Ernth Gears no Mask, Bows at no Sum grece nor Spplanse: She only Saks a Bearing.

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THE INFLUENCE OF RELIGIOUS EN-

Lecture Before the Chicago Philosophfeal Society, by Prof. V. B. Denslow, L. L. D.

THUSIASM OVER MORALS.

CONCLUSION.

I now proceed to state the reasons why religion however open to criticism its moral influence may be in some points, is still and must continue to be the main moral force in the world, the function of science and philosophy continuing to be that of critics and fault-finders, necessary of course as critics, but not practically efficient as moral workers, while religion the cowied monk, the headed priest, the mitred-bishop, the fat, sleek, chess-playing curate, the shoulder hitting Spurgeon and Moody, with their praying bands, and above all the superstitious and bigoted out faithful praying women, will of necessity, do the great part of the world's moral work, i. e., of the work of holding the world's conscience up to certain standards of right, and holding its conduct to its conscience. Such a result might be assumed from the fact that philosophy, in its all-comprehending generalities, can only come to the conclusion that whatever is, is right, and science utterly refuses to discuss or frame moral standards I now proceed to state the reasons why fuses to discuss or frame moral standards and so ignores the questions of right and wrong altogether; in this dilemma comes religion, with the fine egotistical frenzy that whatever is, is wrong, that depravity pervades alike the pictures of Raphael, the form of woman, and the corralias of the lily, and that it is its mission to set all this right.

right.
Religion is a necessary force in civiliza-tion, but it never includes all truth nor all tion, but it never includes all truth nor all duty. It needs the antagonism of a vigorous scientific and philosophic infidelity, not only to prevent it from running civilization-down into ecclesiastical bondage and barbarism, as illustrated by the great religious crimes, wars, and persecutions, of which I have said little to-night, because they have all made their due impressions on your minds already, but religion needs to be antagonized by a powerful philosophic infidelity in order to express, by the joint operaity in order to express, by the joint opera-tion of the two opposing forces, the whole truth and the whole duty of man.

Let us first consider the necessity of religion as a social force, and then the like necessity of irreligion, with the advantages and disadvantages, the rewards and penalties of each.

Religion is necessary as the cohesive, binding force in society-irreligion as the emancipating, disintegrating force. The whole truth, including both, is symbolized the granite rock which underlies all other strata, and from which all others are formed by the action of the elements. Granite has two ingredients, the feldspar or adhesive element, which decomposing forms the slates, shells, and clay—one-half the basis of every fertile soil; the quartz or dis-integrating element, which, decomposing is formed into sand-stones and finally into sand, the other half of the basis of all fertile soils. Clay symbolizes adhesion, relig-ion; the shifting sands symbolize liberty, free-thought, infidelity. Either an excess of the adhesiveness or an excess of liberty produces barreness in the physical' soil, as n the moral, while both in due combination result at once in the fertility of the valley that blooms with fragrance, and in the grandeur of and durability of the icy peaks that lift up their beads among the stars, and control the courses of the winds and rains in a manner as essential to the fertility, though it seems so desolate, as the sod of the valley itself. Religion, I say, is the adhesive power, the only one capable of insuring unity among men in the promo-tion of moral and spiritual ideas which age the first steps toward intellectual and philosophical ideas.

To this end religion unites minds into ects, between whose members unity is produced, while reason or philosophy never produces anything but discord. Religion says to the crowd, "Hear ye the Lord" Philosophy says, "Hear me." In the latter Philosophy says, "Hear me." In the latter stages of developement, for a man to profess to teach another in the name of God excites the feeling that it is impudent. But in the infancy of the human mind, a man feels that any attempt by another to teach him any thing, of his own superior wisdom, is impudent, while the pretense that it is in the name of God allays his vantage and makes him wisdom, is impudent, while the pretense that it is in the name of God allays his vanity, subdues his pugnacity, and makes him ready to listen. Religion supplies motives, to wit, the desire to feel assured and at rest concerning things we don't understand, concerning the mysterious forces of the universe, to appease the gods, to win their favor, to secure rewards, and avert punishments, which sway every mind except the philosophical. Its means also tend toward unity. It svoids inquiry and disputation, and all wranging such as divides philosophical clubs. All its congregations meet together at the sound of the same bell, kneel together, view together the same ceremonies, blend their voices together in the same harmonies of song and praise, unite their heart and life in the same positions, listen without expressed dissent, but in that same respectful silence, to the same doctrines, and thus unity is promoted by the same physical drill as in an army, accompanied by the same mental drill as in the school-room. August Compte's effort to introduce united worship into his philosophy, as a means to secure mental unite

was illogical, for in philosophy, not unity but diversity is wanted. When unity walks in, philosophy must walk out. The more logically the church is based on supernatural assumptions alone, like the Catholic, the greater its capacity for accomplishing numerical unity, i. e., of uniting vast masses into one sect, and thus the greater the force and power it can give to what may happen to be its ideas. Catholicism believes in an inspired Church one of whose works. force and power it can give to what may happen to be its ideas. Catholicism believes in an inspired Church, one of whose works is an inspired book. Protestantism, less logically, holds that an invisible and uninspired church produced a visible and inspired book. Catholicism says of the scriptures, "We wrote them." Protestantism, "They wrote us." Protestantism says, "Hear what the men of old said when men were inspired." Catholicism says, "Except the church of to-day be also inspired, it cannot comprehend what these men of old taught. If it is inspired, then hear directly what the church says." Being thus completely furnished in its religions assumptions, its aggregation of numerical force, and its power to promote a moral idea is proportionately great. Its kingdom numbers 140,000,000 of subjects, while the divided forces of Protestantism are only 120,000,000. At times it has placed its foot upon the neck of kings, but it, was a golden day for Rome when it said to Henry the Eighth, "Your marriage is indissoluble—" Eighth, "Your marriage is indissoluble-

Keep your wife. You are a king, but marriage must bind you as it does a peasant.

It lacks alike the ecclesiastical power to depose a preacher that is eloquent, or to censure a member that is rich. Of course the liberty to serve God, according to the dictates of our own conscience uncurbed by the moral power of any organization, carries with it inseparably the liberty to serve ourselves according to the dictates of our own lusts, and to stand by each other with our church correspond to the our own lusts, and to stand by each other with our church organizations in this service. And this in turn resolves a church into an ecclesiastical pleasure club for sustaining oratory, and which feels no particular solicitude about saving anything from hell unless it may be the pew rents and the minister's salary. The reformers could not set the congregations free from pope and bishop in faith without also freeing them in morals. Free thought if it is to have a moral code must base it on expediency and sense of interest alone. It is the consciousness of this fact that now constitutes the chief intrenchment of Protestantism chief intrenchment of Protestantism against an utter abandonment of all authority.

Shall I attempt to sketch the advantages of that religious organization whose bright side is the unification of thought, whose dark side is sectarianism? It was to print the bible that Faust invented types. It was to serve or overthrow religion that sciences and philosophy have been studied. They have not had the effect desired, but all their beneficence has resulted from the delusion that they would have that effect, just as the alchemic search for the philosopher's stone introduced chemistry, and the astrologer's search for the hidden clews of human des-tiny revealed the undreamed-of glories of astronomy. To extend

THE LUSTROUS TRIUMPHS OF THE CROSS Columbus was commissioned. Oxford Cambridge, Dartmouth, Harvard and Yale were founded, and that collegiate system which everywhere precedes the common-school system of education was introduced. Motives have little to do with results. As a means of converting Indians Dartmouth failed. As a means of educating Webster it succeeded. The church has always abounded sufficiently in the good and humane works of every kind, so that the class of men who want to brace their reputations morally always join it in preference to a philosophical society. Hypocrisy is the homage which vice pays to virtue. If there were no sound, healthy, valuable fish swimming under the surface of the great religious deep there would be no gulls hovering over its waters seeking and illustrating corruption. ruption.

Not that I would concede that civilization is in any more distinctive sense religious than it is intellectually religious. Whence comes, monogamy and with it the glory of the pure and holy union of one man to one woman? Not from polygamous Judea, but from Greece, Rome, and Germany; from the Aryan, not the Semitic races. Whence come our Art, in all its varieties of poetry, painting, sculpture, music, gymnastica, dancing, literature, history, architecture and the like? Not from sombre and mercenary Judea, but from Pagan Greece, Rome and the Gothic races. Whence comes the masculine theories of virtue which, fortunately, reassert themselves through the Not that I would concede that civilization the masculine theories of virtue which, fortunately, reassert themselves through the
power of skepticism, and make it consist in
courage, fidelity to the truth, industry, ambition, prowess, health, physical nobility,
blood, pedigree, race, culture, gentility, and
the other Roman virtues, thus practically
repudiating the Christian or feminine virtues of humility, patience in suffering, selfdenial and self-sacrifice, poverty, chastity,
which in Christian churches are taught by
men but hardly believed or practiced except
by women? Nor ought they to be. If the
vigorous skeptical common sense of the
male sex and their endowment of intellect,
positive force, industry, and will by their
Creator were not sufficient to make them
ignore in practice the feminine theory of
virtue which was an uncisted by Jesus, and
to substitute therefor the Roman-standard
of virtue in which ambition is the pivotal
quality, industry would cease and civilization would drift backward into barbarism.

It is the exaltation of the feminine virtues above the masculine, those that fit for suffering above those that fit for conquest, that has always made Christianity seem natural, healthy, and easy for women; awkward, hypocritical and half hearted in men. Very few men ever become religious except through female influence. It is not the man that preaches the gospel, but it is his mother, wife, or sister, who has retained his intellect by some fee of affection, to act as her attorney. These feminine virtues are very useful to soften the asperities of the world after the masculine virtues have conquered it. As they are the cause of women's subjugation by man, so if man should practice them they would cause his subjugation by nature, i. e., his decline from wealth, power, and civilization into poverty, weakness and barbarism. It is the exaltation of the feminine virtues

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And now let us turn to treligion, or the emancipating force as a social power. The world's rulers, thinkers, and revolutionists; its Platos, Copernicuses, Napoleons, Bismarks, Garibaldis: its Shakspeares, Franklins, Humboldts, Goethes, Voltaires; its philosophers, historians, poets, inventors, explorers, and originators, are essentially all irreligious. Irreligion brings out the individual in his emancipated manhood and bids him make the most of himself, for no vicarious mantle of any merit will ever reward his indolence or give him glory in exchange for his mere wishes. In Protestantism it makes him his own pope, in Parkerism his own priest; in Unitarianism and deism his own Christ; and finally, in the atheism of pure philosophy and the scientific materialism of Darwin it makes him his own God. There is none higher. One of the most noted philosophers now living, and the tiblest one of the economic school that America has ever produced, once said to me, and not, I think, at all in a manner that forbids its repetition, it being simply the blunt expression of his inmost faith. "These preachers." said he, "go into the pulpit and try to persuade the people that salvation is in Jesus Christ. But I tell you salvation is in ME and in my books." He meant that morality grew, as man grew in no vicarious mantle of any merit will ever meant that morality grew, as man grew in wealth, and that the science of wealth was the key to morals. All philosophic minds of intense originality and individualism ap-proximate to this feeling; if they do not ex-

tion are the independence, integrity, and often dignity which it imparts to ones' thoughts, investigations and statements of truth. It renders a man fitter for scientific analysis, for discovery in the domain of physics, for historical narration, and often for representing and wielding government over men. The religious statesman, the religious general, the religious philosopher, and the religious physician are all contra-dictions, and are very likely to be frauds. The state is never so bloody or so unjust as when it attempts to promote the gospel. Sectarianism is the very worst qualifica-tion a man can have for dealing with questions of the weal or woe of nations. Had Nero not been a sectarian bigot of the hea-then pattern, had he been as free from religion as Augustus Cæsar, he would not have persecuted the Christians. Had the lion-hearted Richard been as free from religion as Lord Palmerston or Disraeli, instead of dyeing the sands of Palestine with English blood, in the wars to recognize the holy sepulchre, he might have imported Arabian scholars to teach the arts of the Saracens to his subjects. Had Queen Mary been as free from religion as Voltaire she would have been as free from the blood of the innocent. Had Cromwell and William of Orange held creeds in statesmanlike contempt, they would not have cursed both England and Ireland with centuries of mutual hate. Some one has said: "When men are on the throne, women govern' Certain it is that when saints are on the throne, the devil reigns. Highteousness is best defended when men of no religion wield the state, and religion itself flourishes best when it cannot budge a bayonet or a constable. History is told with least bias, the law is framed and administered with most integrity, and science discloses its facts most insmuctively to those on whom creeds rest lightly. This gain to the world is often purchased at the cost of painful isolation to the cost of painful isolation. lation to the individual. The man who thinks is more solitary than the hermit on Mount Athos cliffs. To the extent that he is original, he is alone. In the degree that he is loving this solitude is exile. Byron has said of mere social isolation, which is not to be compared with the

To sit on rocks, to muse o'er flood and fell, To slowly trace the forest's shady scene, Where things that own not man's dominion dwell, And human foot hath ne'er or rarely

To climb the trackless mountain all un-With the wild flock that never needs

Alope o'er steeps and foaming falls to lean,
This is not solitude; 'tis but to hold
Converse with nature's gharm, and view
her shores unrolled,
But 'midst the crowd, the hum, the
shock of men,
To see, to hear, to feel, and to possess;
And roams along the world's tired denizen,
With none to bless us, hone whom we can

None that with kindred consciousn

Of all that followed, flattered, sought and sued, This is to be alone; this, this is solitude. To differ from prevailing sects and schools whether of the religious or the frreligious in one's views of life, duty and destiny adds to the gloom of solitude the vulgar insults of suspicion. It is to live under another God, in another life.

Perhaps some souls are driven by this is olation into moral recklessness. Usually, however, few men reach this religious solution until the very studies which brought them hither have, by their drain on nervous power, subdued the passions which might make their isolation dangerous. But to the more richly endowed this solitude is peopled with a nobler race than society. To this class belongithat chosen few, who came forth upon society like Mohammed from his cave, like Swedenborg from his dreams, like Moses from the mountain of the law, or Buddha from his slavery or Jesus from his temptation, armed with a Koran, a vision, a decalogue, a gospel or an emancipation that shall be infidel to all the past, only that it may bequeath a nobler orthodoxy olation into moral recklessness. Usually, ly that it may bequeath a nobler orthodoxy to all the future. Such willingly receive their temporary crucifixion by the vulgar that they may win a truer homage and a wider fame than could/have been theirs by wider fame than could have been theirs by chiming in weakly and pleasurably with the religious fashion of the hour. There is a one sided class of, as I think, unphilosophical/philosophers, who are determined to account for the world on a simple plan by throwing a say or denying the facts which make it complex; they insist upon ruhning it by some, one force instead of through the antagonism of opposing forces, and especially in the world of ideas they would insist that no one truth, which is but a name for some ferce in nature or in thought. for some ferce in nature or in thought, should chash with any other truth, but that all facts shall be but to harmonize with some one theory, instead of being left as they are in nature to sustain conflicting theories. Such men ask how can it be that a religion, if begun or sustained in part upon myths and fictions, can end in utility and truth? Well, science began in the fic-tions of incantations, fortune-telling, alchemy, sorcery, magic, witchcraft, astrology.
Its origin is as full of myths, and its history as full of romance, lies, and impositions on
the human mind as is the history of religion. The faculty of deceiving and being deceived is not arrested by turning one's at tention to science. Does not Herodotus tell of a race, I think the Hydropophagi, who do carry their heads under their arms? That is part of the early science, ethnology And did not a reverend scientist of early New Edgland write that the Connecticut river at a certain point flows through banks so narrow that its waters by pressure became indurated, and as solid as iron, so that the point of the sharpest knife could not be thrust into them? That was part of the science of the day. In cosmogony science is now riding two horses in oppo site directions, one that the earth has been constantly cooling since it became a planet

the other that most of its early cosmical changes were produced by ice. WE CANNOT MEASURE ALL TRUTH.
by one standard. We discover the truths
of anatomy by the dissecting knife. But
if we search with that implement to find we convert both life and beauty into a the source of life, or the cause of beauty, hideous mass of disgusting entralls. We cannot detect all truth by one test or meas-ure it all by one standard. Scientific truth is proved by experiment. Mathematic truth requires demonstration Poetic truth is too subtle for either. Its only test is, does it so shadow forth those things that universally please, and conceal that which in nature mars our pleasure, as to render one pleasure, refined from the dross of the actual, and complete in the charms of the ideal? The truth of the Greek Slave or of Powers' Eve, as a work of art, lay not in the question did she ever actually exist, but in the question is it a perfect grouping of the elements that please. Does it delight the cultivated taste? If so it is true to na-ture and to art. Religious truths may be drawn alike from historic truths or from historic fictions. Their test is do they exalt the religious passion, the passion to live a pure and holy life, a life very near to the divine and ideal; to the suppression of the other passions of ambition, avarice, self-indulgence, sensualism and the like. Whether leaves were considered in not so important dulgence, sensualism and the like. Whether Jesus was crucified is not so important as the broader fact it shadows forth, viz., that all men who seek to change man's standard of right and wrong will be crucified, for the bigotry of the human heart arrays itself against every moral revolutionist; if it did not do so moral law could have permanency. And it does not follow that because one man who was crucified was a Christ that therefore the balance were not criminals.

Whether Moses found the decalogue engraved on tablets of stone is less important than the fact that he succeeded in engraving it on those tablets of the human heart which in their eternal succession are more durable than stone. Whether Jesus was of immaculate conception or whether he rose from the dead is less important than the fact that he is the most influential mind that ever walked the earth by virtue of his vaster influence upon its intellectual and moral development. Next to him probably ranks Roodher, the Hindoo Prince who, at the sight of a slave beaten by the lash descended voluntarily from the palace to the

If we were not, would seem to smile the hovel, and became and continued for years a slave, in order that, having been made perfect through suffering, he might, not by war but by love; gently lead the masters out of despotism and the bondsmen into liberty. Resembling Jesus more nearly than any other in the benevolence of his life, he resembles him also in the extent and nature of his influence. And next to these might rank Confucius, Moses, Mohammed.

