Ernth Genrs no Mask, Cows at no Human Shrine, Seeks neither Place nor Applause: She only Isks y Henring.

 $\mathbf{VOL}.\mathbf{XXV}$

JNO. C. BUNDY, EDITOR.

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MO. 25

THE SIGNS OF THE TIMES

Starvation in Skeleton Forms-The Unfortunate Tramp-A Charitable but not a Just People-Giving the' People Employment, Etc.

An Address delivered by Mrs. Nellie J. T. Brigham before the First Soslety of Spiritualists, in New York City, on Sunday, December 29th, 1878.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matthew

Taking a subject like this, at this time of all others in the history of this world, it seems most significant. If in the early dawn the sky is red, it is said you may expect a day of storm, of cloud; but if the sunset gives its rosy hues to the western sunset gives its rosy hues to the western heavens, you may look for a pleasant day to follow. What do we see to-day; what in the sunrise, or what in the sunset? There are certain natural predictions, and it requires no great, wonderful, inexplicable spirit of prophecy to lead us to understand the many things that lie just above us, in the pathway of our experience. No spirit prophecy, we say, is needed. We know, in olden times, it was said of those who were best versed in the art, they could take the human hand, and, from the lines on the palm, read the history of the person—past, present or future. So the geologist has looked upon the earth, and read its lines along the rocks, and read the history of its past; and from the past and the present he judges something of its future. So the psychometrist understands, that all through this life there are impressions that you are this life there are impressions that you are making upon all your surroundings; you may not be able to read them clearly, either for yourselves or for others; but there are those whose perceptions are clearer than others, who can read more of human hisothers, who can read more or numan instory, and reach further into the time that lies before you: this deeper insight, that which it is said the French call the sixth sense—intuition, shall read them, and understand better the history of humanity. So we take the world mentally, spiritually speaking, and as the past and the present speak to us, we learn from both of the future; and it is no mystical gift that comes to us now, to enable us to read the signs of the times. You know that a bud is a promise—one of nature's promises, a promise of a flower. You know that an egg found in the wonderful nest of a bird, is a promise, a promise of future flight, perchance of music that shall thrill the coming summer hours. So, to-day, we find promises in na-ture; they are not all promises of song and beauty; not all promises of fragrance and tenderness, or blossoms of peace and bliss. Some promises have bitterness and discord in them, but whether sweet or bitter, whether musical or discordant, be sure that those promises will be every one of them fulfilled.

First, is it better to look upon the dark side, and afterward to look upon the bright side? We believe it is always better to give humanity the perfect stimulant of encouragement, to bring the good and noble effort out of their lives, than to depress and paralyze them with dark and sad forebodings: and yet, friends, would we say to you this is all pleasant, and would we say to you the future is all of songs and flowers? Why, then, we might stand side by side with the one who believes in happy immortality and say, the spirit-land is the Summer-land; there is wonderful beauty, music, rest and bliss over there. Immortality is true. It has music, and it has discord; so you need not think, that to lay down the burden of this life, is to rise like the singing bird in its freedom. Why, friends, if you passed out of this life, and should find yourself in heaven by mistake, there are some of you here, in place of bettering your own condition, would find your greatest nor your own condition. would find your greatest sorrow and suffer ing. Whatever you receive hereafter must be merited—earned—but the possibilities of that merit and improvement are not all fied; are not all destroyed when you lay down the work of earth to take up the task of another life.

To look then upon the dark side first, the dark of this great matter in the signs of the times, we see before you, and very near to you, a condition of strife, discord and trial. Why, even now the eclipse, if we may so call it, has begun, and the dark shadow is falling over the land. Do you not see it? "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Let man forget the rights of brother man; let man in his ignerance, go on in the path he has chosen, and will he not remember at last, that society is a wonderful and complicated affair, and that you cannot injure one mesh of its great net without you injure dark of this great matter in the signs of the one mesh of its great net without you injure the whole in a certain way.

True, you have been taught to labor for the greatest good of the greatest number. It is also true, that human selfishness, when it has propounded to itself what is the greatest number, has generally settled upon this definition: the greatest number, is number one! Now, with this idea, narrowing and bringing man into the inclosing meshes of selfishness, society has suffered, until today you look around you, and there are certain weakly numbers are server as a second you don't and there are certain weakly numbers are servers. tain problems you can scarcely understand, can scarcely deal with. For instance, a certain number of persons combine their ef-forts, their power of planning and arrange-

ment of their capital, and they establish a certain work, and cause a certain number of persons to be provided with employment. Day by day from each laborer comes a little, a very little, of this accumulated treasure, to those who have started the great work, until like a snow-ball that starts at the mountain top, it accumulates as it rolls, until it has finally reached the valley; so property is accumulated day by day. When the snow-ball begins to melt a little under the snow-ball begins to melt a little under a change of circumstances, different days and different times, then they say they must stop this, and stopping it they stop the production; the labor which it has given to so many hungry ones; the bread of their physical lives, and they say, "We have a right to do this; that is ours; if we refuse to divide it with those who tolled for us, we have a right to do it." A right to do it! In one sense, yes; but in another, the terrible wrong rises up until its shadow is over city and country alike. What a shadow it is! Looking, you can see the shadow of a monument, of a building, of a church spire, of a mountain; but the shadow that is over the people to-day, the working people, is starvation in skeleton form—hunger, that terrible shadow of starvation, and can ye not discern the signs of the times?

signs of the times?
Then the State says, do something to stop this matter. What shall they do? They enact laws to prevent the journeying of that most unfortunate class called tramps. Why, friends, if Jesus of Nazareth should come friends, if Jesus of Nazareth should come back on earth, journeying from place to place, having not where to lay his head, speaking to the Christian people, it is just possible that there are those who might apply that term even to him. [Sensation.] Is it not dreadful to cause persons to come into that path, where this name must be given to them? You say, what can we do with these things? What can you do? By individual effort, by opening your eyes, by remembering that society has a certain demand on you, by your effort individually and in combination, see if there is not in combination, see if there is not something of kindness, some good thing you

Some say, are we not a charitable people? look at our charitable institutions. Certainly you are charitable, but you are not [Murmers of approbation.] Justice is better a thousand times than charity, that is, when it comes first; justice should have power to provide employment, day by day; as you read of old, Heaven scattered manna -not giving it all at one time, for you know it was furnished to the Jews, who might have hoarded it and made money out of it; it was given day by day, and so there are persons of executive ability, with power, who can provide work, scattering this manwho can provide work, scattering this manna and affording employment to the people, and thereby giving justice to them. When at last the sky is darkening—and far and wide we hear the moan that comes most sadly, with sad and pitiful tone, from lips that are thin and white with starvation—we see hard times; and when this time comes, why would it not be better for those who have derived good from the people, to give a little of that good back to the workgive a little of that good back to the working members? Remember that he who gathers riches for himself alone, is in a certain way selling his soul, and we might say, that he who bought it had the worst of the bargain. Those who gather to aid others

Friends, do you know that the best kind of a monument a man can build for himself before he dies, is not built of marble; it is not a granite tomb—even if the people will allow his body to remain there; [suppressed laughter.] it is not in some great building with avanctive allow but it is in pressed laughter.] it is not in some great building with expensive altar, but it is in some noble charity; that is the best monument. Providing employment is a true charity; it gives to the people self-respect, and makes them feel they are deserving men and women, and they do their work, and so society is improved.

The time is coming when these great combinations of selfishness shall be broken; the time is coming when capital shall have, through all its body, the love of humanity; when capital and labor shall not be so far apart, but when justice and kindness shall

apart, but when justice and kindness shall meet together, and shall dwell together for-evermore. You know how that time will come. It will come through trial and through strife. It is just what the country is wading through. One says, what we are suffering now, is the result of what has gone before. That is true. He says we are now reaping the last fruits of the war. Are you? How is it with other countries? Look across the water and see; you don't stand

We tell you there is a question that has come down to all lands, and to all people to day, and there is one thing true, the nations have a prayer of sympathy and affection in this matter now. What of the different what of the strife what of the different control is the strife what is the different control is the strife what is the different control is the strife what is the strip what is the strip what is the strip what is the strip when it is the strip what is the strip what is the strip what is the strip when it is the strip what is the strip what is the strip what is the strip what is the strip when it is the strip what is th trial, what of the strife, what of the diffi-culty which we have passed through, or are passing through, or those which lie before us in the near future? We believe it is a legacy of human selfishness. We do not mean by that a certain leveling all through society—not in that general leveling of which the communists speak; although like many an error, they may have a fragment

of truth in their teaching.
You cannot have an entire level in earth. You cannot have an entire level in earthly things. To do that, you would have to
have all members alike. We have to give
the people a certain development, a certain
moral and spiritual nature, which would
bear a marked similarity throughout all.
You find this can never be done, and it is
not best it should be done. Where a person
is strong in things gaids from property does is strong in things saide from property, does

he not feel that because he has that strength, he ought to be kind to the weaker? Those who have strength ought to give to those who have it not. Those who have knowledge should use it for the benefit of humanity. Some persons may have been represented in the past as being picked out of a shark, or an adder, or a butterfly; but, friends, it is better to believe that human beings are represented by true manhood, and true womanhood, for in that lies the true original, the true divinity. So the signs of the times, the true of land through true original, the true divinity. So the signs of the times, through toil and through strife, are pointing to better days, when men's monuments shall be in the good they have done, in the employment which they have furnished, in the kindness which they have exhibited, sending all their endeavors out for the helpfulness of humanity. Oh, friends! what is a church for, if it is not to bless humanity; what is government for, if it is not to bless humanity; what is knowledge for, if not for the good of the greatest number? number?

You are drawing near the time when through trial you will learn to have a better understanding of the olden matters; that honesty is the best policy; you will learn that men should not say to you if dishonesty was the best policy, they would be dishonest, but the time is coming when you will love the truth for the truth's sake; when you will do right, but not for the reward; when you will not hear the saying that has become so common among the peothat has become so common among the people, "It pays." But you will do good because through your whole heart you love the good. But in these things, in the strife through which the country is passing, the dark days resulting from the shadow of hard times—before we find the tangled places in this great skein made straight by helpful hands, we must wait patiently. In the days that are coming we find the great valleys as they seem to be in society, illing up, and the people shall not stumble as they have done, but shall help each other. The signs of the times speak to us, and we

know that better days are coming.

In science and philosophy there is every thing encouraging; the signs of the times are full of encouragement. In the past men were afraid of progress, science and philosophy, for it seemed to them that their new ideas were upsetting all that which they revered; all that which was best and holiest in the Bible, in religion and the church. Why, they seemed to think that if their religion was questioned too closely, that it was a bar to the progress of humanity. That was simply because of the ignor-ance of the people, and now, although geol-ogy lives, we find the Bible is not quite cast aside, but the spiritual truths are taken out, and it is no longer a dead law, but a living principle. We tell you that science and philosophy have a right to interpret the Bible, and make it useful as it is to day. The signs of the times are full of promise, and the live the root aby at angust the truly it is like the rosysky at sunset—the promise of the radiant day that is coming. Think how this century has been pressed and crowded full of inventions and discoveries. We have had the strength of all of that which has preceded it, the inspiration, the stimulus of all that has gone be-

Humanity is awakened to-day, and al though truth after truth, discovery after discovery, invention after invention, come to you, the people take these things and put them to a practical use. In the signs of the times we see fair promises for the future. In the days that are coming, it may seem to you nothing can be given to you better than that which you have to-day. We see before you in the principles of light and heat a motive power in thousands of things, the work which science and philosophy showed you. See how labor is performed to day; how through machinery man is saved from very much hard work. Does it seem to you that these things can be improved? There is need of improvement. Steam is a great helper for you. Wherever a little brook or creek is, all along the pathway of that stream, men can put a dam there; they can build a mill there, and they do it. No one thinks they are doing an injury by this, and so all the way down the streams are made the servants of man. But there comes a time when skies are dark, rain falls, snow melts, and the streams are filled and overflowing, and the dam breaks and and overnowing, and the dam breaks and the mills are carried away, and thousands of people are compelled to stand still for want of work; time after time has this story come to you, the atory of broken reservoirs, of dams giving way. Can we not in some way change this? The time is coming when these injured translations. ing when these injured people will take this matter in hand. You know geology long ago had its wide river damned in a

theological way. On every side there is improvement; you can see where it is taking step by step as you think of the past. All over the land you find the works of improvement: where you find the school-house rising, you find one of the good and beautiful signs of the times. There is a new era is instruction, and instead of cramming the children, as it is called, repeating like parrots, they are taught to think, reason and understand. In all these ways the signs of the times are full of promise, of beauty, of good, of usefulness, and if you go one step further, at last you will find that there is change, there is progression, even in that which men thought there could be no progression—religion. Take it as a whole, and you will find there is nothing in all the world that is called religion, but what deep down in the interior, you will find there is truth; there one of the good and beautiful signs of the

is no church without it; no religious system is without it. It is upon the truth that the whole world is building, and upon which all religion rears its structure. The great error of the different churches is that they have insisted and believed themselves to be perfect while their work was finite. For instance, the Jews looked upon their faith as the true faith, and it is the same with all those outside the Christian faith. The Catholic church has nothing added to The Catholic church has nothing added to it, nothing whatever, for its religion was perfect; when at last its ideas were sent forth, they believed the whole work was done; there was nothing more to be accom-plished; it was infallible—it rested upon that. So each church, in its creed, in its expressed belief, claims there can be no further addition to it.

To day we take the creeds of the different churches, and ask how are they to keep down to the level of that creed? You can down to the level of that creed? You can see the progress of humanity, and in that progress you can read the signs of the times. You have noticed, perhaps, in speaking of these creeds, how the ideas of the people are growing. Go through the land to-day and ask in your thought and in your investigation, "How many people believe in total deprayity?" The idea of total deprayity—what mother looking at the little babe in her arms will believe it is totally deprayed? In looking into the clear heaven prayed? In looking into the clear beaven of its eyes, she can learn something of God, and her soul has a diviner feeling than it has ever had before through the clear sun of her child's eyes. She don't believe quite in total depravity. In the days when the the-ory of eternal torture, hell, liquid hell, the lake of fire and brimstone—in the days when this doctrine was taught most, there was scarcely any one who believed it ap-plied to them, but it was for their neighbors. Hell was not for them, but for others. Hell was not for their son-it was for another man's son. Take the Athanasian creed, as it is called, and look it through how many persons believe in these things, that those persons who die without believing the Athanasian creed cannot be saved? There are wives who repeat the creed. Do they believe their husbands are lost through all eternity! Love pleads for them, and they find the gates of heaven wide open for those they loved the best. They have gone

beyond the creed, and it is acknowledged to Of late, when certain discussions were held by religious elders, certain questions raised, they have said, true we do not all believe these things. One says if we do not believe them, is it not wrong to repeat them? One says, No, we must have the old creed. Why? If we change it, we would admit by that we had been wrong; religion should never admit that it has been wrong. Is it not better to admit you are wiser to-day than you were yesterday, than it is to cling to the olden expressions?

Did you ever notice how the ice goes out of the rivers in the spring? You may find a thick coating of ice lies over the water; there is a little place where, between the shore and the solid ice, you can see the water, and it rises and rises, for the snow has melted on the snow-capped hills and mountains, and the water has poured down to swell the river and cover the ice. As soon as you see the water appearing, you say spring is coming, and the water under the ice and the water over the ice, with the warm breezes and April showers, cause great cracks to appear in the ice at first; but at last with one sudden movement the whole mass breaks up. So it is, friends with your old opinions, the mind grows and the creeds stand still. The mind is and the creeds stand btill. The find is above the creed as the water above the ice. One says, We changed our creed; changed our old experience and religious belief and now we will keep them. You may try to keep them, but we tell you that the signs of the times show this, that old creeds are breaking up and going out as the ice in the river at anxion time. No nower ice in the river at spring time. No power can stop it; nothing in the world can stay it, because God teaches us that humanity must progress. The signs of the times are full of strength and encouragement. All through the churches to-day you can see this advanced thought of which we have There never was a time when the Cath-

olic church was as liberal as it is to day there never was a time when in the different Protestant churches there was such a breaking away from old opinions; such an unfoldment of true spiritual feeling. We are near to that time of which the Bible speaks where God saith, "I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servante and on my hand-maids, I will pour out in those days of my spirit, and they shall prophesy." The older prophecy is to-day in its fulfillment. Do not dream, friends, that the tide of human affairs, which is raising your being to the high water mark of thought, is without effort, without trouble, without strife. You see the dawning; in spiritual things you see it, and bye and bye this tide will reach material things. All through the land we hear, as we listen, All through the land we hear, as we listen, the tramp of armies, and the smoke is gathering in great clouds; but remember when the sun sets with its golden crimson, its purple, there comes a great dark cloud to cover it for a moment, and soon again its glorious beauties appear. So our trials are our clouds that lead us on to brighter things. These then are as we are them the gious These, then, are as we see them, the signs of the times: progress in all things; in pol-

itical matters a better and more even justice: harmony in the great brotherhood of man. In science, philosophy and religion, we see progress. Truth shall come forth triumphant, and peace and happiness pre-

IS THERE A CONFLICT IN OUR HOUSE?

Reply to A. J. Davis. BY HUDSON TUTTLE.

I am glad Brother Davis has so fully replied, for he cannot desire to be fully understood more than I desire to have him to be. I do not enter into this discussion for discussion's sake, or because I wish to gain a victory. All I desire is, that the truth be supreme, and it is not how Brother Davis or myself regard the truth that is of conseor myself regard the truth that is of consequence, but the truth itself. If Spiritualism, as I have defined it, is a chimera; if those who accept the broad definition of that word I have given are lost in fog because of the want of a correct understanding of words, then we should know it and the sooner the better. I am glad the brother admits that vitally or essentially there is no difference between the Harmonial Philosophy and Spiritualism. It is all and more than I could expect after reading his lecture. He says he has been misunderstood, and he intended only that the difference was one of words. He asks:

"Where, then, is the antagonism? It is (by me) thus stated: "While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy, directly antagonize in

monial Philosophy, directly antagonize in the sphere of public uses. They stand op-posed to each other on the adaptation of means to ends."

In order to be understood he adopts "Reformation" as synonymous with Harmonial Philosophy, and proceeds to draw the dis-tinctions between the two. I do not wish . Ior there are quite words enough in the language to express my thoughts, and I use them in the usual sense.

Now granting the distinction, Brother Davis makes between Spiritual Reforma-tion and Spiritualism, if words have any meaning, there is a "vital" distinction between the two:

1. Spiritual Reformation plants itself upon the spirit: Modern Spiritualism plants itself upon the spirits.

2. S. R. works to elevate and refine the in-dividual; M. S. works to convert the individual into a medium.

3. S. R. believes in the authority of the interior voice; M. S. believes in "a thus saith the spirits."

4. S. R. would establish educational institutions: M. S. would everywhere institute circles for spirit communications.

5. S. R. would work in society and upon government with love, and justice, and wisdom as guiding principles; M. S. would (does) depend upon invisible powers, spiritband, occult forces, and other mysterious agencies, to correct abuses and overthrow

enemies to (its) truth.

