Bruth Bears no Mask, Potos at no Human Shrine, Seeks neither Place nor Spplause: She only Ssks a Ben & g.

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WOMAN'S RIGHTS.

A Reply to Parkman's Article in The North American Review.

A LECTURE DELIVERED AT LADOGA, IND. FRIDAY EVENING OCTOBER 10TH, 1879, BY PETER M. DILL, Esq., OF FRANKLIN, IND.

A movement which proposes to effect an important change in the existing state of society, deserves our serious consideration. We should not be hasty in forming, or acting upon conclusions. The experience of the past teaches us that it is dangerous for either individuals or nations, to rush hastily into new and untried experiments.

The progressionist, neither revering nor despising the wisdom of his fathers, but walking at least in the twilight of past experience, seeks by his God-given faculty of the contract of the c reason, and his Heaven-born sense of justice, to promote the welfare and happiness of the nation. He labors for the perfection of the human race, and knowing what man has accomplished, he believes in the absolute attainment of everything which lies within the range of the most exalted aspirations of human nature. But the vile serpent, per-secution, with his venomous fangs, is ever found in some form or other, in the pathway of the reformer. Truth, however, eternal truth, eventually prevails, and the spirit of intolerance sinks blasted beneath its power; it palaies the arm of the inquisitor; breaks the chain of the captive, and flings open the prison doors; it cleaves asunder the manacles of despotism which for centuries have enchained the human intellect; and it finally elevates its martyrs to the highest dignity to which human nature can aspire the benefactors of mankind.

Onward and upward forever is the slow but sure march of reformation; it conquers all its enemies, and its brow is ever crowned with a halo of brilliant victories and

bloodless triumphs. In all the ages of the past, those persons whose noble and gifted minds have dared to travel beyond the rigid limits of proscription, whether in science, religion or politics, have called down upon themselves the derision, and often the persecution of the masses. It is safe to conclude that persecution, in some form or other, is ever ready to assail the reformer, regardless of the ends proposed by the reformation. A system hoary with age, and sanctioned by the tem hoary with age, and sanctioned by the wisdom and experience of many generations, does not readily or willingly surrender to an innovation, but, like an aged and infirm man, it clings to life, and refuses to give up the ghost until the last spark of vitality is extinct. It is well that such is the case—otherwise society would be continually in the

caldron of revolution.

Shall those who claim that woman is entitled to higher rights and privileges than she now enjoys, hope to escape the common.
fate of the reformer? No. It must be expected. Does woman merit an enlargement of her rights and privileges, and will her interests and the interests of humanity, be thereby promoted? Are these great questions to be answered by us? Having settled the questions in the affirmative, it becomes our sacred duty to labor unceasingly for the accomplishment of the great object. For the accomplishment of the great object. Equality of rights, does not presume an equality of either physical or mental strength. All men are equal before the law, but they are equal in nothing else; each possesses mental and physical powers differing in some respects from all others.

It may be safely said of woman, that she is capable of mastering every branch of knowledge that can adorn and improve the

tain the weight of empire, and guide the ship of state. In the purest affections of her womanly mind, and in the loftlest dictates of humanity, she is superior to the self-styled lords of creation. Possessing fluer sensibilities than man, the bright and beau-tiful effect of human, the bright and beautiful offices of human benefaction—of administering aid to the distressed and sympathy to the suffering—are peculiarly hers to perform. In point of power over the rising generation, she is far greater than man. She forms and molds the tastes and dispositions of the young; ideas and incli-nations are then imparted which control the whole life. Good men have all had good mothers. As the impressions are made upon the young and sensitive mind, so will be the character and moral principles of the

There is no relation and no name so endearing as that of mother. It carries with it every sympathetic attraction and every idea and attribute of love. There is no other word whose sound is so full of affection, and none more potent in recalling the and none more potent in recalling the memory of by-gone days, the sports of infancy, and the joyous hilarity of boyhood's sunny hours. Many men have been saved from ruin, through the instructions they have received from their methers. The good instructions they have received like good instructions they have received like guardian angels, ever hover around and pro-tect them. In the pure and unselfish devo-tion of love, woman excells all other earthly

"Robert, Duke of Normandy, eldestson of William the Conqueror, was wounded by a poisoned arrow; the physicians declared that nothing could save him but the venom being extracted from his wound by the lips of some one whose life must fall a sacrifice. Robert disdained to save his life by hazarding that of another; but the noble Sibilia did this, while he slept, and died to save her husb

"While Edward the First was in Palestine he received a wound from a poisoned arrow, and his life would have been lost, had either individuals or nations, to rush has tily into new and untried experiments. There is, however, a vast difference between progress and revolution. Prosperity and happiness ever attend progress, while ruin and misery, not unfrequently follow in the footsteps of revolution.

The progressionist, neither revering nor despising the wisdom of his fathers, but walking at least in the twilight of past experience seeks by his God-given faculty of this beloved Eleanor rested on its way from his beloved Eleanor rested on its way from Lincolnshire to Westminister."

But it is not alone as a creature of tenderness, that woman is noted. The history of the past is full of the evidences of her capacify as a ruler and a warrior. Tellessilla, a lyric poetess of Argos, rendered her country illustrious by her writings, and saved it by her courage. Assyrian history does not boast of a more distinguished warrior and monarch than Semiramis. She fought many battles and conquered many nations, and during her administration, Babylon became the most magnificent city in the world. The sagacity of Catharine the First of Russia, saved from utter ruin an army of 30,000 men. And after the death of Peter the Great, she became sole autocrat of Russia. As long as patriotism shall dwell in the human heart, the military power of Joan of Arc, the Maid of Orleans, the Martyr of Liberty, will be remembered and

cherished. Isabella of Castile, the beautiful queen of Spain, with all the graces and charms of her sex, united the courage of a hero and the sagacity of a statesman and legislator. She was always present at the transaction of State affairs and signed all the public ordinances of the nation. She was the controlling spirit of that magnificent campaign which resulted in the conquest of Grenada—the expulsion of the Moors from Spain-the overthrow of the religion of Mahomet in the West; and in the complete triumph of the religion of the gentle Nazarene in all Europe. And since then the conquering crescent of the Musselman has never risen above the horizon of the Western sky. And, as the crowning giory of her distinguished life, she fitted up the fleet which enabled Christopher Columbus to discover.

America. Margaret of Anjou repaired the losses oc-casioned by the imbecility of her consort, Henry the Sixth of England—recalled vic-tory to his standards, and fought twelve pitched battles before she yielded to the rebels. She was for many years the military genius of the Lancastrian party—in fact until its final defeat on the bloody field of Tewksberry. The reign of Queen Elizabeth was a brilliant spectacle. During her long reign of 45 years, Eugland was never more prosperous, nor did the arts and reference over fourish mars vicasyusts the sciences ever flourish more vigorously than during that period. The standard of morals in the Court of Great Britain never stood higher than it does at present, under the reign of the good and virtuous Queen Vic-toria. To the petriot mothers of 76 belongs at least half the glory of that immortal

Thus have we seen that woman not only trains the mind of the young, tones the sen-timents of the rising generations—perils her timents of the rising generations—perils her life to save those she loves—strengthens the weak and sympathizes with the distressed; but that the greatest and grandest results have been accomplished by the means which she has set in motion—that she has raised the standard of human rights, commanded armies and governed empires. Hence the great truth is unmistakably manifest that she is indeed a "primary element of moral force," and entitled by the laws of God and nature to exercise a just and co-equal power knowledge that can adorn and improve the mind—that she possesses every faculty that man possesses. On an average, her intellectual capacities are fully equal to those of man. She is capable of solving the most abstrace questions of science, and unraveling the knottlest problems in political scooping the knottlest problems in political scooping the has the capacity to lead armies to my; she has the capacity to lead armies to great truth is unmistakably manifest that the field of centilet, and cheer them on to victory; to anchain admiring andiences by the magic power of her elequence—to susy the magic power of her elequence—to susy the magic power of her elequence—to susy the magic power and sympathizes with the distressed; but that the greatest and grandest results have been accomplished by the means which says that the standard of human rights, commanded armies and governed empires. Hence the greatest and grandest results have been accomplished by the means which she has raised the standard of human rights, commanded armies and governed empires. Hence the standard of human rights, commanded armies to struck it unmistakably manifest that force, and armies and sympathizes with the distressed; but that the greatest and grandest results have been accomplished by the means which she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my; she has the capacity to lead armies to my the manifest that the greatest and grandest results have been accomplianted by the means which have been ac

struggle.

with man in directing the destinies of nations, and in shaping the growing civilization of the world. The position which woman occupies in society, is the surest possible standard by which to judge the civilization of a nation or an age.

In barbarous climes physical force controls everything; the weak are completely in the power of the strong. In those countries woman occupies a menial position. In many in fact most of the nations of antiquity, the power of the husband over the wife was almost absolute—he could even take her life with impunity and escape punish-ment. It is one of the boasts of the old British common law, that it is founded on such humanitarian principles that it de-prives the husband of the luxury of whipping his wife with a gad larger than his thumb, the length of which, fortunately for the husband, was not limited by this harsh law which deprived him of part of his nat-ural rights and privileges! But as the scale of civilization rises, the physical gives way to the mental; and the best governments are those which rely least upon physical and most upon mental power. Hence our idea of a perfect government is one that shall mete out equal and exact justice to all the governed, regardless of physical conditions. A govern-ment can never become perfect as long as it holds woman in an inferior position. Go, for instance, to those barbarous and polygamous countries where woman is the menial slave of man, and you will find all her energies crushed and the noble aspirations of her heaven-born soul doomed to the standard subservious. There too you will éternal subserviency. There, too, you will find man the creature of the basest passions, and groveling in ignorance and despotism with all the delights of science and a cultured imagination denied to him; dire superstition cast its mildew over all the noble

attributes of his soul. A perfect government can only be obtained by a full and complete representation in all its parts of the masculine and feminine intellects, and the harmonious blending of the two. We are therefore driven to the conclusion that a government whose legis-lative and executive functions are performed by men-whose entire machinery is directed by men alone, has not fully emerged from the barbarism of ancient times, and has before it a serious and important work of reformation. A nation is only a collection of individuals, or, to speak more accurately, an aggregation of families. That government is best which governs in the natural order of things.

"Families governed by fathers alone, or mothers alone, are less likely to be well governed then those where joint authority considered."

ed, than those where joint authority controls. Boys need the mental and moral influences of mothers, and girls of fathers, that their respective natures may be developed to a full and harmonious completeness. Just so a nation needs a governing power which shall represent the thoughts of both men and women sand the same infelicities must attend a national government by one sex alone that would attend such a family government."

No man can violate the laws of his physical or moral nature, and hope to escape the punishment. Happiness can only be attained by a strict obedience to these laws.

The artist or painter who can most faithfully copy nature, has gained the highest excellence of his profession—the highest productionss of art being those which portray nature most accurately. Just so of governments. An absolute monarchy rests upon the invested and highly artificial idea that all the political power emanates from one man; a limited monarchy transfers it from one to a favored few; while a pure democracy conforms to nature, and vests it equally in all. A well regulated family furnishes the best type of a good government; it is a delicate and harmonious blending of parental influences, which develops and protects all the interests of the governed; the masculine and feminine intellects are fully represented. The participation of woman in the affairs of state, therefore, be-comes absolutely necessary to the attain-ment of a good government—a perfect gov-

ernment—a true democracy.

But what are the objections urged against this reform? It is said that it would unfit woman for the performance of those social duties for which nature has so peculiarly and fitly designed her. No danger. The

and fitly designed her. No danger. The great law of social gravitation will forever preserve the equilibrium of society.

That distinguished scholar and historian, Mr. Francis Parkman, in his article published in the North American Review, after reviewing at length the comparative physical days lowers of then and women. reviewing at length the comparative physical developments of men and women, says:
"If our women are to rise to the height of their capacities, the first and Indispensable requisite is physical regeneration." This is indeed a strange proposition. This reform does not require a change of physical conditions. It is not necessary for women to work upon our public roads or perform other hard manual later in order that they may vote-in fact, this is not now required of aged men because of their physical condi-tions. Nor does the fact of their voting furnish any reason why men should become weak and effeminate. There are a great many men who live in the constant dread that they will be "hen pecked" in political Mr. Parkman says:

"The coarse and contentions among women, would be drawn into politice by a sort of elective affinity. Those of finer sensibilities and more delicate acruples would remain in mose congenial climates. It has been said, and justly, toe, that the best men shun politics. If the best men inve been

deterred from taking part in active politics, the best women would be deterred far more. All that is repulsive to the one, would be incomparably more so to the other."

My answer to this is, that the better class of men need the influence of the noble women (who greatly outnumber the "coarse and contentious") to aid them in condemning and dispensing with wicked and design-ing politicians. The better class of men would then be encouraged to take some interest in political matters. Give the ladies an opportunity, and due encouragement, and I am sure my prediction will be fulfilled. It is not strange that truly nobleminded men have become disgusted with the manner in which the political affairs of this country have been and are heirg conducted. country have been and are being conducted
—nor that they are heard to assert that it never will do to allow the ladies to dabble in the "dirty pool of politics." Even the talented Mr. Parkman, in the peroration of his lecture, offers a fervent prayer that wo-man may be saved from "the barren per-turbations of American politics." But what kind of an assertion do we make when we speak of the dirty pool of politics? What is the definition of politics? Our great lexicographer defines it as the science of government. What is government? Government is that power which protects our lives from the bloody hand of the murderer; which protects our property from the bloody hand of the murderer; which protects our property from thieves and robbers; which protects our honor and character from the venom of the slander-er's tongue; which protects our mothers, wives and sisters from the insults of the ruffian: which protects every right, interest and privilege that we hold dear and sacred; and which gives us standing and respectability in the great family of nations.

If this noble science has become a "dirty pool," it is now time, high time, that the work of renovation and regeneration should begin! It should be purified. The idea that women will go crazy and desert their homes and their domestic duties, and make a general rush for office as soon as they become entitled to a ballot, is a simple absurdity. Yet there are men who honestly believe that if this reform should be adopted. their tyrannical "better halves" would re-volutionize the whole order of things. They actually fear they would be kicked off their farms, pushed out of their workshops, law offices and other places of manly employ-ment, and turned into the kitchen and be compelled to do needle-work, embroidering, etc.; their disturbed minds brood so moodily over these things that their very dreams are troubled with visions of broomsticks and dishwater. They say it would entirely destroy our social relations. They seem t be completely overcome with the idea that women would at once become possessed of an everlasting hungering and thirsting after the business of men, and would entirely neglect their own affairs.

Rev. Dr. Chapin, of New York, says: "The true power of woman, is the resistless power of the affections. Let woman do whatever her faculties can achieve—let her go wherever her instincts demand. If she truly follows her instincts I am sure she will not go wrong. I am sure of this, also, that wherever man may lawfully go, woman may lawfully go. Wherever woman ought not to be, it is a shame for man to be—it is

not to be, it is a shame for man to be—it is a shame for humanity to be."

