in Minnesota after visiting Winnebago City, Fairmount and Blue Earth City, and take a tour through Iowa via Mason City to Mo. and Kan. He desires correspondence addressed him at Farmington, Dakota Co., Minn.

Dr. J. K. Bailey spoke at West Mitchell, Ia.—three lectures—in the new Baptist Church, March 16th and 17th, to good audiences.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Holtz-Killing at her residence, 24 Ogden Avenue, Chicago.

QUESTIONS.—Questions which are of a scientific or philosophical character are given free of charge. The questions should be prepared with great care, so as to be intelligible, and to give the solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the medium, and it is therefore only undertaken in cases where the public interest is clearly shown to be promoted by the publication of the answers. Editors Journal.

QUESTIONS.—Why is it that we get contradictory statements from professionally the same spirit through the same medium?

ANSWER:—The medium might have been controlled by different spirits, who gave conflicting messages.

QUESTIONS.—A man and second wife living agreeably and pleasantly together, the wife loving and appreciating the husband more, if possible, than the first—husband not reciprocating her affections—why is it, and what will their relations be in spirit-life?

ANSWER:—They will be separated in spirit-life, because no geniality between them; she will not be bound to him, nor he to her, in the future state. It was her nature to love any one rationally kind to her.

QUESTIONS.—What has become of my little babe a few months old, that passed to spirit-life last summer? If the separation is long, how will it appear to us, and how are the relations preserved?

ANSWER:—The child returned to his very likely being tenderly cared for by some good spirit mother, and will develop as naturally in spirit-life as it would on earth, and the same relations will be preserved that exist between parent and child.

QUESTIONS.—Would it not be better, where the physical form has become diseased and inactive, to that extent that the spirit expresses itself only in a degree above idiocy, for the spirit to pass in to spirit-life so it can develop more rapidly?

ANSWER:—It would be better, in my opinion, but there are laws which govern this matter, and I have no right to draw a line between those whom I think had better be removed to spirit-life and those who had not.

QUESTIONS.—If our spirit guides have the power to separate the spirit from the body, why do they allow it to remain after the body becomes a burden to the spirit, and those around, when such a change can only bring relief?

ANSWER:—To deprive a person of life under such circumstances would be no less than murder. I am decidedly in favor of letting nature take its course. If men lived natural lives they would not suffer from disease, and would pass from earth into the Spirit-world without trouble or suffering.

QUESTIONS.—What effect will the recent Bishop's exhortation have on the spread of Spiritualism?

ANSWER:—The effect will certainly be a very good one; it will cause agitation of thought, and that is what makes Spiritualists?

QUESTIONS.—It will teach Spiritualists something, too, perhaps?

ANSWER:—Yes; a very severe lesson, that they need.

QUESTIONS.—What is the difference between inspiration and impression?

ANSWER:—Inspiration usually comes from the highest intellectual source. Impression usually comes with reference to business matters, and in the common pathway of life. Inspiration is imparted to speakers and to those who give ideas to the world. I don't see any difference in the method through which each is given.

QUESTIONS.—How will the educational systems of the day be affected by a true understanding of Spiritualism?

ANSWER:—It will give to the entire world the real knowledge of the laws of nature; also a better knowledge of all science, and teach people how to live in order to be true men and women.

QUESTIONS.—If man and wife have been irregularly yoked together, and hence have lived unhappily in this life, what will be their condition in the Spirit-world?

ANSWER:—They would not, probably, see each other there, or be compelled to live together.

QUESTIONS.—Does Swedenborg, with his long experience and observation in the Spirit-world, give an account of an eternal hell of fire, or anything equal to it?

ANSWER:—He does not; he left that in this world, and has not thought much on the subject in the other.

QUESTIONS.—Can the spirit, while in the body, make itself known to another spirit in the body, separated at any distance?

ANSWER:—By seeing, hearing, and vibration, one spirit can telegraph to another.

QUESTIONS.—Please explain how this can be accomplished by a person?

ANSWER:—He must try the experiment with some friend who is congenial to him, or with whom he can come in rapport. If such a friend will go into a darkened room; and you do the same, at the same hour, you can telegraph thoughts back and forth, asking questions and receiving answers.

QUESTIONS.—Are there any more individualized human intelligences or souls in existence at the present time, in the boundless universe of space, than there were a quintillion years ago?

ANSWER:—I have made the assertion a number of times that the spirit can have no beginning, for if it had there would probably come a time when there would be an end to its existence. Spirit is an eternal principle, never had a beginning, nor can it ever have an end. There are no more intelligences to-day in the universe than there were a million years ago.

President Lincoln, though the pride of America, was no sectarian, no creed-bound Pharisee, but a great, broad humanitarian—living a free thinker, he died a Spiritualist.

Innocence is like polished armor, it adorns and it defends.—South.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. Morse lectured in Allegan, Mich., March 16th, 17th and 18th.

Our Meridian Sun is the name of a new paper just started in New York. It is devoted to Spiritualism.

The Gem is a monthly literary journal, published at San Francisco, Cal. It is full of interesting reading matter. Edited by Mrs. Lulu Holm.

Frank T. Ripley, who is represented as an excellent medium, is about to come to Chicago.

The first society of Spiritualists of Battle Creek, Mich., hold an anniversary celebration March 30th and 31st. It will doubtless be a season long to be remembered. Eminent "speakers" and mediums are announced to be present.

John A. Lant called at this office last week. Geo. Francis Train is in the West lecturing for his benefit. The Chicago papers speak of Train as an "incoherent lunatic," but those who pick him up for a lunatic will be glad to drop him very quick. He knows more in a minute than his traducers in the daily press can think of in a whole month.

W. F. Jamieson and Elder W. R. Cunningham are to debate in Joplin, Mo., March 21st—29th inclusive (Sunday excepted). Also in Carthage, Mo., April 6th—17th (Sunday excepted). They are now debating in Springfield, Mo., in the most elegant Opera House in the Southwest. Large and deeply interested audiences are in attendance every night, notwithstanding the efforts of the resident clergy to keep people away.

Dr. J. W. Woodworth, postmaster at Mayesville, Miss. is a healing medium, and because he is exercising this heaven bestowed gift, is bringing down upon his devoted head the ire of the "regulars" and orthodox opposers to angel ministry. We hope he may have aid to strengthen his determination to continue his "works of righteousness" even to the confounding of the mighty, even though he "cannot do as many mighty works on account of their unbelief."