6. S. R. believes in the omnipotence and redemptive power of principles; M. S. be-lieves only in the "series of facts," which constitutes its whole importance to man-

7. S. R. teaches the spirit to rise up and realize its own inherent immortality; M. S. teaches that all "evidences of man's immortality rest on spirit communications."

8. S. R. says that a man once fully in possession of such evidence, should thenceforth appropriate the priceless riches to the up-building of his character and usefulness; M. S. in practice (regardless of the theory of its teachers) keeps the individual fascinated, and devoted to "further communications." Admitting Bro. Davis' definitions, I say there is vital, essential, absolute distinction

between the Harmonial Philosophy, alias Spiritual Reformation and Spiritualism.— But are there really any differences? I say, emphatically, No. and support my assertion by his own words. He has taken Spiritualism, and without a shadow of reason, divided it into two parts, calling one Spiritual Reformation, the other Spiritualism. Everything that is useful and good he places under the banner of the first; anything of the opposite character he places under that of the second. Then he cries. "See how noble and useless Modern Spiritualism?' To use a homely comparison it is as though I had a basket of potatoes, and sorted them into two parts. Into one I place ed them into two parts. Into one I place the few smooth, large potatoes; into the other all the misshapen, small, inferior ones. Then I call the nice parcel, Reform Potatoes, and the other just Potatoes, and cry out, "See I have made a discovery! Away with potatoes, there is nothing excellent but Reform Potatoes!" Then an old farmer comes along attracted by my exultation and looking at them carefully, says, "Why, they are only potatoes after all!"

and looking at them carefully, says, "Why, they are only potatoes after all?"

Now take the eight propositions above quoted: (1) Does not Spiritualism plantitself on spirit? (2) Does it not "work to elevate and refine the individual?" (3) Does it not believe in the "authority of the interior voice?" (4) Would it not "establish educational institutions?" (5) Would it not "work in society and upon government with love and justice and wisdom as guiding principles?" (6) Does it not believe in the "omnipotence and redemptive power of principle?" (7) Does it not teach the "spirit to rise up and realise its own inherent immertal-

Continued on Mighth Page

NOTES, GREM-THOUGHTS, FRAGMENTS.

RT SELDEN J. POLENY.

LECTREE AND AUDIENCE.

The liberty of musical crisiques between lecturer as audience, must be didy and faily recognized by all. The people should not part with this privilege of judgment of the lecturer's efforts; nor should the lecturer part with his right to judge the hearing of the people. If some persons speak badly, far more hear badly. Between the imperfections of both speaker and hearer, and and even ridiculous misunderstandings arise. Doctrines are attributed to the lecturer which he never entertained, and others which he supposed clear and plainly stated, are overlooked or misapplied. A fair, truthful, candid hearer, is quite as essential as a fair, candid, truth-loving speaker. When such audience come before such speakers, responsive magnetism runs through all, uniting them in the pure moral atmosphere of fraternity.

The contest of ideas; the struggle of the soul to free itself from the limitations of the Old Theology Regime; the effort of reason to extend itself into the wide realms of the unknown universe, physical and spiritual, seen and unseen; this is the one grand and sublime event of the noon of the Nineteenth Century.

There are but two really great tendencies of thought in the intellectual and moral world, in America: Catholicism, Spiritual Authoritarianism, and its great antagonist Spiritualism, or religious Naturalism. Protestantism is neither one nor the other, but an attempted compromise between absolute ecclesiastical authority and actual and logical spiritual freedom. This will clearly appear if we consider the central dogmas of each. Catholicism sets out with the assumption of Supernaturalism; so does Protestantism. Romanism assumes that since religion is not attainable by the natural reason there must be a miraculous revelation of religious truth, and since by virtue of the inability of natural reason this supernatural revelation is necessary, a supernatural inspired church and hierarchy are indispensible to expound it, and this is logical from the premises of both Catholicism and Protestantism. For if natural reason cannot discover the truth necessary to save it in nature, how can it discover it in a book? Is it easier to see the miraculous expressed in language, than when expressed in stars? The very faculties which alone could see it in the stars are the same which must see it in the book. How can it perceive it in one more easily than in the other? In no way. Hence, says Catholicism, the necessity for a supernaturally inspired Hierarchy. But at this point Protestantism denies and affirms the right of private judgment; but it limits its exercise on pain of dampation, to the reception of the Biblical Ultimatum. It must receive the dogma of its supernatural origin and authority, and then it may reason from this premise or its contents. It must first accept without reason the divinity of its contents and then it is allowed to reason! But of what use can it be to reason on things unless to find out their truth or falsity! Protestantism denies to reason any right to pass judgment on the Bible, but allows it to reason on its contents. In doing which it breaks down as a logical system.

Let me forego and forget the short-lived pleasures of sensuous life; let me command the appetites of the body, purity the channels of its power, and temper its pulse to the beat of the Infinite Heart. O! let me arise into the light of eternal ideas; tlet me light my lamp at the central fires of nature; let the world of forms, the far-fallen shadows of trath be exchanged for the truth itself; and then may the surges of everlasting life sweep through me until the channels of its power become broad and deep like that of the Amszon and Mississippi forever. O! may the golden am brosial light of nature's central orb descend upon, shimmer through and, overcoming my earthly gravity, lift me to their primal source.

Man stands between the earthly and the spiritual, be. tween the finite and the Infinite, the fleeting and the eternal, the shades and the substance. He is therefore mortal and immortal, human and divine, material and spiritual, a fact and a force, a circumstance and a centresiance, a skeptic and a believer, an Atheist and a God-the paradoxes of life derived from the duality of our being,

Standing between matter the earth and the great central Sun-Spirit, we cast our own shadow-image on the groundwork of the world, and mistake it for the personal or of the impersonal Deity; so grand aretwe taken objectively. In our higher moments we see the divine; in our lower only the world, and that only by piece-meal. We exist on that middle territority, on that penumbral plain, where the light of the Infinite and the shadows of the finite blend. The relative law of opposites is the condition of revelation, but the interpreter must be like those opposites ere he can perceive such relation. He must stand between them with one hand upon each. He must be two-faced. looking both ways at once.

The fires of genius are the resulting flames of the friction of force against forms. On the background of night is seen the gleams of the day, as, against the canvas of ignorance impinge the rays of intelligence. The great expounder must be composit, both night and day, wrong and right. selfishness and generosity, matter and spirit, male and female, harmony and discord, determity and beauty, the conditioned and unconditioned, finite and infinite, time and eternity, unity and plurality, humanity and divinity; must avail themselves of this head and heart of his soul and his lips. The possibility of philosophy of explanation of revelation, arises in and revives to view from this duality of Being. Philosophy is the crest, the mediator of the world. At the one hand we grasp the solid granite globe, and the other we lay reverently on the crystal throne of Infinite Wisdom.

Religion is the effort of ignorance to get into the presonce of absolute Boing; Science aims at the primary cause of the world; Art is only an imitation of the formative spirit; thus all the rays like shadows point toward the central sun of the world. The last analysis of matter gives us the essence of spirit, while the last analysis of thought gives us self-conscious ideas, and thus the two terms of existence become one and identical. Can such a process be experimentally completed? If so, does not progress cease? If not, to what height may not philosophy arise?

What we call matter is only appearance; and not at all elemental substance. Then, a bone is not matter, a cartilage is not matter; a nerve aura is not matter, a tree is not matter, but only an appearance of matter. Even the last chemical analysis has not reached the primary unparticled

In the consciousness of man alone are the primary elsments of being and substance revealed. This total consciousness is the result of the association of interconscious eternal ideas, and it is here that these ideas make each other's direct acquaintance, and hence here for the first time in life the unity and harmony of nature arises into expression. Hence it is here that ideas stand before each other in the conscious relation of mutual dependency and unity, and thus out of this association of ideas arises philosophy. Each idea has been forth in the world of appearance, symbolizing itself in forms of beauty and of use; but here in the soul and in the more interior spirit of man, these have been eliminated from the dross opacity of appearance, and stand noted before themselves and each other.

o seek a lightee are floating and transfer le liber are fleeting and transitory, but le liber very ideas—the effectioned Il libera, behold the empire of the as spirit mileld the Gods themesives. In the appearance we behold the symbols of the beautiful, in the spirit we feel the living genius of beauty itself.

The world of appearance reflects light of life; the world of spirk is light itself—the source of filumination. The one is a stream, the other a fountain; the one secondary and relative; the other primary and absolute. The one is passive, the other positive. The first is a matrix, the other a matriculator. This inevitable duality bisects the world. and between these terms the whole universe revolves.

All science, and all human life proceeds either consciously or unconsciously, upon the idea of the sovereignty of reason; and therefore speculatively and objectively true, as well as subjectively and relatively true. To deny this, is self-stultification. And beside, all observation of the world serves to confirm us in this trust in the primary laws of thought as one and identical with those laws which regulate the outer world around us. For we do actually find that as we "pass out into the far-off world of reality"—that these axioms of reason are the laws of the relations of bodies and forces, of lines and surfaces. Experiment proves a straight line to be the abortest distance between any two points taken at random and everywhere. Hence, though, were these axioms derived only from experience, they could not be given as universal and necessary, yet since they are confirmed as far as experience goes; and besides, these axioms are themselves the regulators of experience itself. For, we cannot construct a single machine, measure a single line or surface, calculate a single force, or make an experiment of any kind of bodies whatever without obeying implicitly these mathematical laws-the universal and necessary truth. All thought full of observation of the world, depends upon the perfection with which we observe and think. The laws of observation are in the observer—and the conditions of observation are in the relations of the observer and the observed-of the subject and its object. And all laws of observation are in the laws of thought of reason itself. And hence, the very effort to observe depends upon the analogy and identity of the modes of the world and the modes of the mind or soul. To deny therefore, the trustworthiness of reason is pure skepticism; is self-stultification. These do present the sad spectacle of using reason to deny and dethrone reason. Blank skepticism can go no further. The basis of all rational thought and life is faith in the primary laws of reason. The opposite of this is utter Atheism—blank negation.

Let us turn to the great fact of this century, spiritual intercourse. In it we shall find the law of life that beautified the ancient world; the same power of inspiration that touched "Isaiah's and Jesus' hallowed lips" with the central fires of the world; and that poured this cosmos into the great consciousness of the departed Baron von Humboldt. The same light opened the celestial vision of the seers of Greece, of China, of Judea and India, is beaming still from the mountains of the beautiful in the Spirit-

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RELIGIOUS.

A Caustic Criticism on the Sunday-School Instruction of the Day-The Children Regaled with Ideas Never Pronounced in the Pulpit.

Sunday-Schools-What the Youthinl Minds are

Within the past year there have come to my knowledge two cases of persons who have withdrawn their children from attendance at Sunday-school, giving as reasons therefor that they could no longer tolerate the mass of false and superstitious trash which was being each week instilled into the minds of their little ones at these much lauded institutions. In one of these cases the parents were members in good standing of an orthodox church, and the consent of the mother was reluctantly but finally given. The father, at about the same time, ceased his attendance at the church of which he had been many years a member. In the other case it is a little surprising to be compelled to say that the parties were Unitarians, and that, too, of a very liberal school. How many similar cases there may be it would be interesting to know; and in any case it would seem strange if the number did not, sooner or later largely increase. For if there be any fact more plainly evident on the one hand than the growing enlightenment at the time, it is the fact on the other hand that Sunday-schools, as now conducted, are a powerful influence in just the opposite direction,—a place where under direction of church and clergy, the ears of mill-ions of children are crammed with the most literal versions of the most slavish myths and monstrosities to be found in the Old Testament, and where, in multitudes of the cases, their minds are dwarfed or stunted for life under the teachings of young zealots whose ig-norance is only equaled by their piety.

Now, of course it will be considered by most an ungracious task to assail or even to criticise Sunday schools. So much the more reason that some one should do it. Excepting occasional newspaper jokes I do not remember to have read in print a hostile word about them. They are one of those institutions of which the effect has been allowed to be good, and good only. Unlike revivalism, compulsory teetotalism, and the like which have always provoked more or less unexpresse hostility. Sunday-schools have claimed and enjoyed universal approbation. There is a sort of general as sumption that, if children get no good there, they will at least receive no harm; and thousands of parents, acting upon this assumption, interpose no objection to their children's frequenting a place where the prevailing ideas and influences are not only in opposition to the training given at home, but ruinous to the child's future development in common sense ideas, and in that quality of mind and thought which is every day becoming more and more necessary to standing, and

But, meanwhile, times are changing. Old and cherished opinions are voted pernicious, and are disappear ing. Preachers do not venture to utter in their pulpits tu-day opinions and statements which would have met with no opposition twenty, yes, even ten, years ago Everyone is aware of the great modifications in religious ideas which have taken place in that time. There is no need to enlarge upon them. No such important revolution in thought in so brief a period has ever before been known. These changes are still going on and will continue much longer. The Church recognizes them in its public antagonisms, and to a considerable degree in its pulpit ministrations. It does so, however because it is compelled to recognize them. It could not get a hearing, even, in the literary and scientific world if it did not. The writer who introduces miracles into li erature as facts, as evidences, or as morai lessons is laughed out of court. To a less degree the same is true in the domestic relations of the Church. Its soult members, or a large and the most intelligent portion of them, will not listen readily to such sermons as were current twenty-live years ago, or if they do the preacher is well aware that it is with aversion and silent dissent. Amid all these changes, however, the Sunday-school remains at the level of twenty, forty, or fifty years ago, a most apparing testimonial to the unfailing reactionary tend-encies of a church which never yet took a forward step to which it had not first been long and painfully prod ded, and finally forced by the outside world.

The Sunday school is peculiarly a place where the Church is enabled to display its real spirit, undeterred by influences which hamper it elsewhere. It is an agency of which its most sealous—who are also, as a rule, its most ignorant—leaders have control, and whose

consultation. Its Sunday Surjous are a sort of love feast for the most active still withundatic. The pupils are, of course, young, interestinable, not yet given to reflection, argument, or linear, surjourned to the as may be so minded soon that that they have mistaken the place and the occasion. There is no andience, no mion, no criticism, no one to expose mustatements, no chance to modify in the least the absurdest of teachers. And probably no one would venture to assert that real knowledge of the Bible or even general intelligence is a necessary characteristic of Sundayschool teachers. So far from that I presume it would be generally admitted that in the Church's eyes zeal

for the cause is a far better qualification.

For several years past I have amused myself—frequently, however, to the extent of exasperation—by looking over the printed lessons which appear in the religious and daily press, and also of late at the week-ly discussions of the Farwell Hall teachers' meetings on a Saturday. I suppose, of course, that but a small proportion of all the city teachers meet at this place; but it is probably not unfair to assume that the leaders and the presumably most intelligent do. At all events, it is certain that preachers are the most numerous and prominent on these occasions. It is here, I suppose, that the cue is given to the lesser teachers, and that the key-note of the lesson is pitched. And if it be true that they are really the superior fractions of the body of teachers, it is certainly enough, after perusing their efforts, as given below, to make one weep to think what must be the teachings of their less qualified subordinates. To illustrate what I have been say-

ing, please allow me to make a few quotations: Most adult men probably remember that thirty and forty years ago the story of Edisha and the bears was a favorite pulpit theme, and have, perhaps, been duly frightened at it. It has been retired to the background of late years, and probably a majority of preachers would now be ashamed or afraid to treat it before their congregations. Not so, however, before the children. There is the style in which it is still laid down to them. quote from a report of a late teachers' meeting as given in the Evening Journal:

"The Rev. Alexander Youker said it was objected to the last part of the lesson that Elisha was cruel to send the bears to the children. But Elisha had no power to do this of himself. God sent the bears. Children are to be taught that sin must be punished. These children insulted a prophet of God. Though ministers are only human, still the way they are often spoken of and treated is an obstacle to the progress of religion and is an offense against God."

If any of the children whom these words reached should have been bold enough to think that Mr. Youker was himself an "offense" against God and man, which would have been the nearer right. He was sustained by another brother in the following fashion:

"The Rev. M. M. Parkhurst gave an illustration of the manner in which he had attempted to cross the Jordan at about the very point where Elisha had, and found it too deep. He had turned to the very passages of Scripture taken for the lesson on that occasion, and found that all the surroundings pointed to the truthfulness. The first thing they should do was to show their children that these things were true."

This is, in its way, superb. It fairly equals the argument of the returned missionary who brought a piece of rock from Mount Ararat, and, after it had been exhibited to his audience, dismissed them with the triumphant remark that whenever again they should hear any one deriding the story of the deluge they could now tell him that they knew better-they had seen a stone from the very spot where the ark had

At another meeting where the subject of the lesson was Elijah and the killing of the priests of Baal at God's command, as alleged, I find the Almighty backed

up as follows:
"The Rev. Mr. Terrill said there should be no apologies for the killing of the prophets of Baal. Like the miracles, it was an extreme measure, required by the then condition of the people. But as the spiritual life grows in a man, he ceases to be absorbed by these wonderful and exceptional manifestations of God's power. and thinks only of faith and God's love."

No. I should myself think that, upon the whole, it would be better for pupils not to be "absorbed" by such 'exceptional" massacres and their lessons. The intimate familiarity of preachers with the de-

signs of God is well known, as also their readiness to impart their information to unregenerate mortals around them. Many of them are more modest of late years, but it is not before the children that they display their modesty. In the course of a lesson upon the Shumanite's son," I learn for the first time the fact italicised below:

"The Rev. W. A. Spencer thought that the superfluity of holy places in Palestine, and the deception practiced by the people was apt to disenchant any but the most plous traveler. But the customs of the country at this day illustrated the Bible in a striking manner. Mr. Spencer intimated that God had allowed the people of Palestine to remain centuries behind the rest of the world in civilization in order that the people of to-day might get a good idea of the manners in the Biblical

This would be very fine for us, though the people of Palestine might not like it. But how about the rest of Asia, which is equally backward? In a report of a letter upon the subject of the "Cross," also from the Journal appears:

"R. S. Thain showed that Christ's death, at the last, when He dismissed His spirit, was entirely voluntary, independent of the tortures of the cross; and another gentleman presented the same thought, stating that men who died from crucifixion died from final exhaustion, whereas the Savior, when He dismissed His spirit, cried with a loud voice. To both these speakers thought this was excessively comforting, as showing that Christ died for them of Hisown free will-not because He had to?

One does not wish to jest at such a subject as a cruclfixion, but is it possible for a same man to contemplate the idea of "dismissing one's spirit" without a smile, and is not such drivel commentary enough on the mental calibre or mental condition, at least, of him who utters it? It provokes allusion to the man who raised himself over the fence by his boot-straps.

I have already given a specimen of the kind of internally evolved history dispensed to Sunday-schools. Here is another from a "lesson" by the Rev. E. P. Rogers, in the New York Observer:

"Work done for God's cause will stand as our memorial when we are gone. Cyrus, the monarch of Persia, is forgotten. But as the friend of God's people he will be always remembered."

Now there is nothing very bad about that, it is true. The only objection to it is that both propositions are so entirely untrue. It is precisely as the great King of Persia, the first well known Aryan conqueror, that Cy-rus is remembered. Comparatively few are sware that he once incidentally befriended the Jews. Further along Mr. Rogers, in a gush of sentimental admiration for Cyrus, makes the following ridiculous statement—a sort of what might be called "flat" history:

There is little doubt that Cyrus believed in and revered the true God, and this was doubtless the great reason why he felt inclined to release His people from their bondage, and to send them back to their own land."