Upon what principle of justice should man presume to hold woman in a subordinate position? In all the great affairs of life she is his partner—not his slave. In the gains and possessions of life, she has the same at stake. She, with him, has winnings and losings—joys and sorrows. The same physical laws which govern his existence control hers. Side by side they are marching to the grave, and are alike acmarching to the grave, and are alike ac-countable to the awful tribunal of the mysterious hereafter. Woman is better than man; her moral perceptions and religious sentiments are of a much higher and purer order than his; her discriminations between right and wrong, in the every-day affairs of life, are clearer and more accurate than his. Yet society seems willing to excuse and forget every fault and vice of man, and quite as unwilling to forgive those of woman. The poor girl, who, from any cause or motive, takes a misstep in life, is forever or motive, takes a misstep in life, is forever ruined—she is neglected, and her company is avoided by her most familiar friends, and not unfrequently by her parents, while man may revel in vice and immorality for years, and then reform and be encouraged and as-sisted by good Christian people. It is said that an immoral woman is the lowest and worst being in existence; but the history worst being in existence; but the history of crimes and criminals does not support this proposition, for while it is true that some women are very base and low-but little above the brutes, it is equally true that about ninety-nine per cent of the murders and other criminal offenses are com mitted by men. Even polluted and degraded, women are better, and endowed with more real humanity than are the men of a like standard. Yet it is almost impossible to imposoh the character of any man before the bar of public sentiment, while a mere intimation against the character of a lady may and often dose prove fatal. Take for example the noted Beecher-Titton case.

To-day Henry Ward Beecher is idelized by thousands who tearcely knew of him before the scandal. Honest people actually believe that Mr. Beecher is a good man, and that the chilgos against him were all false; while, upon the same testimony, they regard Mrs. Thou as a very bad woman. Women, as a class, are much purer

and better than men, and their true rights are no more to be confounded with the free love doctrines of Victoria C. Woodbull than are the rights of man with the teachings of Mormonism.

Mormonism.

Without woman's restraining and controlling influence, man is a natural barbarism. To prove that I am correct in asserting this, it is not necessary for me to refer to those nations where men are by nature ignorant and yulgar. Take for example the soldier, the sailor, or the miner of our own country; take the herdsman of our Western prairies, who is scarcely more refined and intelligent than the savage Indian; take the peddler, the travelling showman, or the wandering gambler; take any man who is not under the restraining and protecting influence of woman, and what is he? He is a barbarian. In the semi-civilized couna barbarian. In the semi-civilized countries of Asia it is looked upon as being disreputable and even disgraceful for man to render any assistance to woman, or to show that he has any respect for her. Our missionaries tell us that a man is condemned for carrying an umbrella for a lady in the

streets of Constantinople.

The savage and uncultured red man compels his squaw to perform all the hard labor and drudgery incident to a life of wandering, while he lounges around in idleness. The wandering and pilfering Gypsy, that most despicable and despised of all God's around the same around a grant warment and a grant warment. creatures, has ever regarded woman as man's interior, and made her perform all the hard labor. Nearly all the churches and religious institutions have made the and religious institutions have made the same mistake of assigning woman an inferior position, and this extent they have made sad failures. I do not intend to say that they have not done a good work, but they might have been much more successful and prosperous, had women been more fully recognized in them. In this, we are not without examples. The Society of Friends or Quakers, has ever permitted woman to speak in public, and take any part she chose in religious worship; and as a natural consequence, theirs is a very pernatural consequence, theirs is a very permanent and highly respected organization, and the ladies are refined and intelligent

The Catholic church is the oldest and most powerful religious organization that has ever existed. To use the eloquent words of Lord Macaulay, "She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world, and we feel no assuration in she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain; before the Frank had passed the Rhine—when Grecian eloquence still flourished in Antioch, and idols were worshiped in the Temple of Mecca." While it is true that this church has become bigoted and intolerant—so much so as to provoke reformation at times, it must be admitted that she has accomplished a mighty work, and done much toward establishing our present civilization; and to day, after a successful career of eighteen centuries, she controls and governs nearly two hundred millions of the human family. Her almost countless seminaries of learning in nearly every quarter of the globe are mainly managed and controlled by the Sisters of Charity, by women, while her public hospitals and other eleemosynary institutions are under the almost absolute control of women. Yet limited as is the power of woman in our Protestant churches, it is a fact, which no man will try to controvert, that she is the chief pillar and main support in them, and in fact in all other religious and moral institutions. She loves and practices sobriety more than man; and the very presence of a lady, insures courtesy and respect. Her presence at churches, theatres, political meetings and other public assemblies, insures good behavior.

Then, as one of the results of this reformation, our election days, instead of presenting scenes of tumult and disorder, will assume the appearance of our best holidayseven our Sundays; because every man knowing that he is either to accompany to or meet at the polls, his mother, wife, sweetheart, sister, or daughter, will wash his hands and face, put on his good clothes, and deport himself with that propriety which the presence of ladies always inspires; and thus the discharge of one of the most sacred and important duties of life will pass off as pleasantly and as harmoniously as a pic-nic.
It will be a sad day for that large class of office seeking, Lazaroni who now infest the country, whose noses resemble plottled beets, and whose faces and bodies are swollen as the result of long and chronic dissipation; it will be the knell of their political speculations; the ladies will not vote for themthey will not support or encourage drunk-

It is a disgraceful fact which I regret to mention that whisky vendors control almost everything; they dictate terms to can-didates and control elections, and absorb annually hundreds of millions of the hard carnings of labor.

By reference to the statistics, we find that preachers cost the people of the United States about \$13,000,000 annually; oriminals about \$40,000,000; lawyers about \$70,000,000; while rum costs \$900,000,000,—that rum costs while rum costs \$900,000,000,—that rum costs nearly twice as, much as all the preschers, all the lawyers, and all the scoundrels in the country. Give the ladies a ballot and they will throttle this removed as member, and in the fullness of time, when women's influence shall be fally widded, it will found dignify and purify legislation as it has done in every department of life where it has been felt. Then, and not purify legislation as it has done in every department of life where it has been felt. Then, and not purify legislation as it has done in every department of life where it has been felt. Then, and not purify laws.

The Resicrucians.

THE ROSICRUCIANS—Their Rites and Myster ies; with Chapters on the Euclent Fire and Berpent Worshivers, and Explanations of the Mystic Symbols Represented on the Monuments and Tailemans of the Primeval Philosophers. Second Edition, Revised, Corrected and Eulerged. By Hargrave Jennings. Illustrated by upward of three Hundred Engravings. New York: J. W. Bouton, 706 Broadway.

Mr. Jennings shook relates to a topic which has more than once created the liveliest interest in Europe. The learned have searched carefully for the Temple-Herren; the half learned have desied its existence. The modern school of disciples of the Sankhya and Epikoures, who have bowed God out of the universe have but jeers for all such matters. With them the day for soher argument has passed, if indeed, it ever dawned.

One blemish is on this work—a fault too frequently common. The sentences are often painfully interwrought, so as to nullify their meaning. Some may say that this is done for purposes of concealment of the arcane idea. It is a had explanation, and the author has himself set it aside by the remark that the Rozierucians "were really magical men appearing like real men; carrying, in very deed, through the world, eternally-forbidden secrets—safe, however, in the fact that they were sure never to be believed." We are tempt ed therefore to hold him to the rule—that the obscurely uttered is the obscurely thought. We give him the henefit how ver of his own ples -similar, perhaps, to that of Herodotus, "We have drawn to ourselves a certain portion of reficence, up to which margin we may freely comment; though we absolutely refuse to overpass it with too distinct explanations, or to enlarge further on the strange persussions

There is no fault to be found with this; but we must suggest that conscientious readers will thank a man who states accurately what they agree with, and will be almost equally grateful to the one who states clearly what they most distrust from. "What they want is either truth or error; not a-muddle between

The first attention of the great world was called to this matter in 1610 by the appearance of an anonymous little book entitled The Discovery of the Brotherhood of the Honorable Order of the Rosy Cross, dedicated to the scholars of Europe. It stated that Christian Rosenkreutz had come from the East, where he had acquired a thorough knowledge of arcane learning. He died in 1484, and it appears that he had enjoined his disciples not to make his dectrines public till the expiration of one hundred and twenty years.

I notice a slight veriance in this from the statement of Lord Bulwer-Lytton: "The Arabians of Damus in 1378 taught to a wandering German the secrets which founded the Institution of the Rosicrucians."

Nikolai the author of Temple Herren, as: signs the authorship of the Discovery to Johann Valentine Andrea, a Lutheran Mystic divine of Wurtemburg. The Emperor of Germany, at the time was Rudolf II., the greatest patron of magical and mystic studies ever recorded in history. The book created a producious excitement. It contained the descriptions of a select body of eight men, who abode in a secret crypt styled "The Temple of The Holy Ghost," where they prosecuted the study of occult lore. Search was made for it with great eagerness. Charlatans everywhere in Germany pretended to belong to the Mysterious Brother. hood and reaped golden harvests from the credulity of the ignorant. Occult medical treatment possesses a wonderful fascination in our own day, and the pretense of extraordinlearning gives ample occasion for super atitious arrogance and unprincipled cupidity.

The clergy assailed the little volume and invoked on the head of its author the fires of heaven, declaring that he ought to be broken on the wheel for his impiety. Such were the structions remedies of the Middle Agrs for dissent and protest. The crusades against the Manichean Provençals, the sanguinary wars against the Sancens, themselves but Christian sectories, the wholesale proscription and executions of the soldiers of Mithras after much trials for witchcraft,—the burning of the Temple Knights, the massacres of the Waidenses in cold blood by the soldiers of the intemous dukes of Savoy-a crime which cost them the inheritance of the British throne—are so many arguments for keeping knowledge secret Our own century is not exempt. When Bishop Ives turned Roman Catholic and Henry Kid dle announced himself a Spiritualist, their former associates impugned their soundness of mind. We have mad houses, public and private, in which persons may be incarcerated for months and years upon a process differing little in form and operation from the lettres de cachet, by virtue of which Frenchmen were immured without trial or even crime, in the Bastille during the reign of Pompadour.

The Doketae of the early Christian centuries had the maxim: "Learn to know all, but keep thyself unknown." The writer of the little story of Rosenkreutz and his Mystic Order, obeyed that rule. The Bro'herhood who are known as Rosicrucians have kept themselves so thoroughly secret, that although the philosopher Descartes advertised all over Germany for information concerning them, he

The Rosy Cross, or red Rose impaled upon a cross had been the badge of the Templars. Despite their suppression in 1807, the Order continued as late as the reign of Francis I. who burned four of them. The same king also caused the Albigenses to be extirpated from Provence with extraordinary ferocity. Like all the Gnostics and Ophites they had secret doctrines, symbols and tokens for mutual recognition. The symbols of the Rosicrucians were generally like those of these societies. They interwove in their system religion and philosophy, the latter comprising alchemy and astrology, and made use of the peculiar diction of the alchemists and other mystics to express their ideas. To this fact much of the obscurity is due, which many will find in Mr. Jennings' treatise.

Lord Lytton's two romances, Zanoni and The Strange Story, give much interesting information respecting the Mysterious Brotherhood, and will repay the curious for their careful study. There have been many Glyndons, occasionally a Zanoni, possibly a Mejnour; is there any where a Louis Grayle living out of whom the immortal entity has perished?

The author of the Discovery was familiar with the writings of Paraceleus and Von Helmont. He has made liberal use of their ideas and expressions. Indeed, the following distinguished persons, all of them proficient in Kabalistic and theosophic learning, are included as Bosicrucian adepts, namely: Raymond Lully, (died, 1818); John Reuchlis, the instructor of Marin Luther; John Picus de Mirandola, (d. 1494); Cornelius Agrippa, (d. 1535); John Baptist Von Helmont, (d. 1644); Heary More, (d. 1837), and Robert Flood, (d.

The the life of Joseph Melessee, (Count Cagliceine) the the names of these characters are suggested. In the term Cagliceins, or Kabu (Mangelius Rom Ans. to burn) and asser, (a star or sun) we have Kanadi. from Rom the Boston Mangel; on or syd being a dislocate anding, the direct seather of One Roster, named Alesthothe, is a imposition from Al and Think, contrained to Mel or only, (great) and now, (light.) Induct Baixing is light but Med Baseness, the Financial annex of the 57%. 1637;—from whose works Mr. Jennings bas largely compiled this treatise.

In the little book ascribed to Andrea, the declaration appears that the Restorucians contemplated no political movement hostile to the ruling powers. Their aim was to diminish human suffering, diffuse education advance learning science, and enlightenment;—and in short to substitute love and benevolence for the antagonismanof self interest and unworthy ambition.

The Resicrucian doctrine, it needs not be added, is essentially theistic. Its adepts were often members of Christian communions. They mingled in the pursuits of every day life, passed for men of business, served others kindly but in an undemonstrative manner, with no apparent motive except a kind disposition—yellived in a world spart, and were taken for any thing except what they really were.

There was a peculiar method of expression in their writings which renders it somewhat difficult to comprehend whether they were discoursing about physical science, or in symbols. They certainly professed to know the art of transmutation, or making gold, and the compounding of the clixir of life by which to prolong existence for an indefinite period. And more: they claimed the control of nature and the invisible forces and spirits—that God was their master and all else obligated to their service. How far this was figurative speech, as the late Gen. Hitchcock interpreted it, we may conjecture; but plainly Lord Lytton and Mr. Jennings regard it as more or less literal.

In the writings of the Count de Gabalis we find the address of the Grand Master to neophytes, which shows what was actually claimed. The following is a copy:

"You are about to learn how to command all nature. God alone will be your master; philosophers alone will be your equals. The supernal intelligences will be ambitious to obey your desire; the evil demons will not dare approach where you are. Your voice will make them tremble in the depths of the abyss. The invisible hosts of the four elements will deem themselves happy to minister

to you. * *
"Have you the courage and ambition to serve God alone, and to be lord over what is not God?

"Have you learned what it is to be a man?
"Are you not weary of serving as a slave—

you who were born for dominion?"

Despite any seeming charlstanry which this may seem to exhibit, a defined philosophy permeated every doctrine. Man possesses a threefold existence. The animal life is rudimentary, and characterized by impressions, appetites and necessary actions. Next is the physical, from which are evolved free will and self consciousness. Beyond and above these is the spiritual life. "We believe in God," says Jacobi, "not by reason of the nature which conceals him, but by reason of the supernatural in others, which alone reveals him and proves him to exist."

Can metals be transmuted? - It is reported that Raymond Lully produced gold for the use of Edward III of England. Thomas Vaughan (Engenius Philalethes), "tells us of himself that going to a goldsmith to sell twelve hundred marks worth of gold, the man told him, at first sight, that it never cause out of the mines, but was the production of art, as it was not of the standard of any known kingdom." Gen. Hitchcock thinks -th a figurative of celestial gold, which cannot be made current among men, because "the actual man discerneth not the things of the spirit, because they are holishness to him and can only be spiritually discerned." Yet, I do not see why a knowledge of atoms and their law of combinations and forces, would not enable a person to refine one substance and procure its change into another form

The Elizir of Life.—Is not the immortality which spiritual life denotes, the true elizir vitæ, and the regeneration of man from a sensual to a spiritual life, the true transforming of base metal into gold? Did Paracelsus mean more than this? Did the Brethren of the Holy Cross? Did any of the Alchemists or Hermetists?

