

RELIGIO-Philosophical Journal

ARTS, SCIENCES, LITERATURE

NOTED
L PHILOS

ROMANCE AND GENERAL REFORM

Truth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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A Spiritual Retrospect.
WILLIAM EMMETTE COLEMAN.
"The first step to wisdom is to be exempt from folly."
"If well thou hast begun, go on for aye."
"Ever the right comes uppermost, and ever is justice done."

Another year has past and gone,—another Christmas-time has come upon us; and, reviewing the stirring eventful twelfth month of 1879, it may be well to inquire, "Watchman, what of the night?" As earnest, honest believers in the sacred truths of Spiritualism, with all that the name legitimately implies, it behoves us to take a retrospective glance at the workings, whether for good or ill, of the spiritual host since the advent of the outgoing year. Taking this backward look, I think all lovers of unadulterated spiritual truth will freely admit that great and lasting good has been accomplished; that the times are full of promise; that, in some respects, a new era has dawned upon our cause; that a rational, common-sense, scientific Spiritualism is beginning to assert itself; that a rattling among the dry bones of spiritualistic indiscrimination and unwisdom has characterized the present year; that, in all matters pertaining to the eternal verities underlying the wonderful progressive movement called Modern Spiritualism, the exercise of sound, sagacious judgment, of cool, unbiased reflection, of judicious, logical predication, is making itself manifest in a more marked manner than at any previous time in our history.

Too long has it been the custom for everything, or almost everything, bearing the name of Spiritualism to be accepted as in reality due to the direct interposition of the Spirit-world in the affairs of earth. Numerous honest, worthy people, having received sufficient proof of the reality of spiritual intercommunion, have not been as careful as they should have been in determining the relative value of the several classes of phenomena presenting themselves to the spiritual mind; and among those who have not, at all times, been as cautious and discriminating in such matters, the writer hesitates not to place himself.

It is quite evident that spiritual phenomena range themselves in three classes: 1. Those directly produced by individual spirits living in the Spirit world; 2. Those due to the exercise (often unconsciously by the psychic or "medium") of the powers and faculties of spirits in the body,—consisting partly of mesmerism, clairvoyance, psychometry, somnambulism, double consciousness, automatic writing, psychic force, certain states of trance or mental exaltation, etc.—some of said phenomena being due, no doubt, to the indirect action of spirits out of the flesh, aiding in developing the spiritual faculties of the sensitives, by and through which the manifestations are produced; 3. Those due to conscious, deliberate imposture.

In all science error precedes the truth, and it is better it should go first than last, says Walpole; and so, by a large number of Spiritualists, these three classes are lumped together, and all equally accepted as the direct action of spirits. During the past year, however, the subject of the proper classification of the various kinds of phenomena has received considerable attention, particularly in the editorial columns of the JOURNAL, and very valuable truths, and forceful suggestions relative to their proximate causes, have been given the people.

This is, in our opinion, a prodigious step in the right direction,—one that should have been taken long ago; and all lovers of exact truth in Spiritualism have cause to rejoice "with exceeding great joy" that such good work has been done in this regard. Owing to the indiscriminate acceptance of all phenomena as of spiritual origin, those of the third class (the purely fraudulent) have grown steadily more numerous and bolder in their presentation year by year; until, within the last few years, they have assumed gigantic proportions, to the exclusion of genuine phenomena in some cases, and the overhauling and suppression, at times, of genuine mediums. During the past year, however, much light has been thrown upon the character of a good deal of this kind of Spiritualism; the full glare of truth has been cast athwart the evil deeds and loathsome practices of some of the more pretentious of the mockers of the sacred name of Spiritualism, and the mistaken folly of those upholding and defending their nefarious works of darkness has been made signally manifest. In this regard great good has also been done, for which all lovers of honesty and fair dealing in Spiritualism, and they are many, should be duly thankful.

'Tis true that much remains yet to be done,—that the superstitious and fraudulent elements in our ranks, seeing at hand "the beginning of the end" for themselves, seeing their idols and false gods so hardly pressed, are, as of old, loudly vociferating "Great is Diana of the Ephesians," and are making desperate efforts to retain their fast hold upon the people's hearts and pockets, in which they have been so long entrenched; 'tis true that only an entering wedge

has, as yet, penetrated the hard and solid mass,—the thirty-years' growth of spiritual incrustation encircling and concealing the inner, divine realities of the modern gospel, and that long years possibly may elapse before the full fruition of the labors of the spiritual reformers may be seen; so, probably, some of us may have grown discouraged and impatient at the slow progress of the good work in which we are engaged.

But we have no cause to despond, or to despair of the ultimate success of the principles to which we are so devotedly attached. Rather should we feel encouraged that so much has been accomplished, and so brief a time.

Let us then take cheer for the future. The fields are already commencing to whiten for the harvest; we already begin to see the result of our labors, in the extension among Spiritualists of a more rational conception of the limits and possibilities of genuine spiritual phenomena in contradistinction to psychism, or mundane spiritual activities, on the one hand, and juggling imposture on the other; and in the creation of a health in public sentiment concerning Spiritualism, in its better phases, even in the minds of its opponents in part. But a vast deal is yet required to be done.

Here with a loyal and heroic heart, blind we our lives.
should be the firm resolve of each. We are on the confines merely of a great spiritual revolution; and to successfully conduct this revolution,—to prevent our cause from sinking hopelessly into the slough of superstitious credulity, or into the slimy cesspool of fraud and imposture,—will necessitate earnest persistent work on the part of the friends and advocates of a Spiritualism freed from folly and unreason on one side, and from knaves and charlatans on the other.