At the close of another lesson by the same man I find the following promulgated under the head of "Practical Suggestions":

"1: Faise religions are always intolerant."

This certainly surpasses the utmost limit of impudence to which I ever before knew consecrated ignorance to go. By and by, perhaps, when some one more intelligent of the Rogers pupils has grown a little older; when he learns that all the ancient religions tolerated each other, that they were even courteous to each other, that such as have survived to this day are and have always been tolerant of each other; when he learns that the early Christians even were not persecuted as such but as seditious and as enemies of the Roman State; when he learns that the first serious and purely religious persecutions were those of one Christian sect by another; when he learns that intolerance and persecution burst forth into full flower with the establishment of Christianity; when he learns, in short, the historic fact that religious intolerance and persecounsels they meet, as it were, in unrestrained family, cution were born into the world with Christianity and

flourished with it and its Moslem atheoris; when he learns that Christianity is not migrally unrivaled in its leng and hideous annals of paracoution, but is absolutely alone in them,—what will this pupil then think of his teacher and his teacher's greed, and what are we all to think of the kind of "practical suggestions" offered in Sunday-schools! It is noticeable how the clergy, whenever they feel sure of their audiences, almost invariably revert to the miraculous. The next extract is from a "Bible-reading," as it is called, to an audience of recent young converts, mostly young girls, by a Rev. Welton, taken from an Omaha paper. Mr. Welton, afterdwelling upon Nosh and the ark, and the deluge, and the wickedness of the world at that time went on to urge that history was now repeating itself; that the world, through the prevalent unbelief resulting from scientific progress, was again provoking God's wrath, and that another catastrophe was near at hand. What follows formed his closing remarks:

"Men don't see any signs of God's judgments now.
The Laws of Nature are fixed, they say, and things
will go on as they always have; but God says the day of judgment will come, and there will be an end. It was destroyed by water then; it will be destroyed by fire this time.'

Observe the sneer at the laws of Nature, so eminenty worthy of the pulpit and the Sunday-school oom or the "Bible reading." I do not know whether the following excerpt can be ascribed to a Sunday-school lesson or a "Bible-reading," a sermon or one of Dr. Gibson's lectures. It certainly is worthy a place in either of them. I find the fragment among some scraps, and recommend it with ansurdities and false statements about the "best-naturalists," etc., to any zealous Sunday-school teacher, who may find it of use. Properly

handled. I think it ought make of an average teacher

a Superintendent, at least. "The best naturalists admitted that there was nothing in the story of Jonah opposed to science. The Mohammedan believed that Jonah was forty days in the belly of the whale, but the Jewish computation fixed the period at thirty hours. It was not impossible to believe that Joneh could have lived during this brief imprisonment. It had been asserted that the gastric inices would have poisoned Jonah, but physiology declared that gastric juices did not operate upon living objects. Jonah might have had a kind of suspended animation. In amphibious animals the respiration of the skin was very active, and all vertebrates, including man himself, exhibited a tendency to breathe in the manner of a fish. A scientific gentleman, in talking to the speaker on this subject, once said that if Jonah had simply scratched with his finger-nail the lung of the whale he would have had all the respiration that he

wanted during his confinement. This opinion had also been corroborated by other men of science. The "computation" was by rule of three. I suppose. The quotations below are from a lesson published in the Tribune of a year or so ago, on the removal of the Jewish ark to Zion. The verses seem to be a sort of

paraphrase, and are from 2 Sam,, vi. chapter: (3) They brought the ark out of the house of Abinadab, and placed it upon a new cart. Uzzah drove the cart, or oxen, and Ahio walked before it. David must have known the law, that stated distinctly that the ark shall be borne only by priests.' The ark had rings at each corner, on the sides, through which poles were passed, so that four men could bear the ark on their

"(6) When they came to Nachon's threshing-floor the oxen stumbled, and shook the ark. Uzzah laid his nands upon the sacred chest. He was the son of a priest, but not a priest, and had no right to touch it.

(7) Jehovah was so much displeased with him for doing so, that He smote him on the spot. Uzzah's purpose was good, but he broke a specific command of God. He wished to protect the ark from injury. The procession suddenly stopped; the exulting strains of music ceased. All were awed into silence and solemnity as the news spread from rank to rank, that Uzzah, the son of a priest, the keeper of the ark for a long time, had been suddenly struck dead, without any known cause. The people were amazed, and when told that he broke a law of God and suffered for so doing, they said Uzzah had always been a good man; that when the oxen stumbled, he thought the ark was in danger of being broken; and that he had touched it that he might save it from all harm; that he ought to have been rewarded for his good intentions.

"(8) David held the same views. He was much displeased at what he considered upjust on the part of his Maker. But a little reflection changed his mind."

These extracts, it seems to me, speak for themselves. To comment upon them seems almost a humiliation. But let the rational man picture to himself if he can the ruler of the universe descending upon earth in Judea, some three thousand years ago, to engage in—excuse the phrase—"bossing the job" of removing the Jewish ark, trunk, chest, or whatever it might have been, from one locality to another, and getting so angry at an involuntary movement of one of His assistants that He struck him or-let us be literal here-smote him dead for his thoughtlessness. Then let him picture his own child at Sunday-school under process of indoctrination into such views of Deity and divine government. If he can contemplate the thought with anything but wonder, disgust, and contempt, then there is nothing to be said. This communication certainly is not written for him. But surely a majority of the fathers have outgrown all belief in such debasing myths, and if told that they are but a repetition of what is found in the Bible will only reply: "Then so much the worse for the Bible." The above extracts are but a few out of many samples which might be given of the outrageous stuff which is being continually taught to millions of children in attendance at what Mr. Arthur Mitchell calls "our Great National University." For the last month or so the scholars have been regaled with clerical fancies and fictions as to the significance of the building of the walls of a Jewish city by Nehemiah. This, in old times, very common occurrence has been expounded to them as something of a profound mythical interest on the part of the Almighty, who kept a steady eye upon the work. So far as I have observed there has been nothing absolutely barbarous or depraying in the conclusions drawn. The worst that can be said is that they were puerile, ridiculous, and, of course, without a word of truth in them. Next week or month the lessons will, very likely, revert to the barbarous. Some Jewish king will slaughter thousands of men, women, and children by the express command of the Almighty, or some Philistines will be enticed into a trap by the same agency, or some prophet will blow a horn, or take a walk, or have a dream, or shut his back door, and through each event the hidden finger of Jehovah reaching forward to some mysterious end will be traced and duly "splanified" by the wonderful Farwell Hall series to these young students of our "Great National University." Stuff like this, stuff which some, at least, of these

inoculated early enough the next generation may be re-tained in the intellectual bonds from which the present is escaping. For the extension of this system of medieval instruction, this conspiracy against real enlightenment, this confidence game played upon the youthful minds of the land, the church and clergy are making great exertions, terming it our Great National University. We shall see what will be the results. I can myself remember when I was taught, thirty-five years ago, precisely the same things and believed them.
In the meantime there is a small but growing num-

preachers dare not, literally dare not, utter from the

pulpit before the fathers of the children, is wholesaled

out to the children in the futile hope, perhaps, that if

ber of persons who do not look at this business with complacency, and to whom it is a daily reflection that if the children are ever to become really intelligent, sensible, and well-informed members of the society of the future, then, as one of the very first steps to that end, it will be necessary for them to eradicate entirely from their minds, to unlears, if possible, a very great part of all they have ever been taught at Sundayschool.—A Sunday-school Graduate, in Chicago Tribune.

In a great affliction there is no light either in the stars or in the sun; for, when, the inward light is fed with fragrant oil, there can be no darkness though the sun should go out. But when, like a sacred lamp in the temple, the inward light is quenched, there is no light outwardly, though a thousand suns should preside in the heavens, Beecher.

Woman and the Sousehold.

BY HESTER M. POOLS. [No. 151 East 51st street, New York City.]

ONLY A LITTLE FLOWER.

Only a little flower, That grew in the damp and mold, And waited, hour by hour, With a soft, resistless power, Through tempests manifold!

Out f om its little root, In the dingy dell, alone, It pushed its pensile shoot. Twould be crushed by a passing foot, So it leaned on a mossy stone.

And oped its fragile cup The weird flower, sweet and shy, And held its petals up, A drop of dew to sup, And see the glad, blue sky.

* * * * Oh! sorely stricken one! Take heart and look up, too, Though underneath the sun! Are shadows dark and dun, There's light for you.

On the great Heart of Love, Take rootand grow, Like the we'rd flower, look above. And storms shall only prove The strength below.

The Pennsylvania State Medical Society, at its last annual meeting, appointed a committee of seven to memorialize the Legislature for some notable reforms.

The most important of these, was for the erection of Hospitals for the accommodation of women only; and for Women Physicians to be medical superintendents in such Hospitals.

It is hardly possible to estimate the necessity, or the value, of the reform in view. To those who have keen remembrances of the past twenty years, it seems hardly credible that the conservative regular physicians of our country are so far progressed and enlightened, as to propose such a step forward. They not only ask that a woman medical superintendent be appointed, but she shall boys sole charge of her denortment, and rehave sole charge of her department, and re-port directly to the managers. Forney's

rogress says, most truly: "It would be a waste of time to argue upon woman's fitness for the medical profession, that question being already settled, and now that her talent as housekeeper has applied itself to the conduct of colleges, schools, charities, reformatory and penal institutions, and has come to be recognized as administrative ability, there need be but little said in proof of her fitness to control a ward, or a hospital. There is need, however, that women should have the chance of using their experience and peculiar tact in the management of mental disorders, that they should be put into a position where the sense of responsibility will encourage and educate them and where no influence can there to an account them. them, and where no influence can thwart or crush any legitimate and judicious reform they may decide upon making.

"The strongest plea, however, for women physicians in insane hospitals comes as a question of justice and charity from the women who are patients. At present these are almost entirely under the care and controi or the assistant de a rule, a young man. When it is considered that insanity in women is almost invariably produced by complex and delicate causes, by repressed emotion, disappointment, or functional disorders, it can be readily understood that any young man must be at a disadvantage in gaining their confidence. He would not be called in by the patient if she were sane, and in her own home, and in the hospital she may give him some idea of her symptoms, but he is not likely to know much except by inference, and through a general diagnosis of the causes producing them. In one hospital in this State, the head physician used to call women physicians in to take charge of certain patients, and win their confidence, so that their condition being known proper treatment could be given. For these reasons, this change in the conduct of hospitals is asked, and as regards any farther sanitary, or philanthropic re-form yet needed, it must be remembered that if in this and other States, insane women are no longer chained by the foot in dark and noisome cells: if crazed men are not beaten and tortured, it is because Dorothea Dix never rested until she knew that the stories told of insane asylums were facts, and then by appeals to cell-keepers, to the public, to law-makers, had these atrocities ended, and so hospitals where cures were intended grew out of saylums, where death or confinement were the alternatives. Such work as was done by Miss Dix knows no and as long as the causes for it arists and end as long as the causes for it exists, and this memorial from the State Medical Society is a direct growth from it and worthy of

Physicians, however, as a rule, hardly recognize the most important of all curative methods, namely, magnetic treatment. With scientific research joined to clairvoyant insight, a revolution will take place in the method of dealing with this unfortunate

From the researches of Dr. Buchanan and others, much is to be hoped in acquainting the popular mind with the laws and poten-

cies of magnetism—an agent which is not to be carelessly or ignorantly used. Mr. Davis has published an invaluable work on the "Diseases of the Brain and Nerves." It examines the causes of insanity, and shows its seat to be in the sphere of relations, or regions between the ponderable body and the spiritual principle. In speaking of asylums, he says: "A corps of magnetic healers, especially men and women who are open and impressible to the therapeutical influences of invisible physicians, should be appointed to and identified with every establishment."

NEW YORK CITY ITEMS. Mr. and Mrs. Newton gave a reception to Mrs. Brigham on the evening of the 1st, which was well attended and delightful.—Music, recitations and brief speeches were the order; closing by an inspirational poem

by Mrs. Brigham. Miss Fancher's handiwork is now to be seen in public. A Fulton street art store exhibits a wax-work harp, with leaves and dowers of almost inconceivable delicacy.—
The most minute details are finished and bent, so that the work seems as if it would stand microscopic tests. With this is seen a photograph of the sweet, intelligent, spiritual, yet suffering face, which has not look-ed out upon the outward world for many

It will be remembered that this beautiful work, like her embroideries, are executed with the hands behind her head, a position

which is the easiest for her. The crotcheted Afghan, which was recently won by our translated friend, Dr. Hallock, has excited much attention. It was of orange and white worsted, intricately and tastefully wrought in colored silks, every stitch and stripe accurate in form and color.

Every true woman will thank the editor of the Herald of Health, for some excellent articles now passing through that journal, which is devoted to a higher type of manhood, physical, intellectual and moral. They are upon marriage, and are written from a progressive stand-point, and are of pure and elevated morality.

Over one hundred members and guests graced the January meeting of Sorosis, on Monday. The music, by professionals and amateurs, was exceptionally fine. Journalism was the topic for the day, and the opening paper, by the chairman, Mrs. Cooke, was a valuable historical and statistical paper. a valuable historical and statistical paper on woman as journalist. Mrs. S. L. Hopper gave an excellent literary paper on special lady editors, and Miss Fuller made extracts from a Gazette published in Darwin coun-ty, State of Evolution, and Mrs. H. W. Farns-worth followed with an essay manifesting a delicate and greeaful sansa of humor.

worth followed with an essay manifesting a delicate and graceful sense of humor.

Mrs. Poole discussed the "Responsibility of the Journalist," and Rev. Phebe Hanaford and Mrs. Sara J. Spencer, of Washington, continued the same subject, which was closed by Mrs. Morse. Excellent recitations by Minnie Swayze, Mrs. Diehl and Fanny Foster, prolonged the exercises till dark.

At this meeting there were present, the President of the Brooklyn Woman's Club, also officers from woman's clubs from Ham-

also officers from woman's clubs from Ham-mondsport, New York, Asbury Park, New Jersey, and London, England.

GENERAL NOTES.

The Princess Louise, it is predicted, will work a notable dress reform among the women of this continent. Her attire is very simple, and she makes no display of jewels. At a recent entertainment at Rideau Hall, she wore no ornaments whatever, not even a brooch.

Both houses of Congress have passed, by large majorities, the bill to enable women to practice in the Supreme Court of the United States, and it only awaits the President's signature. This is the result of twenty years' hard work on the part of energetic

"Perry and Martin," is the firm name of two women lawyers in Chicago. Janesville, Wisconsin, boasts of three wo-men lawyers in that little city.

More than twenty persons, mostly young women, have become insane, in or near a small town in Italy. The outbreak is attributed to pictures and sermons upon hell. Delusions are, unfortunately, more liable to become epidemic than good deeds. But, it is no wonder that believers in eternal damnation are insane. The small proportion of madmen, shows how little real credence is

given to the barbaric myth. The Scientific American says: From our long experience with inventors of both sexes, we conclude that a larger proportion of inventions patented by women, prove useful and prolitable than those of men.

Miss Josie Baker, of Indianola, has recently been appointed a tutor of the Greek language in Simpson College in that place.— Though only sixteen, she is also proficient in German, French and Latin.

An aged, invalid lady has been immersed three times in a freezing river, in Penu., as a religious duty, and her agonized friends have hard work to keep her soul in her body. We work to keep her soul in her body. We wonder how recently the church which incited or permitted such cruelty took up a collection to send and convert heathen in Booriboola Gha, and prevent women there from throwing themselves under the wheels of Juggernaut?

Mary Wollstonecraft's Letters to Imlay, recently published, are sad memorials of a noble, but ill-starred life. One of the most remarkable women in the history of the last century, her opinions, which were then considered so advanced, would not now be thought very remarkable.

Her "Vindication of the Rights of Woman," contains nothing inimical to marriage, or even to orthodox religion, yet it

was greeted with scorn and bitterness. She had never lived in any family where a true goul relationship existed between the wedded, and yet the unhappy tie could not be broken during the lives of the parties. Unhappy experiences in the families of her father and her married sister taught her that the bands of the law should be broken by law, whenever its bondage became too bitter to be borne.

In France, she met and loved an infamous American, Gilbert Imlay, who persuaded her that as it was impossible to marry in the turbulent period, the "reign of terror," it would be right to live together without a

legal ceremony.

Like others who love "not wisely but too well," her crown of joy became a scourge of thorns. He whom she had dreamed was a god, trampled upon her with hoofs that showed him to be nearer a satyr than a man-and her wails of awakening agony may have come to us adown the century, teaching the same sad lesson of contempt and desertion to the too trusting sister of

to-day. Her "Vindication of the Rights of Woman," was the first protest against the absolute and inalienable ownership of woman, which was ever publicly made.

The poor deserted mother, but not wife, in despair, threw herself into the Thames, but she was rescued and afterward married the reformer, Goodwin. She became the mother of Mary Goodwin, author of that weird story, "Frankenstien, and the Wife of Shelley," to whom was dedicated some of his most inspired poems.

Miss Frances E. Willard, that indefatigable temperance worker, is now engaged in placing a petition before the people of the State of Illinois, to be signed and sent to Springfield. The prayer of the petition is to give women the right to vote upon the licensing of saloons.

The Woman's Tribune, an independent, weekly journal, wholly devoted to the in-terests of woman, is ably edited by Mary E. Haggart and Fiorence M. Adkinson, In-dianapolis, Ind. Price, \$1.00 per year.

The Ballot-Box has been removed to Syracuse, N. Y. It is devoted to the elevation of woman especially through suffrage. Newspapers of this class should be better supported than they are. Every woman can easily save the price of the subscription if she will. Mrs. Matilda Josiyn Gage is the able editress, to whom all letters should be addressed.

Litolf's Musical World. A monthly of compositions for the planeforte, for January and February, 1879, received. They each contain four or five pieces of choice music. Price, 25 cents a number or \$2.50 per annum, postpaid. Arthur P. Schmidt, 40 Winter street, Boston, Mass. BOOK REVIEWS.

OCCULTISM, SPIRITISM, MATERIALISM, demonstrated by the logic of facts, showing disembodied man and spirit phases; also the immediate condition affecting man after death. Things of the most interest for man to know. By Almira Kidd. Boston: Uolby & Rich. 1870.

A prettily gotten up book of a hundred and fifty-nine pages, the author writing as an instructed medium, and as an observer. Setting out with the idea that Spiritualists up to the present time have been satisfied with delusive theories, and are densly ignorant of the laws and conditions of spirnorant of the laws and conditions of spirit, she steps forward to enlighten them with the lucubrations of "occultism" and "re-incarnation." Thus while there are many instructive and interesting pages, as a whole the book is a dreary waste; a fog-bank, impenetrable, through which the author steers guided by an imaginary jack-o-lantern, without a defined purpose, and is no nearer the end at the last_chapter than the first.

THE DARWINS. A domestic radical remance. By Mrs. E. D. Slenker, author of "Studying the Blole," etc. New York; D. M. Bennett, 141 Eighth street. 1879.