Capt. Brown and Mr. Vandercook had large and enthusiastic audiences at Terrell and Dallas, Texas. At the latter place the Captain gave ten lectures, besides addressing the temperance mass meeting of Sunday, the 17th. A society of Liberals is formed there as the result of his efforts. They will be in Hempstead over the 31st, and then in Waco, Bryan and Graham. Address them under care of Hon. W. L. Booth, Hempstead, Texas.

Sunday, the 31st of March, being the 30th anniversary of Modern Spiritualism, there will be services to commemorate the same in the forenoon, at Grow's Hall. By consent of the officers of the Lyceum, the Lyceum children will assemble in their places, and Onina will address them. As Onina is very popular, her address will be listened to with deep interest. In the evening, Theodore Parker will deliver a lecture on this subject—What good has Spiritualism done?

Capt. H. H. Brown closed his engagement with the society at Shreveport, La., the 10th, having given twelve lectures there. He and Mr. Vandercook won many friends. They were at Terrell, Texas, the 12th, 13th and 14th; at Dallas, Tex., 15th, 16th, 17th and 18th. Parties between Dallas and Austin and in S. E. Texas, who wish their services, will please address them soon at Austin. They would like to hear from the friends in every town just what they will do towards a course of lectures within the next three months. Write them as above. They anticipate being at New Orleans in April, and friends in Lebanon please write them there, care of Mrs. L. E. Saxon, 254 First Street. They report excellent success for the cause.

Passed to Spirit-Life.

Passed to Spirit-life from Pontiac, Mich., HARRY POWER, son of Thomas and Luella Power, aged 14 years.

Although they have loved sons yet remaining to bless their households, yet they deeply mourn the sad change that is made in their family circle, but with the knowledge they possess of the love beyond they will calmly accept the loss of a loved one, and wish that his progress in the Spirit-world may be hastened by the writer.

Departed this life, at the residence of her parents, Clyde, O., of consumption, Mrs. EVA FRANK BROWN, in the twenty-first year of her age.

She was the best surviving of five sisters, sweet little May, the last except her, departing less than a year ago. She was a firm Spiritualist, and was sustained to the last by that strong belief. During her illness, her eyes were brightened with more than mortal light. She eagerly watched for the coming of our angel friends, for she thought that would be the blessed assurance of relief from her sufferings. At last she was able to see them, but she could not speak, and a moment more she was no more.

The funeral was largely attended. Hudson Tuttle pronounced the words of consolation of the Spiritual Philosophy.

Passed to Spirit-life from her residence in New Philadelphia, Pennsylvania County, Ohio, on Sunday the 18th of February, A. D. 1878, MARY ANN HINES, at the age of 60 years, 9 months, and 17 days.

Mrs. H. was born in Berks County, Pennsylvania, on the 20th of April, 1817, and at an early age became a strict member of the M. E. Church. In the year 1857, she contracted with her husband, Peter W. Hines, from York County, Penn., to Worcester, Wayne Co., and in the same year came to New Philadelphia, where she continued to reside in the bosom of her family, forty-one years and ten months, to her end on earth. In the year 1868, she commenced her investigation of Spiritualism, in which she was greatly assisted by her son William, who became early developed as a speaking medium, and through whom she herself became soon a healing medium. The truth of Spiritualism took deep root in her soul and she grew with her advancing years, becoming more and more convinced that the communications given to her from the Spirit-world, almost only via a truthful construction of the pure and holy principles of Christian labor, as established in this world, to become the daily rule between man and man in the work and all his relations, moral and religious, in this and otherwise; and this belief up within her that unwearying faith which smoothed her dying pillow and gave her heavenly rest. She was a kind wife and mother; a self denying noble-hearted woman, kind to everybody, and her departure is deeply lamented by her husband and four remaining children. Three of her children had preceded her to the Summer land.

(From the Cincinnati Commercial.) The death of Mrs. LEONORA J. SULLIVAN, the late wife of Mr. M. V. Sullivan, has already been mentioned in our columns.

The deceased was a firm believer in Spiritualism, and upon her death-bed, when incapable of speech, caused those who were administering to her to prop her up with pillows and write the following declaration, which we are kindly permitted to copy and publish for the gratification of her many friends. This is perhaps something that is not of frequent occurrence, but I wish, while in the full possession of my faculties, to leave a testimony of the truth of the religion of Spiritualism, which I have professed for nearly thirty years. From early

childhood I searched after the true religion; but not a sect whose doctrine I did not carefully study; but when I compared them with the teaching of Christ and observed the daily life of those who professed to be his followers, I could not find it in the churches. I had, of course, the usual Bible in my hands; I had evidence that would lead me to believe that I should go to heaven, if I believed that I could not give up the life of this world here and when death came so immediately to the aid of Jesus. No, I learned that I was not to give up the life of this world here and when death came so immediately to the aid of Jesus. No, I learned that I was not to give up the life of this world here and when death came so immediately to the aid of Jesus.

Convention at Mantua, Ohio.

The Spiritualists of Northern Ohio, invited to meet in convention at Citizens Hall, Mantua Station, Portage County, Ohio, the last Saturday and Sunday in March, 1878. (Sunday the 23rd and 24th inst.) and 2 o'clock and 6 o'clock P. M. on Saturday, and 9 and 10 o'clock on Sunday. Mr. and Mrs. Robert H. Bates, of Mantua, Ohio, are the invited speakers.

A Card. The Finance Committee of the National Liberal League, in consequence of the late election of the Treasury, and of the fact that the Directors are unable to do so far of the important work that ought to be done, appeal to all lovers of liberty for financial aid, to enable them to publish and disseminate the views of able writers on behalf of the principles of the Rochester Platform, and to advance the common cause in other cogently proper ways.

Business Notices.

Dr. Paton's Floral Riches surpasses any Cologne water ever made. A rich, fresh, flowery odor; permanent and delightful.

Prof. Paine, Philadelphia, sends his practice on Ozone Eyes. Send for circulars.

Saponifer, see advertisement on another page.

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J. V. Mansfield, Test Medium—answers sealed letters, at No. 61 West 42d Street, corner Sixth Ave., New York. Terms \$3 and four 3-cent stamps. REGISTER FOUR LETTERS.

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

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

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

Dr. Paton's Cream Baking Powder and Flavoring Extracts are the only kinds made by a practical chemist and physician, with special regard to their healthfulness and purity.