Change will not do the work. Chance sends the breeze,
But if the pilot stumbles at the helm,
The very wind that wafts us towards the port
May dash us on the rocks. The steersman's part
Is to steer, or blow it rough or smooth."
Fort Sill, Indian Territory.

WATER AND FIRE.

Principal Symbols of Purification.

BY S. B. BRITTON, M. D.

SYMBOLISM—in a comprehensive sense—is the art of representing the attributes and offices of persons; the dispositions of animals; the qualities and uses of things, by some visible form—animate or inanimate—expressive sign, or suggestive character. The symbols that represent the great facts and sublime principles in the world's religious history are frequently misinterpreted. In other words, the reality that is within or behind them is thus veiled in the shadow, and may—from the extreme sensuousness of the mind—become invisible and unknown. This will be rendered sufficiently apparent by what I have to say respecting the real significance of the symbols named at the head of this article.

Several of the Christian symbols are represented in the more ancient religions. Baptism, for example, was a Pagan ceremony. According to Tertullian and other authors purification by water was a part of the ceremony of initiation into the Eleusinian mysteries. Baptism by water, or the cleansing of the body by the use of this element, may very naturally suggest the process of inward or moral purification. John the Baptist, who was the *advant-courreur* of Jesus, baptized multitudes in the Jordan while he was preaching in the wilderness of Judea. But the herald of the coming religion witnessed before all, that his baptism by water was *only the outward sign of the true and spiritual baptism which would come after*. He assumed no more than this as appears from this record of his words: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." (Matthew, chap. III, 11.)

It thus appears that this Pagan rite of bodily purification by water was only employed to symbolize that *inward cleansing which was to be accomplished by a more exalted and spiritual agency*. Water, as a rule, only cleanses the surfaces of things to which it is applied. It is, therefore, a much less expressive symbol than *fire*, which consumes all uncleanness. The devouring element burns up the dross that mingles with the fine gold, and purifies whatever is exposed to its searching ordeal. Water baptism may be repeated morning, noon and night, without cleansing the perverted affections and the depraved character, but the more powerful element destroys the "wood, hay and stubble" of human devices and thus purifies the mind and heart, and life. That element, principle, or agent of inward purification and the process, are represented, in this instance, by a *fiery baptism*, which presents the sacred symbol in a most impressive form. Multitudes are said to have experienced that baptism on

the day of pentecost, when a single sermon of St. Peter resulted in the conversion of three thousand persons assembled at Jerusalem from among the neighboring nations. On that occasion the spiritual presence was visibly represented by "cloven tongues of fire" resting upon each member of the assembly. With this baptism of fire from heaven came all those "spiritual gifts," which, in the early church, were regarded as the genuine proofs of Christian discipleship.

After all the church still believes in *water baptism*, and has little or no idea of any other as a possible Christian experience. It is still crying in the wilderness after John! It clings to the aqueous symbol as if it were the essential spirit and absolute reality of the whole matter. Such a baptism as Peter witnessed would most certainly alarm the timid and frigid saints in our modern Zion. It would be necessary to first prepare their minds for such a spectacle by a careful course of training, since they do not appear to believe in the present possibility of such a demonstration of the power of the spirit. This skepticism is so firmly rooted in the religious mind that the real outpouring of spiritual influence upon the nations, in our own time, has disgusted scientists, frightened the clergy, and furnished a plausible pretext for sending some people to the lunatic asylum.

The mystagogues who officiate in the great temple of Eleusis made water baptism, or the cleansing of the body, one of the conditions of admission to their society and initiation into their sacred mysteries. In this preliminary purification the Pagan Baptists, we may presume, used such a quantity of water as might be required to render the superficial cleansing complete. In the Christian church several methods have been adopted in the administration of this rite, and the merits respectively of sprinkling and immersion still furnish a subject for grave and frequent discussion. There is no prospect of a final discussion of the question, since the church can not determine the precise quantity of water necessary to salvation, or, in other words, best adapted to promote the interests of body and soul.

It is to be observed that Fire and Water are antagonistic elements, notwithstanding this emblematic use of the one to represent the work of purification by the other. The genuine baptism—the outpouring of a spiritual energy, that quickens the superior faculty of the mind, and is visible in the living demonstrations of its power—is believed to be a thing of the past. If the modern church still preserves any latent faith in such a vital baptism, it is not as a present fact, but rather as a sacred tradition, or at best but a matter of historic record too rare to admit of repetition. It remains for us to recognize the unwelcome truth, that the church has *watered the subject so much that at last it has put out the fire!*

Symbolic fires burned on the altars of the ancients to intimate the presence of the divine spirit, and as affording suggestions to worship. Fire was a significant symbol of the nature and power of God. In the pillar of fire that led the way through the wilderness; in the bush that burned before Moses and was not consumed; in the flaming chariots of the Hebrew poets and prophets; in the awful glory that like a fiery shield covered the rugged form of Sinai to emphasize the Law; in the Revelator's burning lake in which the souls of the impatient are to be purified—in which "death and hell" are to be destroyed; in the cloven tongues of fire that glorified the multitudes under the preaching of Peter—in all these we recognize the use of the same symbol in similar relations and for the same general purpose. But the visible flame was yet more closely identified with the invisible spirit. In the words of an Apostle, "Our God is a consuming fire," and the forces of moral refinement under the ministry of Jesus is required by a Jewish prophet as the ordeal of the "rider's fire." The metaphor is singularly appropriate and expressive. The flame that consumes the dross refines the gold. If a conflagration is to be regarded as a destroying angel, it yet cleanses the dwelling-places of the poor and stays the march of the pestilence.