This is a finely printed and bound book of two hundred and fifty-seven pages, by one of the most able female contributors to the Truth Seeker, in the columns of which

it first appeared. Its plot is as well sustained as possible in a story the object of which is to teach philosophy. It illustrates the wide influence an infidel family (the Darwins) can exert, if they live up to their convictions, and are true to their belief. In spite of their infidelity, they become respected and honored

The work is of the same class as "Exeter Hall" and "The Heathens of the Heath," and cannot be read without interest and profit.

ILLINOIS YEAR ROOK AND ALMANAC for 1879. Edited by Norman T. Gassette. Chicago: Donnelly, Gassette & Lloyd, Publishers. 202 pp. Price, 25 cents.

The astronomical calculations for Chicago and Springfield make it an important work for this section, and the fund of general and statistical knowledge with reference to state matters, make it a very important work for the general reader.

February Magazine not before mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Darwin vs. Galiani, by Prof. Emii Du Bois-Reymond; Scientific Relation of Sociology to Biology, by Prof. Joseph Le Conte: The Crystallization of Gold, Silver and other Metals, by Thos. J. Gregan; Herbert Spen-cer before the English Copyright Commission; The Formation of Mountains; Plan-etary Rings and New Stars, by Prof. Danetary Rings and New Stars, by Prof. Daniel Vaughin; The Old Phrenology and the New, by Dr. Andrew Wilson; Backgammon Among the Aztecs, by Edward B. Tylor; Mites, Ticks and other Acari, by E. R. Leland; Typhoid-Fever Poison, by Ely Van De Warker, M. D.; Sketch of Elisha Gray, by Geo. B. Prescott; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Kansas City Review of Science and Industry for January, contains a number of interesting articles. It is edited by Theo. Case, Kansas City, Mo. \$2.50 per single copies 25 cents.

The Southern Medical Record. A monthly journal of practical medicine. \$2.00 per annum; four copies, \$6.00; single numbers, 20 cents. R. C. Word, M. D., editor, Atlanta, Ga. It presents in a few words a great variety of ideas, so arranged as to be valuable to the practitioner.

The Medical Tribune. A monthly journal devoted to medicine, surgery and the collateral sciences. Edited by Alexander Wilder, M. D., F. A.S., and Robert A. Gunn, M. D. Monroe and Metz, 60 John street, New York. \$2.00 per year; single copies, 25 cents. This is an ably edited journal in the interests of the eclectic school of med-

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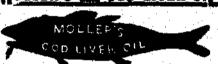
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Letter from Rev. Charles Caverno.

To the Editor of the Religio-Philosophical Journal: I have just re-read the statement of Chow Bendig Hoodah in your issue of Jan, 11th without looking at the remarks of his plagfarist. I think the learned pundit writes like "a man and a brother." Please convey to bim assurances of my most distinguished consideration. Until Christianity can make a better moral showing, than it seems to have made before him, I advise him by all means to solace his sonl with the screnities of Brahminism. Whatever would dispossess anything must show the b tter title.

"Old things need not be therefore true, Obstitute men nor yet the new."

O brother men, nor yet the new; Ah! still awhile the old thought retain And yet consider it again."

R. —As contributing to a little better understanding of our attitudes I will say that I regard mys. It as a Christian minister, as primarily a teacher of whit liam morely. You seem to me to be engaged in the attempt primarily to establish a wien/ifo fact, to wit that of the free communication with a realm with which we have been supposed heretofore to have little or no communication. The departments are not identical I certainly welcome scientific investigation in your department. I may be utterly unfit for service in such a matter and even unwilling to enter upon it personally because of prior occupation. I do not think that attitude subjects me to the charge of inconsistency or of being derelict to duty.

C. C.

The spirit of all Mr. Caverno's utterances is so admirable that he almost disarms adverse criticism. We have only one comment to make on the foregoing remarks from his pen. He refers to the spirit-realm as one "with which we have been supposed heretofore to have little or no communication," and therefore he does not regard it as lying within his province, "as primarily a teacher of Christian morals," to trouole himself with that "department of scientific investigation" which is more properly ours. The obvious reply to this is, that both the Old and the New Testaments are replete with references to phenomena implying communication with a spirit-realm. Angels appear and disappear, manifest control over material impediments, and show supersensual powers. In several places the re-appearance in some visible form of a departed human being is distinctly taught. Now, if we are not under a misapprehension a Christian teacher's "primary" work is to show that Christianity is something more than a code of morals—that it is in short a distinct revelation of spiritual realities, and that the moral deductions are altogether secondary to this stupendous fact, and derive from it much of their authority.

If such is the truth, so far as regards the Christian system of religion, would it not be an immense gain for a Christian teacher to be able to say to his hearers: "My friends, these amazing phenomens, of which we read in this holy book,—this calling-up of a departed spirit by the woman of Endor-this post mortem appearance of Christ in the room with closed doors -the spiritvoice heard by Saul-this appearance to John of the spirit who said, I am thy fellow servant' are all made probable and possible by the fact that similar phenomena have occurred and are occurring in our own day. The testimony to this fact is almost overwhelming; and I have myself witnessed manifestations that satisfy me of the operation of a supersensual intelligence, and also of a super-corporeal power over matter, in moving objects, writing on closed slates, and performing similar marvels."

Now, would it not give added earnestness and power to a Christian preacher to be thoroughly persuaded from personal investigation, of all this,—and to be able to announce it as a corroboration from his own experience? Truly to us it seems as if the verification of such transcendent and most significant facts lies directly within the sphere of a clergyman's duties. It ought to make an important part of his clerical studies. "One good experiment," says Sir Humphrey Davy, "is of more value than the ingenuity of a bram like Newton's;" and one established proof of spiritual faculties in man, demonstrable both by subjective and objective facts, annihilates the objections of all those supercilious materialists who would ridicule or deny the great fact of man's continuous life after the dissolution of his physical and visible exterior form, and would give great comfort to many reverent but doubting souls. We cannot but adhere to the view that "a Christian minister and a teacher of Christian morals" ought to be pre-eminently interested in learning how much there is in our phenomona that is really demonstrable and incontestable.

The "Regular" Hand Unmasked.

It has been claimed by the advocates of the various medical laws of different states that the object was the protection of the lives and health of the people, and to this end in Illinois a "Board of Health" was established to see its provisions carried out. As soon, however, as this board was in successful operation, its members assumed arbitrary police powers, and claimed the right of control in matters not conferred upon them by the letter or spirit of the law. As a part of the machinery to carry out the original design, we now have "The Chicago Physicians' Protective Association," which has issued a secret circular, from which we here quote:

Chicago, September 1st, 1878.

Draw Siz:—This association has been formed after a consultation with the State Board of Health, and many prominent physicians, and with their approval; and seeks to accomplish the three following objects, viz.:

1st. To see to the segistry of physicians.
2nd. To furnish all members of the association, with information, which shall enable them to protect themselves against those who are habitually dilatory in paying physicians' bills, and
3d. To provide the members of the association, with an effective medium for the prompt collection of their bills.

It is intended to secure the object first above men-Chicago, September 1st, 1878.

It is intended to secure the object first above men-

It is intended to secure the object first above mentioned, by taking the proper steps to enforce the penalties of the law against all who are practicing without having complied with its requirements, and thus weed out all those who are not authorized, under the law, to practice medicine.

The second object is to be attained, by supplying to the members of the association, a list of those parties to whom it is not thought advisable to give credit. Such a list will be prepared as soon as the association is established sufficiently to make it practicable and entite each member, the list to be revised each month, or as often as may be necessary.

The third object is to be attained by organizing an agency, expressly for the collection of physicians' bills, etc.

This circular was accompanied by the fol lowing form, by complying with which and subscribing thereto, the subscriber becomes a member:

CHICAGO,.....187. Manager of the Chicago Physicians' Protective Associa-

DEAR SIR:-Enclosed I hand you five dollars, being my Subscription to the shove Association for the year ending,—one year from date—which will entitle me to all the privileges of the Association. I, hereby promising to use such information as may be furnished in a strictly confidential manner, and not in any way, or by my own act, allow such information to be imparted to any other person or persons.

No..... M. D. Street. It can be seen by this that the so-called regulars banded together in a secret organization, with a funded capital from membership, and backed by the State Board of Health, are ready to enter upon secret warfare not only against physicians who may be too honorable and manly to enter into their nefarious schemes of persecution and injustice, but while depriving all such of the right to administer for the relief of suffering humanity, are conspiring together to force the invalid poor to sacrifice everything to their greed, or to be without the pale of medical aid when disease at-

Of this we have lately had an illustration in Chicago. We have credible information that the wife of a laboring man who had for some months been out of employment, submitted to a severe surgical operation at the hands of one of these "regulars," who had decided the operation was her only hope, and who took from her husband for performing the operation the last dollar he had, without leaving him a single cent to procure necessaries for his family or proper care for his wife, who soon

But this attempt to override the people, to deprive the poor and laboring classes of medical assistance in time of need without sacrificing every other comfort to obtain the services of a medical adviser, is only a tithe of what this secret combination in-

tends to accomplish. As we have said in previous articles with reference to this law, it is a preparatory step to the assumption of church control, with the view to suppress and punish all heresy against church domination. We now approach the second step in this matter, which shows the commencement of unmasking this mailed hand which is reaching for the throat of Free-Thought, of civil and religious Liberty; with the design of strangling all the rising aspirations of manhood for a more exalted mental growth and a larger freedom from the chains of bigotry and ignorance.

The great state of New York a few years ago recognized that intemperance was a disease, and in its munificence, with a view to elevate depraved humanity from the evils of a disease arising out of parental and social folly and vice, erected and endowed a noble charity, the Inebriate Asylum, where the mentally diseased inebriate is treated and his manhood restored.

Since Dr. D' Unger has freely given to the world his formula for the cure of drunkenness, he has gained the mortal enmity of men who prefer gin cocktails, brandy smashes and rum punches to Cinchona Rubra, and the late president of the Board of Health now has the Chicago Academy of Homeopathic Physicians and Surgeons come to his support in that direction, as the following resolutions will show:

Recognizing the successful labor now being performed by the various temperance organizations, and believing the issue to be endangered by the continuous interference of those arrogative personages who, denying Divine authority, affirm drunkenness to be a form of disease, and who sliege that they individually possess a cute.

Dute.

Resolved, That we, the Chicago Arademy of Homeopathic Physicians and Burgeons, do hereby publicly denounce the aforesaid allegations, and, affirming them to be empirical, deny the accession that we, as medical men, do indone sither Dr. D'Unger, his theories or his care.

Resolved That Recoved. That a copy of this preamble and resolu-lions be furnished each of the Chicago papers, with a request that the same shall be published.

An Inter-Ocean reporter lately called upon Dr. T. D. Williams, chemist, with reference to the matter, who gave him information in his possession with reference to the various preparations of Cinchona Rubra, not omitting to dwell on the fact that Dr. D'Unger pronounced it a disease within the curative powers of this remedy. He then procoeds to say over his own signature:

As for exceeding, we do not done to assume as arround a position; we do not done to me emphatically deay Divins authority. The Araghty God has proclaimed that drun inspace is sin; therefore, being sin, how can it also be discuss? As a rational people we same topose facts, and a fast indeed it is, that norn! sension has reclaimed has reds of this wenderful ours, sinchons, and who did not, therefore, experience is alleged carative effects. The shattered nerve forces, the dormant functional activity of the various carmes caused by alcoholic indulgence, may be, and unquestionably are, normally restored by the combined section of the several properties of circhons bark, for there is no better tenic, attendant and anti-periodic; but physical restoration is solely dependent upon the power of assimilation, and this must be induced the one way, namely, by attagition to perfect rest and proper food nutriments. The appetite either hereditary or acquired, is not sin, no more than is other carnal desire; quired, is not sin, no more than is other extrail desire; but the settsfying of the desire will invariably, if the set be a sin, is uses, as a result, a specific form of disease. Sinful acts alone cames drunkenness; and the ture is not in the hands of the physician, but it is wholly in the hands of the Chiefler way. not in the hands of the Christian people.

T. D. Williams, M. D.

The influence of priestcraft is seen in Dr. William's dogmatic statements. The determination to suppress all thinking by the people for themselves on the subjects of medicine and theology, is plainly observable. The intention to unite priestcraft and doctor-craft together and to endow them with power to slay their enemies, is evidently the design of this "regular" movement.

So far as Dr. D'Unger is concerned we are not prepared either to advocate or condemn his treatment. It is the animus of the resolutions above mentioned and of Dr. William's letter with which we take issue, which would condemn any who differ with their narrow views, which would attribute to God what is nothing more nor less than the result of such teachings as theirs—the fruits of ignorance—parental vices sanctioned by religious bigotry and the false systems of physiology. It is such a system which would perpetuate disordered and degraded generation, and then prevent all natural modes of regeneration: laying the results of their own stupidity and wrong at the door of God, expecting Him to right those wrongs, and instead of lending their aid to assist in the work of removing these evils, continue multiplying them and piling them up mountain high on the hands of God, as though He had nothing to do but to correct the errors of bigoted doctors and ignorant religionists.

Will the people remain longer idle while all this is going forward and permit the chains of mental slavery to be thus securely drawn around them while they see their dearest rights one by one swept away by these combinations?

It is often said, "What is everbody's business is nobody's business," but the time has now come when all who wish the right to think and act conscientiously, in the light of the highest attainable wisdom, must make it their business to prevent the culmination of these crushing forces into legal enactments, or they will find themselves crushed by the power delegated to these unprincipled combinations. Circulate the petitions for the repeal of the medical law of Illinois and other states, and let the legislatures be made feel that the people are moving, and that it is dangerous for them to trifle with the interests of free-thought,

A SACRAMENTO EPISODE.

A Test Seance.

[The following article was written in reply to an article that appeared in the Record Union of January 24th and sent with a request that it be inserted. The article was refused free publication. - Bee. 1

was refused free publication.—Bes.]

**Rittor Daily Record-Union: The friends of Mrs. Crindle did not deem that a reply was called for to the article that appeared in your issue of the 3th instant, entitled "How a Seance was Spoiled," on account of the egregious slasshoods that it contained, its utter want of fairners and general uncourteous character. The verdant youth (who furnished the report to the Record-Union) with well-soaped locks had batter return to the station he formerly occupied to conduct his enterprises until he can learn to speak of persons of whom he knows no ill in other language than as fiends.

It was thought that a seance held by the medium, under strict test conditions, and the facts published would be the most proper course to pursue. Hence Mr. Butter-

It was thought that a seame held by the medium, under strict test conditions, and the facts published would be the most proper course to pursue. Hence Mr. Butterfield took the matter in hand, obtained the consent of the medium, made the necessary preparations a d in vited some twenty persons of undoubled respectability to meet at his house on Saturday evening, the 25th instant. The committee secured a mosquito bar net with two hoops about four feet in diameter; one at the top, which was covered with white cloth, and a string secured to it with which to attach it to the ceiling; one at the bottom with short straps attached to it, about one foot apart. It was suspended, the medium piaced in a chair under it, and the straps to the lower hoop were fastened by driving tacks through them into the floor, the instruments being all outside and out of her reach. As soon as the circle was closed up by the joining of hands, and the light extinguished, the instruments began to play, sailing around the room, resting sometimes on one head and then on another; hands came around gently patting individuals on the head and face. When the circle commenced to sing, the horn was caught up and joined in the music; in fact, every character of phenomena that is ever given in her circles was produced with perfect success. Upon strikings a light everything was found as arranged before the light was extinguished. There was not a person present but what was satisfied beyond doubt that the medium had completely purged herself from the charge of fraud.

At the close of the circle it was unanimously voted that a statement of the facts be made, and the signatures of all the members of the facts be made, and the signatures of all the members of the circle be attached to it, and the Dally Record-Dalon be requested to publish it.

We, the undersigned, hereby certify that the above article is a true statement of what transpired at the time mentioned therein.—Benjamin Todd, N. Dingley, L. A. Cook, George Brier, D. S. Jackson, C. F. Burgese, R. Butt

We are in possession of corroborative testimony still stronger, if possible, than that furnished in the report of the committee of investigation, and we republish the above, from the Sacramento daily Bee, where it appeared as an advertisement, believing from the weight of evidence that Mrs. Crindle is a medium for genuine manifestations, notwithstanding the weak and puerile attempt of the Record-Union's informant to create a sensation by pretending that he had detected her in the practice of fraud. Had he, as he said, "crawled to the spot where the medium was to have remained seated, found the chair, and found it empty," and desired to make a thorough exposure, he would have seated himself in the chair and called for a light, instead of getting behind it, and waiting until the medium again took her seat, when "he grabbed her around the waist and called for lights."

While we can take no other view of the disturber's statement as published in the Record-Union, than that it was a false and willful misrepresentation of facts, there is in the statement of the Spiritualists and investigators as published above, a point to which we must take exception as fallacious

and dangerous. It is elaimed that the medium at this scance, where the manifestations were, under stringent test conditions, "completely purged herself of the charge of fraud." With equal correctness it might be said of one who had been guilty of passing counterfeit money, that when he had passed a genuine dollar he had purged himself of all charges of fraudulent utterances. Each seance must to a certain extent stand alone and to be satisfactory should afford evidence of genuineness in itself.

The logic of the signers would, if correct, apply with equal force to all those cases in which mediums for genuine spirit phenomena have been detected in the most flagrant deception, and in possession of large quantitles of material for practicing fraud. The fact, however, that Mrs. Crindle actually proved herself a good medium, taken in connection with the direct testimony in rebuttal of the charge against her, is good corroborative evidence in her favor.

Had Mrs. Crindle insisted upon test conditions during the seance at which fraud is alleged to have been practiced, there would have been no possibility of the charge of fraud, and she would have avoided the scandal and annoyance. Mediums will in time learn that their own safety, comfort and success depends in a considerable degree upon never giving a public séance except under test and fraud-proof conditions

Sunday Schools.

On another page of this paper will be found a lengthy criticism on Sunday schools as at present conducted, from the Sunday Tribune, of this city.

We give it space because we consider it an important subject. There are thousands of Spiritualists who are sending their children to orthodox Sunday schools, without once realizing what they are doing to perpetuate in the minds of those children the false dogmas of superstition, which are warring against human progress and spiritual development.

The writer of the Tribune article knows whereof he speaks, and parents not blind to the interests of the race and the well being of their own children, will not for one moment permit their children to be regaled from Sunday to Sunday with such horrid details of injustice and cruel barbarity as are in these Sunday schools attributed to the universal Parent. The evident object of these zealots is to cultivate fear through exciting the marvelous in the young mind, and subjugating reason to the tyrany of superstation, thus fitting them for the psychologic influence of the clergy, whereby in after years they can hold them subject to their control.

That those who have had revealed to them the glorious truth of Spiritualism can be coaxed or driven into the idea of having their children placed under such theological influences, and their tender minds warped by the false teachings of barbaric myths, is one of the mysteries which we sometimes encounter in the line of human actions.

All down the centuries humanity has been struggling to rise superior to hereditary superstitions in opposition to the priestly domination which has labored with educated psychologic power to control and tithe the masses. And now, when the angel world has come to their relief, that parents should willingly assist in keeping the old yoke upon the necks of their children by sending them to these Sunday schools, is passing strange, and almost beyond belief. And yet we know it is true.

