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THE ROSTRUM.

À LECTURE. BY MRS. NELLIE T. J. BRIGHAM. On The Contrast in Spirit-Life.

Delivered at New York.

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INVOCATION.

INVOCATION. Oh, Spirit, to whom we come for inspira-tion, source of that light which is for all souls, whether clothed upon with dust and immortality. or liberated from the confine-ment of earth, to Thee we come with uplift-ed 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, thank Thee for man's progressive nature, upclimbing 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 proph-ecy, a bud; that it is the bud of everlasting ecy, a bud; that it is the bud of everiasting 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 here of that window. for our growing 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 lowest 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 with blessings over them, so, o coo, give those who need the blessings of heaven-ly 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.

to warn his brethren who were living precise-ly 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 farey and impripation one appealing to fancy and imagination, opens the way to the human understanding so that you may realize what is beyond this earthly life.

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 disintergrate 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, an-ticipates, and is invisible to mortal eyes, be-cause 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 bod, but martyrs have died what madebee does are 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. It is said that when the Pemberton mills

in the city of Lawrence fell, there were young girls fastened down by broken mayoung girls fastened down by broken ma-chinery and heavy timbers, held prisoned in a well of death and pain, and yet, when the firs crept over the ruin, and strong men groaned and fainted, 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 thing 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 mater-ial things cannot furnish peace or happiness alone; it is brightened and shadowed by that alone: It is brightened 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 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 visi-ble 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 : 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 and brighter 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 others' 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 treas and selfish passions, the earth held his treas-ure, 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 suffer-ing. In pausing there, you can easily imag-ine what kind of a condition was his. It was a condition of want, of spiritual or more starting so to suffermoral 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 distinct-11055.

Now, theology, in its old, materialistic ideas of heaven and hell, has pointed down ideas or heaven and hell, has pointed down for its hell, and up for its heaven, and some-times has told you that the red and fiery heart of this earth, might possibly be the hell that they believed in; that in the dis-tant 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 nearfeet distingtness. There is no reason to 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 ? 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 selfish-ness 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 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 nke 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-land from this sel-fish, easy life, what will be for them? Ask them and they say: "There are the com-mandments; 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 all the course that we see others commit. We do not do the evil deeds that others do; consequently this earth 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 mul-tiply the same, and give us joy unspeakable and full of glory." They pass into that other life, and what do they find there? Treas-ures of mind, treasures of good deeds done. "They may may have been approximated out deeds to the

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as one brain or one pair of brains can fue-nish the ways and the means for this im-provement. 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 pro-jected him into higher and better conditions, in which he awakes in the Spirit-land. He exchanges his earthly usefuliess 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, not on earth but in Heaven, in happiness, and such a person alone possesses the true and the ever-lasting wealth. Again, yon find one here on earth who says he will live for pleasure; who under-stands pleasure to mean that which he can gain from the world's excitement, from dis-sipation, from that which is commonly known as evil. Real, true pleasure is that as one brain or one pair of brains can fur-

gain from the world's excitement, from dis-supation, from that which is commonly known as evil. Real, true pleasure is that which is beautiful in anticipation, in pos-session, in recollection, and is a thing of beauty, and consequently a joy forever. But there are imitations of this, there are counterfeits of bliss, and they fancy when they find excitement, that they have found they find excitement, that they have found pleasure. Let their lives become stained and impure; let them drown the little pow-er 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 stand-ing in garments that are specked and stain-ed with earthly conditions. They have not kept themselves unspotted from the world. Entering the other life, how do they awak-en there? Awaken with all the keen an-guish which is a reflection of earth's condiuish which is a reflection of earth's condi tions. 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 in-jured; 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 falk to you of a hell of fire; it is like the fire which is kindled in the na ture of the wrong doer. The way of the transgressor is hard; than't 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 be-ing then wearily retraces its steps, learning from its experience of pain and anguish, and preparing itself to be the helper of hu-manity, to aid those who might pursue the same path of evil, and to turn aside and overcome temptation overcome temptation. A wakening in the spirit-life, they have weary suffering. Remorse is a fire within the soul which burns destroyingly, not to destroy the soul; not to ruin 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 afterwards, 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 an-guished 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 bright, for there is peace within them, and purity is their companion. Wherever you may turn to any earthly avil, whatever its name may he it reaches 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 wor-ship 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 ings ne nad 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, natur-al 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 deriver 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 clias teneth." 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 reignous 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:

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- "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 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 bariler—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 sont back to his brethren to help him— even that may er friends, was not granted." 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 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 condi-tion 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. Suspend-ed then in the clouds beyond the reach of the smoke and heat that would naturally rise, they look down upon this earth and rise, they look down upon this earth and see the wicked burning in their destruc-tion, "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 be-lieving in the eventual annihilation of the wicked) was true, then the five brethren would be in quite as uncomfortable a position as the rich man, who, even in hell, pos-sessed 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 farto understand the condition of one in tor-ture; 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 jus-tice, which is the natural desire of a person who is unitted 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 salesh and erroreous who species avil of 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 spirit-nal 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 transfer-red!" Can it be? Why no! 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 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 can realize anything of the happiness of those whose natures are the opposite. No person whose nature is filled up with self-ishness can know anything of the blass 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 inger from these who are blacker but the urayer from those who are higher, but the prayer cannot be answered, for there is a great, impassable guif fixed between the two. Between the pure and the impure there is the same guif 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 nigh in their inclinations, and those who are the opposite. It only represents a dif-ference of condition and development; and, friends, you may stand by the side of an-other, you may speak to another, may clasp another's hands and say, "We are together, and yet your hands are bridging this grief; you stand together, but your fast are on one side, and their fast, are on the opposite side, and their feet are on the opposite shores of this narrow, but deep and impassable gulf.

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 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 oft-times reminds us of a cave within which are beautiful, stalastices and stalage 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 He who reads the Bible, seeing only through the aperture of a nature material-istic, selfish, harrow, crude,—lacking spirit-uality — stumbles and falls, bruised over those passages which he does not compre-hend. He who has the inner light of spirit-uality; he who remembers that the "letter killeth, but the spirit maketh alive," finds the Hible a book of sublimest meanings, and it opens before him such wonders, beauand it opens before him such wonders, beauty and glory, that he did not previously fream had an existence.

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 pleas-ures and forced sumptionals avery day. Just ures and fared sumptuously every day; jout 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 the rich man's table; but this poor man yea on earth no pleasures, no treasures—noth-ing 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 prayed that Lazarus hight so inder as dip the tip of his finger into the water, to cool-his parching tongue, for he said, "I am tor-mented in this flame." Was it granted? No! Why? There was a great guif, and they tween them—an impassable guif, and they who were in the condition of happiness, and her same over to the other side, therecould not pass over to the other side, therefore the prayer was not granted. Then from the depth of his torment, this rich man pray-ed that one might be sent back from the dead,

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 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 treasuregold-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 change called death, is to emerge in the morning-land over whose bright skies the light fades not and dies not out forever. Awakening now in that life, is he prepared to understand it? Can be appreciate it? He knows all about gold, silver, stocks and bonds—all about gold, silver, stocks and bonds—all about these things, but what does he know of the gold of truth—of the silvery speech of goodness? What does he know about those imperisha-ble 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 cartbly goal, to the seenes of his earthly tolling. Ohl 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 go-ing, 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 It he can think for those who have not as great power as he has, of planning and exe-cuting 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 hermony Day by day he makes use of his harmony. Day by day he makes use of his golden avenue through which higher condi-tions can come to the people, of education and occupation, all of which shall tend to uplift mankind and make them better so far

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RELIGIO-PHILOSOPHICAL JOURNAL,

THE ETHICS OF SPIRITUALISM:

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. Prayer in time of mental or physical suffering, may confirm resignation, which by passive endurance of the inevitable, is one of the most proiseworthy traits of human nature fron a religtous stand-point. In this manner it is a source of strength. If God sends the chastening rod, it is not only folly, but siniul to repine. He expects no vain questioning of his goodness. To rebel, is a waste of strength; to submit, is therefore a gain, and if the mind be actuated by a lofty ides, that we are under the special care of God, who, how. ever hard he may chastise, will hold us from harm, we are strong as Hercules, and invincible by the pangs of suffering. To have this effect, it must proceed from belief. We must have faith or there will be no reaction. The child may receive pleasure in lisping to the unknown in which it trusts, and the savage feel that he is one with the great Spirit by his offerings of tobacco or game; they who have advanced beyond these early and mistaken ideas, can feel none of these emotions. They have no personality to which to appeal, and their knowledge of the inevitable action of causes, is not promotive of devotion.

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. We cannot reverence impersonality, nor can we experience picty, which is based on reverence and love of the divine personality, and a desire to obey his wishes. These qualities are artificial creations, and are not included in our understanding of duties, and obligations. Not that whatever is beautiful or beneficial in these traits is lost, but that they are refined, and directed to their proper oblects.

FAITH RESPING ON ENOWLEDGE.

Faith the sheet anchor of religion, may be more firmly grounded on knowledge, than on ignorance, as the faith of a man insuperior to that of a child. Sweet, indeed, is it for the worshiper to rest in the arms of implicit faith arising from utter ignorance. There is no need of the effort of thinking. No doubts assail, no antagonism of theories: no jar to shake the implicit trust. Out of this lethargy, to advance is to awake. To awake is to be torn with doubts, Before knowledge is gained skepticism rules; terrible rule. The circle is completed by a return to faith, this time based on the knowledge of the laws of the world. They never change, and are without shadow of turning. Implicitly. can we trust them, and again the happiness of rest is ours. What has been gained by this mighty cycle which has taken mankind several thousand years to accomplish, and through which every individual runs? We are preparel for the comprehension of truth and the infinite life hefore us. We have become active entities instead of passivo receptacios.

NATURAL DUTIES.

Ean has natural Daties and Obligations, dependent on his constitution. Rights are overshadowed by Daties. First and at the foundation of all others is that of the preservation of the integrity of his physical body. That condition is known as health, when every organ performs its natural function in perfect harmony with all 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. They should have existence through parental desire, and thus the first duty of the welcome of love be assured to them. That mankind have continued to grow better and wiser under the past system, which has forced children into the world by unbridled passion; received them as distasteful burdens, and given them the least possible attention, shows the presistency of human nature.

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 unfaltering care.

But, it is objected, this is fanciful, for how can the poor perform these offices, which even the wealthy fail to do for want of means!

We auswer, that this objection can not be urged against the principles we have stated. They cannot for a moment be doubted by any one. Their practical application depends on the political economist, and if society is in such a state that it cannot be just to its children, that state should be changed as soon as possible.

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 Spiritaalism may seem Utopian. The present system of morals, if it may be called a system, practically is a system of selfishness. With rare exceptions the daily lives even of the most devoutly religious show that they are atheists at heart and without faith in a future life. They order their conduct after the advantages of to-day.

If there were but one human being in the universe, that being might be an Individual sovereign. There would be no reciprocal relations, for to him there could be no social or moral world. However strong the moral and social faculties might be, they could not be called into action, because there would be nothing to excite them. This is the isolation, and dreary waste of individual sovereignty, and impossible state. The individual cannot exist alone, millions of others must be forced around him, with whom he comes in continuous contact. If he lose somewhat of his individuality he gains immeasurably by reciprocity. Without marriage he could know nothing of the joys of conjugal love; the union of heart, and purpose, of mind and body with another, or the refining, purifying power of such devotion. Without becoming a parent, he would never know the happiness of caring for, and rearing children and the thousand joys they bring. He would remain cold, and emotionless, thinking only of his self. Paternity and maternity call the entire range of those high qualities we have designated as Love into action, and although at first they are directed to the offspring, under proper guidance they expand outward to society at large. Without society the net-work of reciprocal relationship which forms a large share of earthly experience would remain unknown.