It will be perceived that the peculiar fitness of this grand symbol is not to be mainly determined by its showy and terrific suggestions. In these the imagination of the heathen world may have found the chief evidence of its significance and value as a means of representing the unknown God whom they blindly worshipped. But in the more enlightened conceptions of the world's spiritual teachers of all ages, Fire is certainly a very striking and beautiful symbol of that mysterious power—revealed in the mind and heart—which at last shall "try every man's work," consume the dross of human nature, and thus cleanse the actual life of the world. The more conspicuous aspects of the natural element—brilliant and imposing as they are to the last de-

*The material philosophers may account for the pentecostal lights by presuming that great cerebral excitement so intensify the process of vital combustion as to create a luminous appearance about the head of the religious enthusiast. This suggestion may possibly help to support the church in its indelicacy to the great spiritual principle which is fundamental in all religious systems. So long as it accepts the hypothetical reasoning of such blind guides as Rev. Am. Mahan, D. D., it is quite natural to conclude that the "Old Force" (the old light) has no more force than the soft effluence of a glow-worm) long since superseded the original methods for the spiritual illumination of the world.

gree—awaken profound emotions. Grand ideas are inspired by the amazing glory of its appearance! But we only reach the height of sublimity in the reflection that, in respect to our mortal infirmities, the divine fire touches to purify and consumes to save.
80 West 11th street, New York, Dec. 5th, 1879.

Christmas Tide.

BY HUDSON TWITTE.

Again it is Christmas tide! So soon! So long! To some the years are hours; to others, centuries long. What a prophecy of the future life when time is measured not by waning moons or off-recurring suns, but by accomplishments! Not by the years; for they may nothing mean; the actions done, the thoughts woven into life, the breath fades into pulseless air.

Nineteen centuries have almost passed since shepherds pasturing their flocks on the plains of Palestine, saw the flash of angelic light, and enraptured listened to the sweet voices from the heavens. Nineteen centuries since the wise man followed the star which led them to the mother of the divine babe. Is this a myth? It is too beautiful to be dispelled. Let us linger as in a dream, and do not awaken us. Nay, it is a symbol which is realized in the human heart. Was the babe of Nazareth divine? Yes, and all babes are divine. Artists with colors of light, inspired with heavenly vision, have painted countless dreams of the beauty of Mary, celestial mother. They have represented all womanly excellence and beauty, and over these have thrown the aureole of inexpressible sweetness and joy, yet never have they equaled the radiant glory of the mother's face when she folds the new born to her bosom.

Dispel not the dream, for it has taught us not only the divinity of Jesus, but the divinity of every human soul. The wise men bowed before the symbol of what all mankind must reverence in the future—the Infinite Godhead concreted and expressed in man.

Let us adorn our homes, and weave the wreaths of evergreen. Let us spread the generous board, in family groups assemble, and for one day at least have perfect rest and peace, for these occasions will soon pass. The family circle the coming year may break, for we can hold nothing in this life, however dear, and are certain only of uncertainty. The most pleasing picture has a background of clouds, nesting storms, and to wait for happiness is to lose. How green in memory will these Christmas gatherings remain; how close they knit the golden web of friendship in our hearts.

We remember these unties in the by-gone days, and the dear ones who sat with us, who now are robed in light. Memory! blessed preserver of the past, fans the ashes of the years, and love and friendship blaze again, illuminating all the void. Not dead ashes is that past, but a treasure house garnering even the fleeting shadows.

They who sat with us! And may they not sit again? Mortal eyes may not see, mortal ears may not hear, but mortal hearts can feel, and spiritual sensitiveness recognize the presence of the guests who are not announced. We open wide our doors for these invisible ones, and bid them heart-felt welcome.

They who went at the close of the autumn day, when the world was ripe for the harvest, and the reaper came like a messenger to bear the matured fruitage to the heavens; and they who were in the budding spring torn from our bleeding hearts, early blossoms gathered amid frosts, as though the world was too chill and cold, transplanted where the angels might give them loving care under warmer skies, let them all come in and be with us this day, and cast over us the influence of their loving spirits.

We will forget the pain, the agony, the unutterable sorrow that was ours the last time we parted, in tears calling their dear names, answered only by the rattling clay; we will forget the clouds, and have only the sunshine of their spirit-presence. This day mortal guests shall not sit in these chairs consecrated to the departed who have never left us. We will talk of our dear ones who have tasted of the waters of death and life, if we cannot talk to them that they may know that green as the holly which adorns our hearth, is their blessed memory.

A Christmas soon to come, will find the earthly circle, so rudely broken, unaided and complete where there are no broken ties, no pain, no partings forever and forever. The grey mists which conceal that land, already are purple with the coming of morning, and we hear the voices in the dawning of those who have put on the robes of immortality, calling us to come up through the gateway of devoted lives, to the mansion where activity is rest.

He is a wise man who can judge his own work as well as he judges that of others.
Crime produces fear, fear leads to bondage, and bondage makes all duties irksome.

The sleep of memory is not its death, forgotten studies are certain aptitudes gone to sleep.
Let all the sins that have been committed fall upon me in order that the world may be delivered.—*Auditha*.

Hummings in the Hive.

BY REV. CHARLES BEECHER.