I have thus tried to show forth a few faint outlines of this difficult, wonderful picture which the history presents to us of the moral influences of religion. The libra-ries of the world are filled with volumes upon it. I have not even hoped to do jus-tice to it in an hour. In conclusion let me say that the great in-

tellectual forces which antagonize religion, tellectual forces which antagonize religion, viz, science and philosophy, are like the day. They open up to us the world in which we dwell, its infinite capacities, its minute beauties, its myriad wonders, its, grapd anthem of causation. As we admire it all, we shudder at the thought that night, the mantle of all this beauty, the cover of crime, the terror of simple minds, will in a few hours spread its dark pall over all and lock the world in its death-like embrace. We start back from that darkness and-blackness of terror—the night! And relig-We start back from that darkness and-blackness of terror—the night! And relig-ion is that night! In it, the soul rests the sweeter for not knowing aught but that it feels the sense of rest. It says to man— work not but trust! It locks the mind fast in its peace, while now and then horrible crimes stalk forth under its shadew and win the execrations of the ages. But while the mind thus rests, high over all breaks forth the glory of the heavens—star upon star, world upon world, which the day had hidden pierces the great depth of God until

star, world upon world, which the day had hidden, pierces the great depth of God until the soul exclaims. Why did I think the day revealed knowledge? It wholly hid a thousand worlds to reveal imperfectly but one. But night mantling one world to reveal millions is the great revelator!

Happiest and sanest is he to whom the day discloses its near work and useful knowledge and the night its rest and gleams of other worlds, to whom observation, reason, and experiment unfold their daily lessons of ntility and with regular alternation. Religion lifts up its sombre, gloomy wings, dripping with darkness from every pinion, like the night, that through them may glint and glisten the stars of a loftier though and glisten the stars of a loftler though trembling, wavering, twinkling hope. If

THE WORLDS IT REVEALS. should be rolled away, as a scroll, and death, as an eternal sleep, should prove that these glistening hopes were delusive; that in grasping for the dazzling prize of immortality our ambition had o'er-leaped the benefi-cence which guides the universe, if there be any sentient minds anywhere, who will see these hopes go out these stars extin-guished, they will weep for pity, that fate was not more just to those who dreamed so nobly. But if aught of these sublime and heavenly visions, which through all ages have cannopied the earth in its darkest hours with unnumbered and celestial glories, is to be realized; if indeed, the enfranchised soul Eternal, boundless, undecayed,

A thought useen, but seeing all; All, all in early and skies displayed, Shall it survey, shall it recall. Before creation peopled earth
Its eyes shall roam through chaos back, And where the furthest heaven had birth The spirit trace its rising track; And where the future mars or makes

Its glance dilate o'er all to be, While sun is quenched and system breaks Fixed in its own eternity; Above, as love, hate, hope, or fear, It lives all passionless and pure; Its age shall fleet like earthly year, . Its years as moments shall endure, Away, away, without a wing,

O'er all, through all its thoughts shall fly A nameless and eternal thing, Forgetting what it was to die; if this or aught like this vision be converted

into our after death experience, as we look back on the speculations and , philosophies which came to dull our sense of these bright religious dreams, we shall say, why, indeed, did we suppose it was the day that lighted up the world? It was night, deep, illuminable, mysterious night—aye, darkness and mystery, these were the great rev-

SHAKESPEARE, the tragical Titan, who storms the heavens, and threatens to tear the world off its hinges, who, more fruitful than Escholus, makes our hair stand on end and cong als our blood with horror, possesses at the same time the insinuating leveliness of the south-east poetry; he played with leve like a child, and his songs are breathed out like melting sighs. He unites in his existence the timest elevation and the utmost depth; the most foreign, and, even, apparently the most irreconcilable properties in him subsist together. The world of spirits and of nature have laid their treasures at his feet; in strength a demi-god, in profundity of view a prophet, in all-seeing wisdom a protecting spirit of a higher order, he lowers himself to mortals as if unconscious of his superiority, and is as open and unassuming as a child—Schlegel. and cong als our blood with horror, pos

rem arks:

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tist

ince,

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM

We next have a quotation from Milne-Edwards (another rather antiquated authority, though still living, I believe), who, being a bitter opionent of evolution, says he is far from thinking that man's embryo exhibits the species of inferior animal forms. Of course Milne-Edwards did not think so,—he did not wish to think so; but what care we what he or Mueller, Zimmermann or Fredault, think about it? it is not a question of rival opinions, speculations, it is one of facts; what do embryologic investigations prove to be the

truth? that is what is desired.

The last quotation given by Peebles is from Dr. Clark, who says the human feetus never precisely resembles any lower animal form. As man in embryois never precisely a fish or reptile, so, of course, he never precisely resembles those animals; but the fact is indisputable, that his embryo strongly resembles those and the other vertebrate types in regular order, one after the other, precisely as they were successively evolved in time. Fish were the first vertebrates evolved; from these, reptiles; from reptiles, birds and marsuplals; from marsupials, mammals and quadrumana; from the quadrumana, the human. And we see precisely the same order in evolution in the human feetus, -fish, reptile, etc. How can this be accounted for other than upon Darwinian principles? If no connection exist between man and animals, why should there be any resemblance embryonically between them? or. such resemblance occurring, why not reptile first, fish next, instead of following the exact line of development of vertebrate forms, as demonstrated by geology and Darwinism?

In this connection, the following question of Prof. Fiske, quoted in the earlier portion of Part II., is applicable and apposite:—" Why does a mammal always begin to develop as if it were going to become a fish, and then, changing its tactics, proceed as if it were going to become a replific or bird, and only after great delay and circumlocution take the direct road towards

mammality?"

Not only do the mammalia, in their embryonic development, partake of the characteristic of the successive lower forms of their type of organism, but the principle holds good with every species and type of an imal existence, radiate, articulate and mollusk; so we are informed by Prof. Agassiz, probably the ablest of anti-Darwinians, hence not likely to advance anything questionable that would militate against his own anti-evolutionary views.

Peebles affirms that the voice of German physicists [sic] is decidedly against the above facts; but, out of six quotations given to prove them untrue, two only are from German authors: Zimmerman, who says nothing on the subject, who died over 60 years ago, and who was no physicist but a naturalist; and Mueller, who is neither physicist nor naturalist, he having to quote from Baer (an evolutionist) to prove that man's embryo fails to resemble articulates, etc. Who are the German physicists that disprove these well-established physiological verities? Their testimony thereto will be difficult to produce, I fancy. By the way, I was not aware that physicists-professors of physics, natural philosophy, heat, light, electricity, magnetism, mechapics, acoustics, pneumatics, hydrostatics, etc., etc., were the scientists most capable of determining questions in natural history, zoology, biology; I had hitherto supposed that naturalists, biologists, were best poquainted with the subject, - another instance, probably, of my Darwinian surface-thinking.

In contrast to the above "shilly-shally statements and slip-shod logic" of these sciolous anti-Darwinian superficialists, compare the following rational, impartial, unbiased utterances of the most eminent natural-

ists and biologists.

Dr. H. Maudsley, in his standard work, "The Physiology and Pathology of Mind," on page 56, remarks, that "at the earliest stages of its development no human power can distinguish the human ovum from that of a quadruped."

"Man is developed," says Darwin, from an ovule, about the 125th of an inch in diameter, which differs in no respect from the ovules of other animals. The embryo itself at a very early period can hardly be distinguished from that of other members of the vertebrate kingdom.

At a somewhat later period, when the extremities are developed, 'the feet of lizards and mammals,' as the illustrious Von Baer remarks; 'the wings and feet of birds, no less than the hands and feet of man, all arise from the same fundamental form.'"—Descent of Man, page 9.

"It is," says Huxley, "quite in the later stages of development that the young human being presents marked differences from the young ape, while the latter departs as much from the dog in its developments, as the man does. Startling as this last assertion may appear to be, it is demonstrably true."—Man's Place in

Wature, 1803, p. 67.

The germ-cell of a man is indistinguishable from the germ-cell of a dog, a chicken, or a tortoise. Four weeks after conception, the embryos of the man and the dog can hardly be distinguished from each other, but have become perceptibly different from the corresponding embryos of the chicken and tortoise. At eight weeks a few points of difference between the dog and the man become perceptible; the tall is shorter in the human embryo. * At a later stage the human embryo becomes still more unlike that of the dog, acquiring characteristics peculiar to the order of primates to which man belongs. Lastly, the feetus of civilized man, at seven months, is entirely human in appearance."—Fishe's Cosmic Philosophy, Vol. I., page 454.

"It would be superfluous on my part," says Darwin, "to give a number of borrowed details, showing that the embryo of man closely resembles that of other mammals. It may, however, be added, that the human embryo likewise resembles certain low forms when adult in various points of structure. For instance, the heart at first exists as a simple pulsating vessel; the excreta are voided through a closeal passage; and the os coccyx prejects like a true tail, extending considerably beyond the rudimentary legs. In the embryos of all air-breathing vertebrates, certain glands, called the corpora Wolffiana, correspond with, and act like the kidneys of mature fish. Even at a later em-bryonic period, some striking resemblances between man and the lawer animals may be observed. Bischoff says that the convolutions of the brain in a human feetus at the end of the seventh month reach about the same stage of development as in a baboon when adult. The great toe, as Prof. Owen remarks, which forms the fulcrum when standing or walking, is perhaps the most characteristic peculiarity in the human structure; but in an embryo, about an inch in length, Prof. Wyman found 'that the great toe was shorter than the others; and instead of being parallel to them, projected at an angle from the side of the foot, thus cor-responding with the permanent condition of this part

in the quadrumana. I will conclude with a quotation from Huxley, who, after asking, does man originate in a different way from a dog, bird, frog, or fish? says, the reply is not doubtful for a moment; without question, the mode of origin, and the early stages of the development of man, are identical-with those of the animals immediately below him in the scale: without a doubt in these respects, he is far nearer to apes than the apes are to the dog." "With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryoniope riod, and being inherited at a corresponding period, how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the structure of their common progenitor. No other explanation has ever been given of the marvelous fact that the embryos of a man, dog, seal, bat, reptile, &c., can a first hardly be distinguished from each other."—Decent of Man.

Prof. Allen Thomson, President of ciation for the Advancement of Scientific Consider it impossible for any stude of embryology, in the present without at the same time becoming DEVELOPMENT OF MAN'S FOR

That man's feetal brain successively passes of the characteristics of the brains of inferior orders of vertebrates has long been taught by physiologists: the following graphic description of the changes occurring in the human embryonic brain, excerpted from "bord's Popular Physiology," will be found of much interest:

"The brain of man is, at one early period, only a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder parts, and which had been the first to appear, is the only representation of a spinal marrow. Now in this state it perfectly resembles the brain of an adult fish, thus assuming in transitu the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts (corpora quadrigemina) which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities termed ventricles are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the corpora striata, are added; it is new the brain of the mammalia. Its last and final stage alone seem wanting, that which will render it the brain of MAN. And this change in time takes place."

Upon this point, the testimony of three eminent Spiritualistic authors is of service, and attention is

particularly invited thereto:-

"171. Embryonic development not only supports the theory of progressive development, but bears evidence of the unity of origin of all organic beings. Zoophyte, fish, mammal, man, all commence at the same point—the germ cell. As each matures, it diverges more and more from this archetypal form. Nature moulds all her children after this first model, before they advance to any higher form."—Tuttle's Arcana of Nature, Vol. I.

"419. Man at first is a zoophyte. The embryo is a confused gelatinous body, without the least appearance of different organs. Gradually this primordial model is transformed, first to the rank of fish; not agreeing in external form, it is true, but in the conformation of its brain, its nervous and circulating systems—relations of vital importance. It next ascends to the rank of reptiles, then to that of mammals, and lastly, its brain is still farther developed, and it arises to the grade of a human being. It passes through all the grades of life, from the lowest to the highest."

"The human brain repeats in its fœtal progress the entire plan of organic formation. This wonderful feature of gestative process is sufficient proof to all who possess attentive, receptive, and reverent natures that not only is the human brain an epitome of geological history, but that the whole individual man is a compendium of all animated nature, and is akin to all forms of life." ." As there is a point where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the fotal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state. to unfold the immortal personality."-The Thinker, A J. Davis, pp. 363, 390. .

"The rationale of these wonderful sub-human conditions, is furnished by embryology, which shows that in the formation of the embryo brain, it, like all other parts of the human body, ascends from a lower to a higher type of development, passing in its anatomical structure, through successive conditions, corresponding to those of fish, reptile, birds and mammalia, ending in the complete organization of man."—System of Anthropology, Dr. J. R. Buchanan, page 374.

RESEMBLANCE IN THE BRAIN OF MEN AND APES.

The great-resemblances between the brains of man and apes have received much attention in the scientific world, and the most careful and thorough investigations thereof have been made by skillful naturalists and physiologists. Bischoff, who is a hostile writer, admits that every chief fissure and fold in the brain of man has its analogue in that of the orang. It was asserted and re-asserted by anti-evolutionists that certain conspicuous structures of the human brain were absent even in the highest apes; but Huxley tells us that these structures are, in truth, as well developed in apes as in human brains, or even better, and that said fact stands on as secure a basis as any proposition in comparative anatomy.

The "CHRIST" DEGREE.

The ancient Spiritualists had brotherhoods for the development of the spiritual faculties, and degrees of initiation, the last of which was indicated by anointing, or what may be called the "Christ" degree, which signifies anointed. This degree which was being "born of the spirit," endowed its possessors with innate wisdom and purity, as the ideal Christ is regarded by the religious world to-day. To be "born of water" was to be subject to passive mediumship or illumination, derived from other spirits. Thus the typical Christ is not simply a medium for spirits or angels, but is rather a medium for his own soul, or the divine nature within his own being. Hence, when fully developed in this soul degree, it is literally true to say "I and my Father are one." . "He that hath seen me hath seen the Father." Many texts in St. John's Gospel and the scope of the Pauline philosophy are instances of this school of spiritual culture, and the gist of the whole matter is pretty much what is sought to be attained by the spiritual culture recommended in these columns.

— Medium and Daybreak.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

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INTRODUCTION.

Receiving the doctrine of a future life as a demonrated fact, and that the future state is a direct continuance of the present, changed only by environing conditions, what is the morality necessarily flowing from such acceptance, and what are its effects on the conduct of life? We are forced to examine this subject because we are told that Spiritualism is immoral in its teachings, and leads to a depraved life. Such an opinion may be honestly entertained by those who believe in and revere the old, and regard the new with jealous eye. They who have been taught from infancy that their hope of future happiness depends on the reception of certain dogmas, even if their reason rebel cannot throw aside the shackles of superstition, of education and old time customs. What they have regarded as necessary incentives for right doing, they cannot be convipced are useless, and that man can walk the road of ghteousness single handed and alone. They cannot be-Heve such an one can be trusted with himself, and are certain evil and corruption will flow from unfettered human nature. They believe immortality is a gift bestowed by God, as a reward for the acceptance of certain doctrines, and not inherent in the constitution of man.

In the beginning, we make the broad statement that every belief, however ancient, which is not true, is baleful in its influence, and the time for the presentation of a new truth to the world, is the moment it receives birth in the mind of a thinker. If man is immortal, he is such by virtue of his being human, and no fiat of any external power can annul his birthright. The caterpillar is a prophesy of the butterfly. As well might we say that the butterfly state is a gift bestowed on favored caterpillers for believing the theories of ancient caterpillars, as that immortality is bestowed on certain men because they accept certain ancient doctrines. The butterfly arises from the worm by laws of growth, and the change of the latter to the former is inevitable. So the spirit of man must be an outgrowth of laws, and predetermined by his physical constitution. We are immortal, and cannot blot out our immortalitywhether in a heaven of happiness or a hell of misery, we cannot escape the flat of endless living. The suicide vainly attempts escape on the earth side of life, to be met on the other side of the narrow grave by Eternity. Escape, there is none. We live, and the spark of life which is ours is more enduring than the adamantine mountain-than the stars of space-and shall bloc to in youthful verdure when their fires expire and the sun-ashes are drawn like mist to be rekindled at the central forges of the system.

Every human being, as an immortal spirit, stands forever in the center of the universe. From the abysmal beginning up to the present moment all the laws and forces of nature have labored to give him birth. Through all the ages of the future will they labor to sustain and develop his possibilities. The one auxiliary is his own efforts; eventually all gain must come through the exertion of the individual.

A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man. It must be the result of the careful study of his physical, mental and spiritual nature. No theory, however long received as infallible; no revelation, however sacred, has the least weight against the demonstrated conclusions of impartial thought. By the simple enunciation of science that man is a creature of evolution, that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denying primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his position, duties and obligations. Instead of a distinct creation, amenable to superior powers, he is an integral factor of the world, and has no escape from its laws. As the hand, so exquisitely perfect in man, so soft and beautiful, so nicely adapted for executing the plans of intelligence, is shadowed in the rod-like limb of the proteus, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and unarticulated thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mental and physically man is a creature of growth, and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyss between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching towards the brutal, its unfinished arches Illumined by the sun flooding down from the spiritual firmament.

Along this causeway have been waged the mighty battles of the ages, fought over again in the life of every individual. It is the war between the animal side of man's nature and the spiritual. As the race has unfolded, gathering higher and operare perceptions of right, truth and justice, age after age, the gain has been on the side of the spiritual. As in the individual, the brute forces of the desires have been co-ordinated with the moral and spiritual perceptions.

Because of this evolution, is there conflict between the two sides of man's nature. Because he is an animal physically, is there war between his physical and his spiritual tendencies. To harmonize this apparent anomaly, by which the aspirations of an angel are linked with the passions of a devil, has been the primary object of all systems of theology. The existence of these spiritual aspirations indicated the innite purity of the spirit and its primal perfection. That it was in fact, so prone to fly to the ungoverned selfishness and lust of brutes, indicated a fallen and depraved state.