Hence the individual is bound with adamantine cords to cocicity, which he can no more break than he can blot out his own existence. His interests compel him to hecome cognizant of the condition of all humanity even to the furtherest isles of the sea. He is conscious that his own status depends on that of all others, and when he ele: rates from crime or ignorance, a single hapicss being, he clevates the temperature of the moral atmosphere of the world. At present these relations are coarsely determined, and concretely expressed by laws. They were more rudely ex. pressed in the past. Their execution is referred to brute force. This legal expression usually places the greatest stress of obligation on artifical requirements and ignores the great, underlying principles of social justice and morality, precisely in the same manner as religion places love of God first and love of man second in importance. If we were to give the cause of the brutality of law, we should point to the fact that laws are fixed in comparison to growing humanity, and have descended from a savage past. Why they have not been ameliorated, is because the element of love bas been excluded from legislation in the person of woman. Legislation because of this, is severe, and its logic is compulsion.

THE LIFE AND WRITINGS OF SELDEN J. FINNEY; RDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

SCONTINUED.

LETTER FROM A. J. DAVIS. DEAR GILES B. STEBBINS :- The aunouncement 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, 1852, 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. My impression of him, received from his psychological and physiological personality at that time, has remained to this hour unchanged and bright as a star in a clear sky. He imparted like a fountain to which many streams tended. A spiritual influence had floated him out of the carpenter shop to the front of the platform, and from his lips flowed a torrent of flashing eloquence which at once starfled and excited with enthusiasm all the throngs, who heard him. He was a marked and a remarkable graduate of that good and perfect school which holds its sessions beyond the terrestrial belt.' In thoughts and language, in methods and industry, he indicated that his path, which, in this world, had been exceedingly difficult, led away toward the eternal zenith and still onward.

From 1862 to the last of his earthly career our acquaintince 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. On two occasions the words were spoken by his cloquent lips which commemorated the apotheosis of near and revered friends—my father, Samuel Davis, in 1864, and Mary's father. Chauncey Robinson, one year later. Most fitting and noble was the tribute paid by the inspired orator to each true-hearted veteran, who, after a well-spent life, had "put on immortality."

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 month-piece for Indian spirits of the nobler type. The simple grandeur of the Indian's conception of the Great Spirit was fully manifested in Brother Finney's deep, sad tones, which were a marked peculiarity of his (long familiar to his circle-developing friends) whenever he was moved to atterance by the suggestive psychology of some Indian presence. The very physical attributes of the copper-colored son of the Wilderness were made perfectly manifest-the very movement of his body, the vigorous expression of his face, the whole manner, the strong gesticulation, the precise impersonation of the entire Indian nature, altogether made a demonstration of the spiritual presence.-the interior qualities lighting up the outward physical man-which no one who ever witnessed such a scene, can cease to remember with wonder and admiration.

But all this was preliminary to greater efforts. The Indian influence rendered him physically healthy, increased his muscular vigor, diffused a sort of elasticity through, out 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 wonderingly; and still calling "for more" of the first style of manifestations. In

MARCH 30, 1878.

JOTTINGS OF FOREIGN TRAVEL.

, BY CARRIE GRIMES FORSTER.

NO. VI.

We find ourselves again in the Great Metropolis. Arriving in season, we with the d' My Lord Mayor's" procession; which, during the Guildhall, continued its route to Westminuter man, 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." The state carriage drawn by eight horses, in which sat the honored functionary, was the identical vehicle (restored from time to time) that for centuries has conveyed the august personage on each Nov. 9th, to assume the government of "London Town." In the line were two dromedaries, and two elephants, with attendants, dressed as natives of India, to represent Great Britain's possessions on the Asiatic continent. At the banquet following the cerehony of installation, given at Guildhall by the new incumbent, speeches and toasts were presented, as well as material refreshments; some of the former being intellectual feasts, particularly the sentiments that Lord Beaconsfield spread before the guests. In this land of royalty and heraldie insignia, the wonder is, that a person could be found aspiring to an office, that confers the state and precedency of an Earl; when, in one short year the glamor fades, and the exalted individual sinks into comparative insignificance! Notwithstanding all the absurd ostentation and circumstance connected with the office, it has nevertheless a redeeming trait, in the fact that " the City Palace," the grand old mansion, in which resides the Lord Mayor, is not only a house of feasting where native and foreign nobles, and other people of distinction are superbly entertained, but it has become the almonry for the grandest efforts of naturial philanthropy. Hence it is a position that exercises the higher qualities, whilst it also a

exercises the higher quanties, whilst it also appeals to the weaker attributes of the nature of man. All over England, at the present time, there appears to be an undercurrent, that must sconer 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 beau. yielding to old established customs and laws; but the volcanic fires of progress and determination are heav-ing under the crust of conservatism, and a moral erup-tion 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 deliv-ared a server which although by comparison might ered 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 pro-found, 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 previ-ous 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 indi-vidual, 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 in-creased by the fact, that the condemner 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 curtail-ment 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 animadversion, at the hand of the critic. Deciding as we do, that the £50.000 appropriated by Pailiament, 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 tempta-tion, 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 mementos 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 im-posing edifice, would absorb too much space. The sculptured figures, illustrating the arts, sciences, vir-tues and graces, which Prince Albert encouraged and exhibited, are numerous and varied. The impossibili-ty of a minute jotting, may be inferred from the state-ment, that in the representation of the men who have excelled in poetry, music, painting, architecture, and sculpture, alone, there are 169 lifesize figures, with characteristic emblems in their 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 tos may serve as examples for future generations; and figures, representing allegorically the quarters of the globe, with reference to the great exhibition, of which the Prince Consort was the originator. In the collec-tion typifying America, progress and onward move-ment are forcibly expressed; whilst in the representa-tions of the other three continents, repose and compartions of the other three continents, repose and compar-ative inaction are indicated. To our taste, the effigy of the Prince in its enthroned position, is the least at-tractive part of the magnificent shrine—the attitude of the seated figure, seeming ungraceful in its stoop-ing posture, and the elaborate gilding detracting vast-ly from its chasteness and beauty. The inscription on the atched 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 pos-sibly conferi sibly conter! Upon the occasion of the present visit to London it has been our privilege to form the acquaintance of Mrs. Guppy Volckman, and her husband. Mrs. Volckman's fame is world-wide, as a physical medium. Her-generous heartedness merits an equal celebrity. Amer-icans, particularly, should hold this lady in high es-teem; for to be a citizen of our Republic-(we mean natives, for Mrs. Volekman includes women in her urbanity; and they are not politically recognized as citizens at home)-serves as a passport to her favor; at least ensures a most kindly reception. It is to be re-gretted, that the condition of her health prevents at present, the exercise of her remarkable mediumistic power. It is scarcely necessary to remind Spiritual-ists that Mrs. Volokman was carried by spirit force a considerable distance through the air. The lady whose apartments we now occupy, assures us, that at a circle

the others. -

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 concerved.

So intimately is the spiritual blended with the physical, that the inharmony of the latter effects 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 funcions. Hunger and thirst must be answered, and the wants of the body supplied before there is force for spiritual work.

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 COLTURE.

The object of life is the perfection of spirit; hence the constant effort to exait the life and devote it to noble purposes, the rule of Love, over the lower faculties is an unceasing duty. The care of the body is not only for the body's self, but for the spirit. If it stop with the body it fails in the primary object of human life. The processes and methods of superior culture need not be specially mentioned here as they form the context of this entire work.

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. Its intellect and morality are last to develop. It is ruled by impulse and emotion. It is presumable that its parents have outgrown this stage, and honce for the time their Reason and Conscience must guide the child. To these faculties the child owes obedience. It owes none to selfishness. It asks not for existence-which is determined by the parents, and as this should be for the child's own sake, the latter owes allegiance only to the love which shall minister to its highest welfare.

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. If the child cannot be influenced by love, it cannot by fear. It may yield to force, but there will be no change of mental qualities which make yielding of value. If severity governe, it fosters revenge, hate, falsehood, and when the subjects escape they are either tuled by those faculties, or yield to uncontrolled license. As the parent treats the child, so will the child treat the parent in the after years, and when old age reverses their relations, abuse, contumely and scorn will zepay the harsh word and the use of the merciless rod. If parents are abused by their children, they receive what they themselves have sown.".

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 parents are creators, and their creation is the highest object in nature. Their influence for good or evil will extend into remote ages. The rule by severity lingers in its strong last citidal, the prisons, and the old plea is made of strength meeting strength; forgetting that the smallest strand of Love is stronger than the combined forces of Nature.

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. This is always obeyed, and obedience excites responding qualities in the child, as the rod used in anger, as it always is, excites anger, hate and revenge.

"Copy-right by Hudson Tattle, 1877.

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 teams 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. He knew not the power of a single human soul fully imbued with the principles of justice, sense of honor and unfailing loyalty to duty. All his vastarmy drawn from the banks of the Oxus to the Ethopians beyond the confines of Egypt; from the Ægean Sea to remote India, gorgeous armor clad Persians, lords of the realm, cotton-vested Indians, Assyrians with brazen helmets, painted Nubians; warriors seeking renown and delighting in carnage, rustics drawn from field and forest; Lycians armed with bows, Chaldeans with clubs, Sagartians with lasso and dagger, in solid phalanx with sword and spear; myriads on foot with escorts of clouds of Arabians on the flest steeds and dromedarics of the desert; terrible engines for hurling masses of rocks with war-chariots from Babylon, Africa and India, all united and hurled in an avalanche of fury were not equal to the strength of one man encased in the armor of justice. To be Continued.

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 .- " Poor A! he has just heard that his only son has been killed in the Shipka Pass!" "You know dear young Madame B., who was mairied only a few months ago? She is already a widow !" "Is not this war too horrible? Have you read to day the description of the way in which our poor wounded soldiers are tortured and mutilated?" "Miss C. is really to be pitied; she has three brothers before Plevna, and has not heard of them for a month.". " Madame D. was too late; her husband was already dead when she arrived at Bucharest," "How is the E. family to exist now that their father has been killed?" Who can say that non-combatants have not as intense an interest in the maintenance of peace as those who actually take the field !- Woman's Sufrage Journal.

proportion as his own spiritual faculties opened to the eternal verifies, 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. To this remark some exception must be made in favor of two or three engagements that he filled in as many cities.

The light of unchangeable truth, freely and frequently overflowed his prolific imagination, and the glorious burdens thereof would leap forth in flashes 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 filling 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. Frequently he wrote me of his life in that state of great mountains. He loved nature like a poet, and he was as natural as a child among the trees and beside the streams, or when standing, like a mute Apollo, upon the shore of the great ocean.

"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-heart-broken 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 aff 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 ranche 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 universel civilization and progress of mankind. As ever, fraternally, A. J. Davis.

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

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Continued on Third Pfer.

MAKCH 30, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL

Book Notices. THE LIFE OF TRUST: Being a Narrative of the Lord's dealings with George Miller, written by hiuself. With an introduction by brancis Works and the states of the states of the states Wayland. A new edition, brought down to the present time, including his visit to America. New York, Sheldon & Company, 1878. (Price, \$1.49.) For sale by Jansen, McClurg & Co.,

Although written by à man who claims to put all his trust in God, it is very evident SCENES FROM THE HOME OF OUINA. that his *trust* had the essential backing of wonderful practical judgment and careful Weitten by Ouina, through Her Medium, attention to such details of business and tact, in managing others, without letting them suspect the fact, so essential to secure the munificent dispensation of God's bounties in any given direction.