Hush, my darling, on thy pillow,
While I chant an evening hymn,
Shadows of the weeping willow
Waving o'er the window dim.
Sad and sombre yonder mountain
Where the gloomy larches stand,
And the ever plashing fountain
Echoes through the arches grand.
In these moments of emotion,
Mystic visions come and go,
While with mother's fond devotion
O'er thy dreams my spells I throw.
Once thy form with light immortal
Glow'd within thine olden home,
Far above life's painful portal
Under glory's golden dome.
Listen, darling, to my murmur,
List thy mother's mournful lay,
Let thy memories confirm her—
Tell her what the angels say.
Thou, my joy, art fresh from glory,
Scarce thy harp-string silent yet,
Breathe some echo of thy story
For earth teach thee to forget.

The Old Must Pass Out.

BY WILLIAM DENTON.

The old must pass out, that the new may come in,
The old, heavy burdened with folly and sin;
The new like an angel comes bliss to impart
And set up a heaven in every heart.
The old must pass out, in every alcohol blue,
And every one of his death-dealing crew;
Rum, whiskey and brandy, wine, porter and beer,
Such demons must vanish when heaven draws near.
Tobacco must go, for his poisonous breath
Strikes down our young men like the sickle of death;
His nostrils emitting a horrible smell,
Fit only for imps in an orthodox hell.
Death's river is bridged and the angels have come
To drive out the devils that haunted our home.
All lying will go, even lying for God;
The in-cooping teachers with truth must be shed.
With lying goes bigotry, prejudice, pride,
And blind superstition with fear by its side;
Away goes Jehovah, the orthodox God,
Too long has he reigned with a blood-crusted rod;
The angels come in, there's a fight and a rout,
They turn the old monster of wickedness out.
With him, his prime minister, Satan as well,
The fire and the brimstone, the bottomless hell.
We need them no longer, the angels are here,
And out goes the gospel that ruled men by fear.
Then, in cometh charity, all to unfold,
Religion, that no one need blush to uphold;
Truth clear as the light, and Hope bright as the day,
And Joy to illumine our on-going way.
Our Heavenly Mother with Mercy walks in,
With love for the sinner, but none for the sin.
Her patience the crimes of a universe bears,
Its pains and its sorrows her loving heart shares,
All souls are her darlings, though far they may stray;
She seeks them and wins them to walk in the way;
Our Heavenly Mother comes in to embrace,
And kiss into goodness each child of the race.

The humblest human creature is not incapable of taking some part in the battle which is continually going on between the powers of good and those of evil, a battle in which every, even the smallest, help to the right side has its value in promoting the very slow and almost insensible progress by which good is gradually gaining ground from evil, yet gaining it so valiantly at considerable intervals, as to promise the not uncertain final triumph of good.—*M.H.*

QUIS CUSTODES CUSTODIET? A Severe Arraignment of the "Doctors' Plot," by Alexander Wilder, M. D., Professor of Physiology, Pathology and Hygiene, in the U. S. Medical College, New York.

The editorial leading article in a late issue of the JOURNAL contains the account of a union of the three schools of medicine--Regulars, Homeopaths and Eclectics--in Wisconsin, for the purpose of "rooting out quacks and all others who try to practice medicine without diplomas." Such a fusion exists in Kansas, Missouri and Illinois, but I think nowhere else. It was attempted in New York in 1877, and a statute enacted requiring all who had no diplomas to obtain licenses from some board of censors of a medical society. One such board in the city of New York did a fast-and-loose business, licensing whosoever money could be extorted from, and getting no account of it to anybody except those in the ring.

To legislate against innovation is to declare against progress itself. As for physicians ever making much advance, except as the people outside ask them on, the idea is opposed to all experience. Innovators are generally proscribed. The medical legislation already had a blotch on our civilization, and will be a dead letter before many years, except some "man on horseback" takes the helm of affairs. It is as righteous to oppose and disregard such enactments as it was for Jesus of Nazareth to drive money-changers from the Temple of Jerusalem.

This view briefly expressed as it was, called out many sharp criticisms, and was presented in a distorted form. As a seeming contradiction to other impressions I had published, and as I regarded it as in a degree speculative and of little practical value at that stage of Spiritualism, I did not enter into its lengthy discussion.

The language of the evil passions is always evil in its tendency, for it stimulates and perpetuates every evil impulse--whether in the socializing which demoralizes families and schools, destroying all kindly feeling--in the sharp rebuffs on the street, which make enemies for life--in the censorious criticism which divides Christians into angry, warring sects--in the coarse political abuse which drives political parties into desperate extremes approaching civil war--or in the harsh recriminations which bring nations into actual war.

That there is a large amount of fraud under pretense of phenomenal spiritual manifestations, is not to be disputed. The columns of the JOURNAL, as well as the efforts and voices of many good and true Spiritualists, have been frequent and foremost in proclaiming this fact. But to suppose or believe that all spiritual manifestations are the product of fraud, is a very grave error of which the universal acceptance would be a sad misfortune for humanity.

ARE ALL HUMAN SOULS IMMORTAL? An Open Letter to Hudson Tuttle.

HUDSON TUTTLE, Esq.--My Dear Brother: You may have noticed my letter some time ago in the RELIGIO-PHILOSOPHICAL JOURNAL, entitled, "Are all human souls immortal?" in which I take the negative.

THE BETTER WAY.

How we shall encounter evil is one of the most difficult and yet one of the most important problems in human life. In that upper world in which the law of love is paramount, evil is not overcome by evil; bad passions are not confronted by bad passions; crime is not repaid by violence to the criminal, and erroneous or criminal conduct is not encountered with bitter denunciation, angry rebukes or scurrilous abuse.