The dogmas growing out of this erreneous view were also dependent on equally false ideas of God. A perfect, infinite and good God, would not create an imperfect man. His creation would be in his own image. Man was far from perfect. His imperfection was the result of sin and wicked ness. As his Creator does not wish him to sin, he sins from choice. His free agency shifts the burden of responsi bility from God to himself. Created perfect, he has sinned by choice, and became depraved through and by means of his own wickedness. He has corrupted himself. To escape the infinite consequences, he must have faith in a verbal revelation and a certain scheme of redemption. Immortality is not the result of immutable laws, and has no relation to the constitution of things. Men reared by this belief, when they cast it aside are often unbalanced The passions held by such faith in obeyance, are ungov. erned when it is withdrawn, as the higher faculties which should control are untried or inactive. It is said they are examples of the bad influence of the new and want of faith in the old doctrines. Rather are they examples of the blighing effects of the old. Instead of cultivating the spiritual ide, that it might control the animal instinct, it has followed a blind faith in its place. It has made belief of more consequence than harmonious development. This has been the theological solution of the problem of man's redemption. It has been made by honest men, who have thought profoundly and ressoned logically from their data. But granting the theory of evolution, of man's development from the world of bears forces, this solution is entirely false. Man having never fallen, needs no redemption The problem assumes a new form. How shall the animal and spiritual be harmonized? In the outset, we must regard matter and spirit as equally sacred. We cannot vent our spicen, as the ascetics of old, against the inherent sinfulness of matter, and think to gain heaven by crucifying the fiesh. As long as we are inhabitants of this sphere, our physical being is essential, and the laws and conditions of its development are as pure and holy as those of the spirit. It is not by crushing the instincts under the iron heel of faith, but in their proper and legitimate direction by dominant intellectual and moral faculties, that perfection is to be sought. The accomplishment of this object is the real purpose of life; it has not only a relation for time but for eternity.

The golden messengers from that land beyond the grave, in ideal lives, teach us how to order the conduct of our own. We are not creatures of a day, living for the gratification of our physical being; we have an exalted nature, capable of infinite possibilities, which we ideally represent. When the physical side shall melt, and even the world on which it depends pass away, that nature will only have began its unfolding.

In the tangled web of mortal life, beset on one hand by clamorous instincts, and goaded on the other by the reprovings of angelic aspirations, we still inquire, as did the sages of old, what is truth? what is right? what wrong? how shall we escape?

If we answer, By a just co-ordination of all the faculties of the mind, and a harmony maintained by dominan moral and intellectual power, then is required the methods through and by which this end is attainable.

Most perfectly does Spiritualism answer. Her robes of spotless purity are flung as a mantle of all-comprehending charity over all. She has no word of condemnation and contumely for the wrong-doer, but for the wrong. She points not the finger of scorn at the writhing sinner, but at the sin. She utters no words of partial praise for those who never stumble. As the infinite forces of nature pour out blessings alike on all, so she makes no distinction in the breadth of her benevolence. Her voice is melodious with love while it speaks of eternal and unswerving justice.

Listen, oh, mortal, to her voice, and learn how it is possible to climb the golden stairway of immortal life, becoming day by day, year by year, and century by century, perfected in the infinite capabilities of the spirit—learn how to triumph over the accidents of mortal life, meeting all its duties and bearing all its burdens with cheerful heart, laying the deep foundation of that temple immortal, beyond the shadow of death.

To be Continued.

COMMUNICATION FROM W.B. FAHNESTOCK, M.D.

In looking over the JOURNAL of the 3rd instant this morning, I notice that there is still a mystery in the minus of some persons in regard to Statuvolence and its kindred isms" and "ologies." The reason I am forced to say, is simply because the generality of scientists look for an outside influence, and overlook the clear-minded powers of the statuvolist. They evidently do not know that all the senses and faculties of the brain have clear-minded powers as well as the sight, and that they all individually at times, when their attention is directed to what may be transpiring around them or at a distance, whether by accident or design, can feel, hear, taste or smell, as well as they can see, if so disposed. Indeed the senses as well as the faculties of sensitive persons often act independent of their consciousness, and by reaching out, do so as perfectly as if the mind had been directed to them by those who profess to be "operators" . This being the case, it is vary easy to account for anything that may be done to the person in whose care the subject may be - and accounts for the "eartickling," which was responded to by the lady in another room as related by Dr. Engledue

Upon the same principle of mind-reading, a boy may fall into the statuvolic condition, though seemingly to others, he may know nothing about what is willed outside of himself. Indeed it is possible for persons who have not been properly taught, to fall into the state whether they are willed to do so or not-and it is only necessary for them to think or imagine that they are willed to do so to make them fall into the condition at once. The idea, therefore, of causing any one to fall into the state independent of any knowledge whatever, is as abourd, as getting a tree or a rock into the same condition-because a mind acted upon must itself act before any effect can follow, and to sel-correctly, some impression, however obtained, must have been received. The mind must be capa-ble of receiving impressions before it can act, and it must act before the impression can be recognized, and submitted to or not, consequently, the mind to do this, must have received some knowledge of what was desired (whether obtained by the reaching out of the functions or by direct information) or it could not actin accordance with the will or the request made verbally or mentally. One mind may act upon another whose faculties are reaching out, or attending to surroundings, but not otherwise. It is absolutely necessary that the attention of the facultles should be drawn by some means, before the desire can be made known, and the functions of the brain must act before any result can be made manifest. I regret very much that I have never been able to meet you personally to demonstrate the facts through your own subjects. I do not wonder that so little is understood in regard to the powers of sensitive persons, for to do so requires that the facts shall be demonstrated. Statuvolence is a ucience and requires study and often many experiments to develop a single fact in regard to the clear-minded powers of the statuvolist which wrong views and false theories have so long mystified.

Truth is always simple, and only requires demonstration to make it evident to the comprehension of any reasonable person. I have never failed to convince every one who has visited me, that what I have said of it, is true but I cannot demonstrate the facts upon paper—they must be seen to be realized.

All my patients here as well as elsewhere, who have entered the condition for the relief of disease or otherwise, have been taught to throw any part of their bodies into or out of the insensible condition, and can, at pleasure, do all those things which psychologists exhibit as the result of a magnetic power in themselves. The will power of the individual therefore, I can assure you, is the only mystery about it.

WM. B. FAHNESTOCK.

Walhalla, B. C.

P.S.—I expect to return to Lancaster Pa., early next spring. An institution to teach to others this inestimable art, I would like to see established, but I have nothing but the disposition to effect it. W. B. F.

In becoming as little children we all approach the kingdom of heaven; but it is a kingdom of peace and joy with, in ourselver effected from the guilelessness of these little playmales. The strength of this nature is shown by its in fluence over the most worldly hardened misds. The s power is its spirit libre to turn manhood back to bebyhood, because there is no selfish alloy in it. As you measure our your affections they are meted to you again. BOOK REVIEWS.

THE KINDERGARTEN GUIDE. An illustrated hand-book, designed for the self-instruction to Kindergartners, mothers and nurses. By Maria Kraus-Buite and John Kraus. To be published in eleven numbers. Nos. one, two and three now ready. B. Steiger, New York, 1877.

The best mode of education of the child, and how to draw out and build up therewith the natural facilities and powers of each particular mind, so as to energize and focalize the innate abilities, has become of focalize the innate abilities, has become of late years a subject of profound investigation among all really advanced thinkers in the philosophy of mind. All proper education developes from within, like the unfolding of a blossom. The system of cramming, without expanding, only packs the ideas, intended to be conveyed so closely together as in many cases, to almost render them unavailable for after use in the every day af-

fairs of life.

Although the proper culture for young minds by drawing them out through a correct system of object teachings, had been forcibly impressed upon many minds, it remained for Freeber to grasp and grange the order of applying the lessons to practi-cal use, by combining amusement, healthful exercise and instruction, in such exercises as tend to educate the mind, expand the childbud of intellect and develope the natural process of reason, without the child being made aware of any other task than one of constant delight and pleasureable enjoyment. Such is the Kindergarten system of education. As its name implies it is a child's garden—where the infant mind can be kept free from weeds and sown with the beautiful and useful, thus laying the foundation in healthy culture for the future growth of the intellect and adaptation thereof to the necessities of life.

This system is arranged as a series of gifts, by the use of which, while the infant mind is pleased with the toy, and enjoying an agreeable pastime with it, it is gradually inducted into the elements of science and grows, as it were, into a familiarity with facts, and terms, and principles. Much credit is due to Mr. Steiger for the

excellent form in which he is bringing out this work in America, and he is entitled therefor, not only to the thanks, but to the liberal patronage of all parents and guardians who have the welfare of the children under their charge at heart. These works should be in every family.

THE GOSPEL OF NATURE By M. L. Sherman and Wm. F. Lyon, authors of the Hollew Globe.", Chicago: Hazlut & Reco, 172 and 174 Clark street. Price \$2.0. For sale by the Religio-Philosophical Publishing house.

"The soul of things,' is the opening chapter in which spirit and matter are freely discussed with a view of arriving at their ultimate relations. Although we cannot fully endorse all the ideas advanced, yet we are free to admit most of his points are well taken and logically discussed.

"Intelligence," he claims is gained by questioning things. If we would know Botany we must seek our knowledge in the lowers and plants-must question nature for truths which she alone holds in her keeping. The author forcibly grasps facts, ex-plodes many false theories, and strikes out boldly in the field of original thought.

"Intellect," he claims to be an absolute existence, nourished by intelligent thought. He says:—"This grand piece of mental machinery, which is capable of digesting and appropriating intelligent thoughts to its own especial use, evidently comprises very many different powers or organs in its complex arrangement, harmoniously joined together, all acting in concert with themselves and with the universe of nature, of which they are a part."

For "Discords" he finds excellent use. Through the conflict of discordant powers worlds are produced and peopled with intelligence; hence while we find one power arrayed against another with belligerant purpose they are nevertheless working out existence, nourished by intelligent thought.

purpose they are nevertheless working out the grandest and most harmonious results. The author concludes that all the mighty array of antagonisms are inherently incor-porated in the eternal substance which composes all forms of existence and that all motion, activity, life, is dependent upon discords which alone set the busy wheels in motion, ultimating the law of "Progres-

The laws of equal and exact compensa-tion for all are fully elaborated under the head of "Justice;" while the science of death is so presented as to reflect the light of the new dispensation upon the scene. He then opens up the "Spirit Abodes" treating the subject philosophically some-what after the hollow globe theory and con-cludes with "Spirit Biography."

Magazine Notices for December.

The Phrenological Journal. (S. R. Wells & Co., New York). Contents: Russell T. Trall, M. D. With Portrait; Full-Orbed Manhood; Colored People, (Illustrated); Scientific Aspect of Phrenology; Burdens; Light in Dark Places; Pockets and Character; Indolence in Literature; Yale College and its President, (Illustrated); The Electric Pen, (Illustrated); Letters to a Son_in_College; The Pacific Northwest; Peacemaker Grange; Tea and Weak Backs; Ancient Cookery. Ancient Cookery.

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Ancient Cookery.

Wide Awake. (D. Lothrop & Co., Boston).
Contents: Frontispiece—A Fox; A Fox;
Magic Curtains; Child Marian Abroad;
Stars; A Fairy Story which is True; Uncle
Sam's Almanac; The Playhouse; Solomon's
Seal; The Baby I Love; Making a Fire; A
Pet Hen; Mounting Guard; Poet's Homes;
Pudding and Milk; Prue's Pocket-Book;
The Flossy and Bossy Stories; The Last
Frolic of the Season; The Adventures of
Militades Peterkin Paul; Behaving; A
Tower of Silence; Trot-ty's Pock-et; Baby
Cook; Tangled Knots; Parlor Pastimes;
Post-Office Department; Music. This number as usual is beautifully Illustrated.

The Galaxy. (Sheldon & Co., New York)

Post-Office Department; Music. This number as usual is beautifully Illustrated.

The Galaxy. (Sheldon & Co., New York)
Contents: The Truth About the Strike;
Administration of Abraham Lincoln; The
Three-Story Story of a Box; Before the Mirror; The Youth of Charles Sumner; Grotesque. Suggested by a visit to the Castellani Collection; Max and Myself; The Suburbs of Lendon; A Dream of Anglo-Saxondom; The Golden Age; Ivory and its Imitations; The Florentine Arithmetician; The Nez. Perce War; A Brown Study Drift Wood; Scientific Miscellany; Current Literature; Nebules.

The Atlantic Monthly. (Boston: H. O Houghton & Co., New York: Hurd & Hougton). Contents: Can Herculaneum be Excavated?, Anticipation; Washington Society; Portugal and the Portuguese; Beneath Her Window: Modern Shoemaking; What They Said; The Sermon; Crude and Curious Inventions at the Centennial Exhibition: The San Francisce Vigilance Committee; Astern; Three Boston Painters; Some rambling notes of an Idle Excursion; How to Change the North American Climate; Wapentake—To Alfred Tennyson; Detmoid: A Romance; The Contributor's Club; Recent Literature.

Scribner's Monthly. Scribner & Co., New York), Contents: The Wooden Age; The Thoroughbred horse; Ants; The Way; From the Atlantic to the Andes; Roxy; After Many Days; Some Precepts for Slandering Safely; Lost; Dickens; American Oyster Culture; Sonnet; His Inheritance; Off Rough Point; Recallings from a Public Life; Mars and his Moons; Hesperus; Topics of the Time; The old Cabinet; Home and Society: Culture and Progress: The and Society; Culture and Progress; The World's Work; Bric-a-Brac. Most of the leading articles are illustrated.

The International Review-November-December. (A. S. Barnes & Co., New York and Boston). Contents: In memory of John Lothrop Motley—A sonnet by Wm. Cullen Bryant; Present Phases of the Currency Question, by Horace White; The Non-Dramatic in Shakspeare, by H. Schutz Wilson; Judicial Partisanship II; by Francis Wharton L. L. D.; Dr. Mahan on the American war, by Gen. J. H. Wilson; Jalam American war, by Gen. J. H. Wilson; Islam American war, by Gen. J. H. Wilson; Islam and the Ottoman Empire, by J. D. Bengless, Chaplain U. S. N.; The Paris Salon, by Ch. Gindriez; Schopenhauer's Philosophy, by C. F. Thwing; Motley's appeal to History, by Hon. John Jay; Recent American and European Books; Art Letter, XiI, by Philip Gilbert Hammerton; Contemporary Events.

The Eclectic. (E. R. Pelton, New York). Contents: A Modern "Symposium" Subject (concluded): "The Soul and the Future Life;" The Moons of Mars; The Khedive's Egypt; Hours in a Library; Loch Carron, Western Highlands; Round the World in a Yacht, Meteorites and the Origin of Life; On the Comparitive Stupidity of Politicians, La Helle Morte; Young Musgrava, German On the Comparitive Stupidity of Politicians; La Belle Morte; Young Musgrave; German Society Forty Years Since; Experience of an Indian Famine; The Story of a Patron Saint (St. Mark of Venice); Prof. Tyndall on Physical and Moral Necessity; M. Ferdi-nand De Lesseps; Literary Notices; For-eign Literary Notes; Science and Art; Va-riaties, For a frontieriese this number conrieties. For a frontispiece this number contains a steel engraving of M. Ferdinand De Lesseps.

The Popular Science Monthly, (D. Appleton & Co., New York). Contents: The Growth of the Steam-Engine IL, by Prof. R. H. Thurston. (Illustrated); Star or Star-R. H. Thurston. (Illustrated); Star or Star-Mist, by Richard A. Proctor; Language and the English Civil Service, by Alexander Fain; On the Comparitive Stupidity of Pol-fiticians; The Laryngoscope and Rhinoscope, by F. Seeger, M. D. (Illustrated); Dr. Draper's Lecture on Evolution; The Great Bengal Cyclone of 1876, by Carl Dambeck; Our Six-Footed Rivals. I.; History of the Dynamical Theory of Heat, by Porter Poinier. I. (Illustrated); Open Air and Health, by Dr. mical Theory of Heat, by Forter Pointer, 1. (Illustrated); Open Air and Health, by Dr. Paul Niemeyer; The Tides, by Prof. Elias Schneider. II. (Illustrated); Modern Superstitions; Sketch of Professor Fankin. (With Portrait); Editor's Table; Literary Notes; Popular Miscellany; Notes.

American Spiritual Magazine. (S. Watson Editor, Memphis, Tenn.) The Contents are: God is Love; Christian Spiritualism; Spirit Control, Etc.; Letter from M.; Letter from Arvin Wright; "Mother! Mother!! Moth-er!!!" were the Last Words of the Dying er!!!" were the Last Words of the Dying Statesman; Communication through Our New Medium from an Indian; Thoughts on Organization. III.; Essentials an Non-essentials; Home Circle; Letter from Mrs. E. L. Lewis; Bewildering Phenomena; Three Seances at Mott's; Organization among Spiritualists; Materialization; To Our Subscribers; The Voice of Truth; Tobacco; Is it Diabolical?; The Law of Recompense; A. Toronto Minister Converted to Spiritualism; Home Circle. Terms; \$2.00 per Annum in advance. Single Copies, 20 cents. Sent by mail 25 cents. For sale at the office of this paper. of this paper.