Some have supposed the legend of the Wandering Jew, whom death overlooked, to have been derived from some conception of the Rosicrucians. "All that we profess to do is but this," said Mejnour to Glyndon: "to find out the secrets of the human frame, to know why the parts ossify and the blood stannates and to apply continual preventives to the effects of time. This is not magic! it is the art of medicine rightly understood."

Artephius is said to have invented a kabalistic magnet which attracted the aura or "mysterious spirit of human efflorescence and prosperous bodily growth out of young men," so that he could apply it to himself. The story of King David and Abishag is directly in point. Physicians have observed the inhancing of some persons vital lorces by sleeping or only social intimacy with those more vigorous than themselves; and public speakers know well how they are weakened or strengthened by persons in their audience. It is more than likely that oriental harems are often supplied with women for the express purpose of recruiting exhausted vital energy by this form of vampirism.

Robert Boyle, however, mentions a medicated preparation which was given to an old woman of seventy, and restored so many phenomens of maidhood as to slarm her and compel its discontinuance. The story is also told of a 'Signor Gualdi," who appeared in Venice in the seventeenth century, who exhibited to a visitor a picture of himself by Titian, then two hundred years dead. Thomas Vaughan "who certainly was a Rosicrucian adept, if there ever was one, led a wandering life and fell often into great perplexities and dangers from the mere suspicion that he possessed extraordinary secrets. He was born about the year 1612, and it was believed by those of his fraternity" as late as 1740 that he was still liv. ing. Nay, says the writer quoted, "it is further asserted, that this very individual is the president of the Illuminated in Europe, and that he sits as such in all their annual

meetings."

Nevertheless, "there may have been men who have possessed these gifts—that is, the power of making gold and of perpetuating their lives," who despised a wealth that they could not enjoy, and declined a perpetuated life which could only add to their weariness. "There is the languishment for the ever lost

original home in this tearful mortal state,"

Why the Resicricians are a Secret Order,
"We, of the secret knowledge," says Robert
Flood, "do wrap ourselves in mystery, to avoid
the objurgation and importunity or violence
of those who conceive that we cannot be phi-

losophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he has never met any of us. And he concludes that there is no such brother-hood, because, in his vanity, we do not seek him to be our fellow."

Poverty and Chastity.—"Maidhood and virginity is a phenomenon independent of creation, and bears through the worlds visible and invisible—the worlds immortal—the impress and seal upon its forehead of God's Rest, not of his Activity—Hence its sacredness in all religions and under all heliefs." In plainer speech, activity is masculine, and rest, as its contrast, is abstinence from production. Nature means bringing forth.

The Rosicrucians held that God was to be known super-naturally, above the action and operation of nature. Indeed, in the world of nature, he is veiled, hidden away, and it is impossible to know him. Hence the illuminated brothers regarded the celibate state as infintely more consonant with the intentions of Providence. "It is not generally known," says Mr. Jennings, "that the true Rosicrucians bound themselves to obligations of comparative poverty but absolute chastity in the world, with certain dispensations and remissions that fully answered their purpose: for they were not necessarily solitary people; on the contrary they were frequently gregarious, and mixed treely with all classes, though privately admitting no law but their own,'

Old Mejnour, in his cloister, calm and passionless, living on through the ages and Zanoni, still young with all his weight of years since Chaldea was a country, yet capable of love and its sacrifices, and ready to lay off existence for another's sake, are pretty fair illus-

Fire Worship.—The early men believed that they lived after dying Observing that warmth characterized the living they came to venerate fire as denoting the Great Ancestral Spirit—the Father in heaven—It was not the God, but only his symbol The gods appeared in fire, not because they were constituted of it, but because it was most like them. Every religion, Hamitic Semitic, Aryan—was a fire religion. The eternal fire burned on the altar in the secret crypt of every sanctuary—alike for Mazda Agui, Yava, Moloch and Apollo.

The Assyrian Magi carried the burning flame before the marching hosts, and their Bedouin kinsmen in advance of the caravan—"a pillar of cloud by day and a column of fire by night."

All over Asia, Africa, Europe and America are the fire-symbols The menbir or dolmen, the monolith, the baitules, obelisk, pyramid, triangle, church-spire, each denotes the flame, and typifies the God who appears in fire. The serpent, with his head darting hither and thither, and running along the ground without organs of locomotion, was received as the living model of the flame. It typifles also the intestinal structure of the body, which is really its essential portion. So, too, the umbilicus is in its way a serpent. From the navel of Vishnu proceeded the lotos and Brahma came forth. Our umbilical connection is never really severed. As the remotest twig is connected with the trunk of the tree and draws sap from it, so we all, in an an-1. orous, manner, derive vital influxes from all who precede us, by that great maternal chain which extends for each of us back into the indefinite past. All this too, the fire symbolizes. The torch, the candle, the bonfire, have the

same arcane meaning and are so used whether by Pagans, Moslems, Jews or Christians.

The Unseen Spirits and Potencies.—The horse-shoe placed over a door, the pentacle or "wizard's foot," have been a theme of merriment for some, and regarded as a superstition by others. Paracelsus taught of elementary and elemental spirits. Bulwer describes them —"some of surpassing wisdom, some of horrible malignity, some hostile as fiends to men, others as gentle as messengers between earth

and heaven," "It is an awing thought," says our author; "but spirits and supernatural embodimentsunperceived by our limited, vulgar sensesmay make their daily walk among us, invisible, in the ways of the world. It may indeed be that they are sometimes suddenly happened upon, or, as it were, surprised. The worldalthough so silent-may be noisy with ghostly feet. The unseen ministers may every day pass in and out among our ways, and we all the time think that we have the world to ourselves. It is, a: it were, to this inside, unsuspected world that these recognitive, deprecatory signs of horse-shoes and of charms are addressed: that the harming presences unprovoked may pass harmless; that the zealous watch the Unseen over us may be assuaged in the acknowledgment; that the unrecog nized presences amidst us, if met with an unconsciousness for which man cannot be accountable, may not be offended with carelessness in regard of them for which he may

be punishable." This World and the Next.-The Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness. They, therefore, contain a deposit of light which it may take ages to evolve. All minerals have, in this spark of light, the rudimentary possibility of plants and growing organisms; all plants have rudimentary sensitives, which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their greater or nobler of meaner in their functions; thus all may pays off by side roads into more distinguished highways of completer advance,allowing their original spark of light to expand and thrill with higher and more vivid force and to urge forward with more abound-

ing, informed purpose. The Resicrucians also claimed not to be circumscribed by the limits of the present world, but to be able to pass into the next, to work in it and to come back safe out of it. bringing their trophies with them-gold, and the elixir of life. Man was to have lived as the angels, of an impregnable, impassible vitality: taking his respiration, not by short snatches, as it were, but as out of the great cup of the centuries He was to be the spec tator of nature,-not nature his spectator. The real objects of the adepts were in truth to remain no longer slaves to those things supposed to be necessities, but to remove back to Heaven's original intentions, to indicate the purpose of God, and tread degradation under

It will be seen that the Rosicrucian does not discard the scriptures. He only looks into their interior, away from their apparent sense which is illusory and often untruthful. The man is Ignorant who deems the myster an unbeliever.

The Mystic Sleep.—The author of the Rosicrucians is far from being clear in his utterances respecting sleep and its revelations. The mode of expression which he employs is not attractive to me. It is not so difficult to understand, but it has a disagreeable verbosity which wearies, and finally creates a feeling of dissatisfaction.

Here is Bulwer: "Man's first initiation is in TRANCE. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit—the world and the worlds beyond,". Mr. Jennings says: "Our highest knowledge- the most refined 'eam up' of the thinnest sighted metaphysics, is peremptorily forced back upon us when we sway beyond the practice of 'second causes'. All is guess over that brink. All is cloud where this pathway ends. Man falls asleep helpless when the great veil is dropped over him to isolate his understanding. All is possible in 'sleep' because disams are in life. God is in sleep. And God, who is in sleep, although he is a reality amay from us, is a delusion when sought to be demonstrated to us. And sleep—which is men's thoughts, or the dreams are—is the stumbling block over which the whole comprehensible theory of man parts into nothing, and falls into obscurity; as is which dream he is himself alone, perhaps, mad."

Man is not a maker. Man gets nothing that is outside of him. He only obtains that which is already in him. He is in his world. But he is not of another world. His helplessness—unsupported—is perfectly ridiculous. He only lives—forgetting himself. He 'fulls calcop,' blindly into his marran!"

Symbols.—The book abounds with exposi-

tions of symbols and other profound metaphysical matter. But I am too vividiy conscious of having transcended all reasonable space, to venture to treat of that. I have endeavored to show the cardinal and real elementary ideas, and, if possible, stimulate carjosity to read the book itself. There is much in the Rosicrucian idea and doctrine which even cursory students may peruse with profit. In the symbolism, too, we have the crystallized thought of anterior ages. This. even when it only confirms our most commonplace knowledge, is yet of benefit. That there is a higher learning, the possession of which will render us fuiler, completer, better, I fully and heartily believe, and think I know. Such books as these are helps. I would have them more valuable, more capable of being em-

There have been secret fraternities as far back as the history of mankind. All the ancient priesthoods in every country had mysteries and were a secret society among themselves. Ancient science was kept carefully hidden. It may have been necessary; some, like swine, tread all learning under foot; others, like dogs, tear the teacher. Beaides, knowledge is power; and they who possess it are the kings of men. It is, too, fashionable to decry the clergy as our lords and tyrants; they are not even freemen in a proper sense. In Protestant Christendom there is no real priest-caste; and among the Romanists, I suspect the lower clergy are outside the pale.

There were philosophical societies, arcane like the Gnostics, and Eciectic Platonists, for many centuries. The Pagans, who after Theodo-ius, adhered to their worship hid their secret, their initiations, and their mystic jargon I conjecture the magic and witcheraft of the middle Ages to have been the Mithraic Institute which had been disseminated through the Roman empire.

I suppose that the Rosicrucians have existed: I doubt whether there are any now. All of whom I knew that pretended to be such were charlataus. None of our present secret societies ante date that order; certainly they do not come up to its sublime ideal. There may be something of the kind in the East, but the Moslems have pretty effectually annihilated most of them. The communes of later date can hardly be considered as heirs or successors of the old brotherhoods. If any test was required to show this, it would be found in their love of display, their meretricious exhibitions, and their assiduous endeavors to become notorious.

ALEXANDER WILDER.

LIFE WITH THE SPIRITS By Ex Clericus.

[Continued fromment wook.]

CLAIRAUDIENCE OR SPIRIT HEARING.
But in other respects besides writing, there seemed to be a tendency toward growth in my mediumistic capacity. I was especially desirous of having my internal vision opened, that I might see as well as hear from my spirit friends and helpers; and for a while the developing powers around me seemed to be concentrated upon this purpose. But it finally became apparent that nothing definite could be accomplished in this direction, and my hope of it

was therefore given up. There was, however, all the while, preparing for me a happy surprise of a some what different kind. More and more vividly conscious did I become of the active presence of the unseen ones, until, at length, was able to hear and talk with them! well remember the time when the "still small voice" first made itself distinctly andible to my inward ear. It was in the deepest, calmest quiet of the night. Not a sound of any kind found entrance to my external hearing. I had been lying awake for some time, in a very peaceful frame of mind, thinking of the beautiful realities that were so closely around me, though wholly unseen excepting by the eye of faith. Various queries arose within me as I thus followed on in my happy train of thought, until, all at once, a gentle voice, with words slightly, but distinctly heard, reached some sensitive centre of my being and kindly answered my inquiry! I ventured upon another; it was also answered very promptly and clearly; and so I continued on for a long time so completely absorbed in the use of my new power that no further sleep visited me that night.

It is very difficult to convey to others an dea of this that I had now experienced, it being the result of a capacity which has in more recent times become well known under the name of clairaudience. It seems to exist in different degrees of intensity even in the same individual. At least so itswas in my case. Sometimes, the internal voice was of the extremely faint and gentle kind just spoken of; at others a far greater power was used, so that the emphasis was almost equal to that of the usual external voice. Different spirits seemed to have a corresponding variation of capacity in this respect; indeed, the different voices could be distinguished almost as easily as in the usual earthly converse. And even, as with us here, so in this talk with the invisible world, it was not always the most elevated and refined who seemed to speak the loudest to my hearing, on the contrary, such were often at least, evidently of a lower grade than those who used the gentler and lower tones. There was a difference also in another respect: The loud spirit talkers could speak to me amid external noise and confusion. I could even talk with them smid the rush and rattle of the railroad train. Whereas with the others, conditions of great harmony and quiet were required. My most satisfactory conversations with these have been, either in the stillness of night, or in the open air of the country. UNDMITMABLE COMPANY.

This especity of elairyoyance has been to me at cucie a source of the greatest satisfaction, and sice of amplyance. For hardly sayiting could exched the interest and value of what thus some to me when the condi-

tions were favorable for the near approach of the noble and highly elevated of the spirit life, and especially of my own loved ones. But as from the necessity of the case, much of my time was spent amid surroundings of a more or a less disturbing character; and as my exceeding susceptibility made me an object of especial interest to such curious experimenters on the other side of life as were able to place themselves en rapport with me. I was almost constantly liable to some kind of approach and use of my capacity; and thus, often what came to me, though not of a decidedly objectionable character, would yet at times approach so near to this as to somewhat to disturb my moral sensibilities.

This was especially the case, when, after a few months in the exercise of my mediumahip in its green and imperfect stage, I had arrived at a point where for the further development of my capacity, it was thought best by my special guardian influence to give me over for a while into the care of a class of spirits especially fitted for that kind of work.

It was henceforth from this class—whom I learned to call "medium helpers"—that my greatest troubles came, as it was avowedly a part of their method of action to puzzle and perplex their subject, and also to test and overcome the weak points of character. And it was all along insisted that all this kind of action was for my highest good. At times, however, it became so nearly unbearable that I more than once made up my mind wholly to throw off the unseen influences, and fall back once more into my normal condition on the usual material plane of life. But somehow the invisible force still retained its hold upon me, and to an ultimate good result, as is now clearly seen by me.

One lesson of special importance, I learned from this close and vividly conscious relation to the unseen world. It served as an ever-present mirror, in which I could see my own moral condition at any given time. For the natural action of the spiritual law is, that weak and perverse points in individual character attract a corresponding class of influences from the spirit side; and thus, when we can be made fully conscious of this, it is often the case that the exhibition thus made of the character of our invisible company, makes us disgusted with them and also with those traits of our own characters which have made us, for the time being, their fit companions.