We trust the article we publish will tend to arouse the Spiritualists to the necessity of educating their children in their own progressive lyceums, where they will be taught to think for themselves, and thereby develop the highest types of manhood and womanhood, and not permit them to march through life loaded with a burden of indoctrinated errors, like a knapsack strapped upon their backs, for them to carry, and bequeath as an heir-loom to their children. Remember that wrongs are perpetuated by hereditary folly, and that it is easier to become wrongly inclined by education than it is to recover from the bent of early misdirection.

The War of the Chromos.

The whilom local preacher who wormed himself into the editorial chair of the North Western Christian Advocate and the degree of D. D., is in a bad way. Owing to the dissatisfaction of his readers with his flippant and dishonest treatment of Spiritualism. and his hostility to Dr. Thomas, and other equally reprehensible practices, they are, by his own confession, leaving his paper. If one may judge from his frantic appeals to those who have turned their backs on the Advocate, his paper has lost its old prestige and the firm hold upon Methodists' affections, which it so long enjoyed under the charge of the lamented Dr. Eddy.

Dr. Edwards conceived the new and original scheme of offering a premium for subscribers, and submitted it, he says, to his brother in the Lord, who had charge of the New York Advocate. Alasi poor Edwards, the New York brother went it alone, and while the Chicago D. D. was concocting plans with "Dr. Huntoon" to root out Spiritualism, and neglecting the picture-trade, his eastern brother kept about his legitimate business. Now, Edwards accuses the New York editor of dishonest practices, and thinks himself badly treated.

Last Sunday's Chicago Tribune refers to the affair in the following language:

The fact that the Christian Advocats of

New York has been cutting into the circulation of the Christian Advocate of Chicago may not be due soiely, as stated, to the superior business sagacity of the former. It is barely possible that large numbers of Western Methodists have tired of the slangwhanging style of Dr. Arthur Edwards, the editor of the Chicago Advocate, and prefer to take the New York Advocate, edited by Dr. Fowler, who is both a Western man and a gentleman.

"A Spunky Spiritualist."

Under the above heading, the St. Louis Globe-Democrat publishes Mrs. Simpson's letter, and adds the following remarks:

I"The Globe-Democrat has no desire to do Mrs. Simpso i an injury, or to reflect on her character as a woman in any way. The report of which she complains was not written in malice. The simple facts, as they appeared to the reporter, were related. Mrs. Simpson submitted to no test, and really did nothing either in the slate-writing performance or in the production of flowers, which could not be done by any ordinary sleight-of-hand performer. She refused to permit the reporter to hold her hand while she held the slate under the table, and would not let him take the slate out and examine after it had been in some minutes, and just before the alleged spirit-writing began.

We are willing to accept Mrs. Simpson's proposition to come to St. Louis as soon as possible, and submit to fair tests, and whether she fails or succeeds in producing satisfactory spiritualistic manifestations, we will publish full and impartial reports of her test seauces. It is not desired that she shall be wrapped in a blanket and locked up alone in a room while she produces the flowers. Clothing will be furnished her and she shall produce the flowers in the presence of the committee.—Ed. Globe-Democrat."]

Mrs. Simpson left for St. Louis on the 14th, for the purpose of meeting the terms of her proposition. At the time of going to press we have no news from her.

THE New York Independent, of January 23d, has a long article from Rev. Leonard Bacon, D.D., on "Churches, Denominations, Congregationalism," advocating the independence of each church in its own opinions and internal government, and their union in associations and conferences, for mutual counsel and unity of spirit, but not for control of each church in their own affairs. This is the old Puritan Congregationalism. only that Dr. Bacon would broaden the theological limits and be more liberal toward differences of dogmatic creeds.

It gives following this an article by Rev. W. C. McCune, of Kansas, on "Wasting the Lord's Money," a significant statement of the needless cost and trouble of denominational divisions. So far, all well, as both these able clergymen are moving the nar-. row lines to make room for larger thought. But they both must have an infallible Bible and Christ the superhuman Savior-there lines must be drawn. Well, we cannot wait for the church, or free assemblage, recognizing all truth, Pagan or Christian, all human saviors inspired by divine truth in their souls; Buddha, Christ, and the rest of a saintly company. This is the Spiritual Philosophy, each thoughtful Spiritualist is of that broad church, a blessed membership, good for the soul! Messrs. Bacon and Mc-Cone are traveling toward its portal, yet do not know it, and would not own it. Their path is blocked by the broken fragments of old creeds. We can help to clear the way.

The Independent publishes weekly Joseph Cook's Boston Lectures-queer mixtures of careless and reckless assertion and valuable facts, making the separation of one from the other difficult, and the whole seasoned with Pharisaic egotism.

A Brooklyn correspondent says, in a letter received last week:

"We had Elder Evans and two Shaker Eldresses here last week. They spoke at our conference meeting to a very crowded hall, Saturday evening, February 8th, and Sunday P. M. in Brooklyn institute. Elder Evans stated that among them, Shaker spirits had materialized and spoken or lectured to them in an audible voice. We have a promise some time that they will come to Brooklyn with their mediums and hire a hall, and Shaker spirits will speak or address the audience. when there can be no doubt nor question as to the genuineness. Elder Evans is heartily with us in our efforts to purge the cause from fraud and imposture. He said in his public remarks, that we are now entering a new phase of development when none but persons of the highest character would be selected as mediums, and that when this is accomplished our cause would take a great step forward. They received a hearty greeting from our conference, and I think they will take back to their home pleasant memories of their visit to Brooklyn."

Prof. S. B. Brittan, whose excellent lectures and articles have so often appeared in the columns of the Journal, would be now passing through a most trying ordeal, were it not for the inspiring truths of Spiritualism. "My dear wife," he states, "with whom I have lived for nearly forty years, is very low at present. She is in daily communion with our six children, and has luminous visions of the better life to which she is tending." Without his knowledge of spirit communion, he says that the trial would fall on him with crushing weight. We deeply sympathize with Prof. Brittan, in this the hour of his deep affliction.

The Richmond, Indiana, Telegram, a large ten column paper, devotes nearly a page and a half to a critical review of Kersey Graves' Sixteen Crucified Saviors. The writer disparages the various authors from which Mr. Graves has copied, and brings forward a number of later writers in the interest of Christianity, to disprove the reliability of the authors upon which Mr. Graves based his positions. It is a pity in this controversy, that neither Mr. Graves or his critic are capable of going first-hand to the Vedas or Zend-Avests, and giving us a correct translation and history of those ancient works on religion.

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

If Mrs. Geo. King, of Washington Territory, will give her postoffice address, we will fill her order of January 22nd.

Bro. Hoover's letter on the sixth page, is full of interest. We trust our able Buston cotemporary will make a note of it.

M. M. Tousey, of Seymour, N. Y., will answer calls to lecture and give tests anywhere within a reasonable distance.

Capt. H. H Brown is going south by the way of Chicago, between this and July. He proposes to revisit the scenes of his former labors in Texas.

W. F. Jamieson passed through the city last week, on his way to Escanaba, Mich., where he has an engagement. Mr. Jamieson is in fine health and spirits, and reports good success.

Bishop A. Beals has just closed a successful engagement at Watseka, Illinois, filling the Opera House each Sunday. He goes from there to Chebanse, and then to Kankakee, Illinois.

December 21st, 1878, Mrs. Emma Hardinge-Britten lectured in the Theatre Royal, Sidney, New South Wales, on the Chinese Labor Question. She was listened to with the closest attention.

Frank H. Shrock informs us that the infamous doctors' fraud is dead in Colorado for two years at least, and he thinks matters will have progressed so favorably by that time that such legislation will be im-

Giles B. Stebbins has been lecturing at Rockford, Mich.; he is engaged until the Lansing yearly meeting, which he will attend March 23rd. Will be in Detroit from February 24th to March 8th, Is having good audiences.

TAKE NOTICE.—Those who are indebted to the estate of the late editor of this paper, will please give due heed to the notice of the attorney for the estate, which we print in another column. It seems to us that each debtor ought to feel in honor bound to make extra exertions to settle.

Our old friend Judge Carter, who has been for some years in New York City, has returned to Cincinnati, and opened an office corner of Main and Fifth streets. Bro. Carter is now on his old stamping ground, where in years past he made a good record as a lawyer, and has hosts of friends.

We have received a letter from Thomas Cook, who says he will labor during the present year in Kansas and Missouri. Will heal and lecture wherever desired as near without "money or price" as it is possible, and live. His address is Tiblow, Wyandotte County, Kansas.

The Southern Presbyterian Church is far from prosperous according to the statement of its leading journals. Not only is it deficient in means to carry forward its missionary work, but it has difficulty to maintain its pastors, and its publishing business is in a bad way.

Mr. John P. Allen, of Springfield, Ohlo, is desirous of obtaining the names of persons in various parts of that State who would be interested in having the former State Society of Spiritualists reorganized and put in working shape, in order that he can thoroughly distribute circulars to the end of holding a mass convention for that purpose.

George E. Beach, of Marshalltown, Iowa, has boldly stepped to the front, and says:-"I hereby accept Prof. Cooke's challenge, '\$1,000 to any spirit medium on earth who will meet Prof. Cooke, and produce one test he cannot repeat and expose.' I also agree that the medium shall be a resident of this city, and that the committee shall be selected from our best citizens, and their decision final. The collateral is deposited in the City Bank, to cover the above."

The Brother-in-Law Speaks.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL: Were I alone affected by the "Personal and Confidential" paragraph in A. J. Davis' column in your issue of January 18th, I should feel that my resolution not to be betrayed into a line of personal defence, applied, and should make no answer. As, however, the repetition, "with suitable enlargements and appropriate embellishments," of a conversation alleged to have been held more than two years ago, affects others, placing them in a false light before the public, let

them in a false light before the public, let me for their sake, not my own, correct this "secret too good to be suppressed."

I have not been informed by Mrs. Richmond, or her guides, that A. J. Davis' "mission or work is done," and have never intended to so state. I hope he has much valuable work to do—better than this I notice. I have never believed, and hence could not have said, that the "new Savior was to be a woman." Mrs. R.'s guides, as I understand them, do not so teach; and no interpreter them, do not so teach; and no interpreter of their words, to my knowledge, has ever intimated that any living mortal is or is to be the coming Messiah. Mr. Davis' informant drew prompt conclusions, but they must have been from his own imagination, not my words.

I am happy to recognize Mr. Davis' life-long indifference to the "place" friend or foe may assign him, and regret that a mis-report of any word of mine should have blotted this fair record. Of Mrs. Richmond's personal obliviousness to similar mistakes of friends or others, I am happy to be able to bear like testimony. I am a most unworthy commentator if, having "studied her lectures and absorbed her teschings fully," I could only convey so false an impression

of them as reported.

Alas for Spiritualism! when the wish becomes the father to so unjust a thought of one who, I am sure, desires only to do her work obediently and well. For her sake I regret being classed among false friends, and earnestly desire to be a true friendthough an unworthy one—to both workers in this field, too sacred and holy for personalities or petty repetitions of idle gossip.

C. M. Plumb.

Michigan Spiritualists and Liberalists.

The annual meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Lausing, commencing on Tauraday, March 20th, and closing on Sunday. Mith. Among the speakers expected to be present are J. P. Whiting, Mirs. L. A. Pearsail, Mirs. Mary C. Gale, Mirs. H. M. Morse, Mirs. R. Shepard, Rev. T. H. Skewart, Rev. Char. A. Andras, Giles B. Stebblus, Geo. Geer, Rev. A. J. Fishback, Rev. J. H. Burnhem, and others. It is also expected that Mir. C. H. Dunning, Member for Michigan of the Executive Committee of the National Lib ral League, will be present and present the claims of that organization.

S. B. McCracker, Sec'y,

The Northern Wisconsin Spiritual Conference

Will hold a three day's meeting in Spiritual Hall, Omro. Feb. 21st, 22nd and 28rd, 1878. Hon. C. W. Stewart will be the only engaged speaker. Other speaters invited to participate. The meeting will be called to order Friday, at 10 a. m. The usual contreles will be extended to all persons from abroad. Social party either Friday or Saturday evening. Come, friends, let us have a grand three.

Wh. M. Lookwoon. Prost.

WM. M. LOCKWOOD, Pres't. Dz. J. C. Penllips, Sec'y, Omro, Jan. 28, 1879

Meeting of Liberals in Hall at 218 West Madison street, Sunday, at 2:30 P. M., first speaker and subject to be chosen by the audience, Music and seats free,

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advis ing us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciste its value.

Lecturers.

dropped; all are invited to make use of this column, who appreciste its value.

Lecturers.

Mrs. C. Fannie Allyn, inspirational, Stoncham, Mass.

Wm. Alcott, Inspirational, Buckland, Frankin Co., Mass.

Mrs. M. O. Allbe, Inspirational, Buckland, Frankin Co., Mass.

Mrs. M. O. Allbe, Inspirational, Augory, N. J.

J. M. Allon, Inspirational, Augory, N. J.

J. W. Anderson, Histsylle, Kas.

I. Angir, Talouse City, Wash.

I. Angir, Talouse City, Wash.

Mrs. Jounde Butter, British, Normal, Hox 44 Stony Creek, Conn.

J. P. Brown, M. D., Thisophical, Whitesboro, Toxas.

Mrs. Dr. J. R. Beller, Carried Carrie

E. W. Stevens. Rock Prairie, Hock Co., Wis.
Prof. D. W. C. Seymour, inspirational, Clay Center, Kas.
Mrs. Snydam, 45i W. Madison st., Chicago.
J. Wil. Van Namee, M. D., Trance, Ancors, N. J.
K. Wilson, Inspirational, Lombard, Ill.
M. K. Wilson Normal, Danville, Ills.
Mr. and Mrs. M. L. Wheat Council Bluffs, Iowa.
Mcdiums, Clairvoyants, Trance,
Mrs. T. Andrus St. Propreset at Clayoland.

Mustuese Antices.

Ir all articles that are used in food were as pure as Dr. Price's Cream Baking Powder, we should escape many of the ills of life.

Spanor's Positive and Negative Powders for sale at this office. Price. \$1.00 per box. 24-1tf.

DR. PRICE's Special Flavoring Extracts are the leading articles of their kind in America. A FAVORABLE NOTORIETY.—The good reputa-tion of "Brown's Bronchial Troches" for the relief of Coughs, Colds and Throat Diseases, has given them a favorable notoriety 25 cents a box.

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

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

THE Unique Perfumes made by Dr Price are fast superseding all others. Their fresh, fine fragrance is admired by all who use them.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty 24-12tf

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

THE NATIONAL SCOURGE.—It is estimated that the annual damages caused by the ravages of inects and worms exceed \$150,000,000 in the United States alone. Truly an enormous loss! Yet it sinks into Insignificance when compared with the ravages of that more terrible scourge, Consumption, which annually sweeps hundreds of thousands of human souls into eternity. The causes of consumption are various, depending in every instance for the development of the disease upon the scrof-ulous diathesis, or temperament, of the victim. Thus the same cause which will produce in one person an attack of acute disease or a slight nervous prostration, will engender consumption in a person of scrofulous habit. That consumption can be cared by proper treatment will be readily perceived when the exact nature of the disease is understood, viz: the accumulation and deposition of scrofulous matter (tubercles) in the lungs. Obviously, the principal remedies required are (1) a powerful alterative, or blood-purifier, to arrest the accumulations and also cleanse the blood of the scrofulous matter, and (2) a mild cathartic to expel the diseased matter from the system. This course of treatment, in conjunction with a strict hygienic regime, has proved the most successful method of curing this disesse. Dr Pierce's Golden Medical Discovery and Pieasant Purgative Pellets are the best alterative and cathartic remedies before the public, and have been alone used in thousands of cases of consumption with the most marked efficacy Dr. Pierce's Invalid's Hotel at Buffalo, N. Y., affords special and unequaled advantages to consumptives, not only possessing the best medi-cal and hygicale means of treatment, but having the essential advantage of being situated in a climate where the inhabitants are notably free from this disease. 26 25

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electri-cal, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmitles peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dol-24-26-26-26

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

THE WONDERFUL REALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D .- Thousands acknowledge Mrs. Morrison's unparalleled successin giving diagnosis by lock of hair, and thou-

sands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas. Circular containing testimonials and system

of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P.O. Box 2519, Boston, Mass.

New Advertisements.

TAKE NOTICE! TO WHOM IT MAY CONCERV.

All persons indebted to the estate of STEVENS

S. JONES deceased, are hereby not fled to pay the same forthwith. Legal proceedings to collest outstanding claims cannot longer be delayed.

R. N. BOTSFORD.

Att'y for Administrators. N.B.-Remit by Money Order, Draft or Registered Letter to JOHN C. BUNDY, Chicago.

SEEDS. Grown for private families.

"Test is better than Talk." GARDEN MANUAL, full of valuable articles on growing vegetables, and useful birms to lovers of flowers, with PRICE LIST sont free to all applicants.

J. B. ECOT., Seed Grower.

Meckford, Allamois.

PURE TEAS agents Wanted everallies, he els sand large co. sumers; largest stock in he country; quality and terms the best. Country storekencers should call or write THE WELLS TEA COMPANY, 20 Fulton St., N.Y. P. O. Box 250

2 2 2 20 American and expenses guaranteed to Agents Outfit free. Smaw & Co., Augusta, Maine.

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In smalling orders he sure your sketch of photograph shows every part of the subject and plantly describe such parts as you was most prominent. That you of firm's ga furnished for inspection before the plates are made. We be seve the best work is the most economical and that it is our day as experts to project the lastest of our customers by doing them good services at the lowest consiste price.

GIVE US A TRIAL.

\$10 0 \$1000 Invested in Wall St. Stocks makes for tunes every month. Book sent free explaining everything.

Address BAXTER & CO., Bankers, 17 Wall St., N. Y. 2011 2710

BOYS and GIRLS, if you want to earn money, send 10c. and Sc. stamp for samples. Kention No. 2 Central Printing Co., St. Louis, Mo., 252 251

MAGNETIZED PAPER.

Dr. WM. WIGGIN curse diseases at a distance by Magnetized Paper. The most difficult cases readily yield to the potent magnetism of his band of Ancient Spirits. A correct diseases sent on receipt of patient's hair, sae, and sex. Fee for magnetized paper or diagnosis, one dollar. Healing Institute, No. 415 Lyon Sf., Grand Rapids, Michigan. 25 24 25 1

THE CHICAGO & NORTH-WESTERN RAILWAY

--) IS THE (-Oldest, Best Constructed, Most Progressive, Best Equipped, HENCE THE MOST

RELIABLE RAILWAY CORPORATION Of the Great West.

It is to-day, and will long remain th Leading Railway of the West and North-West.

It embraces under one Management

2.158 MILES OF ROAD and forms the following Trunk Lines: and forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"

"Chicago, Sloux city & Yankton Line,"

"Chicago, Clinton, Dubuque & La Crosse Line,"

"Chicago, Clinton, Dubuque & La Crosse Line,"

"Chicago, La trosse, Winons & Minnesota Line,"

"Chicago, St. Paul & Minnesota Line,"

"Chicago, Miwauke & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line."