St. Nicholas. (Scribner & Co., New York).
Contents: Frontispiece, "The Holy Family." From a Painting by Ittenbach: The Three Kings; Rowing Against Tide; 'A Chapter of Butts: The Lion-Killer: Bruno's Revenge; The Mocking Bird and the Donkey: The Famous Horses of Venice; Christmas Card; The Peterkin's Charades; A Double Riddle; Under the Lilacs. Chapters I., II., III.; A Chat about Pottery; Poems by Two Little American Girls; Sweet Marjcram Day. (A Fairy Tale); Sing-a-Ring; Now or Then; Jack's Christmas; Left Out; Miss Alcott; The Boy Who Jumped on Trains; The Tower-Mountain. mas: Left Out; Miss Alcott; The Boy Who
Jumped on Trains; The Tower-Mountain.
Part I.; Singing Pins; About the Parpoises;
The Wild Wind; The Magician and His
Bee; Picture. "No School To-day";
Scrabby's Beautiful Tree; The Minstrel's
Carol; Jack-in-the-Pulpit; For very Little
Folks; Young Contributors Department;
The Letter-Box; Book Notices; The Riddle-Box. This the Great Christmas Holiday
number is beautifully illustrated and will
be found interesting.

The Nursery a Monthly Magazine for youngest readers, Boston: John L. Shorey 30 Bromfield St. The December number is the best of the volume; so good that no one who sees it will be content without subscribing for the coming year. The publisher offers a splendid premium list, which must enlist an active corpse of canvassers. No better christmas present can be offered a child than this most beautiful and chaste of child magazines.

La Ilustracion Espirita. For November. (Refugio I. Gonzalez, Editor, Mexico). This number is filled with articles of interest.

Revue Spirite Journal D'Etudes Psychologeques. (Parls, France, Rue De Lille, 7). This number is filled with interesting arti-

Items of Interest—Gems of Wit and Wisdom.

PROF MARSH, in his Nashville address before the American Association for the advancement of Science, declared that "to deubt evolution to-day is to doubt science, and sefence is but another name for truth."

Talk not of wasted affection; affection never was wasted.

If it enrich not the heart of another, its waters, returning

Back to the spring, like the rain, shall fill them full of refreshment;

That which the fountain sends forth returns again to the fountain:

Patience, accomplish thy labor, accomplish
thy work of affection!
Sorrow and silence are strong, and patient
endurance is godlike.
Therefore accomplish thy labor of love, till
the heart is made godlike;
Purified, strengthened, perfected, and made
more worthy of heaven!
[Longfellow.

That men of genius generally furnish evidence, in their own persons, of their possession of cerebral and nervous organizations of greater delicacy and of more exalted sensibility than the majority of mankind, is incontestible; and probably it would be nearer the truth to say that the machine, being of a more delicate structure, is more liable to derangement, than to say that it is allied with derangement.

ALL errors have only a time; after a hundred millions of objections, subtleties, sophisms, and lies, the smallest truth remains precisely as before.

Do no work but the work of charity and Contract no friendship with the hope of

Judge not thy neighbor. Love all men equally. Perform not thy meditations in public

Make no idols of any kind.

Lend not unto usury -- Stamese Sayings. BABY-LAND.
"How many miles to Baby-land?"
"Any one can tell;
Up one flight,
To your right;
Please to ring the Bell."

"What can you see in Baby land?"
"Little folks in white— Downy heads, Cradle beds,

Faces pure and bright."

"What do they do in Baby-land?"
"Dream and wake and play," Laugh and crow, Shout and grow Jolly times have they!"

"What do they say in Baby-land?"
"Why, the oddest things,
Might as well
Try to tell
What a birdie sings!"

"Who is queen of Baby-land?" " Mother, kind and sweet; And her love, Born above, Guides the little feet."

ELEPHANTS, in some instances, have been kept in captivity upward of one hundred and thirty years. The longevity of some birds is great; swans live to the age of one hundred years; the eagle has survived a century.

THE most remarkable instance of longevity in modern times, was that of l'etrasch Czartan, a Hungarian Peasant. He was born in 1537, and died in 1722, at the ripe age of 185 years.

RICHARD I (Cour de Lion) led the third crusade, and gained important victories over Saladin, king of the Saracens. He on-ly spent fourteen months in his kingdom during his ten years reign.

ACCORDING to the Egyptian doctrine, man's soul was to pass through the bodies of different animals, at the end of three thousand years to return and inhabit the human form.

RUTH.
She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun, Who many a glowing kiss had won.

Her cheek an autumn flush Deeply ripened; such a blush In the midst of brown was born, Like red poppies grown with corn.

Round her eyes her tresses fell, Which were blackest none could tell; But long lashes veiled a light That had else been all too bright.

And her hat with shady brim, Made her tressy rorehead dim; Thus she stood amid the stooks, Praising God with sweetest looks.

Sure, I said, Heaven did not mean Where I reap thou shouldst but glean; Lay thy sheaf adown and come, Share my harvest and my home.

DEAN SWIFT said that the reason a certain university was a learned place, was that most persons took some learning there, and but few brought any away with them. and so it accumulated.

BARON Alderson, the late judge, on being asked to give his opinion as to the proper length of a sermon, replied, "Twenty minutes, with a leaning to the side of

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each transaction must be independent of all others. Our correspondents will, on a moment's reflection, s the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, relterate that there can be no exceptions under any circumstances, and inelet spon STRICTLY CASH IN ADVANCE!

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CHICAGO, March 19th, 1877.

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CHICAGO, ILL., DECEMBER-8, 1877.

Rev. Mr. Cook's Attack on Thomas Paine

The Rev. Joseph Cook, in one of his recent lectures in Boston, indulged in a mean and virulent attack on Thomas Paine charging him with bestial drunkenness and other offences, all attributable, according to this clergyman's authority, to Paine's " infidelity." The attack was disgraceful to the age and to the meridian of culture where it was attered. Mr. Cook's assertions we as false as they were bitter. They show that the old rancor towards so-called infidelsthe same rancor that led certain wretches in Texas lately to lynch Dr. Russell because of his "infidelity"-is still rampant even in a mind which claims to apply the rigors of scientific demonstration to his theological and religious dogmas, and to reconcile "vicarious atonement," "eternal punishment," etc., to the "stern methodical demands of modern science." This attack on Paine settles Mr. Cook's moral and intellectual status, and shows, what many of his blunders have already pre-signified, that he is not to be trusted.

The fate of Paine has been singular. A devout theist, a good Spiritualist, a believer not only in the immortality of the soul, but in spiritual influences directed upon us even in this mortal life, he has been denounced as the type of all that is blasphemous and irreligious, simply because, some seventy years ago, he attacked the current notions in regard to the infallibility of the Bible—notions which few, except retrograde and bigoted minds, now accept.

Being thus rejected most unjustly by the religious world, Paine has been taken up by extreme negationists—those who deny a God and a future life—as their representative man. Nothing could be more absurd—more contrary to the facts of Paine's life and writings—than this attempt to credit him with dectrines which he intuitively and rationally rejected.

The "Paine Memorial Hall" in Boston, the sale of which gave the Rev. Mr. Cook the text for his mendacious abuse, never was, strictly speaking, a monument for Thomas Paine. According to the "Investigator" itself, "the intention from the first was, and is now, to obtain a permanent home for the 'Investigator," and have a hall for lectures, etc." In every way, the hall was anchored stem and stern as the memorial and monument, not of Paine, but of the "Investigator," a sheet in open and virulent hostility to the religious principles of Paine. All this is clearly shown by a correspondent of the Boston Transcript of Nov. 23rd.

Thomas Paine said again and again that he was a firm believer in God; and in his last will, made shortly before he died, he says: "I die in perfect composure and resignation to the will of my Creator, God;" are embodiment of faith far surpassing that of him who cried, "My God, my God! why hast thou forsaken me?"

Paine was a deeply religious man, while those who are trying to use his name for business purposes, are avowedly irreligious men. They will not admit religion of any kind, not even free religion.

In Paine's letter to Samuel Adams, one of the old revolutionary worthies of Massachusetts, he writes, 1803, "There is one point of union wherein all religions meet, and that is the first article of every man's creed, and of every nation's, 'I believe in God.'" And of his " Age of Reason " he says, " The people of France were running into atheism, and I had the work translated and published in their own language to stop them in that career, and fix them to the first article of every man's creed who has any creed at all, 'I believe in God,' Lendlingered my own life by opposing in the Convention the execution of the king. * * and endangered it again by opposing atheism. and yet your priests cry out, 'What an infi-del, what a wicked man, is Thomas Paine!' They might as well add, 'for he believes in God and is against the shedding of blood."

Would Mr. Cook have a man like this, so ably edited, and noble, so reverent, so humane, damned to "the evangelical;" "eternal hell," and denounced as a brutal infidel? So it would the country,

seem, Mr. Cook believes in a scientific as well as a scriptural helt and he shrinks not from slanderous words. If for believing "in one God and no more," poor Paine died 'accursed of God," as Mr. Cook would have the intelligent people of Boston believe in this 19th century, then what shall we say of Channing and Ware and Norton and Gannett, and Parker and Agassiz;" and we might add, of Franklin, Jefferson, Lincoln, and hundreds of our noblest men? Did all these die " accursed of God?" Mr. Cook has quite as much reason for his mediaval, fulminations against Channing and Parker as he has against Paine, and he would undoubtedly utter them if he durst.

Again Pains says. I believe in the equality of man. I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"That such a person as Jesus Christ existed, and that he ver crucified, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man." - Is there anything in these passages for which a man should be damned to suffer eternal slander? Again, he says—

"Religion, being the belief of a God and the practice of moral truth, cannot have connection with mystery. The belief of a God is of all beliefs the most easy, for it arises to us out of necessity. And the practice of moral truth, or practical imitation of the moral goodness of God, is no other than our acting towards each other as he acts benignly towards all."

"Are we to have no word of God—no revelation? Yes, there is a word of God; there is a revelation. The word of God is the creation we behold. And it is in this word, which no human invention can counterfeit or alter, that God speaketh universally to man."

" It is the fool only, and not the philosopher, or even the prudent wise man, that would live as if there were no God."

"The principles of science lead to a knowledge of God; for the Creator of man is the Creator of science, and it is through that medium that man can see God, as it were, face to face."

The Rev. Mr. Cook must remember, that in damning this man, he also damns many living men, his own peers, and more than his peers, in all that makes men reverenced and trusted by their fellow-beings. It is an, easy thing in these days to preach even extreme materialistic and atheistic opinions. A bishop will hardly venture to give the cold shoulder to Mr. Huxley and Mr. Frederic Harrison, because they do not believe in a God or a future life. But in Paine's day, even to deny the infallibility of the Bible, called for much moral courage and independence, and this Paine displayed as few men have done. It was because he was so earnest, so sincere, so full of faith in God and immortality, that he ventured as he did; and his memory should be kept green and sacred by all who love truth and reverence a noble manhood. It will take something more than the sham science of the Rev. Joseph Cook to blacken the fame of Thomas Paine. That fame is growing brighter and larger with every succeeding. year. In another paper Mr. Cook's charge of drunkenness against Paine, and show on what flimsy pretences it rests.

Onina's Basket.

No one may be able to guess what sort of a basket this can be, who has not had an acquaintance with the bright and lovely spirit bearing the name of Ouina, who, as one of the band of spirits controlling the gifted medium, Mrs. Gora L. V. Richmond, daily brings the most lovely bouquets of beautiful sentiments and sweet assurances to the children (old and young) of earth. Ouina, with the cordial assent and approval of her generous-hearted medium, has kindly consented to aid us in supplying to the children in the homes where the JOURNAL circulates, a column especially for them. and which they are to have the privilege of reading every week before the older people can have the paper; at least we hope to make it so interesting. That the children will look forward each week with interest. for its arrival.

The column will bear at its head a beautiful engraving of a basket filled with flowers, and for this basket we cordially invite contributions from all our readers who love children-and all of our readers do; send in your choicest flowers of sentiment and sweetest- buds of thought done up in delicate little bouquets, as the space is limited and only admits of such as possess rare fragrance or special beauty. Let us have little incidents of spirit communion with children, short accounts of child-mediums, anecdotes of children which kave not before been in print, and short articles upon any subject calculated to aid the spiritual growth of the cherished human flowers which we hope adorn the homes of all our subscribers. Next week we shall publish Ouina's salutatory, which we have siready read to a little angel who fills our own home with love and joy; she pronounces it equal to anything in the beautiful St. Nicholas, which is praise enough, for, though only eight years of age, our young lady is quite a literary critic.

The first number of the Voice of Truth, edited by those estimable ladies, Mrs. Mary Dana Shindler and Mrs. A. C. T. Hawks, has been received. It is well gotten up, and ably edited, and will no doubt become a general favorite with the Southern people, and should be warmly encouraged in all parts of the country.

Freedom of the Press.

We learn with deepest regret that D. M. Bennett, editor of the Truth Seeker, and publisher of many reform works, which we bave from time to time noticed in the columns of the Journal, has been arrested under the management of Anthony Comstock, for sending "obscene and blasphemous matter" through the mails. The "blasphemous" matter was an "Open letter to Jesus," a little tract; and the "obscene, on "Marsupials." We have not one word in defense of obscenity, and coarse blasphemy we are no more willing to defend, but who is to decide what is obscene and what blasphemous? Is Anthony Comstock, agent of the Young Men's Christian Association? Is a prejux diced Judge? If so, everything, not orthodox; will be so decided.

The law under which Comstock operates was passed through his efforts. By it he has established an inquisition, and is able to exact fine and imprisonment from his victims.

No one can for a moment doubt the motiyes which actuate him in the arrest of M?. Bennett. It is not obscenity, but a determined purpose to bleak down infidelity. Comstock is Grand Inquisitor of the Protestant order of Jesuits. Let him succeed in this attempt and he will dare greater things. The words of Darwin, Huxley, Haeckel, Spencer, are equally obscene and blasphemous-under the ruling of a bigoted judge, author, publisher, seller and reader alike are subject to \$5,000 dollars fine, and ten years imprisonment; all infidel, materialistic and spiritualistic publishers, one after another will fall under 'the ban of this censorship.

We stand by the freedom of the press, It is equivalent to national life and liberty. No man or body of men has the right to say what shall or shall not be printed and read. In regard to "obscene" literature, was the law not sufficiently severe before Anthony Comstock legalized his inquisition.

Aside from any reference to Mr. Bennett, this question is of vital importance. The law which sanctions Comstock in his crusade is a blow to American freedom. We are glad Mr. Bennett resolves to make a brave fight, and the able counsel engaged in the defense will make it red-hot for Comstock. If defeated, we hope the case will be carried to the Supreme Court at Washington, and the constitutionality of the tyrannical law be tested.

Meanwhile it is wisely proposed to circulate a petition to Congress for the repeal or modification of the odious law: and we shall publish the petition soon that our subscribers may ald in the matter. Mr. Bennett has our sympathy in this hour of affliction, when he is called on to bear the heavy cross for the truth's sake, and we feel assured if he is tried before an impartial tribunal, no cause of action will be found against him.

Courage, Patience, Persistence,

A few days ago we were told by a lecturer in the field, of his writing to some Spiritualist in regard to a possible meeting, or meetings, in his town. The reply was in wubstance: "I shall do no more in that way. All are joined to their orthodox idols, and they may go to the devil their own way."

From his knowledge of the locality, the lecturer thought that a persistent effort would have met fair success, and therefore that the friend to whom he wrote lacked somewhat in that high faith which "overcometh all things" that may stand in the way of the truth. While there is a certain common sense and practical judgment as to when and where lectures and circles shall be held, or books and journals circulated, yet that judgment needs often to be inspired and made clear by the high courage that comes of faith in the right, and the sweet and unyielding patience that no obstant

cles can vex or weaken.

The facts of Spiritualism are clear and abundant; its philosophy and science rich and fine, and needed to help to make perfect, fragmentary and external ideas and processes; its religion is to lift man above all superstition or dogmatism, and open the way for a true "growth in grace" here and bereafter.

and hereafter.

To see and feel and know this, is not only cheer and strength for us, but high incentive to life-long effort that others may

share such benefits.

Of all things let Spiritualists shun and fear a selfish ease in their precious knowledge and spiritual culture, an indifference toward others, a contempt or impatience of bigots or blinded souls that may deaden their own zeal or stop their efforts. Let us have the missionary spirit, the deveted self-sacrifice of our "orthodox" friends, with a broader charity and a clearer knowledge than theirs.

The world has always crucified its saviors; the old story is but repeated of truth in the scaffold and error on the throne; but that truth sways the future and mounts the throne at lest

ture and mounts the throne at last.

Orthodox theological dogmatism is a strange alliance with the dogmatism of inductive and materialistic science to flout at Spiritualism, to put it down if possible.

Let all be done that justly can be keep up lectures, seances and societies, depread our journals and books, to convert the world and reach ever on and up to "light more light."

Forty cents will now send the Journal to some friend three months on trial.

Wallace, Crooks, and Carpenter.

Dr. Carpenter having attacked Messrs, Crooks and Wallace in the November num ber of Frazer's Magazine, Mr. Wallace has issued a card in "Nature" for Nov. 15th, in which he says: "I beg to refer your readers to a reply to Dr. Carpenter's attack, and a full exposure of his false accusations against Mr. Crooks and myself, which will appear in the next issue of that magazine (Frazer's). They will then see who has been led by "prepossession" to adopt "methods which are thoroughly unscientific," and whose are "the statements which ought to be rejected as completely untrustworthy." This looks very much as if Dr. Carpenter was destined to get another scoring. For a'man pretending to scientific accuracy, he has shown a laxity and recklessness in his perversion of facts, which may well excite the astonishment of his fellow-servants. His way is to ignore those points in his adversary's statement, which are really unanswerable, and to make a stand on a few controverted matters, exposure of tricky mediums, etc., by which he tries to create an impression against the good sense and veracity-of Messrs. Crooks, Wallace and others. These tactics will not avail Dr. Carpenter hereafter. His shuffling and his persistent adherance to stories, the falsehood of which has been fully proved, will not serve his turn much longer. He will now be fully and finally shown up.

Dr. Spencer, who has done much for the Journal and is interested in its success, writes us as follows: "Can there be arrangements made with you in regard to your paper, by which parties renewing can pay one quarter's subscription? I think there are those who will renew if they can pay every three months in advance, whereas if they were called upon to pay three dollars and fifteen cents at once they cannot renew in these hard times."