I do by no means, however, imply by what I have thus said, that there was anything of an absolutely evil or malicious character in this class of spirits; on the contrary many of them were of an easy, good-natured disposition, giving me sometimes a hearty laugh at what was thus exhibited to my mental perceptions. These spirits were simply on a low plane of life, and the work they had to do was accordingly. In them could be seen purposely somewhat exaggerated perhaps—the evils and follies from which a truly aspiring soul would earnestly desire to be delivered.

Another explanation of the state of things then invisibly around me, is, that the moral perversity thus set before me was only apparent, it being of the nature of an instructive lesson given in this way by wise and loving friends to make strong the weak points of my character and thus to fit me for an important work of co-operation with them. It is quite probable that there was a mingling of both these methods of action in my case.

I am well aware that this clairaudient phase of my experience would have been regarded by the world generally as amply sufficient proof of, at least, incipient insanity. But, as the result of a somewhat close and critical investigation of that experience, made some years later, when all of my mediumistic experiences had, for the time being, left me, and also from quite an extended knowledge of similar experiences among others, most of whom shrawdly keep all under cover, so far as the general public is concerned; from these and other considerations that might be named, I am led to the decided conviction that such experiences are no delusion, but an instructive reality. There is, I think, an internal, as well as an external, capacity to all our senses; and in cases like my own-now becoming quite numerous—there is a genuine opening of the spiritual hearing, I mean that same capacity which all will have when they shall have fairly entered upon the spirit life. And yet it is doubtless true that at this very moment there are confined in our hospitals for the incane, many whose alleged insanity consists solely in the possession of this power of spirit hearing, unwisely managed, perhaps, both by the subject, and by ignorant and disorderly spirits who may

throng around him. FURTHER EXPERIENCES AT M-... I think that I may fairly claim to have been something of a revivalist in matters of the new Spiritualism whilst I remained at the otherwise quiet village of M--devoted nearly all my evenings to this work, and not without a fair share of success. I attended circles in some one of the families about two or three evenings of each week; and would also often have a medium and a few friends at my own study. On other evenings, I would sit alone for mediumistic development, or quiet communion with my spirit friends. It may well be supposed that especially after my clair audient capacity became active -I never feit myself to be

I will now add a few more items of my experience at this place where I remained in all about eight months, although my first engagement was for only six.

alone, or without something interesting to

claim my attention.

Among the mediums developed under my notice, was a young girl, the daughter of respectable parents of my congregation, who became a very excellent writing medium of the mechanical or involuntary movement description. This I considered a much more satisfactory manifestation of mediumship than my own, as in this kind the hand writes without the cognizance of the mind as to what is written; whereas in my own case, the mental action followed so closely upon that of the hand that it was difficult to become fully satisfied that what was written really did come from any other mind than my own.

I had, however, as already stated/received proof enough upon this point to ... atisfy any reasonable demand, yet there was with me a constant tendency toward falling back as to the faith in my own mediamship, so that I was always especially peady to avail myself of that of others, particularly when, as in the present instance, it was not only a more satisfactory kind of mediumship, but also a case in which I had so little occasion for anything like suspicion.

To be continued.

If all the napkins that centain the one talent were unwrapped by those who have tied them up and all complaining at the world for its favoritism,—pieuty contentment and happiness would become univer-

Woman and the Kousehold.

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

"The lonely cartin, amid the balls
That hurry through the eternal halls,"

has spun her way noiselessly, "without haste and without rest," in her annual pathway true to her solar attraction, and once more enters the winter solstice. Every artery of vegetation has gone to sleep, as its faithful venous system conveys the rich juices of plant life back to the heart of moth-er earth, awaiting there the returning sea-

son of joyous bloom and succulent fruitage. But our world has advanced a little, in ascending its spiral circuit, and we stand today, one step higher and farther along than we did one year ago. And with the cessa-tion of active life, it is well to pause, and review the past, and look into the future. However the custom may have arisen in remoteness and superstitition, it is well that the crossing of the winter solatice, is marked by social gatherings and festivals; that once more families are united, and the babe, the youth, the father and mother and the grandparents meet and interchange the joyous congratulations of merry Christmas. There is little enough of such cheer; the hurry of modern life leaves few golden hours of leving interchange of soul with soul. Without such occasions, the life blood would stagnate and curdle in isolation. And in the glow of fraternal and tender sympathy. it is well to remember the poor, the sick and afficted. Let us shed upon lives more stinameted. Let us shed upon lives more stin-ted than our own, something of hearty friendliness. If it is nothing more than a cheering word, a hopeful smile, a cordial hand grasp, it will help lead us all to feel that there is a swift, electric current, ready to flow from heart to heart, which makes us realize that we draw our common lives from the same infinite and changeless source of Baing of Being.

The same holy influences brood over us all, bond and free, rich and poor, great and small, ready to flow into receptive and asking souls. The same Divine Beatitude circles us round about, like the blue and bending heavens; the same ocean of supernal beauty encompasses us like the viewless air, ready to be breathed into that vital, spiritual system which feeds every outer existence. The same eternal sources of Love and Wisdom are open to every loyal nature, and our capacities form the only measure of their wonderful influx.

If we cannot at once "rise to the sancti-ties of obedience and faith," we can at least aspire to a higher standard of living. We can take our theories, to kindle the fires of practical, daily life, and see how they and we stand the test, remembering that only as they are put to use are they of value, and good angels will help us if we earnestly work. But we must pay a price for every thing worth having. While the Beatitudes are free, they can be respired only by the soul that is true to its own highest intuitions. Every moral blemish leaves a scar tions. Every moral blemish leaves a scar which closes the pores to the divine etherium. But, no defeat or cicatrix is vital. By labor we can rise to higher levels of life, making stepping stones of failures, defeats and mortifications—and by labor only. In the words of a sweetly inspired songstress:

And then for man the bedding sky
Beams with a nameless tenderness, And Love Divine to low and high, Comes ever with a mute careas, Sings to the human brotherhood, All is of God, and God is good!"

Another liveral society in New York city has welcomed woman to its platform. _The Society of Humanity, a branch of the Positivists, have begun a series of ethical lectures upon the Evolution of Character, and the Positive Ideals of Life, at 744 Broadway The speakers are, alternately, Mr. T. B. Wakeman and Mrs. Augusta Cowper Bristol, of Vineland, N. J., a woman of culture, superior intelligence, and a magnetic speak-er. Mrs. Bristol has long been known as a poetess, and a believer in progress and the ministry of disembodied spirits. It is a mat-ter of great congratulation to all who love "the Good, the True and the Beautiful," that three such exponents of their power, as Mrs. Brigham, Mrs. Davis and Mrs. Bristol, can be heard this winter upon the platforms of the metropolis. The lectures of the last named are upon such topics as, The Higher and Lower Phases of Character; The Evolution and Continuity of Character: The Respective Work of the Sexes in Building Character—Godin, and The Famiisliere; The Arrangement of the Industrial Palace; The Lesson for Us, and The Failness of Time.

From a Paris newspaper, sent by a trans Atlantic friend, I translate for your col-umns a sketch of the last remarkable experience of Victorian Sardou, that accomplished author, from whose pen have come the most successful of modern dramas. The inexhaustible fertility and originality of his genius, have won no less admiration than the ease and brilliance with which he traverses many fields of art simultaneously. The successful plays upon the American stage, to-day, are adaptations, or dilutions, rather, of the works of this notable Frenchman. He emerged, not only from obscurity, but from great misfortune and poverty, by the aid of his inspirational and mediumistic capacity, as he affirms. From the same trustworthy source, we have long had accounts of M. Sardou's grateful repognition of the source of his sustained power. The pictures which line the walls of his salon, the works of his untutored crayon, were drawn by him under similar remarkable circumstances.

"M. Victorian Sardou is, as every one knows, an avowed Spiritualist, and willingly declares that he owes the inspiration of his best work to his guardian spirit, who is no other than the shade of the author Beaumarchais. He could have been worse attended. M. Sardou had, one day, very recently, a desire to know the condition of the divine Mozart, for whom he has always felt a particular admiration. Wait and you shall see, said the spirit, and he was then directed to seat himself with a pencil in his hand. M. S. obeyed, and he, who had never taken lessons in drawing, under this spiritnal influence, immediately and mechanically designed a marvellous palace, at once delicate, arial and beautiful, of a wonderful architecture, and evidently adapted for celestial beings. At its completion, the inspired author and artist was himself astonished at the marvel which his own hand had wrought. He wished to have his cherished picture engraved, but no artist liked to undertake so delicate a work.

"Again M. S. consulted his guardian. He was directed to seat himself, with certain tools, before a lithographic atone. At the end of half an hour, although entirely ignor-ant of the art he essayed, he had perfectly reproduced the picture of the 'Home of Mozart,' It is by this name that the plate is shown to a few intimate friends. It is now in the keeping of a brother who is a well known resident of Brussels."

Communication from Philadelphia.

To the Editor of the Religio-Philosophical Journal: What good has Spiritualism done? Is a question that daily comes to us from the world of thought that sees nothing but blank materialism before it. In fact, quite as often comes the same question from those who feight to be the very gate keepers to the land of Beniah and the celestial city. Thousands of Spiritualists are ever ready and able to answer this question in the affirmative. As my partial answer to this question I am willing to bear the following testimony to the truth of this beautiful heaven-born philosophy, as follows: What good has Spiritualism done? Is a ques-

as follows:

Many years ago, when a young man of eighteen years, my home was on the banks of the Susquehanus, in Middletown, Ps. At the age of twelve years I was driven from my parental home, by the death of my parents, and of course the home at Middletown was such as I could only retain by inductry and perseverance; and being at this time very intermittent in bodily health, life with me was an up hill struggle, and every dollar that I could earn, went to fill a very important niche in my neccessities. One cold, bleak autumn day, I was laboring among wet lumber, on the banks of the river. The task was hard to a feeble constitution, jet with energy and patience, I finished the work and received my pay. I placed the bills in my pant's pocket, and hurried home. When a man works hard for the money he earns, his appreciation of it is immense. This was my case. Wishing to immediately use some of my earnings I found that I had lost the same through a hole in the pocket. To retrace my steps and tay to find my small treasure, was my immediate duty. I was ever a praying man; a plous mother plant of the seeds of this diving afflatus in my my hiddhead. I was ever a praying man; a pious mother planted the seeds of this divine affiatus in mychildhood nature, and it grew up naturally with me. I asked God and the good angels to direct my eyes upon my money. I went down the long board walk, and the 1 back again, but could see nothing of my loss. I felt discouraged, and believed that some one had picked it up. I was impressed to make another trial; and again retraced my steps to the very place where I had first put the money in my pocket; still no success. I went home with a heavy heart, looking all the time for the money near the board walk over which I had passed. All of a sudden my attention was arrested by a something I saw jump up in the grass, a few steps away from the walk. I looked, and there lay my money How it got there I cannot say, but I know that I should never have found it, had not the dear guardian spirite raised it up to my gaze.

This, dear friends, is but one of the many evidences I could give in my own life of the good of Spiritualism. It is a simple story, and may be laughed at by the scoffer, but to me the knowledge of argel guardiauship is a treasure of priceless

By the urgent persuasion of the first society. Mrs. E. I. Watson was induced to remain and lec-ture for us during the month of November. The hall was densely crowded each Sunday. Mr. Kiddle, ex-Superintendent of New York Public Schools, is announced to fecture in this city Dec. 7th. We shall wish to hear the dear, good brother.

Philadelphia, Dec. 1st.

The Washington (D. C.) Republican speaks as follows of Prof. Denton's first lecture

JOHN A. HOOVER.

Talimadge Hall was filled to its utmost capacity last night with a highly-intelligent and appreciative audience to listen to the first of a course of eix lectures on geology by Prof. William Denton. The subject of his discourse was "The Fiery Beginning of Our Planet," with illustrations of waterour Planet," with illustrations of watermade rocks, fire made rocks, submarine
lava, extinct volcances, Vesuvius, etc.
When Professor Denton reached the latter subject he seemed to dwell particularly
upon it, and gaves a vital description of the
destruction of Pompeii and Herculaneum
by the eruption of Vesuvius in A. D. 70.
With the aid of a stereopticon he presented
views of Naples, Vesuvius by day, Vesuvius views of Naples, Vesuvius by day, Vesuvius by night and Vesuvius in the state of erup-tion, scenes in Pompeil and many other interesting views. The Professor invests his subject with a peculiar charm, and by his elequence holds his audience in almost breathless interest.

Sunday November 23rd, Dr. J. M. Peebles delivered his last lecture in San Francisco. His Subject was "The Dead." Speaking of Idiots, he said:

"Idiots are so in the seeming more than in the absolutely real. It is impossible to draw the line of demarkation in regard to idiocy. Blind Tom is called an idiot, yet his music is heavenly. As to mechanics, I am an idiot. To me a steam-engine is a problem unfathomable. Idiocy is a defeat of the nervous organization, or a malformation of the nervous system, and not incurable. I visited the Idiotic Asylum in Syracuse, New York, where these poor unfortunates are received, improved and cultured to that extent, that they solve mathematical problems, declaim, and ultimately devote themselves to farming and other pursuits."

Magazines for December not before Mentioned.

The Normal Teacher. (J. E. Sherrill, Dan-ville, Indiana.) Contents: Leading Articles; Correspondence; Grammar Department; Editorial Notes; Notes and Queries; Examination Department; College Department; Publisher's Department.

The first number of volume two of the Medical Tribune, edited by Alexander Wilder. M.D., F.A.S., and Robert A. Gunn, M.D., New York, comes to us in a new dress with a new publisher, and although Monroe & Metz, did good work, it has certainly not Metz, did good work, it has certainly not lost anything in a mechanical point by the exchange of publishers. The editors remaining the same is a sufficient guarantee of its literary and scientific merit. Published by the Nickles Publishing Co., 697 Broadway. New York. Monthly—48 pages—price \$1.00 per annum in advance.

Babyland. (D. Lothrop & Co., Boston, Mass.) This magazine is for youngest readers and will be found entertaining.

History of New York City.

We have just received Mrs. Martha J. Lamb's second part of the second volume of the "History of New York City." The work grows in interest as we enter the revolutionay era. A sketch of Gen. Washington's subordinate officers of the time is given. This number contains a new and much needed as well as striking map of New York Island, in 1776, which, compared with a present map, serves with its truth-ful lines to illustrate the wonderful growth of New York City in a century. Readers will be interested in the engravings of the Apthorpe mansion, which still stands on the corner of Ninth Avenue and Ninety-fifst Street; "Liberty Hall," Gov. William Lightgaton's residence; and the portrait, arms and signature of General Matthew Clarkson. This number contains the usual spirited mezzotint frontispiece, illustrating some striking scene of the period. Mrs. Lamb excels in descriptions of persons and manners. The social as well as politicohistorical features of the time are very skill-

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 Jouenan in the publication of this directory assumes thereby nothing on he 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 sayle ing usof corrections which should be made, will be summarily dropped; all are invited to make use of this column, who ap-Preciate ita value.

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

Lecturers.