Charming Pictures.—To introduce their goods, J. L. Patton & Co., 103 William St., N. Y., will send a package of Decalcomanie Pictures Illustrated catalogue, to every reader of this paper who will send eight cents ( stamps taken for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. He examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 28-10-25-9

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AN \$187.50 ELGIN WATCH, SILVER COIN

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Are you a victim of the use of opium, from more than anything in this world you want to break from this slavish tradition in slavery to its influence, and if the directions accompanying this medicine are followed, you will be free of the habit. Attached to this subject by the irremovable misery and suffering caused by the habit, we have made it a subject of profound investigation and have compounded and analyzed the potent condition of the system, guided by the unerring principles of science. It is the object of this remedy to supply, for the time, the place of opium, stimulating the processes of elimination and regeneration, until the system regains its natural and healthy condition, when the desire formed will be no longer felt for the use of the habit. The Narcotina Antidotum is intended to destroy the habit of using morphine or opium by aiding the individual effort to overcome the lingering habit which holds the mind captive and the body in chains. It is a safe and certain remedy, and will be strictly followed we warrant the recovery of each patient, the most obstinate case, if it does not the writer will refund the money.

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MRS. ANNIE C. T. HAWKS will lecture during the month of April, in Philadelphia, and will give lectures in Baltimore, Washington, New York, and contiguous points. Address No. 7 Monroe St., Memphis, Tenn.

CLAIRVOYANCE. By giving age and sex, I will answer six questions free, and stamp. Give a life reading for \$1.00 and two stamps. Address Mrs. JENNIE CROSE, 37 Kendall St., Boston, Mass.

MEN'S BLUE FLANNEL SUITS \$10. We have 300 of these suits; coats are lined in front, and are handsomely made. The goods are strictly all wool, and the color is prime indigo. CLEMENT & SAYER, 410, 418, 420 and 422 Milwaukee Ave.

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A. S. HAYWARD'S VITAL MAGNETIZED PAPER. A magnetic device, (patented by mail, U.S.A.) Magnetic Force, 10c. Each copy \$1.00 and the outfit with full instructions will be returned if not sold, and you can commence a home business at once. If not satisfactory, money will be promptly returned. Address: J. W. ZIEGLER & CO., 24-26 Row, 150 East Adams St., Chicago, Ill.

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\$5 to \$20 per day at home. Samples worth \$5 free. Address Strissner & Co., Portland, Maine.

ANNOUNCEMENT. THE VOICE OF ANGELS—a semi-monthly paper devoted to spreading out the principles underlying the Spiritual Philosophy, and their applicability to every-day life. Edited and managed by SPRING, now in its 3rd vol., enlarged from 8 to 16 pages, will be issued as above at No. 5 Dwight St., Boston. Price per year in advance, \$4.00; less time discount, proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. D. C. DENSMORE, Publisher

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In this pamphlet of about one hundred pages the author has compiled a large number of facts collected from a large, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this important subject. His conclusions are carefully drawn and irrefragable, on many points. Price, 25 cents; postage free.

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The Spiritual Scientist is not designed to take the place of any other spiritualistic journal, but is rather supplementary to them all. Gathering up all the news, giving all the facts, and preserving the good things wherever found. It is a transcript of all that has occurred in all parts of the world during the month. Edited by E. GRAY BROWN, Per Year, \$1.50. Specimen copies, ten cents. Agents Wanted. Those who are willing to engage in this easy pursuit, will be promptly repaid for the experiment, as it requires no capital or outlay. For terms, write to the undersigned, 377 SOUTH ST., BOSTON, MASS.

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For sale at the office of this paper.

Take Notice. For the purpose of circulating the most correct and reliable information on the subject of Spiritualism, we have prepared a series of tracts, each containing a full and complete course of lectures on the subject. The first tract, entitled "The Voice of Angels," is now ready for sale. It is a most interesting and valuable work, and is sold at a very low price. For a full list of the tracts and the price of each, send for a copy of our new catalogue, which will be mailed to you free of charge. Address: 377 South St., Boston, Mass.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

An Acrostic.

BY BENJAMIN TODD.

Round all the world, both near and far,
Ever may thy glad tidings fly,
Led on by truth, thy guiding star,
In joy be hailed by every eye.

JUDGE NOT.

BY CAPT. H. E. DROWSE.

Yes, "of one blood" are the children of earth;
Spine noble, come vile, from the moment of birth.

Jesus and His Disciples.

The following graphic description of a scene
that occurred during the travels of Bro. J. M. Peables
will be read with deep interest:

and I, a spirit, will listen for their answers and
report them to you through this medium."
I sat quiet, speechless. I was embarrassed.
It was to me the key of humanity. I was never so
conscious alive to my weakness and imperfections.

The Mediumship of W. T. Church.

BY WILHELM JEMMETT COLEMAN.

MR. EDITOR:—I was pleased to see by the last
JOURNAL, that my old friend, W. T. Church, had
victoriously emerged from the Toronto contest.

10,000,000 Spiritualists.

Can it be possible, is it true, are there really
10,000,000 Spiritualists in America? What a large
number! Why, there are only 7,000,000 Germans
in the United States, according to the last census.

Occultism.

A writer in the London Spiritualist says: "Madame
Blavatsky, in her interesting and valuable
writings, tells us much about adepts having pow-

Wonderful Manifestations.

Some time since you inquired of me what W.
T. Church and myself were getting from our in-

Science and Spiritualism.

Science did not reach its present state of cul-
ture by the step-by-step heaving of granite blocks,

A Conception of Jesus.

Dr. J. M. Peables says: "It seems that Mary was
the angel-chosen mother. The mother and the
father were in spiritual harmony. Love was the

Japanese Miracle Workers.

Among the arrivals yesterday on the steamship
City of Pekin were two priests from the interior

Mesmerism.

Bro. J. M. Peables, speaking of his travels in the
old world, says that the Tamil people were easily

The Rev. Clark's Sermon at the 1st M. E. Church Projected a Little on Spiritualistic Grounds.

The following is from the News of Xenia, Ohio,
and shows that a Methodist minister can appreciate
the beauties of the Harmonical Philosophy:

"Mr. Clark preached a very interesting and able
sermon on last Sunday night, at the 1st M. E.
Church on the subject of 'The Kingdom of God is
within you,' in which the rich man got decidedly the
worst of it, beyond the river.

"Angels now are hovering round us,
Unperceived amid the throng;
Wondering at the love that crowned us,
Wending to join the holy song."

He quoted that verse, and said he fully endorsed
the sentiment. He said he believed that 'the angels
dart right down to the poor and lowly amid the
earth and strengthened and comforted them amid
their trials and misfortunes.'

I quote from memory but substantially correct.
Just what kind of angels these were, the
preacher did not tell, and left us to conjecture
whether they were spiritual messengers, who were
in the body of our ancestors and who had never
inhabited the body. In other words, are angels
and redeemed spirits the same in the opinion of
Mr. Clark?