Through this practical working he has erected various "homes for orphans," and enlisted many volunteers in the service of caring for them. His success in this respect he attributes to prayer and ascertaining the mind of God upon this subject; but we find he was all the while appealing to men and women through his appeals to God. He was calling public meetings to consider the subject, and though petitioning God for assistance instead of directly haranguing the people, his petitions were for God to do just what he was doing himself by stirring their benevolence through awakening their

religious ferver. He says that "he did not directly appeal to any one to contribute in aid of the enterprise," yet we have in the singular spectacle of his raising millions of dollars for the work, a presentation of one of the most remarkable manifestations of psychic force put in operation by the concentration of will-power operating in a given channel and directed by religious zeal. When read un-derstandingly in this light, it will be perused with interest.

CHOICE READING FOR PUBLIC AND PRI-VATE ENTERTAINMENTS; Arranged for the School, College and Public Reader, with Elocu-tionary Advice. Edited by Robert McLain Cum-M., Professor of Rhetoric and Elocution in the Northwestern University. Chicago: Jan sen, McClurg & Co., 1878. (Price, \$1.75.)

Prof.Cumnock is generally known throughout the country as one of the best elocutionary readers, and when a book of selections was announced as coming forth under his supervision, we expected a rare treat, but were not prepared for such a rich feast as the work before us presents.

Different modes of expression, various forms of humor, the changing play of passion, all have a place and are marshalled in proper order, coming to the front at the proper time, like the artistes in a well-ar-ranged drama; moving gracefully "From

styles of reading, in the Professor's best vein of teaching, are concise, and arranged so as to convey the principles of elocution elearly to the mind of the careful student.

been made by our improved system of education for a book of this character, which has called Prof. Cumnock to the front; and we trust that now, when Messrs. Jansen McClurg & Co. have started out with a their work thus auspiciously began, and furnish to the West a series of school books unequalled by any published by Eastern houses.

ceeds in strength, even the vituperation dis-played by churchmen with us against "infidel Spiritualists!"

After riding the distance of eight miles for the purpose, we listened to the utier-ances of the renowned Spurgeon, and ex-perienced much astonishment over the pop-ularity of "the grant procedure". ularity of "the great preacher." There was an absonce of the eloquence and beauty of diction, that we had been led to anticipate. Besides, the logic was impotent and strain-ed. But upon the latter point we might be considered a prejudiced caviler. The crowd hanging upon the words of the speaker was immense; tier after tier of interested auditors, with the aisles filled also. We were told that about five thousand were present; and that each Sunday morning exhibits a like throng. We sought to bring away an advanced thought, but failed in the endeavor. The only beautifully sounding senti-ment we heard was "Dear, dear, dear Savior-thy wounds are stars-thy blooddrops our consolation-thy unknown sufferings our guarantee, along the pathway of faith, over which we must travel to eternal glory!"

In deprecating reliance upon works alone, this original outburst flashed forth, "Along the pathway of works are a thousand Krupp guns, each carrying a slug, sufficient to send anyone to Hell; who seeks to travel that way." Although, in our opinions, lacking the ability we had expected to discover in so noted an individual, we yet decided that Mr. Spurgeon was infatuated with his own conclusions, and really believes in all sin-cerity, that "the Book" (as he interprets it) contains all that is necessary for man's salation.

Once again, are we driven from the vast repository of interesting sights and sounds, compelled for the present, by the deleterious effect of the climate, to bid an adicu.

Benjamin F. Wade, his Habits and Character

MR. EDITOR.—A few days ago Benjamin F. Wade passed to the higher life peacefully and bravely-a fit close of a long and useful career on earth. Of his public acts enough will be said, and I will only say that his frankness and courage won the warm personal regard of those who differed widely from him in opinions. A word of his private character and conduct may help to a true estimate of the man, especially as some suppose him to have been rude, coarse and vulgarly profane, and given to free use of liquor. For the past ten years I knew him well, sat at the same table with him for months, visited his rooms often, walked the streets of Washington with him, and but three months ago my wife and myself spent two days, long to be remembered, at his pleasant home in Ohio, with him and his excellent wife. He was a man of plain, quaint manners, frank and blunt, yet far from rude or coarse. I never heard him ut-ter a dozen oaths in all those years. When his moral indignation was roused, the expletives came hot and strong in rebake of meanness; but never to reveal vulgarity; his soul was too clean for that. His ways reminded me of a saying of Rev. Owen Love joy, in a speech in old anti-slavery days, " don't approve of swearing, but give me the man that swears for freedom, rather than the fellow who prays for slavery." In his ordinary and habitual mood, Mr. Wade's language was clear, sizaple and forcible, full

of rare humor and friendly kindness. I never saw a drop of liquor or wine near 'Welcome my angels! ye have brought a holier joy to heaven;

Henceforth its sweetest song shall be the song of sin forgiven."-[J.G. Whittier.

WE all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them.

WHEN the stiffened body goes down to the tomb-sad, silent, remorseless-I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to his place, man to his own. It is then I feel my immortality, I look through the grave into heaven, I ask no risen dust to teach me immortality. I am conscious of eternal life.—Parker.

An Oregon court recently refused to accept the testimony of a witness, because he denied the existence of God. The New York Observer is anxious to know how it is possible for such a bad man to take an oath. Fhe Observer is altogether too pious for this world, and its editor should at once leave for a less practical and more bigoted place. The time has gone by when a man for honestly confessing a disbelief, is to be ostracised and declared unworthy of citizenship. The Observer teaches that a liar not under oath will go to hell eternal, and what more will happen to one under oath? Truthfulness is as common among unbelievers as believers, as it is far easier to say one beleves than he disbelieves, and popularity. public favor, and often success depends on velief, while contumely and scorn are awarded unbelief, if a man was dishonest, he would say he believed; that he does not, proves his honesty and love of trath. The day of the bigot is passing, and there are few courts willing to hazard excluding a witness -because he is fearlesly honest.

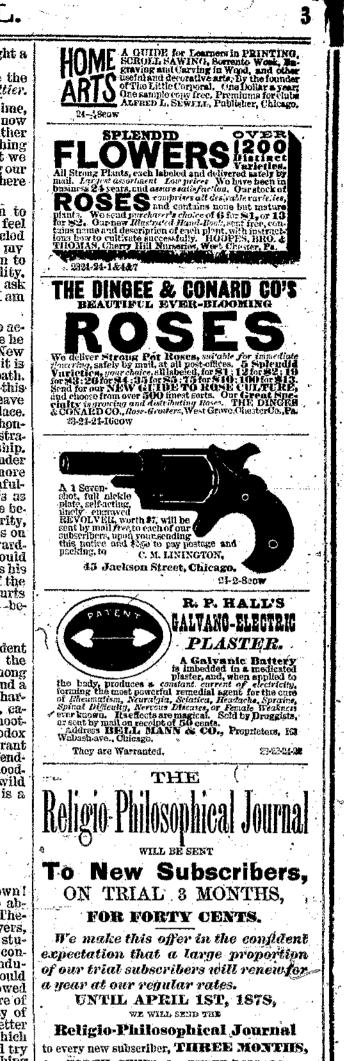
PRINCETON COLLEGE,

This college is under the rule of President McCosh, one of the shining lights of the church militant, yet the recent affray among its students reveals a state of morals, and a method of life, of the most deplorable character. Gathering at saloons, drinking, ca-rousing, carrying deadly weapons, and shooting are the diversions of these orthodox students. The last affray was too flagrant for patient endurance, and the chief offend-ers were expelled. As the expelled "hood-lums" went to the depot, they sang wild songs of which the following stanza is a specimen:

Here's to good old whiskey, Drink her down! Here's to good old whiskey, Drink her down! Here's to good old whiskey,

For it makes you feel frisky, Drink her down! drink her down!

The faculty evidently has been too absorbed in teaching sound Presbyterian Theology, and offering neatly worded prayers. to attend to the moral culture of the students. Whiskey and tobacco are not considered by the average reformer as conducive to high scholarship, and parents should inquire whether their use are to be allowed their sons, whom they consign to the care of a college for instruction. The Faculty of Princeton and President McCosh had better spend less time in talking of hell into which their unconverted students will go, and try get nell out of their students by teaching them practical common sense morality.



MR. MARVIN. The neighbor who interested himself in the wolfers of Pearl, and who was the only one who did not speak encoringly or with feer of the strange revelations that had come to the home of Mr. West, was Mr. Marvin. He was a fine, pleasant-looking man of about 45, with a noble face, à pleasant, yet penetrating eye, and seemed in full possession of health of mind and body. Mr. West felt a warmth at his heart, and a glow of friendship for him whenever he came to their little home, which was quite often, almost daily. Mr. Marvin had seen much of the world

Water Lily, Cora L. V. Richmond.

PEARL.

CHAFTER XIII.

-had travoled far, had studied human nature in many phases, and being left a widewer with one daughter, he had lavished upon her all the love of his warm heart, all the wealth of his well trained, active mind, and far beyond her years,--May Marvin was his companion in thought, in study, in almost all things. She was now away. What a treat it would be for him to tell her of Pearl, of the new subject of study and thought which had come to them.

The neighbors of Mr. West had subsided into sombre silence; the sheltering care which he gave Pearl, and the daily visits of Mr. Marvin, conspired to arouse at once their superstition and envy. "No good could come of it." "The evil one must be there if that infidel was present," they would sav. The parson, at first moved and inspired by the relation of Pearl's vision which he had been one of the first to hear, now saw the current of opinion running adversely to Mr. West and his niece, and feeling the necessity of retaining his influence with his flock, and being far too feebig in intellect to grasp the meaning of the new revelation, he confirmed the public prejudice; and set the seal of consure upon the innocent recipients of angel visitants, by the following statement made in his pulpit the very next Sunday after he had seen Pearl awaken from her vision and heard her teathful narrative. He said :

"My hearers, there are strange doings in hese latter days, and we are warned that satan shall try to deceive even the elect; beware! beware of wolves in sheep's clothing! Beware of those who associate with 'unbelievers, and have dealings with satan!"

grave to gay, from sullen to serene." The instructions in regard to the different

We are glad to note the demand that has book of this character, they will continue

The condemnation was spoken. Every one knew it meant the family of Mr. West and the trance of Pearl.

Mrs. West and her children were there, and every eye was turned to them. (Mr. West had remained at home with Pearl, fearing the effect of the gaze of the curious and not over-polite people of the village.) A strange effect was produced upon Mrs. West when these words of the parson. were spoken. She had been a little wavering in her mind about the vision and condition of Pearl. Was it right or wrong? She could not understand it, and anything mysterious always irritated her, but when this attack came from one who should have been her spiritual adviser, she neither flushed with shame nor anger; she neither shrank from the gaze of the pastor nor the people, but as soon as he had finished, she rose and said, in a clear, distinct voice:

"We have worshiped God in this place for many years; we have dealt honestly and. uprightly with all; our family have been born here: have received the blessing from your hand. You have told us of angels and ministering spirits. You, who have not seen, have spoken of the beauties of heaven; a child has been sent to us who is like an angel; she has seen the beautiful city; she has talked with those who live there. We have not sought this. God has sent it to us. You censure and condemn because you are afraid. I am not afraid. I have done no one wrong. If you condemn me, that child shall be my teacher, and God, through her, shall speak to me and mine."

The congregation were electrified-spellbound; they had expected nothing more than a burst of tears or confusion. Mrs. West gathered her children together, passed quietly from the church into the lovely summer air, and into the broader atmosphere of spiritual freedom.

A little while after and the family of Mr. West were united in prayer, and spiritual beings were bending above them as they sang: 3

"Come holy spirit, heavenly dove." (To be continued.)

Luck and Ill-Luck.