Thoughts and Items.

To the Editor of the Religio-Philosophical Journal: 1. Shall Spiritualists Organize? Nature is an infinite organization of organizations. Death and decay at once begin when this organization ceases. Trees, flowers, leaves, solar systems and constellations of systems have their centres of unity, although of course they possess an infinite diversity or individuality also.

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Woman and the Household.

BY ESTHER M. POOLE. [Metuchen, New Jersey.]

Two years since when the publishers of the Atlantic Monthly gave a dinner to the old Quaker poet, Whittier, at which their chief male contributors assisted, they neglected to include the women writers for the magazine in their feast of wit and poetry.

On that occasion the genial humorist gave a poem which indicated all his poetic genius and his expression.

Whittier's charming books ripple and beam with cheerful views of life, and contain brilliant studies of human nature, and the laws of heredity, he ever teaches a wholesome regard for the transcendent value of sound health, good morals, and a purpose in life.

Next to the pleasure of the actual presence is having the portrait of a friend, the counterfeit presentment, where it looks out upon the life as in original might have done.

The faces of the earth's great ones come down with the dust of centuries on them, to be freshened and retouched by each succeeding generation.

One notable verse of his beautiful birthday poem on that occasion: "My word of mine another's gloom has brightened, Through my dull lips the heaven-sent message came."

It was a bright galaxy of women who gathered, or were invited, there that day. There was Mrs. Stowe, whose first novel girdled the world with its vital electricity, and helped to strike asunder the chains of a proscribed race; Julia Ward Howe, not only a priestess in the temple of ethics, but an inspired poet whose hymns have been sung by camp-fires and in mighty gatherings.

Her meanings are so veiled, her sentences are so suggestive, that only thoughtful persons feel their force, and thank her, with full hearts, for saying what most needs be uttered.

There are poets, known mainly to the liberal world, who also belong to the royal society among the works of Lizzie Doten, Mary F. Davis and Emma Tuttle, are those which appeal to the most exquisite sensibilities, and a few might be selected from each, which are worthy to be placed beside any contemporary literature, on their technical merits alone.

In the beginning of this century, the total number of copies of the Bible produced by writing or printing did not exceed 3,000,000. Since then, the British and American societies have alone printed 116,000,000.

SHADOWS OF THE DEPARTED.

THEY WILL APPEAR TO POSTERITY THROUGH THE MEDIUM OF THE CAMERA OBSCURA.

A Plan by which the Men of To-day May be Presented to Future Generations.

Details of C. D. Mosher's Photographic and Biographic Memorial Gallery of Prominent People.

A Collection of Portraits to be Exhibited to Our Great-Grandchildren in 1976.

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One of the most interesting scenes of an old family constructs a genealogical tree, but these represent but the names of the stock; the likeness is wanting.

There are one or two. A reward will be kept in the Recorder's office of all the names and occupations of every person whose photograph is contained in the album.

My idea was to store them in a memorial safe, where they could not be destroyed by fire, or decayed by time.

My intention is to secure the photographs of all the leading men who live and have lived in the United States as far as possible; also the portraits of Europe's distinguished men.

The importance of such an enterprise can scarcely be realized or appreciated by us, who are living to-day, but the thoughtful person who stops for a moment to consider how we would look upon and prize such a collection to-day, can see at a glance how valuable it would be.

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My intention is to secure the photographs of all the leading men who live and have lived in the United States as far as possible; also the portraits of Europe's distinguished men.

The importance of such an enterprise can scarcely be realized or appreciated by us, who are living to-day, but the thoughtful person who stops for a moment to consider how we would look upon and prize such a collection to-day, can see at a glance how valuable it would be.

There are poets, known mainly to the liberal world, who also belong to the royal society among the works of Lizzie Doten, Mary F. Davis and Emma Tuttle, are those which appeal to the most exquisite sensibilities, and a few might be selected from each, which are worthy to be placed beside any contemporary literature, on their technical merits alone.

In the beginning of this century, the total number of copies of the Bible produced by writing or printing did not exceed 3,000,000. Since then, the British and American societies have alone printed 116,000,000.

Next to the pleasure of the actual presence is having the portrait of a friend, the counterfeit presentment, where it looks out upon the life as in original might have done.

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\$72 A WEEK. \$18 a day at home easily made. Costly Outfit free. Address THUR & Co., Augusta, Maine.

\$75 to \$20 per day at home. Samples worth \$5 free Address SHANNON & Co., Portland, Maine.

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THE ONLY REMEDY THAT ACTS AT THE SAME TIME ON THE LIVER, THE DOWELS, and the KIDNEYS.

Why Are We Sick? Because we allow these great organs to become clogged or torpid, and poisonous humors are forced into the blood that should be expelled naturally.

KIDNEY WORT WILL CURE BILIOUSNESS, PILES, CONSTIPATION, HEADACHE, BRUISES, RHEUMATISM, GOUT, GRAVEL, NEURALGIA, FEMALE WEAKNESSES, AND NERVOUS DISORDERS.

By causing free action of these organs and restoring their power to throw off disease.

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Our family think there is nothing like the Positive and Negative Powders, says J. H. Wiggin, of Deane Dam, Wis., and so says everybody.

THE THEOSOPHIST, A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

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NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism. Embracing the various opinions of Extremes, and an epitome with the Author's Experience, by the author.