"That seems to settle it in Revelation 23, verses
8 and 9."
"And I John," saw these things, and heard them.
And when I had heard and seen, I fell down to
worship before the feet of the angel which showed
me these things."

According to this scripture, the angel was once
a fellow servant, and of thy brethren, the proph-
ets." In other words, he was a good man, who
had lived in the body, died, and was now in a glorified
body, a messenger (an angel) of God to
minister to and alleviate man on earth.

In the same manner did Moses and Elias mar-
tially on the mount of transfiguration in the
presence of Jesus. John and Peter (St. Luke,
chapter 9, verse 30), and talked to Jesus concern-
ing the sufferings which he was about to un-
dergo.

In the same way (according to Matthew, chapter
27, verse 52) the saints which slept arose, and
went out of the graves after (Jesus) resurrec-
tion, and went into the holy city, and appeared to
many."

If the good have these glorious unseen messen-
gers around them, certainly all ought to strive to
be good.

The sermon was listened to with marked in-
terest, and we believe the congregation greatly
edified.

Church Property.

It is an odious feature of many of our state
constitutions, that church property is exempt from
taxation, while the cottage of the poor widow
who struggles for an existence, is taxed more
heavily thereby, and she is compelled to bear an
additional burden. In Maryland some progress
has been made, the building alone of each de-
nominational unit being exempt from taxation. In
Missouri, it appears from the constitution that no
property, real or personal, is exempt from taxa-
tion, except such as may be used exclusively for
public schools and such as may belong to the
United States, to the State, to counties, or to
municipal corporations within the State.

The constitution of Mississippi says: "Taxa-
tion shall be equal and uniform throughout the
State. All property shall be taxed in proportion
to its value, to be ascertained as directed by law."

The constitution of Alabama says: "The prop-
erty of corporations, now existing or hereafter
created, shall forever be subject to taxation, the
same as the property of individuals, except cor-
porations for educational and charitable purposes."

The necessity for taxing church property is
self-evident. In Maryland it is said that one re-
ligious denomination owns thirty acres and a val-
uable wharf property in Annapolis. A church in-
stitution in another county owns 1,500 acres of
land. A second church institution is said to own
a million dollars worth of property. The rents of
large properties belonging to one church institu-
tion are sent to Paris regularly.

Prophetic.—C. C. Blake, of Decatur, Ill.,
makes the following predictions for 1878:
March.—The first of March will be moderate, and
gradually grow warmer till the end of the month;
though there will doubtless be two or three mod-
erately-cool spells during the month, but none
that might be deemed cold. The equinox of March
will be a rather warm one. The precipitation for
the month will be a full average, and in the form
of rain except in high latitudes.

April.—Rather dry and warm; though in places
a full average of local storms.

May.—Warm; heavy showers in places; on the
general average not so wet as usual.

June.—Hot and dry, except as relieved by a mod-
erate number of local storms; cooler about the
10th.

July.—Hot and dry; local storms will give re-
lief only in places.

August.—Hot and dry; but some severe local
storms.

September.—Hot and dry part of month; severe
local storms and variable weather in places; rain-
fall for the month rather less than the average,
except in Southern States; some danger of cyclones
in the Southern States; also in Indian Ocean.

October.—Cool; rain fall less than average; a
heavy frost the last of September or first of Octo-
ber.

November.—Quite cold and dry; probably more
snow than rain.

December.—Cold and dry; moderate amount of
snow; little, if any, snow north of Chicago, Ill.

Generally the summer of 1878 will be hot
and the days being proportionally hotter than the
nights; while the winter of 1878-9 will be long
and rather dry and cold.

Wm. Walsbrook, of Riverside, Cal.,
writes: I have been reading the Journal of
the 1st of March, and was so pleased with it that
I feel like penning you a few lines. Commencing
with the first page, how full of instruction and en-
couragement are the lectures given through Mrs.
Richmond. I always read them, and feel better
and richer in spirit for so doing, and one peculiar
feature, that we get from her through Mrs.
Richmond, is, we have the idea free from per-
sonality; our minds are at liberty to rest in
thought without any admixture of her own likes
or dislikes. She stands behind what is uttered,
giving that full prominence.

A lady of South Lowell, N. C., relates an in-
stance of the efficacy of prayer. While preparing
to make bread she discovered that she was out of
yeast, and exclaimed to her daughter, "I wish to
the Lord I had a yeast cake."—Just then the door
bell rang. When the summons was answered, no
one was found, but lying on the sill, neatly packed,
was a single yeast cake. It appears that some
angel, introducing yeast cake, deposited this
sample as an advertisement, and revived the cause
of truth in this city. I go to Kalamazoo this week
to attend the State Convention.

Hislop A. Beals, of Detroit, Michigan,
writes: I have endeavored to speak for this society
the last Sunday of March, and the first Sunday of
April, when I go to Cleveland for the three last
Sundays in April, and the first Sunday in May.
We have arranged to hold an anniversary meeting
here the 31st. Mr. McCracken and Mr. Owen, of
this city, will take part in the exercises. We ex-
pect to have a good meeting, and revive the cause
of truth in this city. I go to Kalamazoo this week
to attend the State Convention.

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Table listing various books with authors and prices, including titles like 'The Gospel of Nature', 'The Mystery of Edwin Drood', and 'The Clock Struck One'.

Agents Wanted. \$2500. \$3 GOLD PLATED WATCHES. \$350 A MONTH-AGENTS WANTED. \$1200. THE GOSPEL OF NATURE. THE VOICES. THE MYSTERY OF EDWIN DROOD. THE HOLLOW GLOBE. THE HISTORY OF THE CONFLICT OF RELIGION AND SCIENCE. THE INTERPRETER AND TRANSLATOR OF THE GREAT MYSTERIES. DANIEL AND REVELATION. THE CLOCK STRUCK ONE. THE VIEWS OF OUR HEAVENLY HOME. THE REV. SAMUEL WATSON'S OF THE METHODIST EPISCOPAL CHURCH. ROPP'S Easy Calculator. SOMETHING NEW! SPIRITUALISM. PICTORIALLY ILLUSTRATED.

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Continued from First Page.

So this gulf, after all, is but a spiritual condition, and the prayer of the one was simply that some of the bias of another might be transferred to himself, and it was impossible because his nature had not the due preparation.

So you find this parable is complete and beautiful. It is correct when you rightly understand it, but there was a prayer that one might be sent back from the dead, and it was granted, or rather, was not granted.

Now, today you say, "If Spiritualism teaches that the so-called dead return, what becomes of your parable?" Friends, it is as true to-day as it ever was; there are persons to whom, if their spirit friends or brothers come to them, cling to them or warn them, they would turn away; the warning would have no effect upon them.