We have always been ready to credit to subscribers any amount, even to twenty-five cents, as renewal, on the Journal list, and shall continue to do so notwithstanding it adds largely to the labor of keeping the accounts; and all who send money for the paper will receive it for the length of time for which they pay.

Telegraphing Without Wires.

Prof. Loomis, of Washington, who has devoted his life to demonstrating the practicability of his theory of aerial telegraphing, seems to be on the eve of success. His system is based on a current of electricity which he has demonstrated exists at different heights, and which transmits communication between two perpendicular wires reaching into it, whatever the distance may be. He has already sent messages in this way for a distance of eleven miles, using the Morse battery in connexion with one of his own invention. It seems assured that aerial telegraphing by means of rods on natural or artificial eminences can be successfully practiced at all times, though its great value will be in long-distance telegraphing, as from one side of the ocean to the other. Prof. Loomis is now making arrangements for a series of experiments between peaks of the Alps and the Rocky mountains. If he succeeds, of course telegraphing between the old world and the new will be cheapened a thousand fold, and he is thoroughly convinced that before many years, submarine cables will be lying abandoned and useless in their ocean beds.

This was predicted years ago by James Nolan, and numerous other spirits, and their predictions are matters of record in many cases.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

All who are not now taking the JOURNAL can get it three months for forty cents.

Rev. J. H. Stewart, of Kendallville, lectured in Battle Creek, Mich., last Sunday.

Mrs. L. E. Bailey has been lecturing in Battle Creek, Mich., and her addresses are spoken of in high terms of praise.

Dr. J. H. Rhodes, of 259 North Ninth street. Philadelphia, will at all times be pleased to receive subscriptions for this paper.

B. F. Underwood lectured at Riverton, Ill., Dec. 1st and 2nd; Milan, Mo., 4th, 5th and 6th; and will speak at Fairfield, Iowa, 8th to 1th; Red Oak, Iowa, 12th to 20th;

Lincoln, Neb., 23rd.

Daniel White, M. D., has removed from North Sight Street, St. Louis, to corner of Seventh and Olive sts. He has bad a large experience in treating chronic diseases and is recommended as being very successful.

J. Frank Baxter recently lectured in Milford, Mass., to good and appreciative audiences. Numerous tests with names and dates were given with astonishing accuracy and many skeptics were freed from their doubts.

Capt. H. H. Brown and Mr. Vandercook will be at South Bend, Ind., Dec. 8th and 9th, and will pass the following few days in Chicago among friends of the cause, and then fill engagements in Ill. Address them till Dec. 12th, care of this office.

Dr. J. K. Bailey lectured at Cresco, Iowa, Nov. 18th, and at Lime Springs, Iowa, in the Baptist church, from Nov. 23rd to 25th. Brother Bailey is open for engagements in Minn. or Iowa. His permanent address is Wykoff, Minn.

The American Spiritual Magazine, Rev. Samuel Watson, editor, has just closed its third volume. It has steadily increased in favor among Spiritualists, and is now on a solid financial basis. The next volume Bro. Watson proposes to enlarge by adding one-third more pages, making it one of the very best spiritual periodicals now published.

Philosophic Ideas; or, the Spiritual Aspect Nature Presents to J. Wilmshurst, is the title of a new pamphlet just received from Colby & Rich, of Boston.

Giles B. Stebbins lectured at Berlin. Heights, O., Dec. 2nd—the home of our esteemed friend, Hudson Tuttle—and on Monday returned to his home in Detroit.

Prof. Wm. Denton has sent us a copy of his new work entitled, "What was He?" or, "Jesus in the Light of the Nineteenth Century," which we shall review in a future number.

Over Cautious.—Paying ten cents to register a letter containing twenty-five cents in postal currency and fifteen cents in stamps. We once received a registered letter containing only a P. O. money order for twenty-five cents.

Dr. Castleman is highly spoken of by several of our correspondents who have heard him lecture. He would like to make engagements to lecture on Spiritualism any where in Western Missouri or Eastern Kansas, during the coming winter and spring. Address him at Knob Noster, Mo.

Dr. J. V. Mansfield is receiving numerous letters from friends in Europe, requesting him to visit them in the coming spring. We know of no one whose gentlemanly bearing, commanding person and medial powers, would qualify them to make a better representative of the cause in Europe than our Brother Mansfield; and we would bespeak for him a cordial welcome by our English cousins and continental friends.

At Lees' Bazar, 16 Woodland ave., Cleveland, O., they have a circulating library of Spiritual and liberal books, and the latest standard works, where any one by paying three dollars per year, can get the benefit of the entire library for that period. He also keeps the Religio-Philosophical Journal on sale and receives and transmits subscriptions for the same.

Prof. N. B. Starr, the well-known spirit artist, of Port Huron, Mich., who was expected in Chicago, writes us that owing to the infirmities of age, being 74, he cannot stand the jostle and turmoil of an itinerant life, and has returned to his quiet home, where he will be pleased to receive orders as heretofore for such work as he can do, especially painting oil portraits from photographs.

Mrs. Sallie L. Mecracken, of whom we made mention in our last issue, is giving some remarkably clear psychometrical readings and character delineations, and her symbol tests are beautiful and appropriate. She can be consulted for a short time yet, at 345 Park Avenue, and those desiring a clear reading and expressive symbols of their lives, would do well to call on her before she returns to Des Moines.

The rush and jam at Field, Leiter & Co.'s store is unprecedented; though located in the immense structure known as the Exposition Building, yet on Saturday last it became necessary to lock the doors for two hours to keep customers out until those inside could be attended to. It is not often the necessity arises of locking out people who want to pay you money; the lock-out has been the other way in this city, as we have found, in company with some twenty-five thousand other depositors.

After Col. Ingersoll delivered his lecture in Utica, N. Y., the clergymen of that city took the liberty of criticising his discourse from their pulpits, which remarks were reported and published by the press of that city. A. A. Wheelock, editor of The Office Branch, has now challenged any or all of the clergymen who, have criticised Col. Ingersell's lecture, to a public discussion of the issues involved; the discussion to be held at the Opera House in Utica, and all monies taken, above expenses, to be presented to the Mayor for the benefit of the poor of the city.

We are still sending the JOURNAL to trial subscribers three months for forty cents.

D. M. Bennett, editor of the Truth Seeker New York, has been arrested for publishing and sending through the mails, "An Open Letter to Jesus." In this publication some allusions were made to the alleged miraculous birst of Jesus which by the Christians were pronounced obscene, and on this ground a warrant was procured in the United States Court; they forgetting that it was a narrative founded on statements taken from the Bible. In thirty minutes after the arrest enough bail was offered to secure his release, thus depriving the Y. M. C. A., of the pleasure of reporting "the editor of the Truth Seeker in jail for obscenity and blasphemy.

Dr. Carpenter has been so annoyed by the attacks made on him by Wallace Crookes, and "M. A. (Oxon), that he has incontinently run amuck at them all in the columns of Frazer, a magazine of some literary pretentions, but little general circulation. Of course he is very abusive, for he has been so completely demolished and held up to the scorn of the lovers of truth that he has only one resort. The able, keen and caustic writer, "M. A. (Oxon)" has replied in "Human Nature," and forwarded the advance sheets to the Journal, so that we shall be able to give our readers the very latest from this war between the leaders of Spiritualism in England, and their materialistic opponents:

When fanatics and bigots are permitted to could the religious ideas of youth, infancy must suffer, not only from spectral terments, but it also must imbite notions of the Divinity which change him from a father to a monster.—Jarces.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis Billing at her residence, 24 Ogden avenue,

Notice to our Readman.—Obestions which are of a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to us to, be submitted for asswer. The questions should be prepared with great care, it is often as difficult to frame a question properly, as to give its splution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither outselves nor the medium are responsible for the answers given.—Enfrox Journal

QUESTION.—Why is it that we frequently receive contradictory messages through different media? Answer:-It is not a wise thing to go from medium to medium; select the medium that you have confidence in, and continue visiting that one alone, then your friends know where to meet you and keep up a magnetic current between you and that medium, and so meet you in many cases with prepared answers to your proposed questions and get the tests ready that you require. You get better communications by making your appointments with your spirit friends.

Treat them as you would an earthly friend, with honesty and sincerity; the death of the physical body does not rob them of sense and sensibility.

The media are protected by bands of spirits, and very often these controls are ambitious that their medium shall stand in the front ranks, therefore your questions are often answered by these controls instead of your personal friends, and that is why you often receive such contradictory mes-

There is nothing that destroys the faith in spirit communion so much as going from medium to medium. It is like moving once. a week and fitting your carpets to new rooms; your furniture is defaced by this constant jostling, and your carpets are soon cut to pleces by trying to fit different places, and the result is, your furniture is of little value; and do you suppose the sensitive friend that you are calling upon for the reliable communication can give it to you through a different channel once a week? No, his faculties would become so befogged that both you and he would become disgusted and bewildered.

I hope that the day is not far distant when people will become sensible on these

QUESTION:-What is the cause of insanity? Answer:-In many cases it is obsession

and they are controlled by undeveloped spirits; they are mediums without knowing By visiting lunatic asylums, it can be ascertained that a great number of the so-

called lunatics, think themselves some one else, and you will also find that like media, they are influenced by the electrical conditions of the atmosphere to a greater or lesser degree, and their keepers will tell you that they have less trouble with them in clear, fine weather than any other time, and that storms produce frenzy or gloomy moods; it is often to be noticed on the approach of a coming storm, even when not to be seen by human eye.

A diseased organization will prevent the spirit from expressing itself-only in some small or uncertain directions like a born idiot, so-called, because the instrument is clogged through which the spirit expresses

You would not expect a musical instrument to give forth pure and certain tones. if the strings are broken or the instrument in any way damaged! Thus it is with lunatics. I affirm most positively that there is not a human being upon your earth that is sane at all times; I speak from a spirit's stand-point. This is a broad assertion to make, but I will, and can, prove it to you at some future time.

OPERTION:—In controlling this circle are you in turn under the supervision of a higher order of spirits.

ANSWER:-I am, sir. There are at least a thousand spirits : who control this circle, but who do not enter even in spirit here. There are circles one after another, reaching up to highest condition in spirit-life, and answers to questions are frequently telegraphed from them to me. I am the

1

mouth piece of those spirits. Question: Were you ever under the treatment of a physician in spirit-life after your arrival there?

Answer:-I was not; I believe I was nearly, if not quite, sane when I left the earth.

QUESTION:-You have physicians in spirit-life? Answer -We scarcely call them physicians; we have teachers, those who show us the way-teach us the laws of mathematics, electricity, magnetism, etc.

Question Can you as a spirit, visit any part of the earth's surface that you desire. If so, please state your methods of lucomotion? ANSWER:-I can visit any part of the

earth's surface that I desire. At times I walk as you do, at other times glide along as if carried by the wind.

Quarton:-Please explain what you can do through the mere force of the will? Answer:-That would require volumes return to earth and speak through my en-

ergy and force of will. You control your friends through the exercise of will power. QUESTION:—Have spirits any method whereby they can act secretly, that is without the knowl-age of other spirits?

Answer: -In all conditions of spirit-life we have honor enough among us to let the secrets of others completely alone. Those of the same sphere, if they wish to have secrets, can do so.

Question:-When you were dying, did you be-fore life was extinct, become clairvoyant?

ANSWER:-I did not. QUESTION:—Are spirits in any way restrained from influencing mortals to commit evil deeds.

Answer:-Only so far as good spirits can restrain, advise, or assist those in darkness; only in that way are spirits restrair ed. No law that will prevent them doing as they

Note from A. J. Fishback.

To the friends of Spiritualism in Missou-

ri and Kansas-Greeting:
Desiring to do the greatest good to the greatest number, I therefore offer my services as a lecturer upon the spiritual philosophy, and cognate subjects to the friends of truth and progress in this state and Kansas, providing I receive sufficient inducements to engage in such an extensive missionary enterprise-to this end, therefore, I invite

immediate correspondence with all who wish my services. Terms reasonable.

While I am prepared to speak upon most live issues of to-day, yet the following subjects, if desired, will receive special attention to wit:

Lectures on Primitive Christianity as fol-

The Angelic Announcement and In-auguration of the Christian Era.

The School of Jesus.

3. The School of Angels.
4. The School of the Spirit of Truth.
5. The Religion of Jesus.

6. Primitive Christianity and Modern Second: Lectures on Spiritualism as fol-

Spiritualism Defined.
 Materiality and Spirituality of the uni-

The knowledge of Immortality.
 Proofs palpable of Spirit-communion.
 The True and the False in Modern Spirit-

6. The Genius, Scope, and Mission of Spir-

Third: Lectures on the Science of Life, Health and Happiness. 7. Crime and Criminals.

. Primal Cause and Essential Nature of

The Pathology of Moral Diseases.
 Vitapathic and Mental Medicines.
 Doctors of the Soul.

6. The Spiritual Sanitarium. Fishback, Webster Groves, St. Louis Co., Mo.

In Memoriam.

Quietly passed from mortal existence, without pain or sickness, at his home, near Lamont, Ill., Nov. 23th, 1877. Mr. Orange Chauncey, in the 84th year of his earthly

. Bro. Chauncey was one of the oldest and staunchest Spiritualists in this part of the country. He settled near Lamont nearly forty years ago, but left his farm and came to Chicago, where he lived some ten years before returning to Lamont, during which time he was one of the foremost in renting a hall and securing Miss A. W. Sprague to lecture on Spiritualism; through which an early interest was awakened on the subject in this liv.

an early interest was awakened on the subject in this liv.

In his present visitation, the Death-Angel has taken one the measure of whose days was full. He had lived long and usefully, and although as far as immediate friends were concerned, alone in his belief, he lived and died a consistent Spiritualist. A few years since his "Golden Wedding" was relebrated. His wife, nearly his own age, still survives him, and, although never having any children of their own, they have adopted and brought up twenty-two during the period of their solourn fogether. He never believed that words amounted to much, but that deeds counted here and in the hereafter. He was the only Spiritualist in Lamont, and though highly esteemed as a man by his neighbors, they now generously (?) consign him to hell on account of his belief. A few weeks since he was in the city and attended Mre. Risamond's lectures, and she was engaged to attend his funeral, which occurred from his home on Thursday.

Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days meeting in Spiritual Hall, Omro, Dec. 14th, 15th and 16th, 1977. Speakers engaged for the occasion: C. W. Stewart, W. F. Jainleson, The meeting will be called to order Friday, at 10 a. M., sharp. Let all who wish an enjoyable time be in attendance. Friends, bring your well-filled baskets. Our hall has been much improved since our last meeting. Come all to the feast. DR. J. C. PSILLIPS, Sec'y.
DECT., Nov. 19th, 197

Liberal League Ratification Meeting.

The friends of the Liberal League Movement, of Western Pennsylvania and Western New York, are preparing for a largy fathering at Randolph, N. Y., December 8th and 8th, 1967al arrangements have been made by the citizens of Randolph to entertain the multitude expected and the following speakers have been engaged and others are expected; D. M. Bennett, Editor New York Truth Seeker; Mrs. Clara Wyman of New York City; Hon. Judge McCormick, Franklin, Pa.; Rev. 8. W. Sample, Unitarian minister, Meadville; Elder E. W. Kvana, the distinguished Quaker pressner, of Mount Lebanon, N. Y.; Dr. T. L. Brown, Fresident N. Y. Freethinkers Association, Binghanton, N. Y. W. S. Dell, the able New England Liberal lecturer; H. L. Green, Salamanca, N. Y. Argangements are being made for reduced railroad fares from Cleveland, Ohlo, Akron, Ohlo, Franklin, Pa., and Salamanca, N. Y. on the Atlantic and Great Western Ballroad.

Business Aotices.

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Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Ex-

progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F Butterfield, M. D., Syracuse, N. Y.

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Mrs. Clara A. Robinson of 871 Michigan svence, Chicago, is controlled by a band of Spirit Physicians, who treat through her magnetically, all forms of chronic diseases; curing, where the vital organs are not too much impaired. They also, diagnose disease through a Tock of hair, for parties at a distance. Refers (by permission) to promite at distance. Refers (by permission) to promite at families in the city, whose names will be given upon application. Office' hours from 10 to 4. Terms—Board and treatment \$15.00 per week. Treatments by the week \$6.00. By the month \$20.00. Medical examination (by letter or otherwise) \$2.00 invariably in advance.

23-5 tf

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The Best Route to New York.

It is becoming annually more fashionable for Western people to make at least one visit a year to the city of New York, so much so, in fact, that it has come to be one of the standard inquiries among friends and acquaintances, "When do you go to New York?" This is well, for there is much good born of a stay be it ever so brick-where there are so many and varied means of instruction and are so many and varied means of instruction and amusement, where all classes, tastes and conditions are catered to without stint. It is not so much the question now-a-days, "Shall I go?" as it is "How shall I go?" If the question were left to us for an answer we could not miss the opportunity of saying—Don't fail to take a route in which the Eric Railway is a connecting link. A cride the length of this broad-gage road, the ever changing but never ending many and great of great cride the length of this broad-gage road, the ever changing but never ending panorama of grand and picturesque scenery—Niagara and Portage, with intervening vales and peaks; the storied Chemung and Susquehanna Valleys, culminating in the Peerless Starrucca; the wild mountains and glens and precipiess of the Delaware; the rich gleams of valley and hill through the famous Orange County, and the no less beautiful and notable scenes that cling to the road until its very terminus is reached—all these will be a bright memory to the closing days of the tourist who is wise enough to select the Erle route. No other road leading into the metropolis compares with it road leading into the metropolls compares with it in the abundance of surroundings that charm the sesthetic traveler; certainly no other approaches it in the comforts and conveniences of travel it pre-

The regularity of the Eric trains as to schedule time, is shown by repeated official postal depart-ment reports to be far greater than any other route, which is an important item with travelers. These are all well established facts, and facts that should be taken into earnest consideration by every one who comtemplates "going to New York" from this locality. Go by the Erie route.