Mr. William F. Story has made the following felicitous translation from the German of Heine, which he entitles Luck and Ill-Luck:

Luck's the giddlest of all creatures, Nor likes in one place long to stay; She smoothes the hair back from your features.

Kisses you quick-and suns away! [

Dame Ill-Luck's in no such flurry, Nor quick her close embrace she quits; She says she's in no kind of hurry, And sits upon your bed-and knits!

BANSMISSION: OK. VARIATION OF CHAR. ACTER THROUGH THE MOTHER. By Georgi ana Kirby 12mo, paper. Price, 25 cts. New York: S. R. Wells & Company.

Within the space of seventy pages we have in this pamphlet a comprehensive discussion of the principles and facts relating to that most interesting subject, the transmission of character from parent to child. The author manifests the spirit of an original investigator, and address many incidents from life in support of her leading proposition that to the habit, avocation, and tone of mind of the mother the characteristics dominating in the temperament of the child are chiefly due.

What constitutes such a marriage as will ensure happiness and social progress, are dealt with in a happy manner. The subjects are handled in a delicate and

interesting style, and should be read and well digested by all who desire individual prosperity and general social advancement.

THE HEAVENLY SPHERES. Character of Res. idents in Each and Their Occupations. Martha Washington. Sau Francisco, 1877.

This is a well-printed pamphlet of 24 pages, published by T. B. Clarke, composed of communications purporting to be written by Martha Washington through the mediumship of Mrs. Upham, Hendee, of San Francisco, Cal. Its sentiments are beautiful, and in some parts wonderfully expressive. Take, for instance, this one from the Seventh Section: "Truly the ways of the Infinite are worth finding out, and we begin to realize that in process of time all will be revealed to mortals or spiritual beings who once have worn the material garments. We have found the old saying that 'God's laws (ways) are past finding out,' is not a truth, and that it never was intended to bewilder man regarding his future, and destroy confidence in God's glorious love and kindness."

Concluded from Second Page

held a few years ago at the mansion of the kind medium, numerous articles were brought by the unseen intelligences, in response to mental requests. Among them a large lump of ice, which fell upon the table, in answer to the unexpressed desire of our informant. Mrs. Volckman's interest in the manifestations continues unabated, as is evidenced by the countenance and support she extends to those whom she regards as reliable messengers between the visible and invisible spheres of being. She has a room consecrated entirely to the service of the angel world, where each week, the channel of communication is sought to be opened, through the agency of mediums, generous ly remuterated by herself and husband. We had the pleasure of attending one of these circles, and greatly admired the faith-fulness of the noble lady and her estimable companion, who, though prevented them-selves at the present, through physical disability, from giving a personal material at-testation, thus exerted their influence to sustain the fire upon the altar, which the angels long since established in the heart and home of their devoted instrument. One of our number on this occasion, and an ardent accepter of our phenomena, was a titled lady, whose relationship is not far removed from royalty. I mention this cir-cumstance merely as indicative of the status of our cause in this country. Indeed we find in our intercourse with the people here. that social ostracism with regard to Spiritualism, is far less than it is in our free land. While, singular to relate, the bitterness toward what are termed "Non Conformists," by members of "the Establishment," exhim, and never knew of his going to a saloon or bar-room.

At my last visit to his home, he was laugh ing about the stories people told of his hab-its, and said, "I have not drank the amount of a pint of wine or liquor of any kind for thirty years," and Mrs. Wade, sitting by, said, "I think that is true." He kept the simplicity of his early New England life to the last; "early to bed and early to rise," even in Washington, as I knew well. His temperance at table was remarkable, and he thought no small share of his fine health was owing to his plain and regular habits.

From his boyhood, even as early as ten years old, he doubted all theological dogmas, and so became an unbeliever even in a future life; holding grandly and with heroic fidelity to the daily work of life here and now. During sixteen winters' stay in Washington, he never went inside a church, simp-ly saying, "I don't believe, and don't care for what they preach." Years ago, he be-came a Spiritualist, convinced by facts, his reason satisfied by a new and enlarged philosophy, and spoke clearly to me of his well established vièws at our last interview. An honest, brave, true man; with clean soul warm heart, and high courage, has gone to his larger work. The memory of his friendship is warm and inspiring, and cannot fade, but must brighten by the touch of time.

G. B. STEBBINS. Washingron, D. C.

Items of Interest-Gems of Wit and Wisdom.

Some men will believe nothing but what hey can comprehend; and there is but few things that such are able to comprehend.

THE TWO ANGELS. God called the nearest angels who dwell with him above;

The tenderest one was Pity, the dearest one was Love.

'Arise," he said, " my angels, a wail of woe and sin

- Steals through the gates of heaven, and saddens all within.
- My harps take up the mournful strain that from a lost world swells, The smoke of torment clouds the light and
- blights the asphodels.
- "Fly downward, to that under world, and on its souls of pain
- Let Love drop smiles like sunshine, and Pity tears like rain."
- Two faces bowed before the Throne veiled in their golden hair;
- Four white wings lessened swiftly down the dark abyss of air.
- The way was strange, the flight was long; at last the angels came Where swung the lost and nether world,
- red-wrapped in rayless flame.
- There Pity, shuddering, wept; but Love, with faith too strong for fear, Took heart from God's almightiness, and
- smiled a smile of cheer.
- And lo! that tear of Pity quenched the flame whereon it fell,
- entered into hell!
- ward to the Throne, Four white wings folded at the feet of Him
- who sat thereon.

And deeper than the sound of seas, more soft than falling flake, Amid the hush of wing and song the Voice Eternal spake:

APHORISMS OF DE LA ROCHEFACOULD. The greatest intellectual endowment and the greatest ignorance are the nearest neighbors, in condemning all human knowledge.

A MAN who complains about misfortunes which he might have averted by his activity, proves much less how bad his condition is, than how weak his character is.

IMAGINATION is a tree the superfluous branches of which have to be cut to preserve the energy of nature.

MODESTY without bounds, is disguised priđe.

THE duty of woman is to be virtuous; it is perhaps their privilege only to appear so. Some neglect their duties, but all match over their privileges.

THE royal court is a company of well educated and well dressed beggars.

JUDGMENT is the faculty of [°] perceiving the difference of the most similar objects; the mind perceives the similarity of the most different objects.

NEVER give advice to dunces or fools; the former will not understand you, and the latter will not listen to you.

To disagree in mind makes often as good friends as to agree.

To make a fortune does not require so much of mind as little of delicacy.

Wno addresses the multitude need not despair that he could not make it believe all what he wants except the truth.

A wise man lends himself to the world but delivers himself to solitude,

BAD luck is simply a man with his hands in his pockets and his pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up, and working to make it come out right.

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Two unveiled faces full of joy looked up-

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CHICAGO, ILL., MARCH 30, 1878.

THE OUTLOOK.

The Thirfieth Anniversary of Modern Spiritualism.

Modern Spirikualism 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. In their presence raps were made, and occasionally the pattering of invisible footsteps was heard. Kate felt a cold hand pressed on her face, the hed clothes were pulled off by some unseen force, and in various ways, at the time seemingly trifling in their nature. Modern Spiritualism was ushered into the world, and has continued to spread until now its adherents can be found in every partien of the civilized globe, and among all classes of people—the king on his throne, as well as the humblest of mankind, acknowledge its grand and glorious truths.

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 scances 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. What truth over before unfolded so rapidly, or gained in so short a time so many emment adherents! Spiritualism was never stronger than today, 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 morál atmosphere, and thereby inducing spirits of a high order to communicate with mortals. Each exposure of a pretended medium or imposter, 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. A pure spirit needs a pure channel of communication, not liking to wade through moral and spiritual filth in giving a message to the world. Never before in the history of Spiritualism, havo 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 poheld by those present), a full-sized ligure is evolved-behold the visitant from the angelic spheres, come to communicate with mortals; and confirm the grand truths of the Harmonial Philosophyl In this city, in the presence of Mrs. Hollis-Billing, spirits materialize yocal 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, I

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 fer 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 brack redist not A noble undertaking-nor can vice Releasely bulwark to make good a place

Where virtue seeks to enter."

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 capri ces 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 scances almost every night During the first eight years he submitted himself to all kinds of tests suggested and applied by committees appointed for that purpose, three years 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 experience ing all manner of abuse and persecution i his vain endeavor to convince everybody seeing that there was no recognized authori ty 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 im-possible to satisfy some people. So, since that time he has adopted the tests proposed by his spirit guides (not professed 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 satis faction 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, 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 conduct ing our circles to counteract the bad im pression 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 approba tion of all reasonable skeptics and investi gators, as well as the confidence and esteem of our friends in the course we pursue, we mean to continue behaving ourselves as true centlemen and mediums, outliving the sifting process that is now going on separating the chaff from the wheat, and rctaining our reputation for reliability, go on in our mission, encouraged and sustained as we are by the words of our guides, fittes e sura ta si

brethren have adopted them so widely that | by eye-witnesses, the spirit has led the medium out with it into full view of the andience." Out of thousands of scances, 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 se ances 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 proprictors.

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

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 occuring 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 oases.

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or MARCH 30, 1878.

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 per sonal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions may be imposed upon mediumsfor 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 thom. 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 alof? 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 heary 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 fo think; the plains were whitened with the bones of fallen heroes, and the elamor of vultures and jackals, mingle with the cries and means 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-ery.

Amid the executions of his fellows, a Goliah 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 for, 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 coldiers, 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 Brocken 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 hfe. 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 fails 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 shalf be engraved :--

The Rev. Flavins 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 sareasm 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. Ingersell 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 severé, inexorable scientific process, we have arrived at this conclusion." "You may dispute my theories, but my science will overwhelm-you." Good for the Hev. 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, Athanase 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 Spirituslist, and one who lived to witness some remarkable phenomena. She is the author of some of the noblest devotional poems in the language. The bymus by Miss Williams and Miss Adams have appealed in the first two numbers of our series entitled "Devotional Spiritualism." Our "evangelical"

BASTIAN & TAYLOR.

We are most happy to accord these gentle men 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 publie. 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 cirele where an admission fee was charged, a light was struck in the dark seance 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 preposterous 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 place, 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.

Messys. Bastlan 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 materislized form, and this, probably, does not happen to one-tenth part of their visitors. These gentlemen say, "Often, as recorded

an imposter, will admit and act up to.

5. A medium known to be unserupulous, 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 imposters 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 deliciencies, and that in the aggrezate there will be certainty. This is a de-Insive supposition; and so the most successful results (as in the case of the slate-writingphenomenon) 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, openhearted, 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 seance, 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

"On this coast perished the belief in Eternal Damnation, a flery Hell, an omnipotent Devil, and priestly rule, and man henceforth is his pion 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 oducational and medial powers, to the 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.

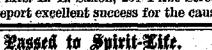
Dr. J. K. Bailey spoke at West Mitchell, Ia .- three lectures -in the new Baptist Church, March 16th and 17th, to good audiences.



Answen:-II 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 Lincols, though the pride of America, was no sectarist, no creed-bound Pharisee, but a great, broad humanitarian -living a free thinker, he died a Spiritual-

Innocence is like polished armor, it adornand it defends .- South.



her family, forty-ohe years and ten months, to her end on cardia. In the year 1946, she commenced her livestigation of Splitt-mainsm, in which also was greatly satisfied by her son William, who became early feveloped as a speaking medium, and through whom also herself became soon a healing medium, and through whom also herself became soon a healing medium, and through whom also herself became soon a healing medium, and through whom also herself became soon a healing medium, and through whom also herself became soon a healing medium, the full of Splittaliam took deep root in her soul and, steadily grew with her advancing years, becoming more and more convinced, that the communications given to her from the Splittworld, almod only sta truthful confirmation of the pure and holy principles. Christ labored, to establish in this world, the become the daily rule between inta said man in his walk and all his transactions and relations, religious and otherwise; and this built up within her that unwavering futh which smoothed her dying fillow and gave her heavenly rest. She was a kind wife and mother: a self denying boble heaved woman, kind to everyhody, and her departure is deeply is-mented by her husbani and four remaining children. Three of her children had preceded her to the Summer-laud. H. A. H. A.