The advantages of these Lines are

1. If the passenger is going to or from any point in the entire West and North-West, he can buy his telects via some one of this Company's lines and be sure of reaching his destination by it or its connections.

2. The greater part of its lines are laid with Steel Rails; its road bed is perfect.

3. It is the short line between all important points.

4. Its trains are equipped with the Westinghouse Air Brake, Miller's Platform and Couplers and the latest improvements for counfort, saf ty and convenience.

5. It is the only Road in the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs.

6. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay. Freeport, La Crosse, Winons, Dubuque, McGregor Milwanke.

T. No read offers equal facilities in number of through trains, equipped with Pullman Palace Siceping Cars.

B. It makes connections with all lines crossing at intermediate resident.

b. If makes connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickets via this line.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Causdas.

Remember you ask for your Tickets via the Chicago & North-Western Railway, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket Office, address any agent of the Company or Manyin Hughirt.

Gen'l Pass. Ag't, Chicago, Ili.

Gen'l Pass. Ag't, Chicago, Ili.

2-19-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tic. et Office—61 Clark street, Sherman House, and at depen.

COUNCIL BLUFFS AND ONAWA LINE,

Depot corner Wells and Kingle streets. Arrive.
**5:40 p m
**5:40 p m
**5:40 p m
F7:00 a m
**6:30 a m
**5:40 p m
**7:40 a m
**11:00 a m Leave.

10:30 a m.* Pacific Express.

10:30 a m.* Bioux City and Yankton Express.

9:15 p m.† Omaha and Night Express.

9:15 p m.* Sioux City and Yankton Express.

9:15 p m.† Induque Express, via Clinton.

9:15 p m.† Sterling Express. Pulman Hotel Cars are run through, between Chicago and Omska, on the train leaving Chicago at 10:30 a. m. No other road runs these calebrated cars west of Chicago.

FREEPORT LINE. 7:30 a m Maywood Pamenger.
7:30 a m Maywood Pamenger.
9:15 a m Freeport, Kockford & Dubuque.
19:15 p m Freeport, Rockford & Dubuque.
19:00 m Kimhurat Pamenger.
4:00 p m Lake Geneva Express.
5:15 p m St. Charles and Right Pamenger.
5:39 p m Lombard Pamenger.

Norz.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUREE DIVISION. Depot corner Canal and Kinzie streets. MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT 11:30 a m* Lake Forest Passenger. 2:20 p m* 4:10 p m* Kenosha Passenger. 9:00 a m 5:00 p m* Winnetka Passenger. 7:15 p m* 6:50 p m* Wankegan Passenger. 7:15 a m 6:15 p m* Lake Forest Passenger. 7:55 a m 11:00 p m* Hightand Park Passenger. 10:00 a m.

WISCONSIN DIVISION. Depot corner Canal and Rinzle streets. Depot corner Canal and Kinzle Streets.

6:30 p m
10:00 s m* Green Bay Express.

1:00 p m
10:00 s m* Set. Paul and Minneapolis Express.

1:00 p m
10:33 p m* Woodstock Passenger.

10:45 a m
10:45 a m*
10

*Except Sunday. †Except Saturday. ‡Dally. §Except LAKE SHORE AND MICHIGAN SOUTHERN, Depot, Van Buren etreet, head of LaSallo atreet. Ticket offices, northwest corner Randolph and Clark atreets.

Leave.
7:36 a m. Mail, via Main Line.
9:30 a m. Special N. V. Express, via Air Line.
5:15 p mr Abantic Express, daily, via Air Line.
9:20 p m. Night Express, via Main Line.
19:0: n m. Colehour Accommodation. CHICAGO, ALTON & ST. LOUIS, AND CHICAGO

KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

Leave.

12:30 p m* Karsaa City and Denver Fast Express, via Jacksonville, Ill., and Louislana, Mo.

9:00 a m* Springfield, St. Louis and Southern Express, via Main Line.

9:00 a m* Peoria, Burlington and Keokuk Fast Express.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 a m* Chicago and Faducah R. R. Express.

12:30 p m* Streator, Wenona, Lacon and Washington Express.

5:00 p m* Jollet and Dwight Accommodation.

1. C. McMutalin General Manager. Arrive. 3:35 pm *7:55 pm *7:55 pm *3:40 p/m 7:00 s m 7:00 s m 8:33 p m 8:35 p 13 19:16 à 10

J. C. McMullin General Manager.

JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays-FEXCEPT Saturdays. *Daily. *Except Mondays. *Except Saturdays and Sundays. *Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.



ALLAN'S ANTI-FAT is the great remedy for Corpalency. It is purely vegetable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat persen from \$t \(\) to preventing its conversion into fat. Taken according to directions, it will reduce a fat persen from \$t \(\) to provide the following from a lady in columbias, of which the following from a lady in Columbias, of which the following from a lady in Columbias, of which the following from a lady in Columbias, of which the following from a lady in Columbias, of its a sample: "Gentlemen:—Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN'S drugstore for the second bottle." Another, a physician, writing for a patient from Providence, R. I., says, "Four: lottles have reduced her weight from 199 pounds to 192 pounds, and there is a general improvement in licalit." A gentleman writing from Boston, Says: "Without special change or attention to diet, two bottles of Altan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholeseale Bruggists, Smith, Doolittle & Smith, of Boston, Mass., write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks," A gentleman in \$1. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks," A gentleman in \$1. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and situgedice I have lost twenty-five pounds since commencing its use." Messrs. Powella & Plinpron, Wholesale Druggists, of Buffato, N. Y., write: "To must. PhoPriterons of Allan's Anti-Fat; if the Anti-Fat; had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost." Anti-Fat is an unexcelled blood-purifier. It promotes direction of preduced and control of stants.

BOTANIC MEDICINE CO., Prop'res, Buffal

Dr. Pierce's Favorite Prescription

Br. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based mon perbolal observation. I have, while witnessing its post-post in overcasts in the special diseases incident to the organism of woman. Angeled it out as the climar we crewatag gens of my medical curves. On its merits, as a positive, and, and effectual remedy for this class of diseases, and one that will, at all times and unfer all times and unfer all times and unfer all times and subject in the most sanguine expectations of a single invalid kely who uses it for any of the aliments for which I recommend it, that I offer and sell it under a Preserve guarantee. For conditions, see pampilet, wrapping hottler, when the present its whigh the commendation and therefore the present frowing. I should be a present of the diseases in the present in any state of the curve, and transported to the condition and diseases. I be a factory resident as a worked curve, and by magnetic many, offended from the condition and diseases from the curve and the condition and diseases of the same and the condition and diseases o

By its great and thorough blood-purifying properties. In: Pierce's Golden Medical Discovery cures all Manners, from the worst Servalus to a common Mistele, Pimple, or Erasties. Mercurial discase, Mineral Poisons, and their effects, are eradicated, and vigorous leads and asound constitution established. Frysipeles, Baltrheens, Fever Sores, Senly or Rough Skin, in short, all diseases caused by had blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rush, Bells, Carbuseles, Bere Fyrs, Scrofelous, Sores and Swellings, White Swellings, Goltre or Talek Neck, and Enlarged Glands.

If you feel duil, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in month, internal leat or chills alternated with hot fusies, low spirits, and gloomy forebodings, irregular appetite, and longue coated, you are suffering from Twepfel Liver, or "Billienasces." In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the cure of Braschith, Severe Compla, and the entiry stages of Communities, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Cough, it strengthens the system and partites the blood. Sold by druggists.

R. V. PIERCE, M. D. Prop'r, Word's Dispensary and Invalids' Hotel, Buffalo, N. Y.

SIZE I LETCES LETS. LETTLE GIANT POR LET

No use of taking the large, repulsive, nauseous pilis, compused of cheap, crude, and bulky ingredients. These Pedicis are scarcely larger than mustard seeds. Being endicity vegetable, no particular care is required white using them. They operate without disturbance to the constitution, diet, or occupation. For Jameleo, Headeche, Constigation, Impure Blood, Pais in the Shoulders, Tightmean of the Cheaf, Dimension, Rose Eruciations from the Stomach, Book Principal Care, Tightmean of the Cheaf, Dimension, Head to Head, take Dv. Pierce's Stomach, Rosh of Rison at a textual Fever, Headed feeling about Stomach, Rosh of Rison to Impair to Principal Care of the continuous and the remedial power of these Purgative Peliets over acgreat a variety of diseases, it may be said that them action upon the animal economy is universal, not a giand or timus escaping their sanctive imports. Age does not impair the properties of these Peicks. They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pilis put up in cheap wooden or pasteboard boxes. For all diseases where a Lanative, Alternitye, or Purgative, is indicated, these little Pellets will give the most perfect satisfaction. Said by dragging.

R. V. Pielic'e, M. D. Prop're, W orde's Dispensary and Invalide' Hotel, Buffalo, N. Y.

Poices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

" HENTH."

Portinent Remarks by a Well-Known Medium and Author.

To the Editor of the Religio Petrosophical Jouenau-I see you request responses from readers concersing the "Hints" published in your journal. I am fully prepared to endorse these and as many more as will serve to aid in hedging in the sacred truth of spirit manifestation upon matter. I have long been of the opinion that no spirit or class of spirits, is worthy the position of public teacher, who cannot make an instrument the sole and exclusive vehicle of his or its own influence: and that no medium is entitled to the name, or to publie confidence and patronage, who cannot fully re present the idea of the spirits' power to manifest through matter, the phenomens of which he or the professes to be an exponent. The public have rights which spirits and mediums are alike bound to respect: and if these are lost sight of by any class of so-called expositors of spiritual phenom-ena—spirits in or out of the flesh—it behooves the guardians of the public welfare-among whom, Mr. Editor, you hold a conspicuous piace—to pro-test that these rights shall be respected.

The public seance-room, no less than the public platform, should be religiously protected from oc-cupation by sensitives, who attract mixed influonces, and these are what are damaging our cause. They are the demons generated by circle influ-ences, not from the Spirit-world, but from the magnetic ethers which form a current in the circle room, that, taking effect on a sensitive's brain, is like a legion of Satanic influences let loose to plague, not only the abused instrument, but the public as well. That the Spirit-world should bear this stigms of permitting devils to intrude their malignant wiles to deter investigation into the phenomens, it is so persistently engaged in show-ing, for the most evident purpose of helping man-kind to the discovery of glorious truths—that they should bear this stigma, is like enduring a foul alander and contempt for well meant efforts for

conferring blessings.

Let it be understood that the perfect law of me dinmistic control will not allow the sensitive to take the place of the well developed medium, who is such only by wirtue of the power the spirit controller has developed over his subject, and the chief difficulty in the way of the progress of the truth of spirit communion, is removed. Brother Editor, the angels through my feeble hand send greetings and congratulations for the noble course you have chosen in your capacity as public teach. er, inasmuch, as when truth needed just such a champion as you are showing yourself, you step-ped into the breach and breasted the storm; so shall all holy powers show themselves your help-ers, and "they who are for you shall be more than they who are against you."

Fraternally, Maria M. King. Please count me as one who endorses the Common sense among Spiritualists seems to be coming more to the front.

Yours truly, A. J. King.

Religious Evolution.

All ideas of God and divine worship, with which religious history acquaints us, have been an out-growth, or improvement on devotional sentiment and forms that preceded them in pre-historic times. But not until eternity is completed, can the finite mind expect to arrive at any adequate conception of the Infinite, or what God is. A congenial idea of Deity is nevertheless essential to meet the present requirements of man; for the human mind is not audiciently advanced to proceed without an object of divinity to fear and venerate in connection with religion. Man in his primitive condition worshiped a good God, and an evil one—the former in gratitude, the latter through fear; but in the course of religious revolution, divine bonors were withheld from the adversary, and he assigned the diabolical position he

now occupies in theology.

From dualism, the sucient Gentiles evoluted to tritheism in divinity, with the evil one representing the third person, and the second acting as vicarious intercessor. In India the trio consisted in Brahmah, Vishou and Siva—the latter being the destroyer. In Persia they were represented in the eternal, Mithras and Abriman, the latter being the tempter. When the Pereian reformer, Zoroaster, (B. C. 500) theologically consolidated three divine persons, each equal in essence and constitution, he substituted Ormuzd for third person, and displaced the evil one, as not being eter-nal. In this religious advance helpointed to a time when Ahriman should be vanquished by Ormuzd, and all wretches in hell reclaimed. Plato, one hundred years after, organized a similar tri une Godhead, under the theological titles of First Cause, Logos, and Psyche or Soul; meaning Fa ther. Word and Solrit. These were subsequently construed by Jesus into Father, Son, and Holy Ghost. John, by a long residence at Ephesus among the Eclectic, Ethnic and Stoic sects, adhered to the Platonic term Word, and identified it with Christ, in the prologue to his gospel. divinity, and co-eternal existence of the Word with God, was also taught by Philo Judeaus in

Alexandria, a half century in advance of John. There has always been a religious element in man, but whether worship will survive an age of positive science, is a question for the future to solve. It originated with fetichism and here deifi-cation in the childhood of the world, but decreases in enthusiasm with the pantheism now evolved by studious and highly cultured minds, in conflict with Mossic monotheism and Christian trinita-

M. B. CHAVEN.

Hugo Proyer, editor of the Ohio Staats-Zeitung, writes: Your remarks on the relations of Spiritualism to Materialism, are just in time and highly proper. While respecting the advanced position of Liberals, most of whom are strong Materialists, we can in no wise join bands with them, because our knowledge of spiritualism i. e. of a future state, is in exact opposition to the principles advocated by them. If I may judge from myself and from my friends. I have found that nearly ali Spiritualists were at one time Liberals and Materialists, and not finding in the doctrines laid down by these parties, that inward, moral, spirit-ual satisfaction, which the knowledge of truth carries with it, they sought onward and upward ustil they came to the spiritual gate, and were admitted, beholding and finding in Spiritualism that satisfaction, which the truth loving soul requires and desires. Let us in no wife discourage our liberal brethren, but let us prove to them that we have advanced one step above them, and that if they will but seek that one step higher and come to us, that we can then work harmoniously tozether.

Many W. Barr, of Orland, Ind., writes: Desiring to place our wants before the public, we know of no better way than through the columns of your widely circulated paper. We would like spiritual and liberal speakers to visit us, though we have no regular organized society, but a good many in the chrysalis state. E. V. Wilson gave us a most excellent two days' meeting last winter, in which we furnished him a crowded hall and raised thirty-eight dollars for him by collection. We thought this was doing pretty well for an or-thodox town. We are only a mile from the Michigan line, and very much wish Mr. Spinney would kindly notice us in appointing speakers. We have two large halls, are easily reached by railroad and stage, Bronson on the Michigan Southern being our nearest railroad point, from which a stage leaves every afternoon. Speakers can always find entertainment gratis, by giving us a little notice. I would like to learn the address of Mrs. Morse, Mrs. Shepherd or any others who would visit us. J. S. Morton writes: I am greatly pleased with the course of the Journal, every copy brings a rich feast of good things. The Devo-tional department is worth more, could it be ren-erally permed, than the labored efforts of our orthous divines all combined; still we are without home even for them.

without hope even for them.

An Expression from Some Cleveland Friends.

To THE EDITOR OF THE RELIES OF PRILOSOFHICAL JOURNALT
We, the undersigned, fully aware of the extense
views (pro and oou) held by Spiritualists generally as to the later phases of the spiritual phenomens, such as "materialization," "flower tests,"
parafine spirit moulds, etc., deeply regret the tone
of the various spiritual papers now discussing
these important matters.
White recognizing the right of each to the full

While recognizing the right of each to the full advocacy of their different opinions, we doplore the bitterness of the strife, and sincerely believe that the acrimony and personality now indulged in, hurts the cause, impairs the usefulness of the journals now engaged in the discussion, and of necessity engenders strife and ill feeling among their thousands of resders (who for lack of favorable opportunities to investigate for themselves, naturally rely on one or the other of the journals in question, and ally thomselves with the one they think right), besides retarding the very object we all have in view, viz: the "proof palpable" of this class of phenomens. With the hope that while searching for truth, we may not trample on the rights of each other, but to accord to all the right we so fendly claim for ourselves, we remain yours for the truth and kindness.

[Signed.] Thos. Lees, L. Van Scotten, George Newcomer, Abraham James, Theo. Andres, Tillie H. Lees, Thos. Pirne, and others, members of the First Society of Progressive Spiritualists.

The columns of the Journal are always open to those who wish to publish their views in a courteous manner, and it affords us unusual pleasure to present our readers with the above communication. We can assure our Cleveland friends that no one can dislike inharmony more than ourselves, yet there are things worse and more detestable. Peace is good, but sometimes war is a necessity. The bright cloudless sunshine is full of beauty, but storms with fierce lightnings are at times demanded to clear the atmosphere of foul and missmel vapor. We hold it as a sacred duty of the spiritual press not only to notice honest mediumship, but to expose fraud and rescality. If to do so is "personality," we have not one word to say in excuse. That the discussion of this vital question, in a manner we considered advisable, brought the Journal in collision with other spiritual papers entertaining opposite views, is certainly no fault of ours. At first we had no thought but that they would all perfectly accord with us, and rebuke the false practices of pretended mediums as quickly as ourselves. That any one should raise the cry of "persecution" for our doing so, we never even dreamed. The Journal has from the beginning been the true friend of honest mediums, and will so continue to the end. No one can point to a single sentence published during its long career derogatory to mediumship. If personalities have been unpleasantly brought to the front. it has not been from choice of ours, but forced on us, and accepted as the most practical means by which the false in Spiritualism could be suppressed. If individuals throw themselves directly in the way of criticism, we do not understand why they should not expect the same. We could criticise the logic our Cleveland friends use, but we let it pass, as we suppose their kindly letter was intended rather as a friendly expression of opinion than as an argument.

Materialization.

I have been reading your comments on mediums and fraudulent manifestations with much interest, and although sympathizing with your zeal for the honor of the cause of Spiritualism and think we all are too ignorant of the laws which govern spiritual phenomena to decide emphatically who are fraudulent mediums, and hold them up with scorn to the world. If we admit that spirita materializa, forma, draperies, flowers, etc. why are we to suppose that only good spirits materialize, for had men in our physical world can avail themselves of every natural law, as well as a good man, so why cannot a bad spirit materialize draperies, masks or anything else which would distress the medium and bring dishonor on the cause? Good and evil are in perpetual conflict in this mundane life; we have no reason to doubt but the same warfare extends to the Spirit-world The Bible throws light on the subject, for the magicians materialized before Pharoah with Moses for a long time, but the spirit helping Moses was the strongest and prevalled Balaam was taken possession of by the guardian spirit of the Israelites, and obliged to bless them when he wished to curse them, and later the Lord sent a lying spirit to take possession of all except one prophets, and speak through them, to entice Ahab to his destruction. The strongest spirit ruled the medium, who is powerless oftentimes, and unwilling, as witness the mediums among children. Phenomena transcending known physical laws, have been the chief corner-stone to the foundation of all great religious; and the evidence of the subjection of matter to spirit, and no one should depreciate the labor or laborers on the foundation of his own faith. We have to deal with unseen intelligences, and cannot operate as the chemist does in his laboratory.