They will not believe though one does "rise from the dead." Why? Between them and those who speak to them is the wall of their selfishness, of materialism, of their earthly conditions, and how can the voice of truth, unselfishness and purity penetrate back when they themselves make no effort to prepare themselves?

Yet day by day, friends, the world is growing to appreciate this, that the natural result of evil is pain and suffering—the compensation, men call it punishment. The natural result of good, is peace, joy and harmony in heaven; as naturally these results follow their causes as the broad, pure light of the day follows the rising of the morning sun, and yet people have spoken of conditions which you could escape, and have said to you, "You may sin, you may multiply your sins, but by and by, by a simple effort of faith, by the acceptance of a belief and the magic of a name, you may escape all the consequences of your sin."

But stern, inexorable laws—inexorable forever—speak to you, and they say, "From causes will spring their natural results." God says this, and there is no deviation from the law. Ah! but one says, "you do not provide for the mercy of God; you only provide for his justice; mercy, what is that? Is not God's justice infinite, and is not his love in his justice? Now does not his love and justice provide for the good of man; that from evil shall spring pain here or hereafter, measured by the evil, and as from the evil result springs another result, so out of this pain and suffering must come a result. What is that? Continuation in the production of it? Oh! no; it is the uplifting, the purifying of a soul. As silver is cleansed from the dross in the crucible and by the fire, so the soul is cleansed from that which has concealed its beauty, from that which has marred, distorted or hidden it, by the fire of that record which God's love has provided for its good.

God's love and God's justice has provided for everything from the beginning. There is no how, no break in all his glorious work; no reconstruction or reorganization by the manufacturing of new ways of bringing things to humanity. But one says, "Is not Jesus our Savior, and if you accept the same Savior, what will you do with this theory that we believe in, that is; that men may sin and by an effort of belief escape the consequences of their sin by repentance, and believing in the Savior of mankind?" But, friends, what is it that is saved? Is it corruption that is saved? Oh! no; for God would not save this, would he? For evil there is destruction; for wrong there is the blotting out, the annihilation of that which is. The term salvation, then, applies to something worth saving, because God is just. What is it, then, in the nature of the sinner, that is worth saving? Away down under his sin is the ever-living principle of goodness. You read that God loved the world, and was it a good or a sinful world? You know the condition of humanity; you know that the "seed of all evil" was the seed of non-physics, but the seed, and he came not to save the righteous, but to bring sinners to repentance." Then, if God loved the world, it was because there was something in it worthy of his love, and if there was a Savior, or had been Saviors for humanity, it was because in humanity there is something worth saving, away down under the evil.

Under the shadow of wrong and its consequences dwells the ever-living principle of good, and it is this that is called up into the light; and is saved from its surroundings, and whatsoever man sows, whether it be to the flesh or to the spirit, whether it be to good or to evil, that also shall he surely reap. This is the law of justice, and it is the law of love. It is the law of good, for through the evil acting of humanity comes the better conditions.

God lives forever, and the good is indestructible; but no man need think simply because he believes that there is progression in the spirit-life, which will bear all upward—no man need believe that there is any escape from the natural consequences.

Let your lives, then, be pure; be fed with truth; let them grow in the straight, fair ways of virtue and of right, and the kingdom of heaven shall be your dwelling place, and the peace of heaven shall be your guest and your friend while still here on earth. In the older days, you remember, they sung, with tones solemn and sad, and voices in which tears seemed to be these words: "Broad is the road that leads to death; Add thousand walk together there; But wisdom shows a narrow path With here and there a traveler."

And, as one of our teachers has said, the time will come, oh! humanity—thank heaven for this—when all men can say truly—near at hand is the time when,

Broad is the way that leads to life, And thousands walk together here; The road to hell's a grass-grown path Without a single traveler.

Thank God! striving to make the broad road of life free, to take one after another from the shadow of death away, to make humanity crowned and beautiful with virtue and goodness! You will see that from this earthly life springs the future, as from the stalk of these flowers the blossoms come, and by the stalk are they upborne. Live remembering the life that is to be. He who makes this life best, makes that life brightest. He who stains and shadows this life, stains and shadows that life. He who here on earth has angry thoughts, impure ideas and evil deeds, is making that pathway full of thorns, and filling the sky of the future with weeping, rainy clouds, but beyond the pain progress shall bear the soul into the light.

As children of our heavenly Father, thanks God, in whose nature blends the fa-

ther and the mother principle,—brothers and sisters of the highest angels, and of the meaneat, and loneliest, and lowest mortals, remember that chain which reaches upward and downward, gives good influences about you; it will let life be fair and bright, and between you, and the pure, and the holy, and the happy, shall be no dividing gulf, no dark waters to separate you forever more.

All things on this earth are growing; The night is fading toward the day; Leaning through the cold, dark shadows, Time is stretching far away.

The night will fade; the East all rosy Shall brighten over the slugging sea; And earth grow bright in hours of dawning With all the sounds of the busy free.

The world is wearing toward the brighter Days of future joy and peace; And through the clouds of smoke of battles There comes a time when wars shall cease.

And through the clouds of superstition Your souls go forth to freedom's day; And in the future's glad fruition The night of wrong shall melt away.

The year is wearing toward the spring-time, Toward the summer's rosy bloom; The night is bearing time still onward To brightness through its hours of gloom.

Soon shall the heavens be warm above you, Soon shall the green fair earth be gay; And all the scenes of earth and heaven Made sweet and bright with bloom of May.

Your souls are growing toward the summer, Time shall see earth's dying years; From childhood, youth, old age you're growing Toward the heavenly brighter spheres.

You're leaning onward toward that morning, That evening which shall give you truth; Those hours of spring-time and of glory Which give to you eternal youth.

Wait and be patient in your toiling, Doing good while here you live; And lo! the light and peace of heaven Shall take the place of earthly woe.

Spiritualism in Mexico.

[Translated from the Espano Meicano.] Next, an answer to the "Criticism on Spiritualism" in the Christian Advocate of the City of Mexico, which (criticism?) is couched in these (Christian?) words: "Avoid this spirit corrosive (mordaz) hard and cruel;" these words are used in its prospectus article, number one, and the following answer is exceedingly conciliatory and courteous for such a text.