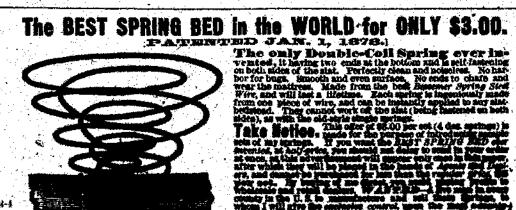
(From the Cincinnali Commercial)

The death of Mrs. LEONORA J. SULIAVAN, the late wife of Mr. M. V. Sullivan, has stready been mentioned in our col-ໝັກການ,

The decreased was a firm bellever in Spiritualism, and upon her death hed, when incapable of sproth, caused those who were administering to her to prop her up with pillows and wrote the following declaration, which we are kindly permit-ied to copy and publish for the gratification of her many

this casy pursuit, will be imply repaid for the experiment, as it requires no capital or outlay. For terms, which are favorable, address, SPIRITUAL SCIENTIST, Boston, Mass. 23:25-24-11

cisl interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents; three copies, Diconts X 🛪 🚽 - FILM A Constant



100 and 1

Are you a victim to the use of optum. If so-more than any-thing in shis world you want to break from this slavist thrait-dom. It is in value to break from this slavist thrait-dom. It is in value to be write the write the source of an-stomy and physiology, as well as of mind. Attached to this subject by the irretrievable misery and suf-fering caused by the labit, we have made it a subject of pro-found investigation and sought to compound an antidote for the poisoned 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 optim, atimulating the processes of climination and recoperation, until the system is sufficient of any fail-in other words, the habit caused. other words, the habit cared. The Magiawate Memaedy is intended to destroy the hab-it of using morphism or option by slding the individual effort to overcome the inegrading habit which holds the mind chain-ed in slavery to its influence, and if the directions socompany-ing each package, shall be strictly followed we warrant the Reamedy to care the most obsinate cases, if it does not the money will be refunded. PRICE, \$2.00 PER BOX.

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JOURNAL. **RELIGIO-PHILOSOPHICAL**

and I. a spirit, will listen for their answers and Poices from the People.

AND INFORMATION ON VABIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

An Acrostic.

DY BENJAMIN TODD.

Equad of the world, both near and for, Ever may thy glad tidings fly, Led on by truth, thy gaiding star, In joy he halled by every eye. Co, then herald of liberty-In hasto thy mission to fulfill; On carth teach true divinity.

Preach our heavenly Father's will, Eligh over all the sect-bound creetly, Immerced in darkness and in crime, Let chine thy light of noble deces. On all the sons of earth and time, Come may seek thy life to destroy, On thy head pour their curses down, 1.000 C Poorless and tall without alloy, How ohalf then fear their engry frown? In Vola they bellish arts devise, Conceived in siz and burning shame, All their jealousy and lico, Leevo no derk shade on thy feir ferre.

Funtice over an thy true Baune On thy cloudard thou hast written. Unwall, high or low the mine Ropint from week to week the truth. Norrdelly flowing from chove, All'glowing with immortal youth, Love, love, no other word but love.

sudge not.

BY CAFF. E. H. BROWET. -(Weitten for a young friend.) -" John and Poter, Robert and Paul, God in his wisdom, created thom all." - Lázzie Doten.

Yes, "of one bload" are the children of earth; Some achie; some vile, from the moment of birth. And though John was someble and "Poter a clave," Robert co pious and Paul such a knave; Since by one Law they are forced thus to be,-"Born to conditions they could not foresee,-"" We never will judge them, but let charity fall Over each life, for God made them all.

Induita Low must be Induite Love, And has in the worst human put something above The more brate: then let us seek and we'll find Some noble gens hid in the idiot's mind! While the purcet, and best, and wiscat of eo: th Find in themselves, evil implanted at birth. Then leave them to Nature, she behaves all -And lovingly cares for Rob., John, Refer and Paul.

And May Flora remember, the primary school Of cerves not to discover the sage or the fool; And the college oft finds its withon and wit In one who once on the dunce's block did ait. While the whitest of caints once the garb of sin wore,

And the exticked coul like Twist, called for more. Thea overgood Robert and sin stricken Paul Let your charity, like Gods', lovingly fall. Bushnell, III.

report them to you through this medium." I sat quict, speechless. I was embarrassed. It was to me the valley of humility. I was never so consciously alive to my, weakness and Imperfec-

consciously alive to my weakness and imperfec-tions. My volce was tremulous. "Aaron Knight," appreciating my condition, said, in tones of tenderest kindness, "Do not be so embarrassed, friend Peebles: these beautiful, as I may add, holy ones, were once mortal as you are now mortal; they had their follies and im-perfections as you have yours. Some of them were not as far advanced in their time as many in the present era of the world." Jesus smillingly said, "I chose the twelve not because they were sam, "I chose the seventy not because they were wise; I chose the seventy not because they were Rabbis, but because of their spiritual suscepti-bility. Feel perfectly free to put such questions as you desire to be answered."

Regaining my composure, I said, "Did Jesus say to Peter, thou art Peter and upon this rock I will build my Church, and the gates of hell shall not pre-yall against it?" The reply was, "As some 2,000 years have elapsed since I walked in mortal yestures and talked with man, I do not recall the words I used, speaking in a different language from yours; but this was the idea I sought to impress-Thou art Peter, build upon the rock of truth, of princi-ple and of revelation. He who builds his Church, or stands upon the rock of principle, cannot be removed therefrom by the gates of hell, or the powers of darkness."

The Mediumship of W. T. Church.

BY WILLIAM EMMETTE COLEMAN. ·ې،

Mn. Epiron:--I was pleased to see by the last JounNAL, that my old friend, W. T. Church, had JOURNAL, that my old friend, W.T. Church, had victoriously emerged from the Toronto contest. Allow me to add my testimonial as to the genu-ine character of the manifestations appearing in his presence. Consequent upon an extended in-vestigation of Mr. Churchs' mediumship, cover-ing a period of several months, some three years' ago; I am, confident that he is a true medium for materialization, and the "independent voice," or rather "woices," since a number of very dis-tingtly marked voices, each indicative of a pro-nounced individuality with decided personal idio-syncrasies, are constant attendants upon his seances: There is much similarity between his mediumship and that of Mrs. Hollis-Billing, even extending to the names of the intelligences most extending to the names of the intelligences most prominently active in connection with the 'phenomena; those manifesting through Mrs. Bill-nomena; those manifesting through Mrs. Bill-jug being "Skiwakee" and "James Nolan," while those appearing through Church being "Nimwaukee" and "Jimmy," the similarity, ex-tending however, no farther than the names, as their mortality and individuality are strikingly different different.

I was rather dublous about Bro. Church being able to secure good manifestations in the pres-ence of a discordant, mixed multitude; being aware through my own experience with him, of the depressing effects of a promiseuous audience upon the phenomens, only the feeblest manifest-ctions occurring in such eases the scance being ations occurring in such cases, the scance being in fact failures; while the most remarkable phe-nomena would at other times transpire under preeisely the same conditions in the presence of a smaller and more select circle. I presume that his mediumship has been enhanced in power since I last saw him; and that a powerful effort was made to eccure success in the public by his faithful band, with whom I became well acquainted during my prolonged investigations.

ed during my prolonged investigations. The theory of ventriloquism as accounting for the voices, is, in the light of my experience, thor-eughly absurd. The ventriloquial theory suggest-ed itself to me quite early in my investigations, and I narrowly watched scance after scance test its value. On different occasions I distinctly theore it the modium and the unclease tableng at heard the medium and the "voices" talking at the same time, and on some occasions more than one of the "voices" at the same time; each voice, as before remarked, indicating a distinct separate individuality. Moreover, on one occasion, I saw the giant form of Ninwaukes (7 ft. 2 in. high,-Church being quite low in stature, not much over me side rith hia arms extending, resting his huge and massive hand on the head of the gentlemen sitting beside me; and also heard him speaking at the same time. The theories of impersonations by Church, ventriloquism, etc., are the veriest bosh, so far as my experience extends, whatever they may be in

10,000,000 Spiritualists.

A CONTRACTOR OF THE OWNER OF THE

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, and still, which way can you turn your eyes without seeing one?

What class of society do these 10,000,000 Spirit-ualists belong to? Are they all deluded ignor-amuses, without property, and without social standing? Are there no men of weight and influence to be found amongst those 10,000,000? There are! But many of them are ashamed of their belief; they are too cowardly to support their hon-est conviction by the full weight of their influence. I sneak from experience.

I speak from experience. For the last three years I have amused myself— I should say disgusted myself by putting the fol-lowing abrupt question to every man I came across, whom I knew to be a believer in Spiritual-ism: "You are a Spiritualist, are you not?" "Oh no, I am only investigating?" "Hut, sir," I per-ceive, "you are a subscriber to the RELECTO PHILO-SOFHICAL JOURNAL?" "Well, no," is the response, "Tread it, though, whenever I can." But, to come to the point: what I am aiming at

But, to come to the point; what I am aiming at is this: Cannot we-we 10,000,000-do more to-wards the universal acceptance of Spiritualism as a belief, than we are doing at present? Am I, a young man, to make up my mind to look for-ward to a lifetime of ridiculing and scotling at the hauds of my neighbors and acquaintances, be-cause I am not hypocrite enough to disavow my cause I aim not hypocrite enough to disavow my mediumistic powers, and my belief in a spiritual continuance of life, without loss of identity be-yond the grave?. Unnecessary would that be, were I but able to infuse into the minds of those 10,000,000 the same longing desire for the ad-vancement of our cause that, not only at this min-uite, but at all times, pervades my heart, and ele-vates me to a higher state of existence. Again and again I have read articles in which it is declared that the belief in Spiritualism is gain-ing ground fast enough just now; and that the multitudes are not yet advanced enough to re-

multitudes are not yet advanced enough to re-ceive and appreciate it. Suppose the latter assertion (about the multitudes) to be true-and I ad-mit, to a certain extent, its truthfulness-is that fact, therefore, to induce us to obstruct the advancement of the charlot of truth and enlightenment? Who, in a civilized country, can under-take to discriminate between those who are prepared and these who are not prepared to receive the truths of Spiritualism? Spiritual truths ap-pear to me as much like food for the spiritual nature as corn-bread and molasses is for the physical body; if we have no craving, we will reject the one as well as the other. But to put a point to my argument, may it not happen that we would like to have some corn-bread and molasses, and not be able to get it? Allow me to give an instance

What I will now state may seem singular, but it is nevertheless true. Until three years ago I was not only no believer in Spiritualism, but also nevnot only no believer in Spiritualism, but also nev-er had the slightest idea that anybody but fools could believe it possible to communicate with spirits; still I had traveled over the greater part, of the world, and associated with all classes of so-ciety. How many millions may there not be at present who, like me then, are now drifting about in spiritual darkness; millions who, but for the want of a little more light, would econ flock around the standard of the doctrine of Harmonial Philosophy! Philosophy! But where is the more light to come from?

might be asked.

I point, instructed by my controlling band, to the *Daily Press*! And now where are our men of weight and influence? Where are our men of wealth? Where is our Jay Gould? Cannot money buy as much as one poor column in one of the large New York daily papers to be devoted to our cause?