C. A B. L.

REMARKS. Spirit chemistry has not yet progressed so far as to be able to manufacture clothing or drapery and render it permanent. Being but the accumulation of psychic elements held together by the will of the spirit, when that will is diverted or ceases to act, the drapery thus formed will disappear. It is absurd to charge upon the invisible world of spirit the manufacture of masks, false whiskers, gauze or tinsel found upon the tricksters, which are used by them in their fraudulent manifestations.

Spiritualism and Materialism.

I noticed in your last issue a communication from the pen of S A Thomas also a grand arti-cle from the editorial quill, against uniting with the Materialists, and in favor of every tub standing on its own bottom. These articles are so in accord with my own views, that I can but thank you for the stand you take on this question. As I see them they have but little in common with us, and the term "Liberal" is a misnomer for them. John Calvin had more right to the name Liberal for his sect than have the Materialists of to-day. I have attended several of these so-called "Liberal meetings," where the first word from the restrum in favor of Spiritualism, would be received with coffe and sneers, and it would be with effort that

the speaker could continue his remarks. They ears for the co-operation of the Spiritual ists only as a means to help themselves, and is does not look to me like good policy for the Spir-itualists to allow themselves to be used as the catspaw to poke their nuts out of the embers; and although we may consider them allies in the fight with orthodoxy, let them do their fighting by themselves, for it a Spiritualist officer was on the field, they would both come fighting and turn on him as a common enemy. As fast as they choose to come to us, let us give them a hearty welcome; but do not let us do by them as our government does by the Indiana, feed and clothe them through whiter that they may be able to fight us in the summer. Again I extend thanks to the Journal for its endeavors on this and other questions, to keep Spiritualism pure and unadulterated, and hope in the future it will use a still finer sieve in its separator, that nothing but perfect grain car come through, and be called Spiritualism.

U. B. Goodsich writes: I cannot do without the Jouanas; like it better than ever, and am well satisfied with your course towards medi-

J. E. FREEWAY.

FROM PHILADELPHIA.

Cophas B. Lynn-The James Fraud-Prof. Recies, Etc.

To the Editor of the Religio-Philosophical Journal: Though hard times throw a pall over the sumour happiness in the city of "Brotherly

Love." Spiritualism still keeps up its wonted attractions. The young and talented lecturer, Cephas B Lynn, is filling the restrum of the First Soclety, Academy Hall, 5th and Spring Garden Sta. His discourses are brilliant, and of the ploneer Warren, the physical test medium, is making

some atir in the various halls of the city and vi cinity for the past few weeks, under the nom de plume of "Mansfield & Co." He gathers large drowds, and is doing his work in his own way. He starties his committees, and certainly is one of our very best physical test mediums. It is to be hoped that Spiritualists in general

will not take a wrong impression from a code of resolutions recently appearing in the Banner, con-suring the Brooklyn Committee, who were more successful than the Philadelphia Committee in exposing the James fraud. These resolutions em-anated in a little society called the "Golden Rule." The medium James A. Bliss moved the resolutions, and they were passed by a vote of about a half dozen, and signed by a president who never had been to any of his test circles. So you see the Brooklyn Committee have nothing to fear. It is a shame that any paper will allow itself to be made the willing tool through which honest men are censured in such a vile manner, while rogues are allowed to escape.

Prof. Eccles recently, when lecturing in Phila-delphia, in effect made the following declaration: "That to-day there are not as many avowed Spiritualists as there were six years ago. Many of the best are constantly drifting back into the churches. This fact is mainly attributable to two causes: first, the Inharmony of the movement; and second, the frauds hanging on and surrounding the facts; and to save Spiritualism from losing its identity within the next twenty-five years, two things are absolutely necessary: individual effort and energy; each one must feel himself identified with the work, and arouse to strenuous duty in this high and holy cause; and the next is, no protection to, or depending on mediums, who are before the public. Mediums have no right to be representative until they can stand firm, and are qualified; until then let them remain in the nur-

In the volume of "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe, on page 259 may be found the following conversation with the spirit James Noisn, through Mrs. Hollis, regarding electric wave currents as a future means of communication between the people of the earth-Question by Dr. Wolfe.—Do you think those electro-magnetic currents will ever supersede the

metal wires we have in use? Answer by spirit Nolau.—The time is near at hand when with an improved instrument these celestial currents will be utilized for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the Spirit-world."

The following correspondence to the Philadel-phia dally Press, of Jan. 30th, will show how close

EXPERIMENTS OF PROF. LOOMIS IN ARRIAL TELE-GRAPHY-MATTERS BEFORE THE LEGISLA-

Special Correspondence of the Press:

Wheeling, W. Va., Jan. 28th.—"Professor Loomis, of Washington, is experimenting in the mountains of this state to demonstrate what he calla agrial telegraphy, which is based on the theory that at certain elevations there is a natural electric current, by taking advantage of which wires may be wholly dispensed with. It is stated that he has telegraphed as far as eleven miles by means of kites flown with copper wire. When the kites reached the same altitude, or got into the same current, communication by means of an instrument similar to the Morse instrument, was easy and perfect, but ceased as soon as one of the kites was lowered. He has built towers on two hills, about twenty miles apart, and from the top of them run up steel rots in the region of the electric current. The statement is made that in this way, without any wire, he has been able to keep up telegraphic communication for months at a time A heavy storm, however, prevents commu-nication for a time, probably disarranging the current. Prof Loomis claims to have recently discovered that the telephone could be used for this method of communication as well as telegraphic instruments, and that of late he has done all his talking with his assistant, twenty miles away, by telephone, the connection being aerial only. He claims also that he can telegraph across the sea without other wires than those necessary to reach the elevation of the current. Professor Loomis, by the way, is a former resident of Wheeling, having for a number of years been at the head of the Wheeling Female College. His claim belongs to the class of remarkable discoveries not yet demonstrated-a very large classin which students of science are working with great energy

And now, friend Bundy, permit me to use the words of Mr. Lambelle: "That the spirit of earnestness, sincerity and devotion attend you, and unfold the beauties of infinite wisdom embodied in one supreme God, is our most earnest wish and desire."

Most respectfully,
JOHN A. HOOVER, Philadelphia, Feb. 5th, 1879.

Open Letter to S. A. Thomas, of Sturgis, Mich., irom Dr. J. L. York.

8. A. THOMAS—Dear Sir: I find in the RELIGIO-PHILOSOPHICAL JOURNAL an article under the title of "The Cause in Michigan," and lest the general reader should be misled by the semblance of truth given to the article by the references you have made to J. G. Wait, Mr. Peck. J. M. Peebles and G. B. Stebbins, I will say in reply, that I am sorry that any cause should be afflicted with an exponent like yourself, who seems to think that misrepresentation and decep-

tion are needful to the cause of truth. Your statement of a quotation from one of my lectures, that my little finger was Spiritualism and the balance of me Materialism, is not true. What I did say was, in speaking of issue as compared with the truth, that my little finger was "Spiritualism" and the balance free thought. I repeat it to-day, that while I value Spiritual henomens as I value all truth, I have no need of ism, church or creed, and I deprecate the warping and hedging of any would be leaders of Spiritualism in drawing lines between Liberals and Spirit-ualists, or building a fence about the truth.

Now, you charge me with calling those persons through whom apirits communicate, humbur, etc. I do not think all are so; but I do think you are, and I told you by inference as much, and I think that the good people of Sturgis, by a large majority, will bear me out. The animus of your letter, as I am informed by your best friends in Storgis, is jestousy of my success, and chagrin at

your failure to draw and hold an audience. Now, Brother Thomas, don't forget—you will hardly be able to build yourself up by pulling an-other down, and in justice to myself and the trait. I am obliged to charge you with a gross deception in the use you have made of the names of J. G. Wait and Mr. Peck, who deny all authority for such use and all complicity in letter and spirit in the matter.

You speak of J. M. Peebles and Mr. Stebbins Did they counsel you to throw dirt on me? I had s higher opinion of those fellow workers. Mr. Peobles has never heard me speak, and for both of these gentlemen I have always entertained friendly feelings; but I do not count it a crime to differ with them in opinion, and I call no man

Chicago, Ill., Feb. 12th, 1879.

G. Crowell writes: I am better pleased with the Journal than ever, and I do not see how I could get along without it. I wonder why it is that any one should find any fault with the course you have taken towards bogus mediums; for one, I have no patience with them. I believe every true medium will not object to submit to test conditions.

MMS. EMMA P. JAY BULLENE.

Under Spirit Control Indites a Poetic Mossage to be Sent to a Foreign Land.

The name of Mrs. Emma F. Jay Bullene is well known to most of the readers of the Journal. For years her lectures from the platform were listened to by thousands, and the words of inspiration that fell from her lips, as well as her sinless and upright life—which of itself was a lesson to the investigator—made many believers in the truths of Spiritualism.

Like many other noble souls who once kept en chained the audiences who listened to them, she has seen fit to withdraw herself to private life, but we still find her doing the work of the tavisibles and scattering the truths of Spiritualism even to the people in foreign lands.

During the past summer, Mrs. Builene was, at different times, controlled by, to her, a new and strange influence, which, while full of sympathy and kindness for the medium, still showed a per-sistency almost unheard of insisting upon sending a message to a loved one far away. So strong was this influence, that she found it utterly impossible to attend to other duties, and finally consented to give the spirit an opportunity to give any message she saw it. At once a long message, or rather memorial, was written, dedicated to the late Queen Mercides, the angel-bride of King Al-

We are sorry that Mrs. Bullene feels a delicacy in allowing its publication, for it is full of loving tenderness and sympathy for the one she is parted from, and contains many strong tests, describing rings and plus which she wore while in earth-life even the variety, color and number of gems in each article, as well as a full description of dress worn, etc.

In the words of one who listened to the reading of the memorial, "It is specially significant, as so many daring things were told by the beautiful Mercides, all of which must have been true, as the young King would not have noticed anything which was a palpable misrepresentation, therefore our glorious cause has another testimonial accredited to its power to console the afflicted, and reteal abstract truths."

The spirit wished the memorial forwarded to King Alfonso, and it was accordingly sent by the hands of the Spanish Minister, and a few weeks ago Mrs. Bullene received from the hands of the King's private Secretary a reply from His Majesty "tenderiog her in his royal name, the most ex pressive thanks for the poetic memorial which she had the kindness to send him, dedicated to the memory of Her Majesty the late Queen, Maria de

Of course, as the world goes, it is a great honor for Mrs. Bullene to receive this answer, but to her the knowledge that the loving spirit could not rest content until she had controlled and sent her mesagge to the one from whom she was parted. and that she had been the instrument chosen and used by this control, thereby aiding the spirit in carrying out her wishes, is to her of far greater importance than all the honors conferred by

carthly hands.
We trust the Spirit-world will give her health and strength, so that they may use her in the years to come; and hope ere long, we may once more see her in the lecture field, where in past years she has done so much for the cause of Spirit.

JOHN RANDOLPH.

The God of Theism.

To the Editor of the Religio-Philosophical Journal:

I recently fell in with a volume first published ten years ago in Paris, entitled "L' Idée de Dieu," the Idea of God. It is from the pen of E. Caro. and was so much estcemed that it was "crowned" by the French Academy. I send you a translation of one of the closing passages of the volume: T. S.

"It is then the living God, the intelli that we believe in, and not the God of Naturalism which would be only a geometric law or a blind force; and not the Hegelian God, a result and product of the universe; and not the God of a new idealism which, to save his divinity, takes away his reality. We affirm, in opposition to all these subtle conceptions, that a perfect Being non-existent would not be perfect; that a pure ideal of human thought is in no sense God; that if he is not substance, he is but a concept, a pure category of the speculative intellect, a creation and dependence of human thought which in being extinguished annihilates its God; that if he is not Cause he is the most useless of beings; that if he is Cause, he is distinct from the series of his effects; and finally, if he is Cause, he is Reason Thought, supreme and conscious of itself: for, it he is not that, he would be but a fatalistic agent a blind world-energy inferior to that which it produces, since in the organic system of his effects emerges the intelligence of which they deprive him, and in man alone is manifest the divine rea-

son.
"One last trait, and our definition will be completed. This living and intelligent God is also the loving God; otherwise he would not be enti-tled to our adoration, which is the supreme degree of love. One does not adore a law, however simple and admirable it may be; one does not adore a blind force, however powerful and univer-sal it may be; one does not adore an ideal, how-ever pure, if it be a mere abstraction; one adores only the Being who is the living and the perfect; the perfection of reality under its highest forms, Thought and Love. All other adoration is nonsensical if addressed to a pure abstraction, an idolatry if it has to do merely with the incognitative substance of the universe A living, a loving and a conscious God,—such he is as reason conceives him, and the religious conscience of man requires him. Such is our God.

A BEWITCHED PIANO.

A German Professor Scared Nearly to Death by a Strange Phenomenon,

A correspondent writes from Connorsylle, Ind. Prof. John Wolfran had a peculiar experience on last Sunday evening, which is susceptible of scientific investigation. According to statements of the professor and a half-dozen acquaintances whom he called into his music room, it was a strange collision of bodies. Prof. Wolfran, on the evening above named, went into his music room and began playing upon one of his instruments. Instantaneous with his touching the piano, the room seemed to be filled with a thunderous sound, shaking the house from foundation to roof. sound, shaking the house from foundation to roof.

The professor, struck almost dumb by the queer noise, stopped playing, when the sound also ceased. Immediately upon touching the instrument, again the sound was heard. By this time his excitement was too many degrees above zero to mention, and the phenomenon, as it were, being so strange, the professor called in half a dozon friends as witnesses, who were all completely mystified. After a little while the roaring sound changed to a sound like nounding on the wall. changed to a sound like pounding on the wall, and as the instrument was played loud the knock-ing on the wall increased in proportion, only so loud and hard as to make the house tremble. The sound was in succession with the strokes upon the piano, whether they were soft or loud, fact or slow. In a conversation with the profes morning (and, by the way, he is not only one of the best musicians in the state, but a scientific gentleman), he said he was not a believer in spooks, nor in any way superstitious, but he would like to have this freak of sound explained by such scientific gentlemen as Huxley and Tyn-dall.

The plane was moved about the room, and the doors and windows opened, to see if that would have any effect; but it did not. The ponderous echo continued, responding to the touch of the piano for fully an hour and a half, when it ceased altogether. Every effort was made to discover the cause of this strange sound by those present but it was all in vain. All of the parties present say that their feelings during the time the sounds were heard, was simply indescribable, expecting every minute to stand in the presence of some kind of a horrible or monstrous being.

Notes and Extracts.

God is love, and justice, but justice tempered with morey.

Amgelie forms appeared in glorious vision to comfort Jacob.

Monammedaniam inculates a belief in

Love forgives, condones, excuses, and, when possible, gives a new trial.

It is easy enough to make a man out illogical, I you misrepresent him.

**The mind is in its own place, and in itself Can make a heav'n of hell, a hell of heav'n." Serjount Cox says: "One established fact is a vast field opened to the researches of psycholo-

The belief in a progressive future, inculcated by Spiritualists, appeals to every loving human

The life beyond the grave being probationary and progressive, half the agony of the death-part-

Human love, as we all know, is never limited by the worthiness of its object. Indeed, it often seems that the least worthy is the most loved.

The microscope and the telescope are called into play to probe deep into some mysteries, and thus the soul goes on acquiring knowledge.

Nature consists in a duality of contrasts; light is only light by its contrast with darkness, good by its contrast with evil, sweetness by its contrast with bitterness.

Of all sayings that have ever been uttered, none is perhaps so pregnant with wisdom as that of the ancient sage who laid down for the guidance of life the brief maxim, "Know thyself." To those who accept orthodox Christianity, as

evealed in Bible teachings, death means bliss to the believer, and utter eternal damnation to those who, after a misspout life, die unrepentant. Do you imagine that in the Spirit-world there

are no hills and valleys, no atmosphere and rivers, no variety of forms as there are here? There are all these, only they are spiritual and not material. The Spiritual Body.—The spiritual body

of which St Paul speaks is no figurative expression, but an actual fact, which has been proved, and is proved by the opened vision of clairvoyants The American Socialist says: "It is an encourag-

ing eign that some of the best Spiritualistic jour-nals are taking the lead in hunting down frauds, and in demanding the mediums shall be subjected to reasonable tests." Mr. Serieant Cox desires to change the name of

the Psychological Society, of Eng., to "The Pacumatological Society," because the former title has been adopted by a number of little Spiritualistic societies all over the country.

It is only those minds prepared to appreciate the deep significance of the spiritual phenomena, who can trace effects to causes and profit by the knowledge obtained, making it a part of their lives in action, who are really benefited.

Of what avail is it for a man to know that spirits can and do act upon matter or communi-cate with earth, unless that knowledge opens his mind to the fact that he is an immortal being, that he is sowing here for the reaping hereafter.

Levitation is no new thing; for we read to the eighth chapter of the Acts of the Aposties, verses 39 and 40, that after Philip had baptized the Ethiopian Eunuch at Gaza, the spirit of the Lord caught away Philip, and the cunuch saw him no

Longiellow says: "The Spirit-world around this world of sense, Floats like an atmosphere, and everywhere

Waits through these earthly mists and vapors. dense . A vital breath of more ethereal air."

The untutored Indian seeking his medicine alone in the depth of his native forest, the wild

New Zealander in his Pah, the Negro worshiping his Fetish, the Chinaman in his Joss-house, and the Biblical student in the retired cloister, are all actuated by the same motive-to know God. "There is a lesson in each flower.

A story in each stream and hower: On every herb o'er which we tread Are written words which, rightly read, Will lead us from earth's fragrant sod, To hope, and holiness, and God!"

In the Second Book of Maccabees, ch. xli., ver. 3, we find it recorded that Judas "sent twelve thousand drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead." thus showing the belief in posthumous redemption prevailed among the Jews.

In these remarkable times of ours and in this country, spiritual gifts are possessed and exercised in private families, to an extent of which the outside world has no conception, whatever may be the larger and more accurate knowledge of the subject enjoyed by those who have made Spirituelism a special study.

When Franklin bottled the lightnings from the sky, and some of his scientific successors sent it flying over mountain and plain, and through the billowy deep, bearing the thoughts of men, it was another expression of the same law reflected from the invisible world which prompted their ideas, and the pressure of unseen powers which urged and austained the projectors in the enter-

That you cannot perceive the world of spirits does not prove that it cannot exist. For your senses are only constructed to perceive those things to which they stand related; they can bring you no knowledge of anything beyond these. How, then, are these spiritual substances to be perceived? Why, of course, by the spiritual senses; ust as physical substances are perceived by the physical senses.

Persecution in its mildest and most extreme forms, will not deter the enlightened Spiritualist from pursuing his course. He has but one object in view, to help on the development of knowledge in its relation to man's physical and spiritual well being; and, while doing this, he can but express the hope that the day may come, when with restored confidence, the confidence of brotherly love, all men shall unite to solve the mystery of spiritual manifestations, and so enlarge their knowledge of the spiritual relations of mankind at large.