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When remedies are ordered, the case is submit-

ted to her Medical Band, who prescribe remedies sulted to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power.

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Visions of the Beyond, BY A SEER OF TO-DAY

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From the Higher Life. Edited by HERMAN SNOW.

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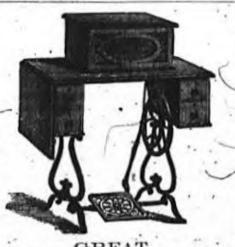
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Jesus of Nazareth:

A TRUE HISTORY

Man Called - Jesus Christ

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given

> on Spiritual Authority from Spirits who were Contemporary Mortals with himwhile on the Earth.-Given

. through the Mediumship of ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelied to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZARRIH; Being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability. justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair spident of inunications and mental visions through the Medigm and Author. The grouping of these characters, compiling the incidents, description of the scenery and Illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, than that he has done his best to make it comprehen-sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the ags, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the mines of mankind the dark clouds of superstitions errors —such being the wish of the Spirits, and of the numble individual who subscribes himself the MEDIUM AND AUTHOR

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CONTENTS.

Dedication: Preface: Introduction—The Medium's Spiritual Experience: Confession of Sant of Tarsus: Early, History of Jesus: Sant declares his mind to judas; John the Baptist at Home: Home of Lazarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan: Jant in his chamber—The Conspiracy; Judas and Coshi; Sant And the Sybil; Jesus in his Grotto—The Bream; Jesus at Nazareth; Bethashda, the home of Simon or 'Steter; Plain of Genesareth—Jesus addresses the multitude; Sant and Judas—The work, lag of the plot; Feast of the Passover—Jesus addresses the people; Calaphas, Gamailel and Sant; Pool of Bethasda—Jesus tesches and besis the afficient; The Besuitful Gaze—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Sant gives a general view of the travels of Jesus, his followers, his works, character and public estimation; the resuscitation of Lazarus; Jesus discourses with Misodemus; Jesus defends the woman charged with adultery; Jesus portways the Seribes and Pharisces; Scene at the Palace of the Sanbadrim; The assembling of Jesus and Mary in the Garden of Gethaemas; Chamber of Jesus and Mary in the Garden of Gethaemas; Chamber of Gettly—Jesus ascensed; Jesus before Plate and Hisroit and Jesus and Mary in the Garden of Gethaemas; Chamber of Gettly—Jesus ascensed; Jesus before Plate and Hisroit Procession to Golgotha; The last firscelet found; Herod and the Spitis—Ascounding revelations; Essu and Judas—The reward of the Traitor; The last communication of the Spirit Sant to the Medium.

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The aborbing interest created by the first few pages in evenly sustained to the last line.

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IMPORTANT CONTRIBUTIONS.

SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY. The Anthem of Nature SY DR. D. ANDROSE DAVIS.

[The following little poem, of more than ordinary merit, was suggested to the writer from distening to 'the varied melodies, including the "Storm at Sea." rendered upon the instruments by "Storm at Sea." rendered upon the instruments, by the Spirit Band in attendance upon Mrs. Annie Lord Chamberlain, at one of her eminently enter-taining musical scances in this city.

Listen, O listen! the tempest's rehearsal! The ship and the waters take part in the choir; The shrouds in the wind, and the white foaming

Are chanting their psalms on the strings of the

lyre. The cyclone of death and the storm-peals of thun-

Are notes in the octave that echo afar, But worlds roll in space like the songs of a ser-

Nor cease they forever at octave or bar.

The waves of the ocean, with pearly white fingers, Are touching forever the chords of the strand, Unceasingly chiming the anthemnal chorus Over the waters and over the land.

The trees bow them low in the forest cathedral Assouls may be swayed by the pathos of prayer, Oh, Harp of Jehovah, thy tones are all sacred, And freely bestowed as the ambient air!

The murmur of brooklet from upland to meadow, The voice of the insect, the bird and the bee, Harmoniously sweet as the gospel of Jesus, That fell on his hearers around Galilect

The breath of the zephyr at twilight of evening, Oh, never a breath was so pensive and dear, Like blessings of apgels that hover about us With their benedictions to fall on whe ear!

Ave. Nature is vocal with melody charming, From summit of mountain to shore of the sea: For God's chorus-singers have concord eternal With all things that are or ever shall be.

"Call Me not Dead."

Call me not dead when I, indeed, have gone Into the company of the ever-living High and most glorious poets! Let Thanks-Rather be made. Say—"He at last hath won Rest and release, converse supreme and wise, Music and song, and light of immortal faces; To-day, perhaps, wandering in starry places, He hath met Keats, and known him by his eyes. To-morrow (who can say!) Shakespeare may

And our lost friend just catch one syllable" Of that three-centuried wit that kept so well— Of Milton—or Dante, looking on the grass,

Thinking of Beatrice, and listening still To chanted hymns that sound from the heaven--R W. Gilder Scribner for November.

To Be or Not to Be.

In Church and in State In Church and in State
It is rule or be ruled;
In courtship and marriage
It is fool or be fooled;
In logic and law
It, is nick or be nicked;
In gambling and trade
It is trick or be tricked;
In treaty and war
It is heat or be heaten;

It is beat or be beaten; In the struggle for life It likeat or be eaten.

THE CRILD IN EMBRYO.

Impressions Made Upon the Mind of the Mother Transmitted to the Child.

Between the child in embryo and the mind of the mother, there seems to be almost as close a connection as there is between the musician and the response that emanates from a plane, when he touches the keys. If the mother's mind is imbued with sublime thoughts, high and noble aspirations, while at the same time, she is kept constantly busy-not sufficient to induce fatiguethe child will receive impressions therefrom that will as surely bring forth a response in its, future life, as the touch of the fingers upon the key of a a musical instrument, will bring forth a particular note. One of the most remarkable cases of an impression on the mind of the mother, affecting the organism of the unborn child, occurred lately at Evenston, in this state. Some two months after the mother be camemoriste, the father, one day raturning home from business, playfully pulled her left ear. In frightened tones she immediately oried out, "Oh, you have allt my ear with the earing!" Although her ear was unharmed, so impressed was she with the idea that for several minutes she could not be dissuaded, and continued feeling the pulled ear. A few weeks ago the child was born, and strange to say, its left ear was allt as though by an earring jerked through the flesh. The mother maintains that its appearance corresponds exactly with the impression that so filled her with fright at the time related. Lately the separated parts of the ear were united by a surgeon, and, except a little necessary scar, promises to be as sound as its mate. .

When the time shall have arrived that particular aftention is paid to the pre-natal -development of children, there will be fewer criminals in the world. There is a close sympathy existing between the mind of the mother and the embryotic germ, and it is within her power, to stamp its nature with the purest and highest of impulses. If her mind is disfigured with licentious thoughts and deeds, rest assured that the embryotic child will be disfigured in a like degree.

will be disfigured in a like degree.

J. H. Mendenhal says: Already we are blessed with the teachings of the angels—with the loved ones from the brighter spheres we hold sweet communion, face to face, and learn directly their lessons of wisdom. Nay, we behold their almost unbounded power in the materializing phenomena by their will power; and they continually invite us to "come up higher." Why not, then, we repeat, be angels ourselves? Why not our rising generations come at the high call of wisdom? In other words, why not all mothers give birth to infant philosophers, poets, orators, musicians, etc., which are so commendable to the taste of refined society? That such is the law of life, I unhesitatingly declare to be, and offer as proof the following facts which I know to be true:

Some thirty years ago, I was personally ac-

Some thirty years ago, I was personally acquainted with a newly married pair, who at that time, were companions of mine in the study of psychical science, when the sunshine of poesy seemed to suddenly burst in upon their souls with all the force and beauty that characterized the life of the grand old masters of ancient melody

In brief, the world of external facts, to them, seemingly became obliterated, and the ideal became the real; and their brighest fancies were continually expressed in measured words of the most chaste diction. Well do I remember of remarking to them-not more in jest than in earn marking to them—not more in jest than in earnest, that we may expect ere long to behold a modern Shakspeare, Byron, or Moore, which elicited
the prospective mother, this answer: "Let my
first-born be the embodiment of all that is poetry."
Suffice it to say that the prayer thus expressed by
the young married lady touched the chords of life
in the newly conceived being; and to day, though in the newly conceived being; and to day, though thinknown to the public, her first-born stands as a model poetess from whose lips seem to flow with-out effort the most beautiful lines of poetry—such as would well compare with those of a Mrs.—He mans or Browning. Other peculiarities characters istic of the lives of those persons at that time, such as a love of romance, and psychic literature are highly developed in the life of the young

Again, at a later period when these same parents were wholly wanting in faith of the existence of God, and to avail themselves of such proof, had by advisement of friends, procured the astronomical works of the learned Thomas Dick; and were pouring out their life in thought over the vasty deep of the great solar system until their every thought was filluminated by the lustre of the starry world. So grandly are forcibly had the learned astronomer painted the character of divine wisdom on the starress that the last student seem. on the starry canvas that the lady student, seemingly, only needed to gaze upon the glories of a star-lit night to enable her to behold the builder of the heavens. This was an important period with her, for in due time she was mother again, but this lime of a conof the heavens. This was an important period with her, for in due time she was mother again, but this time of a son. It is enough to say that, that son was conceived and born an astronomer. While he yet nursed his mother's breast and words had scarcely fallen from his infant flys, I have seen him thrown into a state of ecstacy when gazing upon the full orbed moon and glowing stars of a clear, still night. Yes, with his parents I have been astonished at his indiscribable love and ability to read the leadily and the heavy of the stars. ity to read the locality and the beauty of the stars. He soon passed into the Summer land, and is now a young man, so to speak, and when I asked him some two years ago, when he appeared in materialized form, "What occupation he followed now?" he answered, "I am studying the history of the stars." Further comment on this point is not needed to show the cause of his early developed astronomical powers. He was an astronomer beastronomical powers. He was an astronomer be-cause his mother made him one.

Well may humanity exclaim, "Who shall save

us from our ancestors?" when the germinal atom from which each one springs, is the receptacle of all untoward impressions, as well as those of a high and exalted nature. Mary J. Safford Blake, M. D. says: "This law has been closely studied in relation to animals. Stock breeding has received much attention both in Europe and America. The massive English draught horse, the racer and Shesland popy, are illustrations of the refeties that may be brought about in the horse. Darwin has shown by careful selections of peculiarities to be observed that almost any degree of difference can be produced in domestic animals." She would improve the race by having those become parents who are perfectly healthy, and who understand the law that governs pre-natal impressions. Elizabeth L. Saxon claims that if a woman is capable of marking her child physically, she has the same power to influence, and determine its mental and moral peculiarities

A STRANGE CASE.

How a High School Professor Was Re stored from a Trance by a "Personal" Advertisement.

Joseph I. Bergen, Jr., teacher of chemistry in the West Division High 8-500l, mysteriously disappeared from his home, 570 West Washington street, on Friday the 9th of November. His wife had been an invalid for some time, and Mr. Bergen had been so dilligent in caring for her that he had seriously impaired his health. Fears were therefore entertained that his reason was dethroned, and his absence created unusual size. throned, and his absence created unusual alarm.
The case was put into the hands of the authorities, and fewas learned definitely that Mr. Bergen called at his bank, drew \$100 and left on the Mich. igan Southern train on Friday afternoon. Tele-grams were sent-to every point that he would be likely to visit, but without avail. Yesterday Mr. likely to visit, but without avail. Yesterday Mr. Bergen returned, and his story is indeed a strange one. It seems that during their courtship, Mr. and Mrs. Bergen had frequently engaged with their young friends in church tableaux, and that on such occasions Mr. Bergen assumed the character of "Gyp," while Mrs. B. enseted "the Angel." In her distress at her husband's absence, Mrs. Bergen conceived the happy thought of bringing him back through a "personal." Accordingly with the following instead in Chicago. bringing him back through a "personal." Accord-ingly she had the following inserted in a Chicago

paper:

LERSONAL—"GYP." SEND ME YOUR ADDRESS
LERSONAL—"GYP." SEND ME YOUR ADDRESS
haker has me ready to come. "ANGEL." (Boston,
New York and St. Louis papers, please copy).

The New York papers copied the advertisement.

Mr. Bergen says he remembers absolutely nothing

from the time be left Chicago until he say vertisement in the New York papers. He was apparently in a trance. The sight of the advertise-ment aroused him to consciousness. His condition flashed over him. He instantly telegraphed to his wife and took the cars, and yesterday arrived at his home in good health.- Chicago Eben

This is certainly a "strange case" viewed from an orthodox stand-point, but when critically examined in the light of the harmonial philosophy, it becomes clear that spirits had entranced him for some special purpose and when he noticed the personal, they saw fit to awaken him to consciousness. The world is full of "strange" occurrences Not long since a man in Virginia, Nevada, dreamed that he saw the next door neighbor brought' home dead from the mine in which he worked. He told his wife of the dream next morning, and during the day they talked a good deal about it-On the second day the man who had experienced the dream looked from the window and saw the neighbor on his own door step about to leave 'for the mine. He said to his wife: "I have a great mind to go and beg that man not to go to work. my dream haunts me so." The wife snawered that it was a foolish thought, which would only annoy the man, and was not worth -mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, crushed out of shape and quite dead. was brought home.

That, too, was indeed a "strange" case, when we consider that dreams have no other foundation than a rickety brain, a dilapidated stomach, or "too much" supper; but when examined under the light of spiritual impressions, they assume an importance that can not be ignored.

Sees Her Own Corpse. M. A. (Oxon) relates this case: "About the year 1611, there lived in Spitalfields one Mrs. Anne Stephens, a person at that time well known and respected for her dealings with the Mercers on Ludgate Hill. While at that time well known and respected for her dealings with the Mercers on Ludgate Hill. While seated one evening in her house alone, musing upon business, she happened by accident to look behind her, when, to her great surprise, she saw as it were a corpse lying extended upon the floor, as a dead body should be, except that the foot of one leg was fixed on the ground. She looked at it for some time, but by degrees withdraw her eyes from so unplessing an object. However, a strange curiosity soon overcame her fears, when she ventured a second time to look that way and saw if for a considerable time longer, fixed as before. She again turned from the melancholy spectacle, and, gaining courage after a little reflection, got up with a design to satisfy herself of the reality of the vision, by going nearer to it, but, led it was not there. This circumstance proved an admonition to her; for taking it as a warning of her approaching dissolution, she from that hour began to settle her worldly affairs, and had just time to see them arranged when she was taken fill of a pleurisy, of which the died in aeven days."

THE INDIANS.

Spirits Tell Them to be More Humane.

.The Bismarck (D. T.) Tribune contains the following:

At our request Col. Sweet, who seems to com-mand the confidence of the Nez Perces to a re-markable degree, last night interviewed Joseph in his tepee, which was filled with the braves and head men of this interesting tribe of Indians.

Joseph, whose Indian name is In mah to-ye, lahk, through one of his braves named Mah-chusek, who spoke English sufficiently well to be easily understood by one accustomed to the Indian modes of expression, seemed very much inter-

an modes of expression, seemed very much interested in the interview, and expressed himself
freely, and without any hesitation.

As to their religious belief, he said that all of
the good-Indians of their tribe held to communion with the spirits of their decessed friends.

That these spirits frequently came to them in the
still hours of the night and conversed with them,
and great them directions what to do said to who and gave them directions what to do and to who live. That this change in their mode of warfare, whereby they had shown such kind and humane treatment to the prisoners, had been in accordance with the directions of their spirit friends. That these spirits told them to always do what was right towards everyone; that they must stand up for what was right, and if they should be killed while doing so it would be all right with them. As the Indian expressed it, "It would

They said they had some bad menyamong them, but they were those that did not believe in the species of their dead friends coming back to them. as the spirits told them they ought to do. They did not believe all the spirits were good, but good spirits came to good men and bad spirits to bad mer. That if we would take the advice of good ones, we should do all right, and have friendship in our hearts for everyone.

. SPIRITUAL PORTRAITS.

Marvelous Crayon Sketching While Blindfolded.

The Post, of Cleveland, Ohio, sent a reporter to interview Mrs. Andrus, the spirit artist. It appears from the account given that he first proceeded to have the medium blinfolded securely "She did not have her eyes covered in the ordinary way as when playing blind-man's buff," "but she had them covered with pieces of linen cloth folded over and over on each other, and each plece having wrapped between the folds in the centre a square section of black leather. The eyes were covered with these blinders, and over all, holding the linen pieces tightly in piace, was a heavy strip of cloth securely fastened. As soon as she was blindfolded, Mrs. Andrus was entranced. and slexed a dark-colored crayon from the midst of a large number of many-colored crayons, rub-bers, pen knives and other articles on a small table bers, pen knives and other articles on a small table at which she had seated herself, and began to draw on a square piece of paper. The surface of the paper was slightly roughened, rendering the drawing better in appearance, but enhancing the difficulty of making sketches on account of the trouble in trying to rub dut any wrong marks that might be made. The picture once commenced, the drawing proceeded vigorously, despite the fact that it required the use in turn of crayons of different colors These numerous crayons seemed to be mixed in inextricable confusion on the table, and they were changed in position still more by the reporter's skill in often substituting another crayon for that one he expected the artist would wish to grasp next. The alterations made, however, did not result in the slightest agitation however, and not result in the singhtest agitation on the part of the medium. She invariably selected from the midst of the pile the exact crayon which she wanted, and employed the instrument in drawing as skillfully as if she had possessed the full use of her eyes. She also picked out a pen-knife from the pile of articles without haven the content of the least Asaha and lead ing to reach for it in the least. As she applied a dark crayon to the hair of the girl whose face she portrayed, a red crayon to her lips and a flower tastily arranged in her tresses, never makine a mistake in her work, the woman announced that the spirit of YaKee, an Indian girl, had taken possession of her head, while the spirit Carlos Angelo, a relative of the great Michael, was directing her right arm. YaKee talked of all sorts of things, and made the assertion that there was a said of the property of spirit form standing over the reporter that very moment. His name was Samuel; he had gray hair and a baid head—the visitor's hair and moustache are pretty full and black-and mentioned numerous other peculiarities possessed by Samu-el Murch, a brother of the investigator, who had dled not long before.