Spiritualists, whose principal literature consists of spiritualists, whose principal metadure contains of spiritual reading matter, are very apt to imag-ino test other people are as well informed on spir-itualistic subjects as themselves; but once delay renewing your subscription to the Journan, or any other spiritualistic paper, and you will soon find out how much work spiritualists have before them. Out and Differ Therman them.-Gerard Philly Thurman.

Occultions.

1:

A CARACTER STORE STORE

A writer in the London Spiritualist says: "Mad-ame Blavateky, in her interesting and valuable writings, tells us much about adepts having pow-er to leave their own bodies, and to obtain information by the visits of their spirits to distant per-sons in distant places. May we ask whether her well-known Occultist friends in London now go through the labor of writing long letters to her, or whether time and trouble to all concerned are avoided, by her 'astral spirit' visiting them in London, and obtaining the information, face to face? If not, why not? And if not, has her spirit ever, on any single occasion, obtained any infor-mation in long and complete detail, from any friend of hers in London? If not, do adeptship and magical powers 'work' outside the realm of words ?"

If the devotoes of magic claim to have wouderful powers, how about mediums for various manifestations? In the same paper allusion is made to a séance with Dr. Monck. It appears from the description that one appearance seemed like a cloud at Dr. Monck's left side, out of which rapdly was evolved the majestic well known figure of The Mahedi. Dr. Monck walked away before he had fluished growing up to his full height. This mysterious being then immediately walked boldly about the room, occupying himself while he did so in arranging his splendid white robe, which hung from his shoulders in the most gracefal manner, reminding one of a picture of some Arab tribe, whose dress was quite similar to his He wore a high kind of turban, adorned with He wore a high kind of turban, adorned with what appeared to be sprays of jewels. In return to greetings, he made the most dignified salaanis, in the Oriental style. Indeed, his gait, gestures, and motions, had that indescribable grace and dignity peculiar to the older civilized Orientals, and which the inherent vulgarity of modern Euro-peans can never approach. He was wigh tollow peans can never approach. He was much faller than Dr. Monck. He walked first to a cabinet ta-ble at the wall, and examined carefully all the objects on it.

Wonderful Manifestations.

Some time since, you inquired of me what W, T. Church and myzelf were getting from our in-visible friends in the other life; but right here I wish to say that with us they are no longer invisi-ble. Well, it would require reams of paper to contain half of what has taken place the last three years, during which period I have sat alone with Mr. Church over three hundred times. We sit close together, side by side, myself being entirely insulated by having my feet and chair placed upon glass. This aids the spirit materializations very much. We have a whole family, as I might term them, who come and talk with us, and they are as tangible as we are. Mr. C. has a room entirely set apart for our purpose; only one door to it; this is locked when we enter. I sit with my back against it so no one can enter while I am there. I have had my two daughters sit one on each knee and my little grand-daughter have her arms around my neck, all at the same time; then all will be illuminated by a flash, as it were, of elec-tricity by Miss Flectwood, the leader of the band. The fact is, the manifestations are marvelous and astounding, I hardly know where to begin to particularize. When they do not make use of material light, they illuminate themselves, and I have seen several on the floor at the same time, the medium in his chair in sight.

Last week a Mr. B. and his wife and a Mrs. S of Buffalo, N. Y.,-the two former were perfect strangers to Mr. C. and myself-called upon me and wished, if possible, to witness the manifestations. This was on Friday P. M. Well, we had a seance that evening at 8 o'clock, and they were so well pleased that they had two on Saturday and two on Sunday, one in the alternoon and one in the evening of each day. Such a happy time they had I never saw before. Mr. B.'s daughter came in the light, sat on her mother's knee and during the many times of eitting with Mr. C., this dear daughter become stronger and more able to converse with her dcar parents, so much so, that at the last meeting, she was apparently as material as her mother. Twenty different friends of these strangers came, and talked with them, while they were here; but as long as I live, I will never forget the scene or rather scenes of affection that took place between these parents and child. She was their only daughter, and in that case, you can fancy the joyous meeting they had.

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

MARCH 30, 1878.

THE CALL BUSIESS AND THE AND A STORE

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The following is from the News of Xenia, Ohio,

and shows that a Methodist minister can appreciate the beauties of the Harmonial Philosophy:

"Mr. Clark preached a very interesting and able sermon on last Sunday night, at the First M. E. Church, on the Subject of Lazarus and the rich which the rich man got decidedly the

man, in which the rich man got decidenty the worst of it, beyond the river. Among other things he said, it was a precious doctrine with him (Clark) to believe that all God's people had ministering angels who had power to come back to this world, and encourage and com-fort all such as put their trust in him. And faid that that old song was precious to his heart:

"Angels now are hoy'ring round us,

Unperceived amid the throng; Wondering at the love that crowned us,

Glad to join the holy song."

He quoted that verse, and said he fully endorsed the sentiment. He said he believed that the an-gels dart right down to the poor and lowly of this 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 once were in the body on earth, and whose sympathy was touched by our sufferings, or were they distinctive creations of God, and who had never inhabited the body. In other words, are angels and redeemed spirits the same in the opinion of Mr. Clark?

St. John seems to settle it in Revolution 23, verses

"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

"Then said he unto me, see thou do it not for I am thy fellow servant; and of thy fellow servant; and of thy, brethern, the prophets, and of them that keep the sayings of this hook: Worship Gad 22 God."

God.²⁰ According to this scripture, the angel was once a "fellow servant, and of thy brethern, the pro-phets²⁷ In other words, he was a good man, who had lived in the body, died, and was now in a glo-rilled body, a messenger (an angel) of God to minister to and alleviate man on earth.

In the same mount of transfiguration in the presence of James, John and Peter (St. Luko, chapter 9, verse 30), and talked to Jesus concern-ing the sufferings which he was about to-un-

In the same way (according to Matthew, chapter 27, verse 52) "the saints which slept aroso, and came out of the graves after his (Jesus) resurrection, and went into the holy city, and appeared to mauy.

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

The sermon was listened to with marked intorest, 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 hear an additional burden. In Maryland some progress has been made, the building alone of each dedomination only being except from taxation. In Missouri, it appears from the constitution that no property, real or personal, is exampt from taxation, 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: "Taxation 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 property of corporations, now existing or hereafter created, shall forever he subject to taxation, the same as the property of individuals, except corpo-rations for educational and charitable purposes," The necessity for taxing church property is self-evident. In Maryland it is said that one religious denomination owns thirty acres and a valuable wharf property in Aunapolis. A church institution 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 institution are sent to Paris regularly.

Jesus and His Disciples.

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

Dr. Dunn and myself, retiring to our room for rest alter a day's sight-seeing in Jerusalem, felt a quiet calmuses stealing over us. The doctor fell into a trance, and the spirit, "Asron Knight," said, "If you will bathe, fast, keep harmonial conditions of mind, and aspire to the spiritual for a few days, a sympathizing circle of ancient spirits, personally acquainted with Jesus while upon earth, will favor you with a vlsit." So far as possible we complied with the request; the thought was uppermost in my mind continually. At last the day and hour arrived. We were in our room and the door was shut. Sitting quietly, prayerfully, for a few mo-ments, the Doctor was entranced by his spirit-guide. All was silence.

"Why do you not speak?' said I to the control-ling spirit. The control said, "I was observing how industriously 'Powhattan' and other Indian spirits are preparing the room. They are taking out every element—every coarse, gross particle that would militate against the approach of exalted spiritual beings."

All was silence again.

"What is transpiring now ?" The response was, "Several female spirits, clothed in robes of spotless white, are engaged in deco-rating and festooning the room with white blos-soms; they are not roges/ they are not lilles; they are such flowers as bud and bloom only in the heavens. They now retire, leaving an aura of brightness behind them. And some spiritual artizans, having entered the apartment, seem to be constructing a sort of projecting gattery. In ap-pearance it is unique and Oriental. They leave, ind a large band of female spirits come to adorn the structural projection. It seems to be carpeted with some material of soft satin whiteness. Do you sense anything singular?" inquired the spirit, , "Yes," I replied, 'I am conscious of an almost painful stillness. I feel a soothing yet positive magnetic influence, with a kind of buoyancy that almost lifts me into the atmosphere."

"You were never in such an atmosphere, nor surrounded by such heavenly influences. Earth-Surrounded by such neaventy influences. Latin-ly language cannot fully describe what I see. A ray of light is streaming down from the angelic world of holiness into this apariment. Its bright. ness almost dazzles me, for it comes from a sphere far, far above what is mine yet to inhabit," said control.

All was silence again—a prolonged silence. Feeling a little uneasy. I asked, "Why is nothing said or done?" The reply was, "There is one or two unfavorable conditions yet to be removed." "Will you take those black overcoats of yours and place them behind the white bed curtains? And will you displace your black garments for some-thing white? The aural emanation from black is repellent and Bot in harmony with those appeller. repellant and not in harmony with those angelic-beings who are about to approach this locality."

This being complied with the spirit continued: "A golden, a divine brightness fills the room. I see the expected visitants approaching. They enter, passing through the walls of the room as readily as light passes through the panes of pol-ished glass. They have become seated, and, bow-ing their heads, seem engaged in meditation and Draver."

The spirit lifting the medium's hand and point-ingly, said:- "There, friend Peebles, sits James the spostle; next sits Jesus of Nazareth, who was the apostle; next sits Jesus of Mazareth, who was crucified but a little distance from this place; and then John, Andrew, Peter, all of the apostles, the brothers of Jesus, and other distinguished per-sons of the gespels and of history. This is the first time that all of the apostles and Jesus have bees together, since their dispersion after the crucifizion and the Day of Pentscost. You are greatly blessed beyond all blessings, in being per-mitted to sit in this spartiment, perfumed with heavenly odors, and graced with the presence of those giorified spirits. Often, friend Peebles, have you questioned me "about events referring back to, and ascribed to the period of Jesus and the spisites. They are now present, and though too thereal and spiritual to entrance the medium on can, nevertheless, put your inquries to them

: Understand me as only vouching for the genu. ineness of the phenomena occurring in my presence, which I am positively convinced were due to a person outside of the medium and those present. As to the genuine character of phenomena otherwise occurring through Mr. Church, I am unable to state, my opinion being that in most cases they are really spiritual manifestations.

I am now, as ever, a steadfast friend of true mediumship, but a deadly opponent of all fraud and trickery of every kind. Fort Leavenworth, Kan.

Plain Words.

I hold God to account. I arraign him before the tribunal of Reason. If perfect, I demand that his works be perfect. That is what we demand of man and hold him responsible for. A little time ago, a train of cars started from New York, freighted with a hundred precious lives. It was Christmas tide, and all were joyous and happy. The cars rushed over the iron way, and had almost reached their destination, when the bridge that spanned the gulf of Ashtabula snapped. In twain, and all went down in awful fire and ruin. Then a cry of execration went up from all the land be-cause the bridge was wrongly built, because the maker and the company knew it was wrong and unsafe. It was the voice of human justice, stern

and unflinching. But what shall we say of an infinite God who has built the bridge over the gulf of death from this life to the next, not perfectly, but expressly imperfectly, and beneath it placed the yawning abyes of eternal hell? What shall we say when every plank is a trap, every girder a false support, every brace a delusion, and the revelation given as a guide impossible to understand, and the army of priests, blind leaders of the blind, unable to tell the treacherous planks from the true? And furthermore, God will not direct, because he desires man to use his own free will and choice, and so sends the streaming millions over the shaking causeway, knowing that only one in a thousand or a million will succeed, while the vast multi-tude will fall through into the endless billows of are for being exactly what he created them to be, and doing exactly what he created them to dol-Hudson Tuttle.