Rev. Chas. Andrew. Inspirational Speaker. Flushing. Mich. Mrs. C. Fannie Alfra, Anapirational, Stonecham, Mass. Wm. Acce., Inspirational, Antonea, Stonecham, Mass. Mrs. M. C. Albie. Inspirational, Antonea, J. Line. V. J. M. Allen. Inspirational, Antonea, M. J. J. W. Anderson, distavelle, Ean. J. M. A. M. J. W. Anderson, Histavelle, Ean. J. P. Brown, N. J. W. S. Ball. Liberal, New Bedford, Mass. Mrs. Jenile Butler: Brown, Normal, Box 418tony Creek, Com. J. P. Brown, M. B. Philosophical, Whitesborg, Toxas. Mrs. J. P. Grown, Long-rat onal, 8. Johnsbory Centor, Vf. Prof. C. C. Bennett. Providence, R. I. Capit, R. H. Brown, 28 Wmore 9°, Brockiyn, N. Y. De. J. K. Balley, care of Religio-Philosophical Journal, Gringer, Dum Co., Wiecopshi, Mrs. Dr. J. R. Buell, 36 50. Delaware et., Indianapolle, Ind. Mrs. E. F. Asp Builene, 84 Sth. Ave., New York. Jones Gooper, M. D., Bellefontaine, Ohto. Go., V. Carpenter, M. D., Trauce, South Bond, Ind. Google, Cappenter, M. D., Trauce, M. Henou Lake, Mac. J. D., Delaware, Cappenter, M. D., D., South Google, Cappenter, M. D., Trauce, M. Brown Lake, Mass. A. C. Google, Cappenter, M. C.

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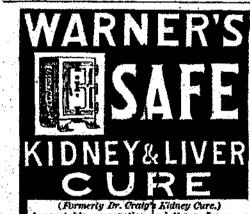
AYER'S HAIR VIGOR, by ong and extensive use, has proven that it stops the falling of the bair immediately; ofen renews the growth; and alwayasurely restores its col-

er, when faded or gray. It stimulates he nutritive organs to bealthy activity, and preserves both the hair and its beauty. Thus brashy, weak or sickly hair he o des glo sy, pliable and strengthened; lost heir regrews with lively expression; falling hair is cheesed and jet blished; thin hair tolekens; and faded or gray haves resume their original color. Its operation is sare and barmices. It cures dandruff, he de all humors, and keeps the scale, cool, clean, and soft under which conditions, diseases of the grate are in possible.

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THE RISE AND PROGRESS

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- . Associate Editor. J. R. FRANCIS, -

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CHICAGO, ILL., DECEMBER 20, 1979.

The "Editor-at-Large" Scheme.

There was inaugurated several months since through the columns of our esteemed Boston contemporary, a scheme to raise a fund wherewith to retain Prof. S. B. Brittan to defend Spiritualism through the columns of the scientific, religious and secular journais of the country. The plan does not appear to have been received with much enthusiasm, for after obtaining the strongest editorial endorsement from our contemporary in successive issues, the fund has now only reached \$260, and of this amount the sum of \$200 is given by three contributors. We have lately been solicited by one who thinks favorably of the attempt to "say some earnest words for this enterprise" in the JOURNAL. We had hoped to escape the necessity of defining our position on this matter; and owing to a sincere friendship for Prof. Brittan, it is with profound regret we feel obliged, after mature deliberstion, to wholly dissent to the proposed scheme and for the following among other reasons:

1. There does not appear to have been any agreement entered into on the part of nal to publish articles which Prof. Brittan may offer: and furthermore, there is no probability that any such agreement can be made. It is a notorious fact that on many occasions when Spiritualism has been most grossly maligned and misrepresented in the columns of scientific magazines and leading secular papers, some of our ablest writers have without price proffered replies and been refused space, and this, too, when by every principle of right and justice the adherents of Spiritualism were entitled to a hearing.

2. Leading periodicals and secular papers are governed wholly by the demand; they cater to the general public or to special classes, and are quick to note what their readers want, and are able and ready to buy at fair prices such matter as is required. The mere fact that an article can be had tree of cost is, of itself, no inducement to influential papers to give it space. That they do not buy articles on Spiritualism. is an evidence that their customers do not demand that commodity. Horace Greeley once remarked to an enthusiastic and able editorial writer who desired to illustrate certain truths in a series of editorials, and who defended his plan on the ground that the articles would tend to enlighten and benefit the people: "I am not offering goods that won't sell, it is not alone a question of merit. the main question is, Are they salable?" That answer settled the publication of the editorials and the young man too.

3. Having raised a sufficient fund (How much?) to retain Prof. Brittan for the "defense," it will then become necessary to raise another fund large enough to pay from fifty cents to one dollar per line for the space used in such leading periodicals and papers as will be of any service to Spiritualism; thus the quixotic, chimerical aspect of the enterprise is at once apparent.

4. Supposing a sufficient fund were raised and the publishers of the leading scientific, religious and secular papers were to generously unite in establishing the office of Spiritualist Superintendency of Editors, (for that is what the proposed plan amounts to) and were to throw open the columns of their respective publications to Dr. Brit. tan. What would be the immediate result? How long would it be before the accommodating editors of such papers would have a hornet's nest about their ears in the shape of articles from other Spiritualists, dissenting vigorously from one or more of Dr. Brittan's statements and declaring that what they respectively offered was the real bonafide thing, and that Spiritualism would suffer in the eyes of the world unless at once set right?

This is no overdrawn picture of the probabilities, and bringsens back to the realization that after all the Spiritualist press must be relied on to promulgate and expound the traths of Spiritualism; and it will do the Chicago.

work in due time and in its own way. In the various Spiritualist papers there is room for all the learning, talent, culture and inspiration to be found in the ranks of Spiritualism. Let Spiritualists support their own papers with that alacrity and seal which duty to mankind demands, and the Spiritualist press will then be able to pay liberally such able men as Prof. Brittan and hundreds of others for their labor, and will assume a place in the current literature of the age second in power and influence to

We are always highly interested in whatever Prof. Brittan writes and agree therewith in the main; we should be most happy to have a way opened so that he could devote his whole time to writing for the Spiritualist press. He is now a regular contributor for the Banner of Light, and if that paper will throw its columns open to him without placing any restrictions on what he shall write about, and he will freely and frankly give his views on the various important questions of vital interest constantly arising in our ranks, we will not object to the raising of apermanent fund to pay him for his services, and we will subscribe to the same \$50.00, which is the amount Messrs. Colby & Rich give to the "Editor-at-Large" enterprise. This offer we make as a sort of compromise and do not thereby mean to be understood as favoring the "Editor-at-Large" scheme, however modified; for at best the plan will be looked upon by the general Spiritualist public as but another elecmosynary device. And the demand will be made. that the scope of the work be sufficiently men and women, who as mediums and lecturers, have unselfishly labored in the cause from ten to thirty years, and who now in their declining days find themselves in poverty, unable to alleviate their most pressing wants.

Death of Serjeant Cox.

Edward William Cox, Serjeant-at-Law, and a prominent Spiritualist of London, Eng., passed to spirit-life Nov. 24th. Although prominently recognized as a lawyer, being the author of "A Treatise on the Law of Joint Stock Companies," "A Treatise on the Law of Registration and Election," and several other important volumes on subjects connected with legal matters, he had the independence to investigate Spiritualism, and when thoroughly convinced of its truths, he boldly proclaimed them to the world. His conversion to Spiritualism was mainly due to the influence of one of his intimate personal friends, Prof. Crookes. He took a great interest in the wonderful manifestations given through the mediumship of that remarkable personage, D. D. Home, and while interested in physical a single scientific, religious or secular jour- | manifestations given through other mediums, his analytical mind did not fail to perceive that certain phenomena presented by them as the result of spirit power, were simply their own fabrications. He alludes to this matter in a communication to Mr.

Home. He says: "I am satisfied that a large amount of fraud has been, and still is, practiced. Some of it is deliberately planned and executed. But some is, I think, done while the medium is in a state of somnambulism, and therefore unconscious. As all familiar with the phenomena of somnambulism are aware the patient acts to perfection any part sug gested to his mind, but wholly without self perception at the time or memory after wards. .. A white band around the head and chin at once conceals the hair and disguises the face ... Spectators are made to promise not to grasp the form—if they were to do so, they would kill the medium....It is not true. Several "spirits" have been grasped and no medium has died of it, although in each case the supposed spirit was found to be the medium. Every one of the five mediums who have been actually selzed in the act of personating a spirit, is now alive and well."

Notwithstanding his discovery of the short-comings of several mediums, his belief in the fundamental truths of Spiritualism remained unchanged. His method of investigation was similar to that now adopted by the Religio-Philosophical Jour-NAL, and as he separated the wheat from the chaff, the true in Spiritualism from the false, his belief in the immortality of the soul and spirit communion never for a single moment wavered. In his death, Spiritualism has lost a careful and critical exponent, and the Spirit-world gained one who, regardless of worldly honors and distinction, never hesitated to grasp truth wherever be found it. The London Spiritualist alludes to him as follows:

"Last Monday night he took part, with two of his children, in a literary and musical entertainment at Mill-hill, near Hendon, and soon after his return home to Most Mount, Highwood, he entered his library, and was found dead there half an hour afterwards, presumably from heart disease. He was of advanced age, and but for the sudden shock to his friends, such a death to one whose life was all happiness, kindliness, and peace, seems preferable to passing through a transition state of lingering suf-fering. With almost prophetic voice he spoke during his recent presidential address to the Psychological Society of his 'declining in the vale of years,' and he said that he was one on whose brows, to use the beautiful Welsh metaphor, the flowers of the grave are blooming."

Mrs. Hollis-Billing writes us from London that she will probably return to America before spring. This will be welcome news to thousands of Spiritualists in this country who have had the pleasure of witnessing the phenomena in her presence, and have formed for the estimable medium warm friendship. We can assure Mrs. Billing that a hearty welcome awaits her return; and we hope she will settle again in

Book Talk.

THREE PLANS OF SALVATION is the title of an instructive little pamphlet sold at the office of this paper for ten cents.

THE BIOGRAPHY OF SATAN seems to be an object of continued interest to the public, judging from the rapid sale of our new edition of the book. Price thirty-five cents.

Of all the books on our shelves we know of none so convincing to the orthodox church member, seeking light on Spiritualism, as those two fine works of Samuel Watson, D. D., entitled respectively, "THE CLOCK STRUCK ONE: price \$1.00, and THE CLOCK STRUCK THREE; price \$1.50. No more valuable gift can be made to a christian friend.

THE BHAGAVAD GITA.-This is a discourse on divine matters between Krishna and Arjuna, translated from the Sanskrit by J. Cockburn Thompson, with copious notes, an introduction on Sanskrit philosophy and other matter. Among the incarnate deities that different systems of religion have recognized as having existed, through onmipotent love for fallen humanity, by the over shadowing of females of vestal purity, Krishna was a character as important in the Brahmanical system of religion. as Christ is in the Christian plan of salvation. His coming is said to have been foretold as was Christ's hundreds of years after. The work contains innumerable gems of thought transmitted from antiquity, which are of intrinsic value to the thoughtful people of this age, and to them we especially commend the book. It is much superior enlarged to bring within its field dozens of | in its mechanical execution and appearance to the English edition which is sold at \$3.00, and the price is only \$1.75. Gilt \$2.25 postage free.

> THE PRINCIPLES OF LIGHT AND COLOR. -Dr. Babbitt's splendid work on the principles of light and color is a book of which Spiritualists may justly feel proud; considered as a work of vast labor, deep research and high inspiration, it is entitled to high rank, and for mechanical execution, taste and finish, in the illustrations, letter-press and tinted paper, it stands with hardly a rival among scientific books. The book is illustrated with 204 exquisite photo-engravings, besides four superb colored plates printed in seven colors each

> In the centennial year Dr. Babbitt announced through the Journal his discovery of the form and constitution of atoms, and their working in connection with ethereal forces to produce the effects of heat, cold, electricity, magnetism, chemical action, light, color, and many other effects. "Haying acquired this knowledge," the Doctor says in his preface, "it seems quite possible at last to crystallize the subjects of Light, Color, and other Fine Forces into a science, and learn their chemical and therapeutical potencies as well as many of their mystic relations to physical and psychological action." How well the author has succeeded in his work can only be known to others atter long and careful study and experiment, yet he has pointed the way with such minute detail and perspicuity that every reader with average perspicacity, ought to be able to master the subject by due application. The book appeals to the highest interest of all, but is especially important to physicans and healers and to those who have an aptitude for treating the sick, and should have an extended and continuous sale. The work is a large octavo volume of 560 pages, and is cheap at the price. \$4.00 postage free. Dr. Babbitt has also issued a beautiful pamphlet entitled, THE WONDERS OF LIGHT AND COLOR, which in brief space gives some idea of the principles and discoveries treated of in the large work. Price twenty-five cents.

> No man stands higher as a writer in the estimation of Spiritualists than does that highly developed medium, Hudson Tuttle; isolated from direct contact with the world, yet keenly alive to its needs and in constant communication with the best minds in our ranks, he can in his quiet country home secure such conditions as enable him to evolve from his spirit environment words of practical wisdom that carry light around the world wherever Spiritualism is studied. His last and most important work, "THE ETHICS OF SPIRITUALISM," is familiar to our old subscribers who read it as it was published in the Journar, but there are thousands of new readers and inquirers to whose attention this "System of Moral Philosophy" should be brought. The book is a thin 12 mo. of 160 pages, carefully and ably indexed, and sold at the low price of sixty cents in cloth, and forty cents in pamphlet form.

CUI BONO? is a question often asked by inquirers when speaking of Spiritualism and the direct interference of spirits. This question has never been more clearly and forcibly answered than by Dr. Stevens in his plain and unpretentious narrative of the leading phenomena occurring in the case of the young girl, Lurancy Vennum, and published by us in pamphlet form under the title, "THE WATSERA WONDER." Here was a case where, but for the knowledge of spirit phenomena acquired by Dr. Stevens and his consequent skill in handling his patient, a bright young life would have gone (ut in darkness or another inmate been added to an already overflowing insane asylum. Dr. Stevens's narrative is made the subject of comment by a number of able writers and the whole is bound up in a fine octavo namohlet with a portrait of Miss Vennum, and sold for fifteen cents. Six thousand copies have been disposed of and still the demand continues. No better missionary decement was ever neat out from the spiritual press.

FOUR ESSAYS ON SPIRITISM is the her at 419 West Randolph street, Chicago

title of a thick pamphiet by Dr. H. Tiedeman, a scholar and close student of Spiritualism. The work was edited by Hudson Tuttle, and is a valuable contribution to our literature. Price thirty cents.

DIALOGUES FOR CHILDREN is a little book intended as an aid to the young in their progress in spiritual knowledge. Too little attention is given by Spiritualists to the spiritual culture of their children, and such books as the Dialogues ought to be in every home. The book is sold at forty cents, and is very cheap at that price, being well bound in cloth.