"Very well, Senors R. B., and thus pretend you to sow the good seed you say is deposited in your hands? Is it not said that by the fruit the tree is known? Without charity is it possible to be a Christian? Can you say, I know all the truth, I am perfect? It may be Spiritualism comes to destroy the element of the Christian religion, or it may be the contrary to restore it in all its purity. If you desire to attack Spiritualism as a science, or as a doctrine, we are free to verify it only by reason, and not by blind judgment; to what end, then, these improprieties? I am an adept of Christian Spiritualism, and am among those—am one of those—you call mad, hallucinated, or impostors, but I am tranquil and resigned with my madness, because it makes me happy; it teaches me to be just, good, charitable and humble with and among my kind, without distinction of sex, race or belief. Spiritualism has penetrated and improved me more than all the positive religions.

"I was Catholic because my fathers were, I was Protestant by conviction, but neither could give me the full consolation of hope. Now I am a Christian Spiritualist, because faith by conviction has penetrated gradually to the bottom of my soul, dissipating the obscurity surrounding the germ of virtue and love that slept in my heart. Catholicism made me believe; Protestantism taught me to think, but Spiritualism made me acquire the feelings (sentiments) of love, charity and peace! Up to the present, Spiritualism nor Spiritualist have pursued sect nor person, nor charged with madness or imposture to any class of sectarians. They are indulgent with those who injure them and calumniate them; and the only thing they desire is scientific and evangelic discussion within the confines of reason and good faith. How often it is forgotten—By the fruit ye shall know the tree!"

How is it possible, I have thought, for an eminent Protestant minister in the United States, whom I have heard, in his religious services, say that the Catholics are hypocrites, fanatics, and intolerant? Is this like the doctrines of the Savior? No!

"You say the number of Spiritualists is very few; but they are more numerous than you suspect; because we have no public ostentation of doctrines, yet if we were few, what does this import? Few were also the Christians in the first ages of Christianity. Suppose we lack temples built by the hand of man, we have in exchange the Temple of the Universe, whose altar is the heart and whose teacher is Jesus. We adore God in spirit and in truth, without accepting formulas, rites or ceremonies, that alone serve to make ostensible the beliefs, and captivate the approbation of the multitude.

"Spiritualism is a philosophy, a positive science, and is eminently Christian; its religion is that of the supply of duty. Time is now, Senores Redactores, that men honest and instructed of all beliefs and sects are deciding to give the *voynad* (coup de grace) to Spiritualism by attacking to its depths with the arms of reason and good faith! Time is now, by charity, to demonstrate its errors, showing another fountain of waters more pure, where a thirsty humanity may satisfy its thirst. Fear not that Spiritualism comes to destroy the law, for it comes to revive its spirit and sense, leaving on one side the letter that kills. Humanity needs food more solid and nutritious; food spiritually adapted to the epoch of adolescence, which this day it encounters.

"The moral world—the humanity—is transforming by degrees; civilization advances, and united to it, comes liberty of the people and emancipation of conscience, because it is the immutable law of God, the law of progress."

This closes with the characteristic spirit of conciliation and kindness.

We call attention to the editorial from the RELIGIO-PHILOSOPHICAL JOURNAL, which we copy. It seems to us that Spiritualists of every phase of belief might unite on the principles set forth therein. What we never expect to see unity of belief among them, yet there are some cardinal truths upon which all agree, and these embrace all that is fundamental. All who believe Biblical history, are, we think, Spiritualists, so far as the phenomena are concerned. It contains some of the most wonderful spiritual manifestations on record in any language, and should be used as the most formidable agency in establishing the truth of spirit manifestations.—Samuel Watson in Voice of Truth.

The Pot and the Kettle.

Those who are acquainted with the antecedents of both the parties will be somewhat amused to hear Mr. W. Irving Bishop calling "one Charles E. Watkins," (as he affectedly styles himself) a liar and a swindler. When the conjunction of these two worthies came about, Watkins (as his letters written previous to the alliance abundantly show) was well aware of Bishop's character, but wished to find out whether the pot really knew anything of "ways that are dark" that was not already known to the kettle. The pot meanwhile knew that if he was black, the kettle was also black; and thinking he could make something out of the conjunction of two such "ebon stars," struck up a bargain, in which each hoped no doubt to overreach the other. We have not looked sharply enough into their affairs to see who has come out ahead in this laudable undertaking.

To drop metaphor, Watkins, who, before this important alliance was consummated, had written to gentlemen (who absolutely knew the genuineness of some at least of the slate-writing phenomena through him) informing them that he was about to join with Bishop to find out his secrets, and hoped they would not blame him for it, committed himself, it seems, on paper to Bishop in the following communication, (so Bishop says):—

After carefully considering your proposition of yesterday, which I understand to be as follows: "That I join you in your expose of Spiritualism, to produce the so-called independent or spirit-slate-writing of Dr. Slade and myself, and the expose of the same as you may direct. \* \* \* Now I hereby accept this proposition, and bind myself, and agree to live up to this our understanding and agreement, so far as is in my power to do so. Awaiting your orders and directions, I am yours, truly, C. E. WATKINS.

Feb. 14th, 1878.

Watkin's plan in this, according to his own previous story, was simply to acquaint himself with all the facts of Bishop's game; and we can readily believe him in this, for it was a shabby piece of business. To join even a Bishop for this purpose of betraying him, was a paltry trick.

Bishop, on the other hand, boasts that he offered to give Watkins \$500 for every word he would cause to be written on slates held by himself (Bishop). Of course no one can for a moment doubt Mr. Irving Bishop's ample ability and ready disposition to carry out this offer to the letter. If under the circumstances he had got a hundred words on the slate, he would of course have taken out his pocket-book without a moment's hesitation, and handed over to Watkins fifty thousand dollars in greenbacks. Any one who knows Bishop must know that this is what he would have done. Unfortunately Watkins was incredulous, and missed a grand opportunity of feathering his nest.

Mr. Bishop made himself pretty well known by his career in Boston, where he lectured for the Old South Fund, got together a \$1,000 audience, and when settling-day came, it was found that less than ninety dollars was left for the fund, the rest having been eaten up in "expenses," dinners, board, etc., at Parker's, frolics in which the lecturer went round dressed in female attire, etc., etc. For Mr. Bishop now to abuse Watkins reminds one irresistibly of the old quarrel between the pot and the kettle. Bishop failed utterly in his attempt to show up Spiritualism in Boston. He did not make the slightest impression on any one who had even a partial acquaintance with the subject.

That Watkins is a genuine medium both for pellet-reading and slate-writing, there is not the slightest doubt; nor is there the slightest doubt that he would at any time repudiate his mediumship if he thought it for his interest to do so. Bishop's testimony against Spiritualism is as utterly worthless and contemptible as a dicer's oath. With all his twistings and turnings, his boastings and his evasions, he has not yet been able to explain the simplest of the phenomena—not even the raps. If the effect of his exhibitions shall be to make investigators more cautious in lending their confidence to scamps, who may really possess some slight medial power, and thus lure the unwary and inexperienced into their toils,—why, then we shall recognize how even so poor a creature as a Bishop may have a place, and a work to do, in this great complex called the Universe.