THE PLANCHETTE WHAT IS SAID OF IT. FROM THE SCIENTIFIC AMERICAN. The wonders of the Planchette are backed by the statements of the most illustrious spirits—statements such as a mass of evidence that we should feel bound to accept if stated, even though we had not witnessed them ourselves.

Life Beyond the Grave, Described by a Spirit Through a Writing-Medium. The future life as described in detail by a spirit, through a writing-medium, has been given in this volume.

Incidents in My Life. SECOND SERIES. We have in stock several hundred copies of this work.

THE RISE AND PROGRESS OF Spiritualism in England. BY BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was personally connected, and an account of some of the most remarkable of his personal experiences.

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FREE MEDICAL DIAGNOSIS. Of the nature, age, sex and three-cent postage stamps. For one month, by mail. Four Dollars.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editor

Terms of Subscription in Advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor.

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LOCATION: 22 and 24 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., DECEMBER 27, 1879.

Christmas.

A Merry Christmas to all our readers! May this greeting find you enjoying to the fullest extent the festivities of the season, surrounded by your friends and happy in the consciousness of having done your duty during the year just closing.

Then Christmas bells might chime and ring, And Christmas carols greet the morn, And men and angels join to sing, Praise unto God! Our Christ is born!

We believe mankind is slowly evolving a better, higher and purer life; that in the far future we shall see the world governed by love and wisdom, and that the various stages through which man passes from century to century, are essential to this final consummation.

In this great work Spiritualism has a most important part to do, for in its broad and comprehensive sense it is the philosophy of life. We must go outside of Spiritualism as a distinctive movement to measure its influence upon religion, law and government.

For the spiritual feast the JOURNAL spreads before you this week we have the aid, as you see, of a goodly number of our brightest minds and their number is only limited by the size of the spread whereon their gifts are displayed.

Having selected your several gifts, we ask you to bear with us a moment. In Germany

where the Christmas tree had its origin, it is the custom of those who have prepared it, after the distribution, to kindly review the conduct of the recipients during the year past and give them advice for the coming year.

You have all taken more or less interest in spiritual matters during the past twelve months; a few have allowed their interest to intertend with the practical duties of life; this tendency needs to be corrected, for he who attends honestly and diligently to the everyday affairs of earth during the hours of labor best performs his part.

Some among your number, not many we think, have been so absorbed in the phenomena that you have neglected the philosophy, without which all the manifestations in the world can do you but little good.

Lastly, a word to the great mass of those who constitute the JOURNAL's regular and occasional readers. You have in the main pursued your spiritual path with judgment and discretion, in so far as your duty to yourselves is concerned, and we heartily commend you for it.

We wish you could all answer each of these interrogatories in the affirmative; we greatly fear you cannot, we even fear the number who can is very, very small.

To the host of subscribers and readers who have written us approvingly for the good work the JOURNAL did in exposing the hypocrisy and true status of D. M. Bennett, we return our warmest thanks.

It is a bad showing for the reformers when the wrath and indignation that should centre upon the deceiver, the double-dealer and the hypocrite, are turned upon the man that unmasks him and shows his real character.

Very true, Dr. Monroe, but the man that unmasks him rests calmly in the consciousness of having done his duty, and in the absolute certainty that when the good people whose hearts have been lacerated by having one of their idols shown up in all his hideous deformity, have by time and reflection recovered their normal condition, they will atone for the unjust wrath they are now exhibiting.

Progression is the grand law of the Spirit-world, and although spirits may not take the first step in the path of progression for a long time, even for ages, yet there can be no change for the worse.

ARE ALL HUMAN SOULS IMMORTAL?

Conversation with a Spirit, through the Mediumship of Mrs. Clara A. Robinson, No. 49 Twenty Second Street, Chicago.

QUESTION:—How long have you been in spirit life?

ANSWER:—Since the year 1848, I believe. We do not, however, in spirit life, reckon time as you do.

Q.—What was your occupation in earth-life?

A.—I was a physician.

Q.—What has been your principal occupation in spirit life?

A.—Ministering to the needs of the spirits in our life, and of the spirits of men in your life.

Q.—Has this occupation given you any special advantages to become acquainted with the history and condition of vicious and undeveloped spirits in your life?

A.—Perhaps this occupation has not given me any greater advantages in that direction than many other spirits enjoy, but, of course, I could not have attained the position I now occupy in spirit life, without having seen much of the condition of spirits in the lower grades of spirit life.

Q.—Have your observations in spirit life enabled you to form an opinion as to whether or not all human souls are immortal?

A.—They have. The knowledge that I possess, and the knowledge possessed by others with whom I have conversed on the subject in spirit life, convinces me that all human souls are immortal.

Q.—Several very interesting papers on the subject of the immortality of the soul have recently been published in the JOURNAL, to some of the statements of which your attention is called with a view of obtaining from you such information as you have on the subject.

A.—If that were the case, I fear that none would attain immortality. So far as I know or believe, and so far as I have acquired any information on the subject, immortality is an inherent element of the soul of man.

A.—He also contends, that if a spirit is not so harmoniously organized as to live in obedience to God's laws, but in the after-life wilfully and persistently violates them, it is, by those laws, like the animal and vegetable life below it, rapidly disintegrated; that it finally loses its identity and becomes again a part of the great ocean of mind, thus entering the spiritual atmosphere from which other souls will draw nourishment for their spiritual growth.

A.—I know of nothing that would sanction or justify such a belief. I do not believe it to be possible. I believe, from my knowledge of the Spirit-world, that all persons, upon entering spirit life, have an opportunity to improve upon the life they have lived on earth, and that sooner or later they do improve. It looks like injustice that a human soul should pass away like an animal.