The improved financial condition of our readers will enable them to spend more money this sesson for holiday gifts than for some years before, and no gift is more gratefully received or more useful than a good book. Our list is so extensive that from it all tastes can be satisfied, and if any book is wanted not named therein, we shall be glad to procure it. The poems of Lizzie Doten, Prof. Denton, W. S. Barlow, Jesse Butler, and Gerald Massey, together with that admirable collection edited by Giles B. Stebbins, are always favorites as gift books. The only new work of note in our literature is Dr. Crowell's, entitled,"THE SPIRIT-World; its Inhabitants, Nature and PHILOSOPHY, which is creating wide inter-

All of the above mentioned books are for sale at the office of this paper, and we refer the reader to the seventh page for a more extended list.

Parochial Schools.

The war against the Common Schools has

begun in earnest in New England. The

Archbishop following the advice of the Pope to an European Bishop, has directed all priests in the archdiocese of New England to establish parochial schools at once, and if parents refuse to send their children, they are threatened with the terrors of the church. When Catholic youths are exposed in the Common Schools to more than ordinary injurious influences, they are ordered to be withdrawn, even if no parochial schools are established in the vicinity. This is another step in the great struggle which is sure to come against the free common school system which is the bulwark of American freedom. When any sect so far forgets its duties to our free government as to make war on one of its most cherished institutions, the bigotry manifested is to be sincerely regretted. The schools are free for all, yet any sect displeased with them has the right to maintain others at their own cost. The tyranny which would compel parents to send their children to these schools, has quite a different aspect, and is most reprehensible. It will tend to alienate the more intelligent, for the age has past when the anathems of a priest is believed to be that of God. The ignorant may be held by the scourge of the priest, but we need not fear that the measure will gain sufficient prominence to win the favor of other sects and thus endanger the common school system. The numerous Protestant churches must understand that if they seek separate support for district schools under the rule of their several organizations, nothing will be gained, but everything lost. Hence they must stand together, and march forward with the liberalizing movement of the free common schools,-in which knowledge is taught and religion given over to parental guidance.

Laborers in the Spiritualistic Vinyard. and Other Items of Interest.

Prof. Denton will not visit Auttralia be fore next June.

Chas. Yeisley is now engaged as a healer with Paul Castor, at Ottumwa, Iowa.

Mr. John R. Robinson together with his wife, Mrs. Clara A. Robinson, left this week for Texas to spend the holidays.

Mr. Orson Brooks, of Denver, writes that he has seen very satisfactory form manifestations in the presence of Mrs. Miller.

We notice by the Cincinnati papers that our old friend and contributor, Dr. Wolfe, was an invited guest at a banquet given in honor of General Grant. Uriah Whitacre has remitted his sub-

address. We will give him credit when he Hon. R. G. W. Jewell, formerly minister to China, has left New Orleans, and is loca-

ted at Summit, Miss., where he is largely engaged in the real estate business. Prof. A. B. Spinney, of Detroit, lectured at Kalamazoo, Mich., Dec. 14th; at Ludington, the 16th, 17th and 18th. He has an en-

gagement at Manistee the 19th, 20th and

The Children's Progressive Lyceums at Sidney and Melbourne, Australia, publish a little monthly called The Miniature: all the articles being contributed by members, and a most creditable paper it is.

December 9th, Mrs. Emma Hardinge-Britten took passage by steamer from New Francisco, Cal., in time to spend Christmas. Her address there will be in care of Mrs. Ada Foye, 126 Kearney St.

E. V. Wilson stopped at Utica, on his way to New York, and gave a course of lectures. Several correspondents speak of the great impulse given to Spiritualism by his lectures and tests, and express the earnest hope that he will visit Utica often. 🕾

Miss Ophelia T. Samuel, who lectured very acceptably last apring in St. Louis, has diligently applied herself to a thorough preparation for the rostrum, and is said to be meeting with fine success. She is now filling an engagement at St. Louis, but those de-siring to correspond with her, can address

H. A. Dague, of Hastings, Nebraska, has purchased an interest in the Creaton Gazette. Iowa. The Gazette is already one of the best weekly papers in that State, and Mr. Dague being an accomplished editor, he will aid materially in giving an increased interest to its columns.

E. V. Wilson will attend the Vermont Spiritualist Convention in January. He is having good success in New York we hear, and some of our California correspondents feel quite sanguine that they will be able to induce him to visit the Pacific slope before spring.

Straws show the direction of the wind, and Spiritualism is fast forcing itself through many channels on the attention of learned societies. Edward Ellis lately read a paper before the Hastings and St. Leonard's Atheneum, (England,) in which he held the scientists to strict account in regard to their treatment of Spiritualism.

Mr. and Mrs. Giles B. Stebbins have taken up their residence for the winter in Washington. They will be a great acquisition to Spiritualist social circles at the capital, for they are both good examples of the refinement and spiritual culture to be found among Spiritualists. We shall expect they will favor the JOURNAL with letters occasionally during their stay.

We learn from John S. L. Chancey, of Toronto, Canada, that the Spiritualists there have organized, and have been holding meetings for three months, Mrs. H. N. Hamilton, of Port Huron, being the speaker. When she first commenced speaking there the society only numbered seven members; now it numbers over thirty. The hall where the meetings are held, is crowded with those anxious to hear the glorious truths, as they fail from the speaker's lips. Genuine mediums will find Toronto a good field to work

Mrs. S. W. Reed gives an account of a seance she attended at Mrs. Blood's residence-No. 401 West Washington street, Jesse Shepard, medium. A spirit gave her several well defined tests, alluding to a law suit in which she is engaged; also gave names of her deceased relatives. She and others were touched by the spirits. The direct spirit voice; the playing of instruments by invisible hands; dancing by playful spirits, and whispers emanating from deceased friends, constituted a portion of the wonderful phenomena that transpired.

Mr. J. J. Morse, the well known medium and lecturer, writing us from his home in England, says:

"The Journal comes regularly to hand, and its late numbers have been startling indeed. But it is a good thing some one has been able to root out the rank weeds that have luxuriated in our midst so long. Go r path, your motto being

*Fiat Justitia ruat Cœlum. Spiritualism must be kept clean, and frauds, fools and fanatics must have their claws drawn and their wings clipped, thus rendering them useless for further harm."

CLUBS.—There are clubs and clubs; we' have our choice. Though we are not seriously inconvenienced by those used against us by some weak and foolish people who think we are too critical, nor by the more knotty and naughty ones so threateningly shaken at us by the infuriated fellows whose dishonest occupation we have destroyed; yet there are clubs we prefer to any of these. What we do especially like, is a club of new subscribers, and our desires are being daily gratified, yet not to the extent we would like. Let all our friends club us with subscribers, and the larger the club the better it will suit us, and the better paper we will be able to give them.

Mr. Epes Sargent writes in reply to our inquiry as to his state of health: "It is in that state, in which I can guess not what a day may bring forth." Mr. Sargent is one of the most scholarly and cultured men in the ranks of Spiritualism and his loss would be one difficult to replace. Troubled with delicate health for ten years past he is now at the age of sixty-seven, possessed of the same mental vigor which was considered so scription, but failed to give his post office | remarkable in his earlier years. Though all his life laboriously occupied in literary fields outside of Spiritualism, he has found time to give the cause so dear to his heart great help by his clear and forcible expositions of the science and philosophy of Pneumatology, and has made an imperishable impress on our literature. We hope that he may yet remain for years on this side of life to aid in the work.

Mr. B. F. Underwood passed through the city last week on his way to Bowling Green Ky., to lecture on the 13th, 14th and 15th with several appointments to fill before reaching there. He gives a course of four lectures at LaRue, Ohio, beginning on the 18th instant, and will then return to Boston to spend the holidays, reaching the West once more about the middle of January. While Zealand, and she will probably arrive at San in this city, he was run down and interviewed by an Inter-Ocean reporter, an account of which we give in another column. The sentiments therein expressed we know are Mr. Underwood's, but the reporter has evidently not used his exact language in some instances. The Truth Seeker has thus far failed to give its readers the views of Col. Ingersoll and Mr. Underwood on the late disclosures of Bennett's "weaknesses." Why? It is useless to try to keep the opinions of such men from being generally known, and the Truth Seeker might gain a seeming reputation for fairness and bravery in the matter, by publishing what these two distinguished representative men have

Interesting Statistics on the Use of Rum.

The zealous reformer, Mrs. Elizabeth Thompson, of New York, has issued a tract bearing on the above subject, from which we extract the following suggestive statement:

RUM 88. EDUCATION IN THE UNITED STATES.

EDUCATION.	
Schools in the United States Teachers	141,629 221,942
Papils. Annual Expense for Education.	
RUM.	
Retail Liquor Sellers in the United States.	166,000

Cost of Liquors in the States and Territories in 1878 \$715,575,000

Rum..... \$715,575 000 Education..... 95,402 726 Rum over Education...... \$020,172,274

6.504,054

RUM VS. RELIGION IN THE UNITED STATES. Clergy in the United States.... Church Members..... 11,459,534 78.045 Sunday Schools.... 853,100

Teachers....Sunday School Scholars.....Total Contributed for the Support of Religion...... \$47,636,495 RUM. Retail Liquor Sellers in the Uni-18,000,000 drink Liquors..... Number per annum killed by

Rum. 65,000
Rum Retailed in 1878 in 8715,575,000
United States. 8715,575,000
Total Contributed for the Support of Religion. 47,636,495 Rum over Religion...... \$667,938,505 RECAPITULATION.

Religion-Annual Contribution, per capita...... 2 02 Rum—Annual Contribution per cap-

RUM 08, NECESSARIES OF LIFE. Total Invested in the Manufacture and Sale of Alcoholic Liquors in the U.S.... \$2,000,000,000 Total Crop, Wheat, Rye, Oats, Corn, Barley, Buckwheat and Petatoes in U.S. in 1877.... 1,111,820,575

Rum interest over all...... \$868,179,425 Temperance has been almost exclusively monopolized by the Church, made a Church movement, and regarded from a Church stand-point, and now after almost nineteen hundred years of effort with this terrible prospect as the result, certainly it must be inferred that either the method or the application is entirely inadequate, untrustworthy and useless. When the 83,637 ministers whose duty is to stand on the walls of Zion and watch the fold, considers that to the cause of religion \$1.11 is paid, against \$17.00 for rum, he cannot feel proud of the black reproach, and we may rest assured that as long as the cause is advocated from the Church standpoint with the distorted views of human nature it gives, there will be no less intemperance—and we may add,

no less crime.

THE DOCTORS' CONSPIRACY.-In every State where the legislature meets this winter, hordes of hungry "regular" man-killers are conspiring to legislate money into their pockets, and to deprive the people of their rights to heal and be healed in any way their experience or inclination may direct them. These conspirators are well organized and acting in concert, and only the most vigilant efforts will defeat their attempts. In California, where an infamous law now exists, Dr. A. S. Hudson, of Stockton, is moving energetically to place before the legislature a strong protest against the unjust enactment; he should have the prompt assistance of all who wish to defend and preserve their inalienable rights. Those of our readers in California who have not received copies of his blank petition, should at once send to him for a supply and circulate them for signatures; no time is to be lost. The people of Wisconsin and Iowa must also be alive to the emergency before them and go to work with a will.

A medium and lecturer expresses dissent

with the plan of settled speakers: "Mr. Burns said he had, from his great experience, observed that the employment of professional speakers, with the view of thereby making Spiritualism a permanent success, was a gross mistake. Such speakers too often concentrate the interest in themselves, not in their subject. They make their oratory winning and attractive that their ervices may be valued, and that they may be well paid and much appreciated. The truth was therefore lost sight of in the meretricious platform performers, and when the speaker left and the exhibition ceased, there was agreat void made, to fill up which may provision avists. In come respects the no provision exists. In some respects the cause is weakened by the multiplicity of professional servants it has to maintain, who, instead of making the people so wise that they can do without them, rather endeavor to keep their audiences dependent upon their ministrations, so that in Spirit-ualism we have the steady formation of a clerical party to think, speak and act for the multitude of Spiritualists, who have as little independence of thought and power of speech as their brother sectarians. Medium and Daybreak.

The Kvening Mail, a paper published at Nelson, New Zealand, speaks as follows of Mrs. Emma Hardinge-Britten:

"Mrs. Britten's lecture last night on 'the origin and destiny of the human soul," attracted one of the largest audiences we have ever seen in the Theatre Royal, and was a real intellectual treat. Her facility of speech, exquisite choice of language, and beautiful illustrations, all combined to fix the attention and to cause the time to pass so swift ly that at the close of the lecture few could believe that they had been listening to this wonderfully clever woman for more than an hour and a half."

Our Christmas Number.

Next week we shall publish 5,000 extra copies to fill the demands already received, and those likely to come in. The paper will contain articles by the following Well known able writers and mediums: Mrs. E. L. Saxon; Mrs. F. O. Hyzer; Prof. Wm. Denton: Dr. S. B. Brittan; A. J. Davis; Samuel Watson: Mrs. Hollis-Billing: Hudson Tuttle: Giles B. Stebbins; Rev. S. L. Tyrrell; Mrs. Maria M. King; Wm. Stainton-Moses; Bronson Murray; Dr. N. B. Wolfe; Wm. E. Coleman: Dr. J. R. Buchanan; Tappen Townsend; J. J. Morse; Dr. E. D. Babbitt and others. Such a brilliant list is seldom represented in a single paper, and our subscribers desiring to send specimen copies to friends should order at once. Send the names and full P. O. address of those you wish a copy sent to, and remit five cents per copy, and the paper will be mailed direct from this office.

SOMETHING FOR WOMEN TO THINK OF .-A volunteer contributor to a Chicago paper criticizes the action of the twenty-five rich Yankee widows who petition Congress for the right to vote. While we dissent from the general tenor of his criticism we think there is that in the following paragraph from the letter which demands the serious attention of women:

.... "They also claim that they cannot vote to prohibit drunkenness. But practically, in many respects, man is the best temperance teacher. It is a fact, borne out by observation, that a young man may get drunk and then marry a respectable young lady. But, on the other hand, let a young lady get drunk, and no young man will marry her. So, if women were as particular to choose temperate husbands as men are to select temperate and chaste wives, they would be better able to speak on the temperance question. Until they do seek as moral husbands as the men do wives, they had better let Congress alone,—it will be more consist-

The New Northwest, of Portland, Oregon, says that Gov. Thayer has been roundly denounced by the charitable religious press for omitting the name of God from his Thanksgiving proclamation. "Gov. Thayer," says the Northwest, "simply respects the rights of those who do not favor the unity of church and State, and does nothing to offend those who desire such union. We have never heard of his opposing the rights of parents to impart such religious instruction to their offspring as they see proper, We are cognizant that he is opposed to teaching infidelity in the schools as well as sectarianism. We can see nothing unfair in his keeping out of his official documents any mention of the divine will or any reference to atheism."

Rev. John Tyerman has been lecturing at Dunedin, New Zealand, one of his subjects being "The Devil."

The Theosophist .- Our supply of the first issue of Madame Blavatsky's magazine is exhausted, and we have ordered a new supply from India. So soon as they are received we will fill orders now on hand. It will necessarily be some weeks first.