Mr. Choate and the Spiritualists.

James M. Choate, having been exposed and lost caste among the Spiritualists, is taking the same course as Hinton and Withford.

At the rate this work is going on, this year will weed out all this sort of frauds, and the sooner it is accomplished, the better for the cause.

The following from the Utica Daily Republican doubtless places the matter in its true light:

I saw in the Republican the other day, that Mr. J. M. Choate gave an exposé of Spiritualism to an audience of reporters; and also that he had embraced Christianity, and renounced Spiritualism forever. Now, Mr. Editor, I think I can show you the reason that Mr. Choate denounces Spiritualism. In the first place, Choate never was a Spiritualist; never was a medium, and if Christianity would pay him any better he would adopt that. As he is quite a fluent speaker and good personator, he has been quite successful in this new role to him. We would advise the people of our fair city to be assured of his sincerity before bestowing their sympathy upon him, for he has stood up and declared, even in this city, that he was a medium, and that it was a gift from God to him in his youth—this that he now declares is nothing but a trick.

He does Spiritualism no harm by exposing a few tricks and his own ignorance of the truths of Spiritualism in this manner. Mr. Choate came here to Utica after a most disgraceful exposure in Salem without a cent in his pocket and no place to lay his head. Through the generosity of the Reynolds Brothers, Mrs. Kerns, and other Spiritualists of Utica, he obtained a subsistence for a time, but could get no encouragement in his mediocrity powers, (so claimed by himself) for they were satisfied that he did not possess any. If he will deceive while living on the bounty and in the faith of Spiritualists, we are of the opinion that his conversion will bear a severe test. We bear Mr. Choate no ill will, and do this only to inform those that contemplate going to the Opera House next Tuesday evening they will see no exposé of true Spiritualism. A. L. WILCOX.

This exposé was very thinly attended says the Republican of later date.

Swedenborg on the Spiritual Body.

The New Church Independent of March 2nd, in some remarks replying to certain queries of our own, expresses itself as follows:

Swedenborg says in his work on Divine Love and Wisdom (n. 14): "Every soul of man is in a spiritual body after it has put off its material covering which is carried about with it in this world," and that "the spiritual body, or the body of the spirit of man, is formed solely from those things which man does from his will or love." In other words, the actions and thoughts of a man determine the form and spiritual constituents of that body in which the soul moves in another world. Again, Swedenborg says: "The material form, added and superinduced in the world, is not a human form of itself, but from the spiritual form being added and superinduced, to enable a man to perform uses in the natural world, and to carry along with him from the purer substances of the world some fixed content for spiritual things, and so to continue and perpetuate his life."—D. L. W., n. 388.—Hence it would appear that the cutaneous covering of the spiritual body or body of the soul is taken from this world—a non-atomic ensoument, too fine to be designated as matter, and yet purely spiritual, as the *Intelligible Repository* (London) for December, 1871, in a notice of Joseph Cook's Monday Lectures, contains the following synopsis and remarks bearing upon this point:

"It is the belief of many that science draws near to an explanation of some parts of the mystery in the connection of the soul with the body. The late German philosopher holds the view that the soul must be conceived of as a property or occupant of a fluid similar to the ether. Elaborate attempts to ground the hopes of existence after death on the scientific certainty that atoms cannot be destroyed, have often been made. This theory is German, only it is a little out of date, although Lotze once favored it. There are two competing theories—that of the soul atom and the soul fluid. It is the doctrine of the non-atomic ether, or soul fluid, which Uriel advocates. It is Uriel's view that the soul is the occupant of a non-atomic ether that fills the whole form, and lies behind the mysterious weaving of the tissues. The non-atomic fluid is absolutely continuous with itself. Its chief centre of force is in the brain; but it extends outward from that centre, and permeates the whole atomic structure of the body. So far forth as this ethereal ensoument of the soul is non-atomic, it is immaterial—matter and mind, we have commonly said, include everything. But some are whispering: 'Perhaps there is an invisible middle somewhat, for which we have no name, but which is remotely like ether. Is it material? It is not atomic, and matter is.' Now Uriel so far adopts this idea as to affirm explicitly that the ethereal ensoument of the soul must be non-atomic, and so not like matter. This non-atomic ensoument of the soul is conceivably separable from the body. It becomes clear, therefore, that even in that state of existence which succeeds death the soul may have a spiritual body. If this ethereal non-atomic ensoument of the soul is to be interpreted to mean what the Scriptures mean by a spiritual body in distinction from a natural body, there is entire harmony between the latest results of science and the inspired doctrines of the resurrection."

"While the scientific doctrine of the above is in accordance with Paul's teaching, that there is a spiritual body and a natural body, it agrees with Swedenborg's teaching, that when man at death throws off the material body, he retains, as an ensoument of the soul, something from the purest substances of nature, which then form the cutaneous covering of the spiritual body."

That which man carries along with him from the purer substances of the world, which constitutes the outline of the spiritual body, is not, we take it, strictly speaking, an "evolution of matter,"—an atomic substance visible to our senses—but a spiritual elimination therefrom, forming, if we may so speak, the most material part of the spiritual body, which is not "a material body of a little finer form," as stated by Becher, but a spiritual substance, which can be comprehended and seen spiritually—not sensuously. The *De Anima*, a work by Swedenborg on this subject, is now being translated at the University, Ohio, by President Sewall, and we presume will soon be published, when our brother of the JOURNAL can no doubt find the matter thoroughly and synthetically treated from the first principles in the most rational and philosophic manner.

A "spiritual elimination from matter," is something that we do not quite comprehend if matter is to be defined as something strictly material. If the notion is adopted that matter always has something spiritual conjoined with it in the way of force or life, then we take it that the writer means that this something is eliminated. But if matter is always associated with spirit, then we may say with Spinoza, Bain and others, that matter and spirit are one substance, inseparable (like the convex and concave of a curve) though distinct in reference to thought. "A spiritual emanation from matter forming the most material part of the spiritual body," is a conception it is hard to reconcile with the notion of a pure spiritual substance, independent of matter. If we are to accept the explanation of our contemporary, we do not see that Becher was far in the wrong in speaking of the spiritual body as a "material body of a little finer form." The fact that the spiritual body cannot be seen sensuously

is no argument against its being to some extent material; inasmuch as forms invisible to the human sensuous faculty normally exercised, can yet be caught and fixed on the photographer's sensitive plate.