Q.—He also contends, that it is not possible for a spirit to remain stationary; that it must of necessity either grow stronger or weaker; that it must either by obedience advance, or by disobedience retrogress; that if the spirit persistently and constantly disobeys, punishment must follow, and retrogression must go on, until it loses all consciousness of its entity, when it will be forever lost.

A.—My experience in this life, and my knowledge of spirits in the lower spheres, have taught me that many souls remain stationary for a very great length of time. All spirits enter our life with the same condition of spiritual development they had when they left the earth-life.

Q.—Then, so far as your experience and knowledge go, there is no such thing as retrogression.

A.—It cannot be. So far as my experience and that of others with whom I have conversed, go, there is no such thing as retrogression.

Q.—What is the condition of a spirit that enters your life, with reference to its condition in the earth-life? Is it better or worse?

A.—It is better. Sometimes when the spirit first enters spirit-life, it cannot perceive any change for the better; and it is only as the spirit's knowledge increases, that it begins to realize that it has been made better off by the change.

Q.—As the spirit continues in spirit life, is its condition, so far as you know, ever made worse than it was when it entered spirit life?

A.—Never.

Q.—This writer, who contends that obedience to law alone confers immortality, illustrates his position as follows: He says that the spirits of animal and vegetable life become disintegrated through ignorance of the law and want of power to obey it; and he claims that if a human spirit wilfully disobeys the law, disintegration and loss of identity follows, precisely as it would

in case of disobedience through ignorance and want of power—that is—non-obedience, from any cause, produces disintegration and annihilation.

A.—The error of this statement is that the fact of immortality does not at all depend upon obedience to law. If it did, very few would be immortal. So far as I know or believe, there is and can be no such thing as the disintegration of a human soul.

Q.—He also contends that the wilfully disobedient spirit has no aspiration for any thing good; that it glories in its wickedness and persistent violation of law; and that this course must inevitably result in annihilation.

A.—So far as my knowledge extends, I know of no such thing in spirit life, as a spirit being or becoming so wilfully disobedient as to continue not to have aspirations for any thing good. Sooner or later they do change. Every spirit that enters spirit life will finally commence to ascend the ladder of progress.

Q.—Is it a fact that every person born into this life has at least a spark of goodness, no matter how low it may be in the scale of existence?

A.—Yes. That spark could be found in every life if people would seek for it. How much humanity would be benefited if people would seek out that spark and fan it into a flame.

Q.—At what time does immortality commence?

A.—Life commences at conception; and of course, immortality at the same time; because, after life once commences, there is no end to it.

Q.—Does the spirit of an idiot enter spirit life, and if so, what is its condition?

A.—It does enter spirit life, the same as any other spirit. It must be remembered that idiocy is not a condition of the spirit, at all. It is usually the result of ante-natal causes; of the disregard of nature's laws by its parents before conception, extending often to more remote ancestry. Its condition, on entering spirit life, is similar to that of the merest babe in your life. It then for the first time begins to develop. It could not begin to grow before, by reason of its adverse physical conditions.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Bishop A. Beals is still lecturing at Patch Grove, Wis.

Mrs. L. A. Pearell and Mrs. S. Graves have been lecturing at Grand Rapids, Mich. Dr. J. M. Peebles is on his way East, and has lectured at Golden City and Ogden.

Persons or societies desiring the services of J. H. Harter on wedding or funeral occasions, or to lecture on temperance or Spiritualism, will address him at Auburn, N. Y. Those good friends who have sent us in clubs the past week, have our heartiest thanks. We wish that time permitted us to write every one of them a personal letter of thanks.

Timid believers in spirit communion, should read Mrs. Saxon's glowing words in another column, and never again hesitate to avow their knowledge on all propitious occasions.

Mr. A. B. Church, of Columbus, Indiana, writes us that he has had several very satisfactory séances with Mr. Flavius Pidgeon, who, he says, is a medium for form manifestations, slate writing, etc.

Our subscribers will confer a great favor on us if they will renew their subscriptions two weeks before their time expires. The date of expiration can be known by the direction tag.

Do not let the sun of New Year's day shine upon you before you have paid your indebtedness to this paper. If you heed this injunction, you will be much happier, and Herbert Spencer claims, you know, that happiness is the true end and aim in life.

Dr. J. K. Bailey spoke Ashland, Neb., Sunday, Nov. 9th; at Dorchester, Neb., Nov. 16th; at Swan Creek Valley, Neb., Nov. 20-23d; at Washington, Kan., Sunday, Nov. 30th; at Clyde, Kan., Dec. 5th; at Zahville, Kan., Dec. 11th.

A very good resume of the history of the spiritual movement for the past year, is given in Mr. Coleman's instructive article. Let the dependent cheer up, and go to work with the zeal that should animate all workers in the great cause.

The Troy (N. Y.) Press speaks as follows of the lecture of Capt. H. H. Brown in that city: "He is a very pleasant and eloquent speaker, and will lecture in the same place next Sunday evening, upon 'Measure for Measure; or, the Law of Justice.'"

A letter from Mrs. L. P. Anderson, informs us that she arrived safely in Washington, where, by the courtesy of Col. Smith, Mr. and Mrs. Cabel, and others, she has been pleasantly entertained. She seems greatly pleased with her reception, and anticipates a very enjoyable winter.

Climbing up daily is the price of all kinds of printing materials and paper. Subscribers, we hope, will appreciate the enormous increase in our expenses thereby, and hasten to aid us to the extent of their ability, by paying their dues, renewing promptly, and obtaining new subscribers.