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SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not answered.

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Good Evidence.-When such men as the Rev Dr. Rankin, Rev. Dr. Harvey, Father Fitzgerald Prof. Green, Dr. Battine, Col. John K. McChesney E. W. Neff, and a host of others equally trust-worthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the subject 27 15 16

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Vermont State Spiritualist Association.

The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd. 3rd and 4th, 1830. Besides the usual state talent, Mr. E. V. Wilson will be present and hold two seances and will also speak during the convention. Free return checks will be given by the different railroads to all those wishing to attend.

W.H WILKIN S., Sec'y.

Spiritual Meeting.

A three days' meeting of the Spiritualists and Liberals will be held in Merrick Halt, in Quincy, Ill., commencing on the 19th of December. A. J. Fishback will be present. Other speakers and mediums are cordially invited.

G. R. Pher. P.

SPECIAL NOTICE.

To Spiritualists of Ohio.

BRETHEN AND SISTERS, FRIENDS OF OUR NOBLE CAUSE: What are we doing to assist the Spirit-World in their Grand Mission of Love?

Are we doing our part in this grand work of promulgating the most important truths, the most Glorious Gospel of Love, Purity and Holiness that has ever been proclaimed on earth? Your careful consideration is carnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland on Saturday the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is specially desirable that mediums, speakers, and eld workers in Northern Ohio he prompt in their attendance, and that every spiritual society he well represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them.

organization see to it that one or more delegates are on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the 'isms.' clogies and 'doxies of the day, neither will the time be occupied by long lectures or set speeches.

All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business.

The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. Bigglow.

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Chairman State Central Com.
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Books for Holiday Presents.

No present is so fit sometimes as a choice book, and choice books cost no more than poor ones. For Spiritualists it is well to keep the sacred fire burning by reading books, and presenting them to friends to read, that give real food for thought and help to inspiration.

Holidays are at hand, and holiday presents are in order. Look over our book list on the seventh page of the Journar, and our advertisements, and order by mail, or come and select from our shelves books that are books.

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BY MES. P. O. HYZER.

Take no thought of the morrow.-Jesus. As page by page eternal law Unfolds its record to my sight, New correspondencies I draw From points where living truth unite, Of the rare scerebip of the one Whose burning words of wisdom shone With the effulgence of the sun, That radiates the great white throne.

My inspirations hold no feud With the religious of mankind; On every shrine though fair or rude reflections of one Mind. And 'tis divinest art to me The shining ripples to pursue, 'Til into one harmonic sea The old waves mingle with the new.

Where e'er one brighter, purer ray Of God's unerring wisdom shines, I rear a shrine, and on it lay The sweetest flowers, and fruits and wines Of every harvest whence I glean What e'er my Lord and Master leaves On vincyard slope, or valley green, Of purple grapes or golden sheaves.

And in the fields where e'er I've wrought, My spirit vision hath not seen Such fruitage of redeeming thought As ripened in the Nazarene; Hence I believe that as mankind Comes its own inner life to know. Within the camera of mind, Still fairer will his teachings grow.

"Of the to morrow take no thought" --A vain enggestion, seemed to me, Until my nature inly caught The fire of its divinity; The Word becoming Life in me, Self-luminous its symbols eay: I saw to morrow could but be The affirmation of to-day.

Conscious of ever present good,
Why should we faster seek to draw? Where we shall stand, and where we stood We trust to All-controlling Law. Since circumstances but evolve, The forms and symbols of one cause, The forces by which they revolve In their relations we term laws.

These laws are the eternal will: And as their circles outward move, They must forevermore fulfill Their motive power, eternal love. Thus, fairer Truth to us becomes As poorer atmosphere we find-Thus in so many hearts and homes Its poet-seer is brought to mind.

To day becomes a sacred song,
While to its every joyous strain,
As its rich numbers roll along,
His teachings blend in sweet refrain;
The waves of Time's tempestuous sea, Transposed from thunder tones of strife To peace, are shouting, "Love shall be The resurrection and the life. Baltimore, Md.

Letter From Maine.

BY D. HOWLAND HAMILTON.

Respected Religio-Philosophical Journal: I say respected, because there is an innate tendency in human nature, however faulty at times, to respect fidelity to truth and principle. Candid, intellectual straightforwardness makes a Lincoln, a Washington, a Garrison, a Franklin, a Jefferson, a Paine. Intellectual crockedness makes an Alex ander, a Bonaparte, a Jeff Davis, a Bennett and all the minor tares that choke the wheat of usefulness and progress. The human world is not entirely rotten at heart, and when human crookedness is brought face to face with itself it ignores the evil and clings to the good. Men in false careers are often so blinded by selfish temporary success that they call evil good and good evil, but the law of compensation will, I believe sooner or later, bring them to the God element of their better natures, and they in repentance and chartin will begin to build on the sure foundation which is—shall we say, "Jesus Christ and him-crucified?" Oh, no! build on the same thing that Jesus did—on the everlasting truth—the eternal fitness of things on the rock of principle, which is the rock of ages

Coming to Jesus, if we must continue to be bampered by the use of mysterious Bible phrases, is simply coming to one's honest self--coming to the spirit of truthfulness—to the centerstance— the holy of holies—the chamber of sincerity where pure thoughts and pure purposes are born. This being "born again" is simply giving conscientious reason the right to hold the reins. 'Tis moving up out of animal selfinto the spiritual realm where the spiritual man can take the lead and govern at the helm. Then harmony shall dwell within, for justice will be done—then peace shall spread ber gladsome wings and heaven below is begun. Till then, a man is only half a man, and the lower half at that-he lives a kind of dying life, fit emblem is the bat. He sees not that his happiness is in direct proportion to the number of his faculties he keeps in good condition, and so he gropes in animal life—his God but filthy lucre, and dies out at last, poor dwarfish thing, unfitted for the future, whilst he who strives to be a man in spite of all temptation, gains capital for future

use, which gives him just distinction. No man can afford to tamper with the truth, who does so but blows the fires of hell, heaps up wrath against the day of wrath and the righteous indignation of the God within his own soul, who s bound sooner or later to have full control of the man and make him worthy of existence. En-lightened selfishness demands that we be true to

Let me, right here, say a few things in my rough-shod rhyming way, and don't be alarmed if I write a long letter; you know I am not in the habit of troubling the Journal very often.

As well to try to leave one's self-Go journeys without start; As hope for much of happiness Thout honesty of heart.

An honesty, too, which reaches more Than outward acts with men, It touches all the springs of life And makes one's motives clean.

If all men were but honest in Whatsoever they might do. Then heaven would come in double quick, And earth be born anew.

Would any know the meaning of Complete felicity? 'Tis found alone in these two words, Complete fidelity.

He is the wise man who doth strive, With all his might and main; To get the mastery of himself, And rounded manhood gain.

For without this it matters not How great in other ways-Thout self-control and honesty

The De'il with manhood plays. He is but foolish who doth fall To make the most of I, Soul-gain, self gain is all the gain

That is not doomed to die. True religion, means true manhood-All our powers in good attune— Then every action is devotion— Like singing of the birds in June.

True religion knows no pricathood, Follows reason day and night; Calls no man master, spurns all creed, Hears no command save this -- do right.

And if you'd know what is the right, Ask your reason—not your Pope, The God within it sought unto, With every sin will cope.

Wisdom is the principal thing, As wise old Bolomon said; And if we've but enough of it, By sin we won't be led.

Meeting of Spiritualists in Michigan.

The first Quarterly Meeting of the Michigan State Association of Spiritualities and Liberalists, was held at Fenton Hall. Filiat, Genesee Co., commencing Friday, Nov. 28th, and closing Sunday, Nov. 30th. Friday, 130 r. m., there were present the Afficiant of the Association For A P. the officers of the Association, Dr. A. B. Spinney, President; Miss J. R. Lane, Secretary; L. S. Burdick, Director. Mr. Burdick occupied the chair and presided during the entire meeting. There were present the following speakers: J. H. Burnham, Saginaw City; Charles A. Andrus, Flushing; Mrs. L. A. Pearsall, Disco; Mrs. Mary C. Gale, Flint; Mrs. H. Morse, E. B. Wheelock, and Dr. A. B. Spin. ney. The afternoon was spent in a general conference, short speeches and discussions, with songs by Mrs. Offic Childs. The afternoon passed off very pleasantly, and at 450 the audience was dis-

missed to meet again at 7.30. Friday evening session Dr. Spinney was the first speaker for the evening. He said he did not ex-pect to speak, and had no subject, but in the course of half an hour's talk, perhaps, he might find one. He spoke for nearly an hour on general topics, the taxation of church property, religion in the schools and like subjects, and gave some very good thoughts. After a song, he was followed by J. H. Burnham, of Saginaw, who took for his subject, "What shall we do with our thoughts." His address was short, but as ever with him, whatever his subject may be, he always makes it interesting, and his hearers feel that he has said something to be remembered. The evening exercises closed with a song by Mrs Childs.

Saturday A. M., a meeting of the officers and speakers was called at 930. There were some matters of business to be looked after A petition having been drawn up at the Semi-Annual Meet ing at Nashville, and signed by the officers, speakers and members of the State Association, asking the railroads to grant to our speakers and mis sionaries haif fare rates on their roads—several letiers had been received from the different roads and were read before the meeting, stating that they were willing to grant to our speakers the same privileges as granted to Christian ministers. A motion was then made to appoint a committee to draw up a form, to be presented to the railroad officials on application for half fare or reduced rates. A committee was appointed consisting of Dr. A. B. Spinney, Detroit; J. H. Burnham, Saginaw; Mrs. M. C. Gale, Flint. Dr. Spinney in some remarks referred to the uniting of the two elements, Spiritualism and Liberalism, in the State Association, stating that it was by a vote of the association that they were united, and if there were any who did not favor the union and wished a dissolution, it rould be brought about in the same way, by a majority vote of the association, and those who do not favor the union, let them vote against it on the next annual meeting to be held at Battle Creek, March next. The hour having arrived for the regular lecture, Mrs. Morse, a former worker in this State but who has been Bast former worker in this State, but who has been East for the last year, having returned, was present and was introduced by the President. She said, that having just arrived after a long journey, she was unprepared to give a lecture, but would give a few thoughts as they were given to her. She related a little incident which occurred on the train the day before on her way from Buffalo to Detroit. Two representatives of the Young Men's Chilstian Association occupied the seat in front of her, and were reading and discussing the lectures of Robert G Togersoli for sale on the train, says one, "What shall we do? It is true, every word of it. It is a fact that we cannot dispute, but it will not do for us to admit it." That is the trouble with them. They know that it is all truth but have not the principle of right atrong enough within them, or moral courage enough to stand up for the right. After the close of Mrs. Morse's lecture, Dr. J. J. Bigelow, of Davisburgh, spoke for a few moments; after which Mr Burdick spoke of an enterprise known as the "Mutual Benefit Association;" and nrged persons to read over the constitution and by-laws which were there for free distribution, and learn the object and aim of the society, and then come forward and become members. Mr. Burn-ham then called the attention of the friends to the address of the Michigan State Association which contains a history of the association and its working from its organization to the present time, and for sale by the Secretary at her table, or on application to her by mail at No. 312 Woodward

Saturday afternoon, conference for one hour. Mrs. M. C Gale was the first speaker for the after-noon. Her subject was, "What are we doing, and whither are we drilling." She speaks rapidly and with a great deal of enthusiasm and never lacks for words. Her address was well received. After a song she was followed by E. B. Wheelock, once a Universalist minister, and still carrying the church on his back; he has evidently never yet got entirely out of it, and probably will not for some time to come. He took for his subject, Spiritualism is true, what good can it do." After the close of his discourse, attention was called to the books on sale, spiritual, liberal and scientific works as a means by which the truth could be brought before many, who would never go out to hear a liberal lecture. They could read a book without any one seeing them, but they would in-cur the risk of being seen if they went to a hall where liberal thought was advanced.

Ave., Detroit, at the low price of five cents per

Saturday evening session opened with a song by Mrs. Childs. Charles A. Andrus, of Finehing, was introduced and gave an invocation; and read a poem, one of Lizzie Doton's, given through the inspiration of the spirit of Edgar A Poe. He then addressed the audience, speaking for over an hour to attentive listeners. Mrs. Childs then sung a song which was heartily encored, and there we a general call for another which she sang and the audience was dismissed.

Sunday, 19 A. M., session opened with singing by the Lapeer choir, "While the days are going by." The President then announced Mrs. L. A. Fearsall as the first speaker for the morning. She spoke on "Spiritualism and Materialism." Her discourse was replete with interest and was listen-ed to with marked attention. Mrs. Childs then sung a song entitled, "The Dawn of Freedom." J. H. Burnham was the next speaker and took for his subject "Design." He said there was no one argument used by Theism in its defense upon which greater confidence was placed than the argument so-called from design. The Theist claims. design as an unanswerable argument in defense of Theism, and the creation of the universe out of nothing. After showing the nature of design in the creation of the universe, he asked if any one could see the existence of a God with the attributes which Theism claims, a God Infinite in goodness, justice, power and wiedom. At the close of his lecture there was an intermission of twenty minutes, after which the afternoon session was called to order by Dr. A. B. Spinney. The Committee on Camp Grounds was called upon to report. J. H. White, of Port Huron, acting chairman of said committee, reported as follows:

The Committee on Camp Grounds, consisting of S. L. Shaw, J. H. White and A. A. Whitney, met and after canyassing the various localities visited by the committee, concluded that either of two pieces would en-wer the purpose—one at Gogue Lake near Battle Creek, and one at Pine Lake near Lansing, both centrally located and with good radroad facilities. The committee have decided to make an effort to purchase eighty acres of land owned by Mr. J. L. Foster at Gogune Lake. We have the refusal of the land until next spring for sixteen thousand dollars. This amount is to be raised by subscription of stock sufficient to pay for the land in cash by March 1st. 1850. We have secured the services of Mr. J. M. Potter, of Lans. ing, who is to get subscriptions of stock. The committee have further decided to make the capital stock for the camp ground enterprise fifty thousand dollars, divided into shares of twenty. five dollars each; ten per cent of the stock taken to be paid when subscribed for, and liable to forther assessment at the opilor of the commit-ice, when money is needed either for the purchase

of land-or for improving the same. If the com-mittee find the proposed plan will not work and mittee find the proposed plan will not work and enough money can not be raised to pay for the land, we shall abandon the selection and shall continue our purpose and secure grounds at Pine Lake, if possible, or elsewhere at a much leas cost of first purchase of land. The improvement of grounds will cost no more at one place than another. We earnestly invite all Spiritualists and Liberalists, to join in the work and help to raise the necessary funds to make the enterprise a success.

J. H. Whitze, Secretary.

ess. J. H Whitz, Secretary. After hearing the report, Mrs. Morse addressed the audience. After reciting a poem she took for her subject, "Religion." She spoke of the religion of Spiritualism, contrasting it with the Christian religion. A song from Mrs. Childs closed the exercises for the afternoon. A meeting of the Executive Board and speakers was called at 4 P.M., at the office of the President, for the transaction of business.