Dr. Slades's Seances with the Grand Duke Constantine.

On Wednesday last week, Dr. Slade, accompan. ied by M. Alexandre Aksakof and Professor Boutlerol, gave a scance to the Grand Duke Constan-tine. The Duke gave them a cordial reception, and after a few minutes' conversation, the manifestations began with great power. The Duke held a new slate, alone, and obtained independent writing upon it.

The Grand Dake Constantine has before this shown his appreciation of new branches of science. When Lieutenant Maury was obliged to fice from the United States during the late civil war, the Duke recognized the then acarcely appreciated value of his researches on the physical geography of the sea, and oceanic corrents, so offered him a home and a welcome in Russia.

Dr. Slade is fully engaged in St. Petersburg, and sometimes obtains measages in the Russian lan. guage. At one of his sittings last week, he ob. slate.—Zondon Spiritualist.

Gilles B. Stebbins. says: "I am ready to act and speak with and for all Liberal Longues, Lniand speak with and for all Liberal Longues, LDI-tarians, and Free Thought Associations on the same platform with Materialists, inductive Scient, ists and Free-Heligionists, for common purposes and in a spirit of mutual respect for honest opin-ions, but I must stand for Spiritualism, and never lose sight of the transcendent importance of its facts, the uplifting power of its religion, the broad sweep of its philosophies, the fine method of its science, making deduction and induction meet and complete its proofs."

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Science and Spiritualism.

Science did not reach its present state of cul ture by the talking and dreaming of its votaries, but by the step-by-step hewing of granite blocks, in the shape of new truths, from the great store-house of nature, in the midst of the ridicule of those who saw no use in each freshly-cut stone, and who found it easy to look on and condemn whilst others labored. Thus, in the midst of op position from the populace and from the Church were the sciences of astronomy and geology ballt up strongly, so that they are now safe from further injury from the turbulent sea of ignorance around. The firmest and atrongest development of Spiritualism must be made in the same way, by the careful observation of its facts and the un raveling of its laws, until we are able to say to the Intellectual world outside: 'We have studied the mental and physical phenomens in our mildst; we have classified them, and can tell you their nature and their laws. We can show you where they fit on to your previously acquired branches of knowledge. We can demonstrate the uses of that which we are prepared to teach, and give you a new philosophy of the healing of the sick, the curing of the insane, the ultimate constitution of matter, and the evolution of religious ideas. We can also offer you evidence, adapted, to the thoughtful mind, of the reality of a life immortal for man."—Wm. H. Harrison.

A Conception of Jesus.

Dr. J. M. Peobles says: "It seems that Mary was the angel-chosen mother. The mother and the father were in spiritual harmony. Love was the them the two golden link that constituted halves of the perfect circle; and from the sacred moment of the factal existence, Mary, being 'hid away' from the 'unfruitful works of darkness,' was the subject of a divine baptism—a magnetic in-flux—an 'overshadowing of the Holy Ghost,' which in the poetic imagery or the East, might be/phrased 'begotten by the Holy Ghost'—that is to say, was affected and moulded by a most heavenly influence from the Christ-heavens of angelie liness. It will be remembered that Moses and Elias appeared to Jesus upon the mountain of transfiguration, showing that these were among his angel-ministrants. I believe that Moses infus. ed, by the law of sympathy, or will, and psychol-ogical impression, a portion of his own aural pres-ence into the yet unborn infant of Nazareth; and in this sense, at least, I believe in re-incarnation. I believe that Moses, Elias, and a legion of angels continually, suffused Jesus with the baptismal aura of heaven. This baptism commenced with the conception. Moses did this-spirits are still doing it, to secure mediumistic instruments for the hetter finishing of their undone work on earth, or for the initiating and carrying out great sanitary, scientific and spiritual reforms, looking prophetically to a millennium of peace and har. mony on earth.

Mr. Lawrence Oliphant.-Mr. Lawrence Oliphant, late M. P. for the Sterling Boroughs, and Parls correspondent of the Times, has rejoined the spiritualistic community of Mr. Thomas Lake Harris, in America, and is now there with his wife. Mr. Oliphant, tired of a useless life in fashionable London, threw it up some years ago, to follow an industrious career in Mr. Harris's community, and to do some good in the world as a consequence of his existence in it. In his ercellent novel, Piccrditly (Blackwood & Son), he gives a most truthful and amusing picture of artificial life in the Metropolis, both among people of refinement and people of vulgar weath. It is a book which will exactly meet the taste of intelligent Spiritualists .- London Spiritualist.

Mesnerism.

Bro. J. M. Peebles, speaking of his travels in the old world, says that the Tamil people were easily mesmerised; he mesmerised one man until he became but a shadow of himself, he was so com pletely under his control; he could make him for. get his own name, and believe that he was the Duke of Buckingham, and could subject him to the usual measureric experiments; once, he made this man, Mr. Patins, deliver a trance address; whatever he willed, the sensitive spoke.

R ABNOLD. Toronto, Canada.

John Tyerman, of New South Wales, Austhild, writes: For several years past I have de-alred to visit your country, but various causes have hitherto prevented me. I hope, however, to e able to give effect to my long cherished intentich in the course of a few months It is over six years since I lost my church, belonging to the Church of England, for having embraced Spirituallam. Since my abandonment of orthodoxy have devoted myself to the advocacy of Spiritual-ism and Freethought, chiefly in this and the neighboring colony of Victoria, with what results it is not for me to say. Of course, I shall visit your country as a lecturer, and shall be glad to re-ceive calls from associations without interfering with the many excellent workers already in the field. The visit of Dr. Peebles here last year was welcomed, and did much good. Mr. Thomas Walker, who came over from America with him. is an excellent trance speaker, and has met with a cordial reception. He is now in Melbourne. where I lectured nearly three years and a haif, and will, I have no doubt, give an impetus to Spiritu why, I have no nonce, give an impose to spin a alism in that city. He and I are the only public advocates of the cause in Australia at present. Mr. Charles Bright spent a month in Sydney recently, and did good; but he has returned to New Zealand, where he has been laboring over twelve months with considerable success. Mrs. E. H. Britten is expected shortly, and will find ample scope for her talents, and materially assist local efforts to promote the interests of progressive trath. Mr. Terry, of Melbourne, still continues the Harbinger of Light, which has done good ser, vice to the cause. I do not hear of any very strik. ing phenomena being obtained here, and we are much in need of good test mediums. But upon the whole, I think I may venture to say that Spiritualism is in a healthful and hopeful condition I value the JOURNAL very much. The ability with which it is conducted, and the excellent spirit that pervades it, cannot fail to insure great success.

Japanese Miracle Workers.

[From the San Francisco Post.]

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Among the arrivals yesterday on the steamship City of Pekin were two priests from the interior of Japan, claiming to be endowed with miracuous power. They are on their way to the Paris Exposition with a party of their way to the Fans Exposition with a party of their countrymen, con-ducted by two Eaglish gentlemen who have for soveral years resided in Japan. A reporter inter-ylewed these gentlemen last evening. They told him that the priests are religious enthusiasts, who profess, through the power of faith and by the medium of prayer, to be enabled to do the most remarkable things—such as are recorded in the Christian gospels as in the power of the followers of Jesus-referring to those passages which speak of their being able to remove mountains, and to swallow deadly poisons without harm. One of the miraculous things which these priests are able to do is to walk with naked feet over the edges of swords ground to the keenness of a razor, and also over a bed of live coals. They never attempt this without a formal and fervent appeal to their divinity, for protection, and they assert most positively that it would be impossible for them to perform the works they do without di-vine interference in their behalf. They intend to exhibit these remarkable powers in Paris during their stay, and will challenge the devotees of the Christian or any other faith to do the things that they do. In answer to an inquiry whether they would exhibit their powers in this country, the gentlemen said that such was not the intention.

Flutarel abserts that the soul--the psychical entity--never leaves the body, but only the de-mon or spiritual double which has its abode in the upper part of the head. It holds the soul above the fieshly passions in the spiritual man; but the sensual man immerses the soul in the fiesh and so dies.

A CONTRACTOR OF THE OWNER OF THE

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 doubte so two or three mod-erately-cool spells during the month, but noney that might be decomed cold. The equinoctial storm 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

I full average of local storms. May-Warm; heavy showers in places; on the

general average not a wet month. June-Hot and dry, except as relieved by a moderate number of local storms; cooler about the

tûth. 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-

November-Quite cold and dry; probably more

November-Quite colu and dry, proveny live snow than rain. December-Cold and dry; moderate amount of snow; little, if any rain north of Galesburg, Ill. Generally, the summer of 1878 will be dry and hot, the days being proportionally hotter than the nights; while the winter of 1878-9 will be long and rather dry and cold.

Lois Waisbrooker, of Riverside, Cal, Lois Awalsbrooker, of Riverside, Cal, writes: A have just been reading the JOURNAL of date Jan. 26th, and am so well pleased with it that I feel fike penning you a few lines. Commencing with the first page, how full of instruction and en-couragement are the fectures given through Mrs... Richmond. Laiways read them, and feel better and richer in spirit for so doing; and one peculiar feature of what we get from or through Mrs. Richmond, is, we have the idea free from her per-sonality: our minds are at there to reat in sociality; our minds are st 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 person introducing yeast cakes, deposited this sample as an advertisement, and departed for the next house.

Biakop A. Beals, of Detroit, Michigan, writes: I have engaged to speak for this society ins has 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 Sizi. 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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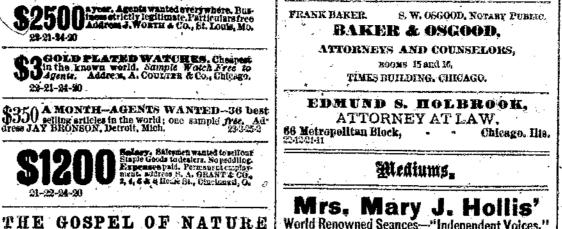
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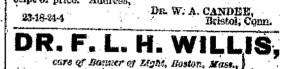
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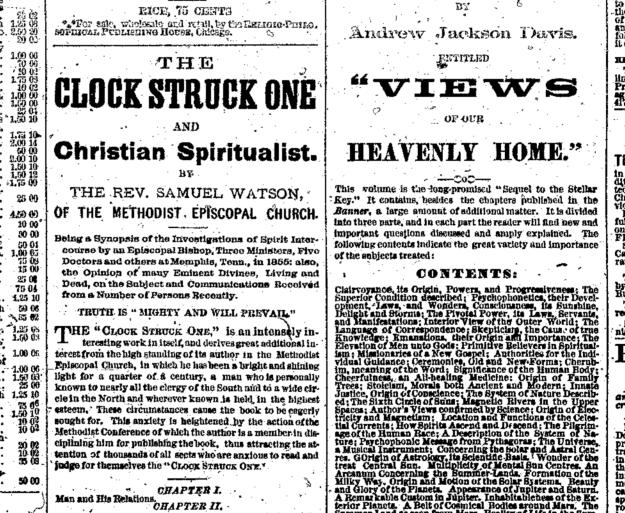
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So this gulf, after all, is but a spiritual condition, and the prayer of the one was simply that some of the bliss of another might be transferred to himself, and it was impossible because his nature had not the due preparation. How wisely those clergymen have spoken who have said, "Our great desire is not as the desire of some, that we may labor to cause people to escape from hell, or to get them out of the condition called hell. Our effort is to get that condition, so called, out of the people; there is where it is; man cannot escape from it; he cannot run away from it, because he carries his enemy within him when his nature has been stained with evil.