When man recognizes that his acts are just as subject to God's laws as nature herself is, that, in fact, he forms, whilst possessed of individuality still a portion of nature, the highest expression of the revelation of God through matter, he will learn also that his acts must be subject to the sward of strict justice, and that no justice which s impartial can ever sanction the remission of sins, the abrogation of the penalties naturally consequent upon wrong doing, nor indeed the hor-rible and almost inconceivable doctrine of the punishment of the innocent for the guilty.

Spirit -And first, "What is spirit?" Christans talk glibly enough of the existence of their spirits after death. But what is spirit, and how are we to conceive of it? Is it a cold abstraction, to be conceived only by negations? No. If spirit exist at all, it must be a substance. But when we say that spirit is a substance, we are not saying that spirit is matter, or that matter is spirit. Nor are we using the word "substance" in any abstruse metaphysical sense. By "substance" we mean hose essential qualities out of which anything or entity is made up, just as this table is made out of wood, which is known to us only by its various qualities. This world is made up of various things or substances, made known to us by our physical sensos. Take away those substances and there is no world—the hills and the valleys, the atmosphere and the rivers are gone; and without these and the like, where would be the world? Even so, if there be a spiritual world, that world can only be made up of spiritual substances.-London Spiritualist.

W. E. Wheelsek writes: I will say in the way of encouragement, that the sentiments of all truth-loving Spiritualists in my circle of acquain. ance, approve of the course the Journal has tance, approve of the counter the woman man adopted in regard to fraudulent mediums. The trickery and deception practiced stop the wheels of progress, and the unanimous opinion of the people is that your shoot is doing more to purify the ranks of Spiritualism than any other spir-

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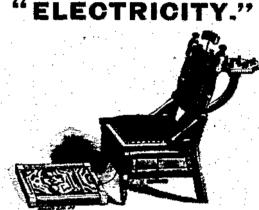
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DORT.

Does it not say that man when possessed of such evidence should the appropriate the priceless riches appuilding of his character and use-

Whatever may be the practice of some piritualists, such are the fundamental ringiples and teachings of Spiritualism in the "sphere of uses," and if such are also the fundamental "vital" principles of Spiritaal Reformation or Harmonial Philosophy, then the two are identical, according to the mathematical axiom: Things which are equal to the same thing, are equal to one another.

I fail to see the correctness of the conclusion to which Brother Davis arrives from the words of mine he quotes:

"Porhaps the attendance at circles is sometimes carried to extremes. What does this show? That all circles should be condemned? This would be a most illogical conclusion. Were there no circles, had there never been any held, were there no mediums, what would be known of Spiritual-

Here my brother confesses in open court that "Spiritualism" would have no existence, were it not for circles and mediums. And I do not deny the "interior voice," and I believe that man as an immortal being, should know that he is immertal, yet with all the promptings of this "voice" mankind are drifting in this nineteenth century rap-idly against the bleak coast of a dead Materialism. Everything spiritual, or of a spiritual nature, by the learned, the scientific and "high cultured," are considered as old wives tales, only exciting a smile of pity or of acorn. Then the simple existence of the "voice" is not enough. Its promptings, yearnings, aspirations, must be demonstra-

The principles certainly existed before any manifestations. So the principles of mathematics existed before a single proposition was demonstrated, but the demonstration brought them within the sphere of thought of mankind, and on them has been erected the colossal structure of the mechanism of the universe.

So the demonstration of immortal life is the basis of spiritual science. By circles and mediums I by no means wish to be understood as only including those of modern times, although with better understanding. or as recipients of a greater spiritual wave. these are of far the most value.

I look upon the home circle as the primary school of instruction, a kind of communion service of Spiritualism, which can no more be outgrown than Spiritualism itself, and to be observed. and to be encouraged instead of suppressed. and I hope Brother Davis, if he knows of any other method by which we can learn of the life beyond except through mediumship, will reveal it quickly, for too much light cannot be thrown on that subject,

Perhaps he may reply that the "Superior State," is a higher method than mediumship. To this I reply, that the character of that state is by no means established. I understand the "Superior State" and independent clairvoyance are identical,—the freedom of the spirit from the physical body; the exaltation of the spiritual per-ceptions. But this exaltation can only become equal to that of the same spirit, when freed from the body by death. The mere fact of a spirit entering the Spirit-world, or becoming wholly freed from the body, does not necessarily involve the accuration of the second spirit and the se not necessarily imply the acquisition of any "Superior State," does not imply exhaustless wisdom, but the receptivity, or sensitiveness capable of receiving such wisdom and knowledge. Now, knowledge or wisdom are not floating detached in space. They cannot be breathed in like air, or drank like water. They are concreted in individuals, and from such communicated to the receptive mind in this superior state. True, by freedom from the physical body, the spirit-ual perceptions become intensified, but the limit of such intensification cannot rise above the normal state of the same spirit, if freed from the body. Otherwise spiritual beings would surpass in wisdom, which their own words teach us is not the case, as they return with, and manifest the intelligence they possessed on earth.

I am glad to find Brother Davis, after tak-

ing me to task, admitting in language even more emphatic than my own, the necessity of circles and mediums.

Should all circles be condemned?" he asks. We answer, no! Spiritual Reformation, on the contrary, would organize circles and develope mediums, and study them and their governing laws and conditions, and perpetuate them and multiply them. What for? Not for private and selfish purposes, not for money and excitement, not for the gratification of intellectual idlers, not for promoting fortune-hunting schemes; but wholly and sacredly and solely for the only justifiable end-to convince an honest doubter, a sincere skeptic, that the interior man is immortal."

But if we have circles formed of selfish people, and if the mediums are selfish, will not selfish spirits return? And who is to say such shall not hold seances, or that such spirits shall not communicate?

After convincing the honest doubter that "the interior man is immortal," would Brother Davis have the circle cease to sit, the medium to receive communications? Should, then, all efforts be confined to the "sphere of uses?" To me, as we gather around the social hearth, and find one place vacant, it is the sweetest privilege, the most unutterable delight, to gather around the table, and although her musical voice is silent, listen to the tiniest raps, which tell us of her presence and her love beyond the veit of death. I know nothing of "out-growing" such manifestations. They are not to convince, they are for friendship and love, and keep alive the golden memories, which shall again be made actual on the

other side of the grave.

I wish no one would rest content with the circle and manifestations, but at once conform their lives to the principles of Spiritualism, but I do not blame them for remaining enchanted by the new and glorions light. Sooner or later, they will find that this new light is a beacon flame to a new and higher life.

And lastly, I wish to reiterate my definition of Spiritualism as the grand philosophy, which to-day opposes itself to Materialism. Brother Davisholds man to be the crown-

ing work of creative energy, as he has said so much and this thought was elaborated by the eloquent wisdom of his noble admirer, Finney. Man is not only the crowning work, he is an epitome of the universe. It follows that the spirit of man is the perfected fruit of the Tree of Life, and stands figuratively in the center of the cosmos. Then it follows that the science which be-Then it ioliows that the science which begins centrally by demonstrating his immortality, reaches backward to the very beginning of the present order of things, and forward into the infinite possibilities, which are the birthright of every human being. In other words, Spiritualism must be the science of life, here and hereafter.

In conclusion, I believe with my respected brother, that there is no "vital" difference between us; the only difference is in "words," mischievous words, which make us say what we do not mean. Our views are like the two pictures of a stereoscopic view; they are taken at a small angle from each other, and when viewed by the public will be seen as one rounded and complete picture, one supplying the points where the other is deficient, and fully do we endorse his closing words:

"And you may rest assured that the "conflict" will cease only when the ranks of Modern Spiritualism are cleaused of the weakness and wickedness and absurdities which now infest them."

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St. Theresa saw in a vision—so runs the legend—a strange woman, bearing in one hand water, in the other hand fire. And on being asked whither she was going, she re-plied: "I go to burn up heaven and to plied: "I go to burn up heaven and to quench hell, so that benceforth man may love God for himself alone."

A religion based on a selfish hope of saving one's soul, irrespectively of one's own character and deserts, is a hollow mockery. It would degrade salvation into a kind of eternal life-insurance. It makes base selfishness the beginning and the sum of religious duty. Heaven is to be secured, hell evaded: this becomes the end, this the justification of piety.

But ask your own soul, which was the better choice, that which led you to leave your comforts to help the perishing, the needy, the deprayed, or that which bade you seek your own security and peace?

Which think you is the more pleasing in the sight of God and his angels? "Reward?" What have we done to de-serve reward? After all our slips and sins, if we have any outlook of hope towards a stronger, happier existence, it can only be through the tender mercy of him "who knoweth our frame, who remembereth that we are dust," and who made immortality our birthright. If heaven be a reward, we know that we have not earned ; if heaven be a reward, we know that no other can earn it for us.

But if, as Spiritualism implies, heaven be the development, under spiritual conditions and laws, of the relations of the soul to all the great, the good and the wise of the universe, to the angelic hosts, and to the Supreme Spirit in whose life we all live and are conjoined—if heaven be, as Spiritualism tells us it is, the better part of our life indefinitely extended, strengthened, purified and brightened-here we begin to love God for these glimpses of a possible happiness and rise in being, and we strain forward towards loving him for himself alone. He wins us first by his goodness; happy will it

be for us if at last we love him for himself. Knowledge, duty, love; these three are inexhaustible. Be true to that trinity, and you will be blest here and hereafter; you will have begun to prepare the environ-ments of your heaven. For the true thirst for knowledge, once awakened in the soul, can never be slaked. And then duty: to have done one's duty is to have put one's self on the side of God and the laws by which he governs the universe. And then love: to have that is to participate in the Divine Nature, and to catch a glimpse of the boundless ocean of infinite, eternal be-

Knowledge, duty, love: Spiritualism teaches us that knowledge acquired here is a help and a joy in the unseen world; that every good acquisition has an immortal value. And if you would spare yourself bitter regrets in the future, reverence the demands of duty. Work while it is yet day. Shun all ignoble self-indulgence. Wrong no one. Turn away with a noble defiance from every temptation to injustice, meanness, or breach of trust. Be honorable, kind and brave. Do your duty.

"Stern Lawgiver! yet thou dost wear The Godhead's most benignant grace, Nor know we anything so fair

As is the smile upon thy face; Flowers laugh before thee on their beds, And fragrance in thy footing treads; Thou dost preserve the stars from wrong, And the most ancient heavens through

thee are fresh and strong." And if you would have spiritual sun-shine, let the habitual attitude of your mind and heart be that of love. He who carries into the next life a bitter, cynical, vindictive disposition, will surely be a great sufferer therefrom. The tyrant will there find that many once his serfs are his superiors. Love must rule. Love is exhaustless; it grows by what it gives; its exercise, in purity, brings us nearest to the Divine Presence.

In the far-off future of another life surely those will be the happiest who have the fewest moments in their past existence to look upon with regret. There, as here, our memories will be important constituents of our happiness. Of this, in the light of Spiritualism, there can be no reasonable doubt. There is an inner memory as well as an outter. In the former is retained whatever has vanished from the latter, and of all which is presented to the consciousness of man during his earth-life nothing is ever lost. After death the remembrance of all which ever entered his soul, and even of all that had perished to his external consciousness, constitutes the entire book of

Point, if you can, to the religion which Point, if you can, to the religion which offers higher incentives to a pure and noble life than are given in these irresistible deductions from the psychological facts presented in Modern Spiritualism. What a fearful conception! Everything, absolutely everything, that we think, do or say, has its imperishable record. Who would not shun every impure thought, every doubtful act, were he once impressed with this great, this were he once impressed with this great, this overwhelming and undeniable truth? And it is a demonstrable truth. Let us hear never again the slander, often uttered by those who ought to know better, that Spiritualism offers no ground for a religion—no ground for a morality. It adds sublime and infinite motives for the development of

RECITATIONS. Our life is a dream; our time, as a stream,

Glides swiftly away,

And the fugitive moment refuses to stay; The arrow Blows, the moment is gone, The summoning year Rushes full on our view, and eternity's

O, that each in the day of departure may

"I have fought my way through; I have finished the work thou didst give me to do;" O, that each from the Lord may receive the

glad word, "Well and faithfully done! Enter into my joy and sit down on my

May one be pardoned and retain the offence? In the corrupted current of this world Offence's gilded hand may shove by justice, And oft tis seen, the wicked prize itself, Buys out the law. But 'tls not so above! There is no shufiling there; there the action

In its true nature, and we ourselves compelled, Even to the teeth and forehead of our faults, To give in evidence.

ADDRESS.

Not as a transient effusion, not as cry in emergency, O Lord, but as the fixed habit of our souls, may we lift our thoughts to thee for spiritual light and life, for love and for strength. Not by vain words, emptled of all vital virtue, would we hope to reach thee. Better silence than an utterance with which the heart does not warm and mount Holy Spirit, only through an influx of new life from thee can we hope for spiritual refreshment, purification and wisdom. We court, we solicit that new and uplifting life, that awakening light. Come, then, and shed one ray of it on our hearts. Come. Father of the fatherless, Giver of all good gifts, Light of the world, blessed Comforter, dear Guest of the world, blessed comfort-er, dear Guest of the soul; Thou, our refuge in trouble, our repose in labor, our hope in affliction, fill full the hearts of thy children with thy peace and thy love. Cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; cherish that which is cold; guide that which is wandering, and fit us for the higher life of the spirit. Be the guide, the strength of our beloved. Save them from spiritual blindness and all delusions of the world. Help us to cast off all that is evil, to cling to all that is good, and to lead pure and upright lives in thy sight. Amen.

One cup of healing oil and wine, One offering laid on mercy's shrine, Is thrice more grateful, Lord, to thee, Than lifted eye or bended knee. In true and inward faith we trace The source of every outward grace; Within the pious heart it plays, A living fount of joy and praise. Kind deeds of peace and love betray Where'er the stream has found its way But where these spring not rich and fair, The stream has never wandered there.

HYMN.

INVOCATION.

Before thee and thy Spirit-world, O God, lie open the innermost springs whence flow our desires and our acts. Cleanse them, we pray thee, from all the defilements of selflove, of passion, of unholy anger, of cupidus denverance from evil, and let the persuasive power of thy Holy Spirit ennoble our hearts and be the guide of our lives. Amen.

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THE FREEDOM AND SANCTITIES OF Home.—The human body and soul originate in the home. Love of home is the soul's attraction for its fountain source. A sweet, pure, well-governed family, is the best institution for the manufactory of men and women, who will be truly adapted to the development of the best society. the noblest nation and the highest form of republican government.

The daughter who makes the most evil in society, is the one who was not governed in the home. She was selfish and headstrong. Indulgence of her personal whims was not restrained. Her selfishness and insubordination were mourned and fretted over. scolded at and condemned, in a weak way by her doting parents and relations. But they could not govern her despotic feelings, nor direct her impulsive footsteps; consequently, when the time arrived, she left the home which she had learned to hate, and nome which she had learned to hate, and now you behold her evolving mischlef and social evils on every hand. And the fine boy, too, who was indulged, and served, and waited upon like a selfish tyrant at home, perpetuates his lack of discipline in the next home that he enters in society, and in the life of the nation at large. the life of the nation at large. Social dis-integrations, moral disruptions, political distractions, personal restiveness and evil, can be traced back to defective parentage, to defective homes, or to neglect of education and growth in the superior ment-

al faculties. The highest civilization, the purest government, the best principles of truth, virtue, justice, love and freedom-in short, all that makes earth wholesome and like the heavenly kingdom—flow from that fountain head of body and soul called "home." Therefore let us watch with the powerful penetration of highest guardian angels every doctrine, theory, influence, or habit, that seems in any degree to over-throw the family commonwealth, to weaken home attachments and government, or to desecrate the most cherished of home associations, which have such vital power to make and establish the coming man and woman, who we now behold in the little son and daughter.

Towers of Silence in the Spirit. The religious descendents of the Persian prophet, Zoroaster, have erected wonderful stone structures as depositories for the dead. It is estimated that fifty thousand of these Fire-worshipers reside at Bombay in India. They have covered the summit of the Malabar Hill with the most sacred trees and shrubbery. In this enchanted garden grow the mysterious palm trees, the peaceful cypresses, flowering plants, festooning vines, and every shrub that may enhance the holy beauty of the place. Amid all this sacred attraction the reverent Parsees have constructed what are called "Towers of Silence,"—in which they entomb the ele-ments of the dead, which are thus rever-ently given back to Ormuzd, the Supreme

Ruler of the Universe. Suppose, now, we take these external facts and translate them into spiritual experiences. The spirit of every man is capable of exaltation. His entrance upon the solemnities of the Superior Condition would be his introduction into the sacred garden upon the summit of the beautiful hill. He rises like the sun far above the earth. The shadows of evil do not follow him; the domons of his personalities, the temptations

of his selfahness, cannot enter with him; and thus, in the supremacy of spirit, he dwells within the sacred "Towers of Silence." The beauty and holiness of this sanctum bring a realization of heaven into the thinking faculties.

But to the man of the world such Silence would be horrible misery. It would be to him the place of the voiceless and heart-less dead. But the true spiritual man less dead. But the true spiritual man would be lifted above the world. He could look down unmoved, and behold without emotion the terrestrial kingdoms and temporal attractions, and for the time he would "dead" to them, a dweller within the temple; a worshiper in the tower of silence, and thus, while his exaltation continued, he would, being a spirit, worship the Father, Ormuzd, "in spirit and in truth," harmonially with the divine flow and rythm of everlasting principles.
Would it not be supremely wise, and pro-

ductive of purity, and power, and happiness in your life, if you, sometimes, should endeavor to enter into the Silence, and thus commune with the God of truth who dwells in the centre of your spirit?

THE SPIRITUAL BULLS AND BEARS .-Money changers, and stock speculators generally have, in every large commercial city, an arena wherein two parties enter gladi-torially and contend with each other for the victory. One class of men combine to appreciate the quotation of values. Because they persistently push up prices they are called "bulls;" while the opposition men, who work together to depreciate the value. ues, to pull and tear down prices, are called "bears." Each side is sometimes so absorb Each side is sometimes so absorbingly engaged in watching the movements of the other, that a third party, a sort of independent looking-on class, detects the unguarded points, the weak places, and suddenly gets an advantage by either selling or purchasing.

In like manner every person's private life is an arena for the bulls and bears of passions and appetites. In truth, the fierce contentions in the sphere of money and labor-productions, originate in the discords and diabolisms of undeveloped characters. A close student of human nature, as exhibited in individual members of society, sees at a glance the series of skirmishes between the bulls and bears of the feelings and judgment. The feelings seek for weak spots in the decisions of the judgment, and the judgment watches for an opening in the wavering lines of the impulses. During all the fluctuations in the thought-sphere and the feeling-sphere, the contestants strive for control; and at length, as the days or the hours go by, there may be a general engagement between the opposing forces of feeling and the dictates of judgment.

The spirit is the independent on-looker,

the non-combatant party, who steps in and takes control whenever the bulls and bears of passion and appetites leave opportunity open in their blind zeal to defeat whatever opposes their gratification. All this on the part of the spirit occurs in accordance with the maxim that "man's extremity is God's opportunity." It seems a fearful satire on human nature that its "Creator" is compelled to watch and wait at the door of passion in order to get a word in that may still the tempest! Rather let us avoid all extremes, and thus be ever prepared to hear and obey the "still small voice," free from the con-tentions and conquests of evils in the private life.

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