"How does my brother enjoy himself where he was asked

"Oh, he is getting along very well," was the re-ply, "he is occupying the sphere that he would naturally inhabit from the short period that he has been in the spirit land, and is gradually grow-ing toward a higher plane."

WITCHES.

The Hanging of a Witch in Connecticut About a Century ago-The Jail Haunted Where She Was Confined.

The Hartford (Ct.) Times contains the following: In the beautiful town of Glastonbury, in Connecticut, the following remarkable event occurred In 1753. In March of that year one Julius Perfy went out with his dogs to hunt. In the depths of went out with his dogs to hunt. In the depths of the forest he discovered (as he alleged) an old gray fox, and his dogs gave chase. After chasing this fox upward of two miles, the animal was holed. When Mr. Perry came up he heard a strange noise over the other side of the hole, and going to the spot, he there found Juliana Cox lying and pauting for breath. Her left shoulder was bleeding and had on it the marks of the dogs teath. This was just the spot on the gray for's teeth. This was just the spot on the gray fox's shoulder where the dogs had seized him. Upon this testimony Miss Cox, a maidep lady of 44, was brought to trial for the capital offense of being a witch. On her arraignment she pleaded not guil-ty, and it was determined that a committee of the selectmen should examine her person for witch

witch. On her arraignment she pleaded not guilty, and it was determined that a committee of the selectmen should examine her person for witchmarks, in order to introduce confirmatory proofs against her. She was therefore remanded to prison. The following persons were appointed on the committee: Eben Brewer, Alexas Jones, and Samuel Cutworth. These men proceeded at once to the prison, and stripping Miss Cox they began their examination. For a time exceeding an hour they could find no marks, and Miss Cox submitted to their examination with tears and sobs. Finally, when they had pricked many places on her body she confessed to two marks—one a little below the right hip, and one on her left arm. The committee now became satisfied that these were true marks, as the flesh-was thereon discolored in a slight degree. They thereupon mades their report to the court appointed to hear the trial.

The evidence confirming that of Mr. Perry, was thought to be conclusive, and on the 3d of Agril the trial took place. It was thought unnecessary to resort to further tests, and Miss Cox was found guilty of witcheraft on the evidence already quoted, and sentenced to be hanged Strange noises and demons haunted the jail at Hartford up to the time that her execution took place, which was on the 7th of April, at 5 o'clock in the morning. There was a large concourse of men and women attending her execution, and although she declared that she was unjustly secused, and that she confessed to the witch marks to stop the pain of being pricked so cruelly by the committeemen yet every person present believed her fabe a true witch and in league with the devil. The further declared that Julius Perry accused her fabe a true witch and in league with the devil. The further declared that she was in the forest genering herba and that Julius Perry came along and would have his will of her; that she constantly refusing, he set his dog upon her, and the soimal bit her shoulder, and that he, fearing to be detected in this base, had that he, fearing to be

to fetch wood to burn her, the sheriff hung her up, that she died on the gallows before the wood could be brought. This account of Juliana Cox's witcheraft and death is abridged from the state. ment of Dinah Jones before a committee of defegates to revise the laws of Connecticut.

DIAMONDS, ETC.

They are Made From the Atmosphere -Another Step in Advance.

It appears from the London Spiritualist from which we glean these items, that a very curious séance was lately held at Malvern. There were five in the circle except the medium. The writer says:

Twelve years ago I was told, in a scance, that the spirits would be able in the future to materialize gold and gems. Last summer Joey, a controlling spirit, told us the same. There were five of us in the circle, besides the medium. Joey said, Remember that I now tell you that we shall by and by be able to materialize gems and gold. At a subsequent scance I spoke to him of what he had said, and he replied, "Forbidden subject mamma." At our scance on the 14th inst., Joey said, "I am now going to keep my promise to materialize gold and gems." He played his musical instrument and conversed with us nearly an bour, when Ernest greeted us, and asked that the medium should rest. We sat with Willie, the medium, outside the curtain, with the light of our lamp. Wilside the curtain, with the light of our lamp. lie seemed partially 'entranced, but sometimes spoke. He sat near the black curtains that are suspended before the sofa on which he reclines, and which form the only cabinet we ever use. A tall female form, robed in white, put aside the curtains, and Willie seemed drawn to her. She did not take hold of him, but he moved to her, just as a somnambulist follows the mesmerizer. little time they stood together before us, in a good light; then Willie lay down on the sofa, and she stood alone. Soon she retired; the curtains fell together; but quickly the one-armed spirit, Ab-dullah, came forward. We were directed to have more light. We turned on the gas, so as to have sufficient light. He came very near to us, and allowed us to examine his jewels, that were amazingly rich. In my carestness to see, and examine closely, I pressed against his solid form, and said, "I beg pardon," as I would have said to any gen-He gave each of us the privilege of examining his jewels, one crescent form, the other like a star. He wears diamonds, emeralds, and rubles. After him came Joey in a very becom-ing dress, which we had never seen him wear. He had a kind of hood upon his head. He sat at the table, and asked for paper and a book, which were given him. For some time he moved his hands as if gathering something from the atmosphere, just as when he makes muslin. After some minutes he dropped on the table a massive diamond ring. He said, "Now you may all take the ring, and you may put it on, and hold it while you can count twelve." Miss M—took it, and held it under the gas-light and, put it on her finger, and finally remembered to count twelve. Then I took it, and examined it under the gas light. It was a heavy gold ring, with a diamond that appeared much like one worn by a friend of mine worth £1,000. Joey said the value of this was 900 guineas. Mr. W—examined it as we had done. He now made, as it seemed, and as he said, from the atmosphere, two diamonds, very clear and beautiful about the size of half a large pea. He gave them into our hands on a piece of paper. We examined, them, as we had the others. He laid the ring and diamonds on the table before him, and there next appeared a wonderful cluster of and there next appeared a wonderful cluster of rubles, set with a large ruby about half-an-inch in rubles, set with a large ruby about hair-an-inch in diameter in the centre. Joey said. "I might leave the the ring as a keepsake for Willie, but it might make him selfish." He told us that the market value of the gems was £25,000. He remarked, "I could make Willig the richest man in the world; but it would not the best thing, and might be the worst." He now took the jewels in front of him, and seemed to dissipate them, as one might melt hallstones in heat until they entirely might melt hallstones in heat until they entirely

An Arkansas Colored Sermon

There are probably many people in the North who believe that the various ludicrous sermons that are published in the papers, purporting to heve been delivered by negroes in the South, were made up by scoffers. I attended a colored Baptist meeting a few evenings since, and heard a sermon delivered by a colored man, who is considered by his race-here to be a man of more than ordinary intelligence, and oratorical abilities, of which sermon I will give you a fair and correct extract. Speaking of Jeremiah, he said:

"Jerry Mire was a weepin' profit an' a great an' good man. He loved an' feared de Lord, fo' which he was much persecuted by de wicked men ob his day. Dey tramp'ed him under der feet; dey chugged him hed fomus into de mud an' de mire, an' when he pulled his hed out his ha'r all stuck in de mire, an' dats de reason why dey called him Jerry Mire."

Vienna, Austria .- The Inhabitants of the "Ziegelgasse" are laboring under an intense ex-citement ever since August 18th, this year. From that time onward stones have been hurled in great numbers at house No 23, property of Mr. R. Masin, a marble cutter, and no one detected or im-plicated. During several hours every day large and small stones came from unseen, or at least undetected hands, and in the rear of the building every window pane has been smashed in, and sev-eral tenants have been otherwise injured in property, etc. The son of Mr. Lichtenberg has been severely wounded by these strange missiles, and although the police, gendearmes and private watchmen have guarded the premises and nearest neighborhood for over three months, the stones are still thrown, and even in their very presence. Since October 12th stones of great weight are thrown, and in no case could it be determined from what direction the missiles came. They suddenly appeared, giving no clue to their "wherefrom." At Vienna they are still groping in the darkness of Catholicism, for, instead of giving the spirits credit for their performances, they are still to-day on the "qui vive" for those they are still to day on the "qui vive" for those naughty beys who threw stones for three months, without being detected by a dense neighborhood and numerous pelice!—Dr. H.

Thomas Cook, writes as follows from Giencoe, Minn: Since the meeting of the State Asso-ciation in Convention at Minnespolis we (Arthur and I) have given one entertainment at Rush City, one at Sun Rise, three at North Branch, City, one at Sun Rise, three at North Branch, Chisaco Co., two at Long Lake, Hensepin Co., two at Rockford, two at Howard Lake, one in Cokato, Wright Co., one in Dassell, Mecker Co., one at Huchinson, two in Glencoe, McLeall Co., and three at New Auburn, Sibley Co., with excellent effect and success. To be sure, we have mach prejudice to contend with, but it is gradually melting away. The friends here noticed smarked growth in this place since my lecture here last rebruary, and circles are now held and mediums rapidly developing. rapidly developing.

Hudson Tuttle records a case of a seafaring man named Toombs, who awoka his wife one night to show her a coffin that stood by the bed. She could see nothing. He got up, and saw himself in the coffin. The second day afterwards he was walking on the edge of the wharf, when his foot alipped, he was thrown into the river and drowned. His body was taken home and his coffin stood on the identical place where he saw it in his vision.

In a stood on the identical place where he saw it in his vision.

J. M. Peebles. J. J. Morse speaks as follows of J. M. Peebles in the Banaer A ripe scholar, a most able and winning speaker, and an accomplished author. Dr. Peebles is a host in himself, while aided and strengthened as he is by angel powers, he wields a potent influence for good wherever he labors. A monument of seal and devotion, and a pattern of enduring kindness once met with he is remembered ever afterwards. Having enjoyed the pleasure of his friendship here and in the States, my sympathies flow out to meet our pillgrim brother and groet him in advance of his advent in our mids.

Notes and Extracts.

A Catholic paper of Belgium published a message from the spirits through Dr. Slade,

The rosy hues of the evening sky, that gently fade as night draws her mantle over the world, reiterate the mighty power of the love of God.

The great heart of the universe, in its giganlic throbbings, speaks of the mighty power which moves the colosest machinery of law.

Nature's laws are true; spiritual laws are equally true in the workings and development of spiritual life.

In love and wisdom Jesus was the manifest power of God, the same as you and every other human being are.

None but earnest, unselfish workers will be of much use in any society; selfishness is to society what arsenic is to food—poisonous. Every church creed is elaborated by the wit of

man-therefore none can last forever; and the most of them ought to die at once.

"Gen. Washington is in constant commu-nication with me, and during the summer and fall I received messages daily," says Mrs. L. E. Lewis. Dr. Slade has furnished the investigators of

Denmark spirit messages, writing in the Danish The religion of Jesus consisted in the love and worship of the Heavenly Falher, and in doing good to his fellow-men, still he was no better than thousands of others.

Jesus promised that the spiritual gifts which he exercised so conspicuously, and worthily, should be continued after him. To day there are

many better mediums than he was, The intention of Spiritualism is not to pull down, but to build up; that is, it has no intention of pulling down what is true, but to make it stronger. It always pulls down error.

The Roman Church has always contended for the doctrine of the communion of saints, but have undertaken to confine it to the priest-

All of God's children have around them their guardian angel friends, for each spirit is a part of the divine essence of the Infinite, and is watched over and cared for.

The first Thanksgiving of this country was observed Feb. 19th, 1795. It is aways well to be thankful, if you have anything to be thank-

It is no necessary part of a creed that those who accept it should pledge themselves never to change their opinions. In fact is it not better to have no creed at all?

Col. Eldridge and wife have been detained from filling engagements in Texas by affliction. Mrs. Eldridge is an excellent state-writing medium.

We can only rise to a higher plane by trusting in some power better than ourselves. In order to go up we must look up; yes, and assist others,

la more certain of those truths which come to him through his reason than of those which come through his senses. A mirage on the ocean has often led the sallor astray

Dr. J. R. Buchanau writes: Allow me to JOURNAL is decidedly improved under its present management.

"The Church must return to primitive Christianity-recognize the spiritual citta bestowed upon her organizers by Jesus Christ," says Cyrus Jeff-ries. He clings to Christianity as a word, with a ries. He clin death grasp.

Two Seventh-Day Baptists were recently fixed four dollars each in a town in Central Pennsylvania for working on Sunday. They didn't pay, but went to jail for four days, thus vindicating the supreme malesty of the law.

. It is true that a vast number of Spiritualists never open the Bible except to hunt from its pages some criminal precept, or apparent contradiction, to be used as a weapon to condemn the

When Jews gave the command to his disci-ples, "Go ye into all the world, and preach my gospel," etc., he also declared in connection, certain signs should accompany those who be-When Father Abraham turned his servant

girl adrift, with her little walfe upon a cold, re-lentless world, God sent his messengers into the wilderness to meet the mother, and to provide for the wants of Abraham's child.

About the middle of the Third Century, Cy-prian wrote: "Beside the visions of the night even boys among us are filled with the Holy Ghost, and in fits of ecstasy, sec. hear, and speak things by which the Lord sees fit to instruct us." The little Gods of the old Bible, that talked so

much, will not do to depend on; they never talked about spiritual matters, and they were all cruel failures in temporal matters. In fact, we don't know of a book-made God worth a cent to any-

Of could we step behind the curtain that con-ceals from view what a transpiring in the world, we think that chief among the holy duties of re-deemed mothers is to fly earthward to move upon the hearts of wayward children and lead them in wisdom's ways. When Paul spoke to the Greeks at Athens he

did not tell them he had brought them another. God or a new religion; but that he had come to make clear to them the being whom they already worshiped. He who can make God clear to the comprehension of man as er has existed; and never will exist. John Wesley said, "The great reason why

the miraculous gifts were so soon withdrawn, was, not only that faith and boliness was well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture." According to Huxley's "beef-steak theory"

a dreast is simply the result of the inhibition of so much beer and wine, which, setting the molecules of the brain free, go unconsciously and discordantly clashing about until, by a sort of accident, they evolve and assume the form of an allegorical dream.

Paul, servileur de Dieu et apotre de Jesus Christ, pour instruire les elus de Dieu dans la foi et dans la cannaissance de la verite qui est selon laplete.

The above message, in French, was given by Dr. Slade, and was published in the La Reno vation, a Catholic paper.

The London Post learns "with astonishment not to say alarm," that a few influential authorities, both in church and state, have determined upon securing a revision of the baptismal and ordination services, as well as the office for the visitation of the sick, in the Church of England prayer-book, with a view to the elimination of those parts which appear to sanction the doctrine of the apostolic succession and auricular confession.

S. Jenkins, ex President of the State Spiritualist Society, of Minn, writes: We had a very enjoyable time at our convention in Minnespella. The attendance was not large, but there was a good degree of interest manifested. The cause of Spiritualism is advancing in Minnesots; the learned and cultured are embracing its teachings.

If we could keep such lecturers in the Sold as

if we could keep such lecturers in the field as Brother D. P. Kayner, who was with us at our State Convention, the chrystalized creeds in this State would crumble to pieces.

State would crumble to pieces:

John A. Millis writes from Trent, Michigan:
The friends of progress in the township of Casenovia, Muskegan Co; Michigan, have organized
under the name of the Liberal Progressive Bocisty
of Casenovia, and hold their inectings at Trent.
We have been holding quarterly meetings for the
setten years. Our annual meeting will be the
last Saturday and Sunday in Jaguary; our quarterly meetings the last Baturday and Sunday in April,
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Whether saved from Hades of the ancients, or the Sea of Oblivion of the Grecian period, or the Hell of the Chriswould be a matter of but little choice. Salvation presumes · two conditions: first, a state to be saved from and the requisite power outside of human beings to prompt that salvation. There is an essential spirit of truth marifested in the revealed religions of different agest. It is not the hell, Gehenna, or the torments pictured by theolgy that Christ or his teachers came to save most people from. It is not the oblivion of past time, that John come to save men from. It is not the Inferno, the Lethe or hell, nor the tortures of darkened flends, that men desire to be released from. Christ's words were that he came to save mankind from their sins, not from the consequences of their sins, nor in their sins. His express teachings were that man should have the Kingdom of Heaven within; that by rectitude of-life, that, even, shall be attained. The theological scheme drowns man in an abyss of helpless torture, and then seeks an impossible scheme of sal-

The truth is so simple that the clearness of vision required to comprehend it, would not disturb the equilibrium of the mind of a child, much less a human being of mature years. Material life surrounding the human spirit, is the undoubted gulf, the Gehenna, the Hades, in which humanity were plunged. Who can fear any thing in the future state, much worse in condition than that into which man finds himself plunged -the sea of passion and earthly ambition or aught that sways, or governs by the material senses? Salvation interpreted only means (different from that of theology we perceive) that angelic nature when brought in contact with matter, must suffer until it is the God of matter; that by various temptations of the outward body, by all that which the worldly state offers in return for spirit-life, the human being is to be tempted and tried; the power of the spirit is to be finally maintained by the exaltation of the spirit from the material body.

The hell from which humanity is to be saved, is not the hell of creeds, of dogmatism, technical theology, nor burning literally in a fire of everlasting torment: but from the temptation and yielding to temptation of external life, and from the hell of remorse, darkness and oblivion which eclipses the spiritual nature, leaving the soul thus immured in outward

The salvation of the human family is not to be so much sought; when people pursue it as a pleasure, it becomes as other schemes of happiness, other projects of individual desires. Salvation pursued to the extreme, becomes a passion of selfishness; and we could place that plan of human salvation, based upon that scheme; side by side with ambition, pride and self-love in other directions. The individual seeking solely his or her happiness, his or her consciousness of the Kingdom of Heaven, is like the man who trades anywhere seeking profit and benefit beyond his neighbors. Desiring salvation, even while one human being is perishing, is accompanied with selfishness.