THE "DOCTOR'S FLOT" receives a powerful blow from one of the profession in another column. Dr. Wilder is not only an able physician, but one of the most scholarly men in the liberal ranks, and his timely article should be used by every subscriber attaining effect, in those States where an attempt to effect class legislation is to be made this winter. Call the attention of the editors of your local papers to the article, and get them to republish it.

One of the best gifts you can make a friend is a year's subscription of the JOURNAL; in this way you place in his hands something that will prove of lasting benefit, not only to the recipient but to others who come within the silent, steady and powerful influence of a weekly paper of ability and high standard.

Mr. J. O. M. Hewitt, formerly pastor of the Unitarian church at Oak Park, Ill., and later in charge of a liberal society at Broadhead, Wis., has again taken up his residence in Chicago. Mr. Hewitt is a close student, and has in his researches, and by what we should call spirit communion, arrived at conclusions which he states in a very interesting and unique manner.

Mr. J. J. Morse lately delivered a lecture at Cardiff, Eng., on Shams. The South Wales Daily News says that he was frequently applauded. Among other religious shams, Mr. Morse mentioned that of expecting ministers to be more than human, forgetting that they were men like ourselves.

Victor Hugo, is quoted by Jesupret, in the Revue Spirite, as saying: Table-turning and speaking has been sufficiently jeered at. Let us speak plainly, this rallery is without support; to displace investigation by mockery is easy but hardly scientific.

What Victor Hugo says of Spiritualism.

Table-turning and speaking has been sufficiently jeered at. Let us speak plainly, this rallery is without support; to displace investigation by mockery is easy but hardly scientific. As for us, we deem that the strict duty of science is to sound all the phenomena; science is ignorant and has not the right to ridicule; a scientific man who sneers at the impossible is not far from being an idiot.

During Mrs. Hollis-Billing's residence in Paris, Victor Hugo was a frequent visitor at her séances. We have often seen Mrs. Billing wear a magnificent ermine cloak which was presented to her by M. Hugo, as a token of his appreciation of her medial powers.

Intolerance among the Baptists.

Mr. Calvin S. Adams, a prominent Spiritualist, lately passed to spirit life at South Chelmsford, Mass. Some of the Baptists, actuated by an intolerant spirit, refused to allow the funeral services to be held in their church, for the reason, as they claimed, that Spiritualists do not believe in a God.

Moreover, we may hence conclude that there is great hope that death is a blessing. For to die is one of two things; for either the dead may be annihilated, and we may have no sensation whatever; or, as it is said, there is a certain change and passages of the soul from one place to another. And if it is a privation of all sensation, as it were, a sleep in which the sleeper has no dream, death would be a wonderful gain.

The Atlanta Universalist is the name of a Universalist paper just started in Atlanta, Ga. It is, as its name indicates, devoted to the propagation and defense of the doctrines of that denomination. It is an eight page forty column weekly, printed with clear type on good paper, at the low price of \$2.00 per annum.

A Christmas Greeting from an Old World Worker.

BY J. J. MORSE.

These lines are read by the eyes they are intended for, the year 1879 will be drawing towards its closing hours.

To every reader of the JOURNAL, to Spiritualists at large, let the writer send the good old English greeting of "A Merry Christmas and a Happy New Year."

If Spiritualism in Great Britain has not been distinguished by any phenomenal event during the past year, it has at least kept its own, and in several instances increased the area of its operations.

London also possesses three local societies named respectively, the "Erebus," the "Erebus and the Dawn," the "Erebus and the Dawn," the "Erebus and the Dawn," the "Erebus and the Dawn."

Our two weekly journals, the "Medium" and the "Spiritualist," are ever brimful of interesting matter, and are highly spoken of by their several patrons.

London has, if one may use the word without offence, quite a colony of American mediums, among whom may be mentioned Mrs. Fox-Kane, Mr. J. Williams, and Mrs. Susie Willis-Fletcher.

FOR REINFORCING THROAT TROUBLES, "Drown's Bronchial Troches" have a world-wide reputation, and as they contain nothing that will injure the system, they can be used without fear of bad results.

QUAQUAGA DAIRY, SUSQUEHANNA VALLEY, N. Y., May 20th, 1879; BUTTER IMPROVEMENT CO., Buffalo, N. Y.

PILES! PILES! PILES! Do you know what it is to suffer with Piles? If you do, you know what is one of the worst torments of the human frame.

J. B. CHAUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here."

THE WONDERFUL HEALER AND CHAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by look of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

Spiritualist's and Medium's Meeting. A Spiritualist's and medium's meeting will be held by Dr. Wm Wiegand, Sundays, at 3 P. M., at 233 West Madison street.

Vermont State Spiritualist Association. The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd, 3rd and 4th, 1880.

Business Notices. GRAY hair may be made to take on its youthful color and beauty by the use of Hall's Vegetable Siccilian Hair Renewer, the best preparation for the hair known to the science of medicine and chemistry.

KIDNEY-WORT is a dry compound of wonderful efficacy in all diseases of the Kidneys and bowels.

DR. D. F. KAYNE, the oldest Medical Surgeon now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Salle and Washington Sts., Chicago.

SEVERAL LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 2-cent postage stamps. Money refunded if not answered.

READER, is your eyesight failing? If so, improve it, and delay the use of spectacles for years, by applying Merck's Special Remedy for Restoring failing eyesight, and strengthening weak eyes.

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