Whatever be the motive of insult, it is always best to overlook it; for folly scarcely can deserve resentment, and malice is punished by neglect.—Johnson.

ICONOCLASM; OR, Astrology of the Bible.

THIS work is the forerunner of a book entitled "The Key of Heaven," which is soon to be brought before the public. This Key of Heaven was given by the Savior of man to Peter (Mat. xvi. 19), and it is upon this Rock, Peter, that the eternal Church of the end of the world is built, and this Church of Christ is the human body. Col. 1. 15, confirms this assertion in saying: "He is the head of the body, the Church. So the body is to be established upon the Rock, Peter, so that the gates of hell shall not prevail against it! And Peter is the sign-peace, or the Fishes of the Zodiac. Luke xii. 10, tells us that Jesus sent Peter and another fisherman—John—to a manuring a pitcher of water, with whom they would eat the last Passover (or the last crossing of the sun from one sign to another, according to the procession of the Equinoxes). Now, in the characters of these scenes we discover the personification of three successive signs of the Zodiac—each of which, the Fishes, has held the sun for the last 1200 years. Jesus represents the Lamb, or Aries, out of the sun passed about 1200 years ago; Peter represents the Water-bearer, or Aquarius, into which the sun will cross in a very few years. We are informed by our most reliable astronomers that the time of the crossing cannot be exactly known "on account of a want of definiteness in ancient astronomy," but the constellations often overlapping each other." But the event of this particular crossing of the line, from Pisces into Aquarius, is the time predicted by all Scriptures, and also by astronomical prophecy, for the end of the world, the destruction by fire, and the Great Day of Judgment. Zephaniah, l. 10, says: "And it shall come to pass in that day, saith the Lord, that there shall be the noise of a trumpet, and all ears shall be attentive, and shall be devoured by the fire of his jealousy." etc., etc. Again, Mark (xiii. 3) tells us that the four quarters of the four cycles of Pisces, Aries, Taurus, and Gemini, dividing of a time so often spoken of, being 600, 1200 and 300, are 2400 years—asked the Lamb, or Aries, privately, saying: "Tell us, when shall these things be?" (Mat. xxiv. 3) and what shall be the sign of the end of the world?" And Jesus answered (ver. 35): "Verily, I say unto you, This generation shall not pass away till all these things be fulfilled; (ver. 28) "Till the sun be darkened, the moon fall, and the stars shall be shaken, and the stars of heaven shall fall, and the Son of Man shall be seen coming in the clouds of heaven, having power and glory, and shall be seen with the sound of the trumpet," etc., etc. Now according to all Scripture, these wonderful things are to come to pass at the *ascendancy of the Equinoxes*, which is what we see through the constellations backward to this fated spot in the heavens, astronomers seem to designate, some making it time of a great revolution or cycle of 3600 years, and others making it 7200 years. The *Geography of the Heavens* tells us that it must be borne in mind that the motion of the equatorial or constantly increasing rotation is completed in 24,000 years. Were the motions of the equatorial points uniform, they would accomplish their first quarter in 6000 years; but 6750 years are consumed in passing through the first quarter; also 6750 years are consumed in passing through the second quarter; 6750 years in passing through the third quarter, and 6750 years less or 6375 years in passing through the last quarter. So the great cycle of time, or period of time, or cycle of time, is only of 5,944 years in length, and dates from the time of the supposed Fall of man, or as chronologists make it 5854 years ago; so according to the *Geography of the Heavens*, there are 1,055 years remaining. Now, Barnabas, ch. 1, 4, 5, says: "The Lord will bring all things to an end," etc., etc. Being an astrologer, we are enabled to see that the end of the Bible, they are found to be in perfect harmony with the science of astronomy, and what is truly wonderful is that they all point to our own age as the time for the fulfillment of the prophecies. The Bible, it is said, is 2400 years old! The time has now come to put the Bible to the test—its own appointed time has come for its unpeeling, and we are enabled to see that it is actually does reveal a great scientific mystery which the Bible declares to be the Savior of man from physical death. It has divided the great mystery of God, which the Roman, xvi. 25, says: "What is hidden, shall be made manifest," and which Ephesians, li. 9, says: "From the beginning of the world, was hid in God."

This mystery is divulged, and the time has now come to bring it before the world, and to let it be seen; its judgment has come; it must now stand triumphant, or it must fall never to rise again! It must now conquer humanity's last foe, and show to all men the way to eternal life in the flesh, or else it must endure the ignominy of being branded as the Prince of Devils, Aries—the Lamb, or the Savior of man—to die and come to earth to save man, and to die to come to save from physical death the human body and mortal flesh. Eph. v. 23, says: "He is the Savior of the body;" and Romans, vii. 23, says: "We groan with our bodies waiting for redemption, the redemption of the body;" and 1 Corinth. vi. 19, says: "What I know ye not that your body is the temple of the Holy Ghost (or eternal life) which is in you? therefore glorify God in the body." And again, Luke, xiv. 16, says: "All flesh shall see the salvation of God." Now the Bible actually does reveal a scientific mystery which it declares will give to all men the way to eternal life. Jesus points out this mystery, and in St. John, vi. 40, he says: "Whoever shall eat my flesh, and drink my blood, shall never die." Again, St. John, ix. 24, says: "Jesus said unto her, 'And whatsoever thou touchest, shall be made whole.'" etc., etc. The reason why this great mystery could never until now, be penetrated by mortal understanding, is because the understanding has been veiled. Isaiah, lxxv. 2, tells us that there are veils upon the eyes of people, and a veil spread over all nations; and 2 Corinth. iii. 14, says: "Their minds were blinded, for until this day remaineth the same veil, unclean away in the reading of the Testament; and this veil is as that of Moses' face, when Moses is read, the veil is upon their hearts." Romans, xi. 10: "But the election hath obtained it, and the rest were blinded;" etc., etc.

Mat. xiii. 11, says: "Because I have given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. \* \* \* Therefore I speak to them in parables; \* \* \* and in them is fulfilled the prophecy of Isaiah, vi. 9: 'Make the heart of this people fat, and their ears heavy, and shut their eyes, lest they see, and hear, and understand, and convert and be healed.' The veil was to be torn from the human understanding in three cycles, or rather more than 1800 years after the crossing of the sun from Aries into Pisces, which brings the time of our own passage.

Now, as we have before stated, "Iconoclasm, or Astrology of the Bible," is intended as a pioneer to break the way for this coming work, which is to unveil the mystery of the Bible. It is our aim to invite all criticism upon Iconoclasm before the other work appears. It is sold by ANNA P. JOHNSON, Bordentown, N. J. Price, 25 cts.

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