If it be a portion of the infinite plan that humanity shall be lost, in the name of heaven be lost with them, since the purpose of the infinite may not be thwarted; and your individual desire or seeking for salvation becomes but one of many that seek for hap. piness while others are in torment. On the contrary we will show a better scheme of life. There is nothing from which you are to be saved excepting your selfish selves; from outward nature surrounding you, from appetites and passions; and these rightly judged become means of disciplining the spirit. If you are to be saved from any needful experience, or if you are not to be tested by the same rules that all humanity in chains are tested, you might as well pray to be in oblivion.

Salvation, as applied to humanity, is a hackneyed word; it is a term that means a peculiar something that comes to the individual as a matter of partial legislation in the economy of the infinite; a scheme is de-

vised by an autocracy for the few, while many can not be reached; is a special pleading of humanity to be exempt from the responsibility of their short comings; or the manner in which demagogues plead their way in places of power; is the method by which men seek to overleap the consequences of their own actions, by striving through innocent sacrifices to escape the penalty. Salvation thus used is an attempt to bribe the Deity to a consciousness of your goodness, and good behavior when perfectly aware that the infinite intelligence must have realized that it is not true; in other words it is the attestation of the hu-man intellect or majorial will over the human spirit; the striving of that other nature of yourselves to gain weight other than with the voice of the spirit, and make some special exception by which you shall be recognized in the Kingdom of Heaven.

There is no better denition of Satan, the original tempter of manual, than this same individual selfishness; the same external man that tries to deceive and pervert the spiritual expression and strives to tempt in every possible way. Undoubtedly given with simple allegorical meaning; Satan, occurring in all languages from which interpretations have been made, was a term used for Christian purposes; you will find that the serpent, Beelzebub and Tempter are all synonymous with selfishness and individual desires in man, and that the conquences of that, man has sinned, confessing himself as yielding to the power of temptation, desiring to escape the consequences of his own acts, and by the external and ancient laws of sacrifice, offer some one else as an atonement for his wrongs. The law of infinite justice, as well as the infinite love prevails.

Do whatever he may to escape, man finds his efforts to be futile after all. Salvation only comes by having filled the penalty, and experienced the remorse and repent. ance which knowledge gives. We offer no plan for the salvation of humanity. We give nahing to atone for individual errors; we offer no soheme whereby human beings can escape the any degree the various experiences of life. On the contrary, as flowers and nature undergo various changes; as the tree to be strengthened must needs be tossed by the storm, so we offer the best interpretation of the laws of life, which spirit existence gives, and ask you to turn to. wards that.

The sun illuminates the horizon this morning after the tempest has spent its fury. The advent of truth in the human heart, of the laws governing the spiritual kingdom, shining down in each condition, illumining and uprearing the pathway of time, and making matter transcendental and glorious by the consciousness of spirit power and the soul within man-this is the only salvation! The truth comes forth out of the skies like the sunlight, adapted and adjusted to eachlunderstanding according to the growth, culture, and capacity of each. The knowledge that takes the place of error; the true spiritual perception that takes place of dogmatism and creed—that is the only salvation that we know of.

' If you seek' to be saved from the consequences of your ambition and ignorance, you cannot. If you seek to be saved from ignorance itself, it must be by knowledge. If you seek to be saved from the darkness of spiritual obscurity, it must be by spiritual light; there is but one antidote for darkness, and that is light; there is but one antidote for error and that is truth; there is but one antidote for sin, and that is the performance of moral obligation; there isbut one antidote for suffering, and that is resignation, when suffering is beyond your control; the fulfillment of law causes cessation of suffering when suffering is the result of the violation of law. . These are the only means of salvation that we can offer. The universe is not cold and voiceless; the stern Nemesis is not as unflinching as man would think. The voice of nature is kindto those who understand her. Christ, crucified, was not an offering for man's sins, but the consequence of man's sins. The truths of Christ led man & the light; offered no bribe to heaven. The teachings of Christ, surging in men's hearts, did not save them from hell, but their own consciousness. To save men from their sins, is the mission of truth; to save them from the sin of ignorance, the darkness of materialism, the passion of hatred and crime in every direction. This salvation is a growth,-is an expansion,-is an unfolding of the spirit, and salvation from the thralldom of the senses.

Don't pray for calvation, but work for it. The prayer accompanied by action and striving, is prayer answered by the Infinite law. The atom struggling towards the light; the flower expanding beneath the sun-the infinite shuttles of light plying and weaving the fibres of existence, the offering comes forward. The performance is rewarded largely when the soul lays its fruitage upon the altar of life and says unto God, "Here am I;" this is the meaning of salvation; no fabled Gehenna, no everlasting fires, save the laws of infinite adjustment; no literal torment into which human beings are plunged.

The spiritual light beaming upon you, shines down through the various orders of spiritual beings, and illumines you here, and points to the true salvation. Christ visited the spirits in prison to save them from spiritual darkness. Let the light shine down in your own prison house and external surroundings; this is the salvation that must come.

From whatever excludes the light of the infinite love! From whatever veils the movement of your own souls, so that you may not hear the Infinite! From whatever shuts out the light and glory of the universe of God! Therefore those who pray for salvation from poverty, from the thralldom of labor, their voice is heard by an effort-by mental endeavor-by en ightenment, by protest, which comes of knowl edge and the reasoning power of the external mind; but chiefly by that unity of spirit and exaltation of purpose which makes matter amenable to their command and influence. There are those who wish to be exempt from sorrow! What shall be that exemption? Shall the great handiwork of nature pause to spare your loved one? No birth time and no death, because man comes weeping and wailing in the shadow of darkness! Pray for the salvation that comes of knowledge; birth and death are but a change of life; but that loved one removed from your side is not buried in darkness, but is alive in that single spirit and

RELIGIO-PHILOSOPHICAL

From what shall you be saved? From the recollection of your existence here? Pray that you may be saved from the prison vault of sorrow, for moutning is a prison in which the soul weaves its own meshes of darkness while the light shines overhead. From what saved? From pride, from ambition, from too much striving for self, from lack of appreciation, the soul shining out of its own possessions; much love is the vanquishing of much hatred; who loves much forgets appreciation; his pride is swallowed up in love. - From what saved? From the temptation of earth, and then always have to remain in the great sphere of seraph life, or the idle life of angel or cherubim, without experience which earth gives without, a knowledge of those surpassing powers? Pray for no salvation of this kind, but pray always that the pathway being before you, and the surroundings being here, you shall be saved with much grace and knowledge, and truth and love that shines upon the spirit, and is your own possesion.

You shall be saved by yourselves. That light shining above will have no power unless the responsive light within; no power only that which awakens knowledge within you. There is equal responsibility for every faculty that constitutes the self of man; this comes with the perfection of spiritual gifts. The slave shall be saved form slavery, the pauper be saved from poverty when justice prevails. You shall not be saved from labor, but from the degradation which labor brings to your minds; from all fear of, thralldom it wrought in the world. You shall not be saved from the toil of hand, for that brings health. You shall not be saved from working the brain, nor from the labor of the spirit. By these ways the Infinite performs his work and mission in the world.

QUESTION:—Shall we not pray to overcome temptation?

AMOWER:-Striving earnestly to overcome them constitutes a prayer. The verbal offerings of prayer amount to nothing unless accompanied by strivings. Pray, if that makes the desire more active; but remember that a verbal prayer amounts to nothing unless accompanied with a desire of the spirit.

QUESTION:-But is it not necessary to ask in prayer for grace to overcome evil?

Answer:-Has not our heavenly Father anticipated an answer to this prayer? It is necessary that an effort shall be made. A person shall seek in order to find. A treasure might lie by your side; if you don't seek it you cannot find it.

Question:-Are we not promised assistance

Answer:-Certainly. All assistance is there ready to be given; but reliance upon prayer alone without individual effort, is like faith without works. · Question:--We must make an effort. Christ

Answer: - The distinction is merely technical. "Prayer is the soul's sincere desire unuttered or expressed." Now, there are those who can desire more distinctly by

expression. There are others who can pray more distinctly by action. The vocal expression of prayer does not constitute the full meaning of it. You ask by desiring it. The assistance is granted before you desire

QUESTION:-What effect will the next conclave at Rome, have upon the politics of the United

ANSWER:-We believe this subject has been presented two or three times lately. The only answer we can give is, that like all conclaves, it will affect all countries where Roman Catholics exist. At this particular time it may be more imminent in its results on the church of Rome, so it will more immediately affect those countries. where the population are Roman Catholics. The Romish church does not intend to give up its hold upon Rome. A distinct effort will be made for the purpose of releasing Rome from the present temporal govern. ment. Undoubtedly an attempt will be made to reinstate Papal authority in Rome. and make it the permanent seat of temporal power. This undoubtedly will not succeed; but the result will be a certain kind of disturbance in all countries where the Roman Catholic religion exists, especially in the United States where the Roman Catholics have a large hold upon public resources. Their position of power, that of their schools and institutions being far spread and concentered, and great advance made in temporal wealth, their hold in many instances upon public offices and up-From what saved individually? From on public resources, will give them, per-whatever imperils or chains the spirit! haps, for the time being a temporary hold.

No doubt an effort will be made to subvert the public treasury to the upbuilding of the chief institutions of their order,-retaining possession of certain sinecures of government with the final end of aiding the Papal power in its attempt to reinstate itself in

England offers greater inducements in point of wealth, and English Catholic organizations boast of their clergy and church being divided by internal warfare, and a large minority being in favor almost of the ecclesiastic power in Rome, the attempt will be made there instead of here. If it shall be thought proper to make the attempt, there will doubtless be such a war as as never existed before; in all probability commencing at Rome, this war will spread all ever Western Europe; a goodly portion of it will be felt here. Secretly the different orders of the church merged into one grand array, are pledged to reinstate Papal power in temporal authority. This will not be tried, perhaps, by the next conclave; maybe the attempt will be made within the next decade. The late Republican victory in France will have the effect of precipitating this conflict, since the power of controlling the Protestants will be diminished by those in authority in connection with Papal power; this also will be one of the modes of precipitating the conflict earlier elsewhere; we look forward for a general religious war; such a war as has not been known for centuries. No sufficient concentered power or development that can resist this tide in the usual manner. We might hope that America would be exempt. As you have escaped the conflict in other directions, it is not to be supposed that America is sufficiently advanced to avoid this. This is what we expect within the next quarter of a century—a general religious war!

QUESTION:—Will not an attempt be made to get possession of the public schools?

Answer: - Undoubtedly. We see no probability of the efforts being diminished; on the contrary it will be doubtlessly in such direction that the first attempt will be made; but if it comes to a conflict, there will be but Httle consideration for schools; an attempt will be made to seize hold of certain offices of the government to effect the object desired.

QUESTION:-What about the Church of England Answer A portion of the Church of England, especially the clergy, we understand from good authority, are pledged to the Roman Catholics in case of a disturbance; that is the clergy belonging to the high ritualistic class; so near the Roman Catholic body, they are empowered by the special dispensation of the Pope to officiate for them in certain cases. A large portion of the Church of England are in sympathy with Papal authority, and Mr. Gladstone's note of warning was not without knowl-

QUESTION:-Will riches and poverty ever become unknown, and if so by what means will the change be brought about.

Answer; -By the means of the salvation of which we have been speaking. We look forward to the time when it will be as great a crime to be rich as to be a pirate, when a man will be just as much ashamed to hold a large amount of material wealth as he would now to be caught piliering from his neighbor. Riches and poverty are external expressions of human selfishness in a material way; and just so soon as this selfishn ss decreases, and material wealth is looked upon for its use with reference to the whole human family, and to individuals, this present relation between riches and poverty will cease. For instance, the possession of wealth; the individual applies the same in the gratification of selfishness, this or that individual aim, while, as society is adjusted that same gratification impoverishes others. The time will come 'when poverty will be unknown because there will be the recognized necessity for the existence of suitable habitations, suitable clothing, suitable food and surroundings for every human being.

The reformation will be accomplished as knowledge increases and ignorance departs; but the wealth and knowledge of this world will not diminish but be differently distributed, so that all in proportion to their need and labor shall receive their bounty. With wealth held in trust, the surplus held by suitable organized bodies, there will be no individual monopolies; but the higher pethods of making wealth pre-vails. Government will not be corrupt, therefore can be trusted with public funds, No need of monopolies, for the government will consider all as children, and distribute to each according to their needs and deserts. For this purpose public offices will be organized public funds exist, and men of wealth will not leave children and heirs to wrangle over large estates accumulated, because every portion beyond a certain amount will accrue to the, state. Riches then will not be made a criterion of merit. There will only be a sufficient amount of individual endeavor and general work for the purpose of life; men will still fulfill their genius, but their particular line of toll will not be for individual power, but for the beauty and perfection of the world. The means of bringing this about is by education of individuals over selfishness.

Question:—When can we look forward to that time in American history. ANSWER:-Why American history more than any other?

REMARK BY AN AUDITOR:-Because more interested in our own country.

Answer :- We perceive no special reason why America should be exempt. When Americans cease to be selfish, the time will be then. A great statesman has said, "My

country is the world, my countrymen all

mankind. QUESTION: In regard to the more equal distri-

Answer:-We notice a general tendency which will bring about that result, You will remember if you have watched and studied the course of history, the great tendency in time past, was the suppression of the individual, and the tendency of certain temporal powers embodied in church or state, in monarchies or centralized governments. The reaction from that is republicanism-the recognition of the Individual; but individual rights carried to a great extreme produces a kind of selfishness and anarchy; You are now upon the highest wave of that reaction. The tendency is to recognize the right of the individual to what he can secure for a certain equivalent which he gives. In former times this right was referred to the law of might. At one time property was taken possession of by force of arms and carried away.

The different changes in the past indicate step after step in advance. The individual to-day, remember, does not do this openly; does not rob or steal in open daylight like the Brigand, does not carry away captives as in times of slavery. There are now legalized methods to do this, by force of strategy and various devices, to win from the less fortunate brother what means he possessed. This is a step in advance; by and by, the government will make such ar rangement that it will be just as wrong to take advantage of a brother man not so for tunate as you in scheming, as now to take advantage in physical force, for the reason he would be as much an object of consideration, and could not build up wealth at the expense of others. We look for this by the indications of the signs of the time, for most surely the world is becoming more fraternal We may justly consider that the next* decade will witness another step in that direction. QUESTION:-In reference to the Commune.

Answer:-Perhaps the gentleman will be king enough to state whether he means the Commune of France, or Germany, or other lands. The Commune differs essentially in different countries; and in all they differ essentially from trades organizations, and the Workingman's party of this country. All have their special tenets like different creeds of the religious world; but if the doctrines of the Commune of Paris are to be taken by the results, certainly there can be no good in the same; not the right principle connected therewith. The equal distribution of wealth in the-world by force of arms, is just as wrong as originally obtaining it by force,

Judgment of the Public

Its medical properties are Alterative, Tonic, Solvant and Di-uretic. There is no disease of the human system for which the VEC ETINE cannot be used with perfect safety, as it does not contain any metallic or poisonous compound. It is composed exclusively of barks, roots and herbs; it is very pleasant to take; every child likes it, it is safe and reliable, as the fol-lowing evidence will show:

Valuable Evidence.

The following unsolicited testimonis from Rev. O. T. Walker, D. D., formerly pastor of Bowdoln Square Church, Boston, and at present settled in Providence, R. I., must be deemed as reliable evidence. No one should fall to observe that this testimonial is the result of two years' experience with the man of VEGETINE in the Rev. Mr. Walker's family, who now pro-

PROVIDENCE, R. L., 164 TRANSIT STREET.

Mr. H. H. STEVENS, Esq.:

I feel board to express with the signature the high value I place upon-your VEGETINE. By family have used it for the last two years. In nervous debility it is invaluable, and I recommend it to all who may need an invigorating renovating tonic.

O. T. WALKER.

Formerly Pastor of Bowdoin Square Church, Boston

A Walking Miracle.

Dear Sir-Though a stranger, I want to inform you what VEGETINE has done for me.

Last Christmas Scrofula made its appearance in my system—large running ulcers appearing on me, as follows: One on each of my arms, one on my thich, which extended to the eat, one on my left leg, which became so had that two physicians came to amputate the simb, though upon consultation concluded not to do so, as my whole body was so full of Scrofula; they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this one sore. The physicians all gave me up to die, and said they could do no more for me. Both of my legs were drawn up to my seat, and it was thought if I did get up again I would be a cripple for life.

for life.

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it mittle I had used witteen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a mirrole to see me round walking and working.

to see me round walking and working.

In conclusion I willadd, when I was enduring such great suffering, from that dreadful disease, Scrovila, I prayed to the Lord above to take me out of this world, but as VEDETINE has restored to me the blessings of health. I desire more than ever to live, that I may be of some service to my fellow men, and I know off no better way to aid suffering humanity, than to inclose you this statement of my case, with an earnest hope that you will gublish it, and it will afford me pleasure to reply to any communication which I may receive therefrom.

I sm. sir, very respectfully.

WILLIAM PAYN.

WILLIAM PAYN. Avery, Berrien Co., Mich., July 10, 1972.

Reliable Evidence.

Ms. R. R. STEVENE:

Dear Sir—I will most obserfully add my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think enough can be said in its prease, for I was troubled overs. By years with that dreadful disease, Catarrie, and had such bad coughing spelts that it would seem as though I could never breathe any more, and VEGETINE has cured me; and I do feel to thank God all the time that there is so good a medicine as VEGETINE, and I also think it one of the best hedicines for cough and weak, sinking feelings at the stomach, and advise every body to take the VEGETINE, do I can sawn them it is one o the best medicines that ever was.

MIRI. LOORE.

VEGETINE IS SOLD BY ALL DRUGGISTS

Prepared by H. R. STEVENS, Boston,