So you find this parable is complete and heautiful. It is correct when you rightly inclusion. 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, it was not grant-ed. Now, to day 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 per-cone to whom if their spirit friends or sons 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, 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 the acceptance of a benefi and the inagic of a name, you may escape all the consequen-ces 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 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 suf-fering 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 rec-ord which God's love has provided for its £7000

God's love and God's justice has provided for everything from the beginning. There is no flaw, no break in all his glorious work; no resonstruction or reorganization by the manufacturing of new ways of bringing pliss to humanity. But one says, "Is not Jesus our Savior, and if you accept the torm Savior, what will you do with this Denere i 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 cor-ruption 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 teacher of all said, "The well need no physician; but the sick," and he came not to save the righteous, but to bring sin-ners 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 comesthe better conditions. God lives forever, and the good is inde-structible, but no man need think simply because he believes that there is progres-sion in the spirit-life, which will bear all upward-no man need believe that there is any escape from the natural cousequences. 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, And thousand walk together there: But wisdom shows a narrow path With here and there a traveler."

ther and the mother principle,--brothers and sisters of the highest angels, and of the meanest, 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 o'cr the slaging 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 and smoke of battles There comes a time when wars shall coase.

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 blogm; 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 sunshine which shall give you truth; Those hours of spring-time and of glory Which give to you cternal youth.-

Wait and be patient in your tolling, Doing good while here below; And lol the light and peace of beaven Shall take the place of earthly wee.

Spiritualism in Mexico.

[Translated from the Espano Mejcano.]

Next, an answer to the "Oriticism 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 fol-lowing answer is exceedingly conciliatory and courteous for such a text: "Very well, Senors R. R., and thus pre-

tend 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? With-out 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, hallucina-ted, 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 be-lief. Spiritualism has penetrated and im-proved 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, fecundating the germ of virtue and love that slept in my heart. Cath-olicism made me believe; Protestantism taught me to think, but Spiritualism made meacquire 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 evangelical discussion within the confines of reason and good faith. How often it is forgotten-By the fruit ye shall know the How is it possible, I have thought, for an eminent Protestant minister in the United States, whom I have heard, in his religions 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 insignificant; that is, have very few temples, but they are more numerous than you suspect; because we have no public os-tentation of doctrines, yet if we were few, what does this impart? 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 hearf and whose teacher is Jesus. We adore God in spirit and in truth, without accepting formulas, rites or cere-monies, that alone serve to make ostensible the beliefs, and captivate the approbation of the multitude. "Spiritualism is a philosophy, a positive cience, and is eminently Christian; its reigion is that of the supply of duty. lime is now, Senores Redactorex, that men honest and instructed of all beliefs and sects are deciding to give the 'wound' courteous (golpe de gracia) 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 nutritions; food spiritually adapted to the epoch of adolescence, which this day it encounters. moral world-the humanity--is "The transforming by degrees; civilization ad-vances, 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 Spirit ualists of every phase of belief might unite on the principles set forth therein. Whilst we never expect to see unity of belief among them, yet there are some cardinal truths upon which all agree, and these em-brace all that is fundamental. All who believe Biblical history, are, we think, Spirit-nalists, 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 worthles 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 proposi-tion of yesterday, which I understand to be as follows: That I join you in your expose of Spiritualism, to produce the so-called in-dependent 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 the 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. Living 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 Bishep must know that this is what he would have done. Unfortunately Watkins was incredulous, and missed a grand

He does Spiritualism no harm by expos-ing 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 Rey-nolds Brothers, Mrs. Kerns, and other Spirit-ualists of Utica, he obtained a subsistence for a time, but could get no encouragement in his mediumistical powers. (so claimed by himself) for they were satisfied that he did not possess any. If he will deceive while living on the heurity and in the faith of 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 these that external to come to the inform those that contemplate going to the Opera House next Tuesday evening they will see no expose of true Spiritualism. A. L. WILCOX.

This expose 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 if 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 torm, 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 conti-nent for spiritual things, and so to continue and perpetuate his life."—D. L. W., n. 398.— Hence it would appear that the cutaneous covering of the spiritual body or body of the soul is taken from this world-a nonatomic enswathment, too fine to be desig-nated as matter, and yet not purely spirit-ual. The *Intellectual Repository* (London) for December, 1877, in a notice of Joseph Cock's Manday Lectures contains the fal-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 phi-losophy 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 Lotzeonce favor-

ed 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 Ulrici advocates. It is Ulrici'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 surface of Toles oram: one tends outward from that centre, and permeates the whole atomic structure of the body. So far forth as this ethereal enswathment 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 hame, but which is remotely like ether. Is it material? It is not atomic, and matter is. Now Ulrici so far adopts this idea as to affirm explicitly that the ethereal enswathment of the soul must be nonatomic, and so not like matter. This nonatomic enswathment 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 enswathment 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 en-tire 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 enswathment of the soul, something from the purest substances of nature, which then form the cu-taneous covering of the spiritual body." That which man "carries along with him from the purer substances of the world," which constitutes the cuticle 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 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 Beecher, 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 Urbana 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 Beecher 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 sensuous-

ly 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 al-ways best to overlook it; for folly searcely can deserve resentment, and malice is pun-shed by neglect.—Johnson.

ICONOCLASM; OR.

Astrology of the Bible.

Astronogy of the Didies THIS work is the forerunner of a book entitled "The Key of Heaven," which is soon to be brought be-fore the public. This Key of Heaven/was given by the Savier of infan to Peter (Mat. Xv. 19), and it is upon this Rock, Peter, that the eternal Church of Christ is to be built; and this Church of Christ is the numax moor. Colos. 1, 18, confirme this according in asying: "Heitathe head of the moory, THE CHURCH." So the nory is to be established upon the Book, Peter, so finnly that the gotes of heil shall not prevent against it! And Peter is the eight Pisces, or The Fishes of the Zodiac. Luke xxii, 10, tells us that Jesus sent Peter and another fisherman.-John-to a manbearing a pitcher of water, with whom they would eat the LAST Passover (or the last crossing of the sum from one sign to another, according to the procession of the Equinoxes). Now, in the characters of this scenes we discover the perconditeation of three successive signs of the Zodiac - one of which, the Fishes, has held the sum for the last 1000 years. Jesus represents the Lamb, or Aries, out of which the sun passed about 1000 years ago. Peter represents Pisces, or the Fishes, and the man rep-resents the Water-bearer, or Aquarius, into which the sum for the last lood years. We are informed by our most reliable astronomers that the time of the cross-ing cannot be exactly known "on account of a wart of deuniteness in another astronomy. * the constella-Peter ropresents Pieces, or the Fishes, and the man rop-resents the Water-bearer, or Aquarius, into which the sun will orosein a very few years. [We are informed by our mostreliablé astronomers that the time of the cross-ing cannot be exactly known "on account of a wart of definiteness in ancient astronomy, * * the constella-tions often overlapping each other."] But the svent of this particular crossing of the line, from Pieces into Ac-quarius, is the time merdicated by all Sorigitor, and also by all astrological prophecy, for the end of the world, its destruction by the, and the Great Day of Judgment. Zephaniah, i. 10, eavs: "And it shall come to pass in that day, satth the Lord, that there shall be the nolse of a cry from the fast gaft, and a howling from the escand" (or when the sun is passing out of the Fishes by the second guie); vor. 15, "That day is a day of wrath," etc., ver. 18, "Noither sliver nor gold shall be able to do-liver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jeatonsy." etc. Again, 'Mark (iii. 3) tolls us that the four fishefmen-or the four cycles of Pieces-the fine, times, and the altriting of a time so often spoken of, being 500, 1300 and 200, are 2100 years-asked the Lamb, or Aries, privately, saying: "Tell us, when shall these things be? (Mai, xxiv, 3) and what shall be the sign of thy coming, and of the end of the world?" And Jesus answered (ver. 58), "Verify, I say nuto you. This generation shall not pass away ill all these things be finaliled:" (ver. 29), "Till the sun be darkened, the moon shall not give hor light, and the stars of keavon shall full, and the Son of Man end stars diverse, astronomers scem to disa-gree, come making the time of a great revolution or cycle pass at the scoord fish gaft? . But concerning the the constellations backward to this fated spot in the heaven, astronomers scem to disa-gree, some making the time of a great revolution is completed in 0,300 years? (The Bible culls it, in round numbers, 24,000

with the selence of settemoiny, and what is truly whiter-fal is that they all point to our own age as the time for the faliliment of all the scenes predicted thousands of years ago?. The time has now come to put the Bible to the aget-dis own appointed time has come for its un-veiling, and lo, at the very time itself appoints, it ac-tually does reveal a great scientific mystery which the Bible declares is to be the Savior of man from physical deatt / It has divulged the great mystery of God, which Romans, xvi., 25, says, "Was kept secret since the world began;" and which Epherians, iii. 9 says, "From the beginning of the world, and the time has now come to bring it before the world, and the time has now come to bring it before the world, and to test the Bible's ver-acity; its judgment has come; if must now stand tri-umphant, or it must fall never to rise again! It must now conquer humanity's last foe-Death; it must show to man the way to *iternal life* in the *fash*, or, else, it must endure the ignominy of being branded as the Prince of Liars! Aries,-the Lamb, or the Savior of man-did not come to earth to save man's soul, but it came to save from phys cal death the human body and mortal flesh! Eph., v., 23, says: "He is the Favior of the bobr;" and Romans, fill, 23, says: "We grean within ourselves waiting for adoption," to-wit: The re-demption of the body; " and 1 Corinth, vi., 19, says: "All flesh (created as the source of God." Now the Bible actually does reveal a scientific mystery which it declares will give man eternal life, if put into practice, Jeeue points ont this mystery, and in S. John, viii, 51, he says: "If a man keep my saying, he shall never see death." Again, St John, ix, 20; "Jesus said unto her, "And whosoever tiv th, and believeth on 'me, stall never scies, "et., etc. The reason why this great mystery could nover until now, be ponetrated by mortal understanding, is because the understanding has been valled. Italia, people, and a vail spread over all nations;" and 2 Cor. is because the understanding has been valled. Isalah, xxv., 7, tells us that there is a covering cast over all people, and a vail spread over all nations," and 2 Cor-inth., ili, 14, says: "Their minds were blinded; for until this day remains the same vail untaken away in the reading of the Old Testament. * * But even unto this day, when Moses is read, the vall is upon their hearts." Romans, xi.: "But the election hath obtained it, and the rest were blinded * * unto this day." Matt., xili, 11, says: "Because it is 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 fulfiled the prophecy of Esiss." etc.

MARCH 30, 1878

And, as one of our teachers has said, the time will come oh! humanity-thank heav-en for this-when all men can say trulynear 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 road of life free, to take one after another from the shadow of death away, to make humanity crowned and beautiful with vir-tue 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 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 faopportunity 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 settlingday 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 vet been able to explain the simplest of the phenomenanot 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 Huntoon and Witheford.

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 expose of Spiritualism to an audience of reporters; and also that he had embraged Christianity, and renounced Spiritualian 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 Spirit-ualist, never was a medium, and if Christi-anity would pay him any better he would adopt that. As he is quite a fluent speaker and good personater, he has been quite successful in this new role to him. We would advise the people of our fair city to be as sured 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.

parables, * * and in them is failuled the propuecy of Esias," etc. Isaiab, vi. 9: "Make the heart of this people fat, and their ears heavy, and shut their eyes, lest they see, and heat, and understand, and convert and be headed." This will was to be torn from the human understand-ing in three cycles, or rather more than 1800 years after the crossing of the sun from Aries into Pisces, which being with the to our oursurance.

the crossing of the san from Aries into Pisces, which brings the time to our ownsage. Now, as we have before stated, "Iconoclasm, or As-trology of the Bible," is intended as a pioneer to break the way for this coming work, which is to unveil the mystery of the Holy 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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