Sunday 4 P. M. The Executive Board and speakers met at the office of the President Present, Dr. A B Spinney, President; Miss J. R. Lane, Secretary; L. S. Burdlek, Director; J. H. Burnham, Mrs. L. A. Pearsail, Charles A. Andrus, Mrs. M. C. Gale, speakers.

The following committee were appointed to act in their several capacities at the next annual meeting to be held at Battle Creek, commencing Wednesday, March 24th, and continuing till Tues

day, March 30th, 1880. Committee on Delegates: Chairman, David G. Brown, Nankin; N. P. Wadsworth, Lapeer; S. P. Committee on Membership: Chairman, A. A. Whitney, Battle Creek; J. H. White, Port Huron;

Mrs. Lottie M. Warner, Paw Paw.
Committee on Literature: Chairman, Miss J. R.
Lane, Detroit; E. A. Chapman, Lowell; Mrs. Ida

. McLin, Kalamazoo. A. McLin, Kalamazoo.
Committee on Organization, Revision of Principles, Constitution and By-laws: Chairman, J. H. Burnham, Saginaw City; S. C. Coffinberry, Constantine; Daniel Earle, Piainwell; Mrs. L. A. Pearsall, Disco; Mrs. A. B. Spinney, Detroit.
Committee on Publication of Records: Chairman, Misa J. R. Lane, Detroit; M. G. Matthews, and S. B. McCracken, Detroit.
Committee on Resolutions: Chairman, J. M. Potter, Lansing: C. A. Andrus, Finshing: O. D.

Committee on Resolutions; Charman, J. M., Potter, Lansing; C. A. Andrus, Finshing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Green-ville; Mrs. M. C. Gale, Flint. Committee on Finance: Chairman, J. V. Spen-cer, Battle Greek; James H. Haslett, Port Huron; Ars. R. Shaffer, South Haven. Committee on Auditing: Chairman, E. Chipman, Nashville; E. L. Warner, Paw Paw; Mrs. Daniel

Earle, Plainweil. Committee on Memoirs: Chairman. Geo. H. Geer, Battle Creek; Will H. Clark, Lausing; Mack Worcester, Decatur.

Committee on Scances, best methods of investigation of all forms of spiritual phenomeus, examination of mediums under test conditions, with reports of the phases of mediumship and the re-liability of the same: Chairman, Giles B. Srebbins, Detroit; Alfred Keyser, Kalamano; J. P. Whit-ing, Millord; Mrs. Sarah Graves, Grand Rapide; Mrs. John Dexier, Evert. There was also an investigation by the Board of

a matter concerning the suppression of papers at the Semi-Aurual Meeting held at Nashville, Aug. 27th to Sept. 1st. A report having been circulated to the effect that the President and Secretary were instrumental in suppressing a package of Mind and Matter sent to said meeting for free distribution. Upon investigation it was clearly shown that the report was without foundation and cir-culated with malicious intent; that all papers were alike impartially distributed. No favors shown to one over another, but all receiving alike notice and impartial justice done to all The meeting then adjourned to the hall where the Sunday evening session convened at seven o'clock The evening was devoted to twenty minute speeches. E. B. Wheelock was the first speaker for the evening. Mrs. Morse followed him. A song by Mrs. Childs, and then Mrs. Pearsall came on as the third speaker. Each one gave their own thoughts without any particular subject. J. H Burnham was the next speaker and took for his subject, "What is the final destlay of mankind." subject. "What is the final destloy of mankind." He said it was a broad subject and could scarcely be answered in twenty minutes, but that the Christians had already answered it for us, so there were but few words left to be said by him. Folfollowing resolution was offered:

Resolved. That we as a State Association of Spirituatests and Liberalists, fully appreciate the efforts, sympathy and hospitality extended to us by the Flint Society Committee of Arrangements and

The resolution was adopted. Mrs. Childs then sung a temperance song, by request, and Chas, Andrus was then listened to for twenty minutes. He was followed by Mrs. M. C. Gale. After the close of her remarks, Dr. Spinney occupied the few minutes assigned him by giving some interesting and well timed hints which were well re-ceived. He gave some ideas relative to the belief of Spiritualists and Liberalists—what they did believe and what they did not believe. A song closed the exercises for the evening. Mrs. Childs' songs were very much admired and added much to the er joyment of the meeting. Perfect harmony prevailed throughout the entire meeting and every one present felt that they had enjoyed a feast of

Miss J. R. Lang, Secretary, Of Michigan State Association of Spiritualists.

Conference of Spiritualists and Liberalists.

The first meeting of the North-east Mo. Con erence of Spiritualists and Liberalists was held at Kirksville, beginning Nov. 28th and continuing three days. Rev. A. J. Fiebback delivered several excellent discourses. A good interest was manifested and harmony prevailed throughout. A constitution and by laws were adopted setting forth

the objects of the organization, etc. The preamble or introductory part is as follows: Whereas, The times seem to demand that s well directed, organized effortshould be made in Northeast Missouri, by the friends of liberal and progressive thought, in the domain of morals and re-ligion, who desire to advance the best interests of society, and promote the well being of humanity; therefore,

Resolved, That this meeting proceed to effect an organization to be known as the North-east Mo Conference of Progressive Spiritualists and Lib-

The objects of this organization shall be to im prove and benefit its members in their physical, moral, intellectual and spiritual natures, and to promote the highest interests of humanity.

All persons who desire to work for truth and the good of humanity are invited to co-operate with

Constitution: The following constitution was unanimously adopted: ART. 1. This organization shall be known as "North-east Mo. Conference of Spiritualists and Liberalists.

2. The officers of this organization shall be a President, and three Vice Presidents from each county, a Secretary and Treasurer, who shall hold their offices for the term of three months and un. til their successors are chosen. 3. The officers shall be elected at each regular

meeting of the conference. 4. The regular meetings of the conference shall be on Friday evening preceding the first Sunday in each—March, June, September and December; said meetings to be continued at the pleasure of

the conference. The officers of this society shall perform the duties usually devolving on like officers in similar organizations.

The President and Vice Presidents shall constitute an Executive Committee, whose duty shall consist in promoting the general interests of progressive thought and awakening an interest in their respective localities, securing speakers, and instituting other measures for the furtherance of the objects of this organization.

The Executive Committee shall determine the place of holding each meeting, and shall have power to change the time of regular meetings, if deemed best, and also to call special meetings when thought necessary.

Officers: President, B. M. Pickler; Vice-Presidente, (Adair County) Wm. Hart, John Thomas, Theobaid Miller; (Sullivan County) C. D. Henry, H. T. Knight, E. Bich; (Putnam County) Jacob Rummel, John Mace, Armstrong: (Scotland County) H. G. Pakin; Secretary, F. A. Grove; - Armstrong; (Scotland Tressurer, Mrs. Wm. Hart.

The place of next meeting occurring in March has not yet been designated. The following resolution was unanimously

adonted: Resolved. That this conference recognize in the person of Rev. A. J. Fishback an able exponent of progressive thought, an eloquent and effective speaker, a gentleman worthy of our confidence and esteem, and we chearfully recommend him to Spiritualists and Liberalists generally as a zealous worker in the cause of truth and humanity.

F. A. Grove. Kirksville, Mo.

ANTI-RELIGION.

A Talk With One of the Most Prominent Exponents of Modern Liberalism.

HIS OPINION OF THE POLITICO LIBERAL PARTY CLAIMED TO HAVE BEEN ORGANIZED BY COLONEL BOB INCRESOLL.

[From the Inter Ocean.]

Passing through this city to fill lecture engagements, a reporter of the Inter Ocean intercepted B. F. Underwood, Esq., who is one of the leading exponents of modern liberalism. He is a man of wide culture, a writer on subjects require g large metaphysical powers, and possesses a mind thoroughly capable of wielding logical weapons. On the lecture platform he is at home, and, with a full appreciation of the difficulties and the comparative unpopularity of his views, and those of the large and rapidly increasing party which he represents on the subject of religion, he brings to his aid remarkable argumentative resources, which constitute him a powerful and dangerous for to religious conservatism. In person he is a fine-looking, well shaped, man of good address. The well shaped head and massive brow betoken the original thinker.

The reporter, seated cosily in Mr. Underwood's apartment at the Sherman House, proceeded de-liberately to "cound" the apoetle of the non religionists touching the prospects for the future as well as the present condition of his fellow free-thinkers. The reporter, first of all, sounded Mr. Underwood regarding the man Bennett, mentioned at the same time the article which was published in this paper a few weeks ago, copied from the Raineto Philosophical Journal, exposing the observe litterateur's own immorality, as prover by his efforts to seduce the young lady who was employed in his office. In answer to the "What do you think of Bennett?"

Mr. Underwood replied: "I always objected to Mr. Bennett's course as shown in the general obscenity of his journal, his accuritous articles against the clergy, and the coarseness he exhibit-

ATTACKING RELIGION AND ITS PROPESSORS." "But," queried the reporter, "was not the lib-eral party in sympathy with the outspokenness of Bennett, and did not they endeavor to protect

"That depends," he replied, "on what you mean by the liberal party. If you class the advocates of free-lovelam and the 'ing rag and bobtail' who are of the negative school of free-thought, the class who merely seek to demolish, and who know and care for nothing which should supplant the old creeds, I suppose it would be correct to say yes. The party I represent, on the other hand, and which is entirely distinct from the before mentioned were as utterly opposed to the man, on account of his offense against the laws of decency, as were the most conservative christians in the

country. "How do you account for the fact that Colonel Ingersoli was so quick to fly to the rescue of Bennett!"

"Colonel Ingersoll," said the interviewer, "is a man of warm and generous impulses, and defended the culprit on the broad ground that the Vender of 'Cupid's Yokes,' the 'Open Letter to Jesus Christ, and 'How Marsupials Propagate' was personally a morai man. The brilliant orator, partly at my solicitation, interfered on behalf of the age d sinner, but without success. His petition to the President was seconded by those of hundreds of influential liberals in all parts of the country, but, as "But since the exposure of Bennett's true in-

wardness?" interjected the reporter.
"Since then," rejoined Mr. Underwood, "Colonel lugersoll and the best men of the party have left him to his fate, and altogether on account of his own immorality, as evinced by the letters which were copied into the Inter Ocean and other news-

papers."
"What union is there, Mr. Underwood, between free-loveism and liberatism?" "The two are antipodal; there is no connection, either in sympathy or in fact. The free-lovers are

generally mero blatant, loud-mouthed, litterate radicals. They are represented by such men as Stephen Pearl Andrews, Moses Hull, and c. H. He, wood. The first-named has more scholarship and literary ability than any one else in his party Knowing the damning results to his lik by the illadvised actions of the free-lovers, he keeps comparatively quiet, but it is the stealth of the fox, who only waits the favorable opportunity to show his evil propensity"

'Is it not understood that the National Liberal League is utterly opposed to the law regulating obscene literature?"

"Well." responded Mr. Underwood, "that is best answered by a reference to the resolution which was passed by an influential section of the lengue at the Congress held at Syracuse, N. Y., Oct. 27th. 1878, which was worded as follows:

Resolved, That we believe that the existing United States laws against obscenity need to be eformed and amended being now in several particulars oppressive in the modes of administra-tion and in the penalties; yet we are in favor of proper laws, by State and National Govern-ments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth."

"THIS WAS THE SERTIMENT

of such a man as Judge E. P. Hurlburt, of Albany: C. D. B. Mills, of Syracuse; John C. Bundy, of Chicago; Francis E. Abbott, editor of the *Index*; Congressman Julian, Mrs. Elizabeth Cady Stanon, and others—among whom I would like to he included.

"How about Colonel Bob Ingersoll's repeal par-

"Oh, that is already a thing of the past." replied Mr. Underwood, with a laugh. "It was born of Colonel Bob's irritation at the refusal of Hayes to pardon Bennett, and my brilliant friend will, I think, advocate the nomination of Blaine, and otherwise take an active part in the Republican campaign; anyhow, we have doubtless seen the last of Ingersoll in that connection."

"Then do you think that the politice-liberal par-ty is dead?" "I go tarther than that." he replied, "I believe it was still-born. The proposition to form such a party was a mistake, ill-advised, and showing a lack of political foresight on the part of its origina-

tors. I protested against the movement at the time, and wrote Colonel Ingersoli an earnest letter on the subject," Mr. Underwood, fearing that he had conveyed

the impression to the reporter that he was in any other way antagonistic to Colonel Robert Ingersoll, went forthwith into a very warm panegyric on that eminent Feerlan's account, whom he styled the prose-poet of America.

In response to a query, Mr. Underwood stated that he advocated the secularization of the government; advocates the spolition of the oath in courts of justice, and was opposed to teaching

courts of justice, and was opposed to teaching any religion in public schools. He labored for the rational improvement of the race. Belonging to the school of Spencer, Huxley, Tyndell, and Heckel, he sought to popularize their teachings by inculcating that "the proper study of mankind is man." His lectures, which he delivers before liberal organizations everywhere, are on such themes as "The Theory of Evolution;" "Darwin-ism Defined and Defended;" "The Philosophy of Ism Defined and Defended;" "The Philosophy of Herbort Spencer;" "The Genesis and Nature of Religion;" "Modern Scientific Materialism;" "The Demands of Liberalism Pertaining to State Secularization;" "Monogamic Marriage versus the Vagaries of Free Love;" "Woman: Her Past and Present; Her Rights and Wrongs;" "Religious Revivais: Their Causes and Consequence."

In the course of conversation, Mr. U nderwood paid warm tribute to the rapid growth of the in-tellect of the West, and coincided in the belief that in a few years Chicago will be the literary center of America.

Anna T. Wild. of Clinton, Iowa, writes: Mr. Peck and his talented and estimable wife, Mrs. Henry S. Lake, came here last May and have engrafted themselves into the hearts of the few Liberalists and Spiritualists of this place, he as a medium and healer, and by his carnest unassuming ways, and she by her carnestness and cloquence as a feeting. He has also sixty in any solutions. a fecturer. He has also given us several lectures, and through their instrumentality we have broken through the strongholds of orthodoxy and established a Liberal Scelety, and considering that there has near hear one had has never been one here before that could be sus-tained, or even exist for any length of time, we feel tained, or even exist for any length of time, we feel under very great obligations to them. As to Mr. Peck's domestic matters, I have only this to say, that knowing his wife as I do, I fully believe that she never would be a party to wrong doing on his part. As to his mediumistic powers, he has never failed when I attended his seances, in doing all and even more than he proposed. and even more than he proposed.

Notes and Extracts.

Riches got by deceit, cheat no man so much a the getter. . The wounded heart heals, but the sear remains

forever, it is claimed. Materialism never refines, because it fol-

owe in the same old rute, year after year. There are more mediums to day than formorly, because the people are becoming more spiritual.

If there is anything that keeps the mind open to angel's visits, and repels the ministry of 111, it is human love.— Willis.

Spirits out of the fiesh with power to manifest to mortals, are not necessarily in any sense the superiors of those whom they visit.

Sydney Dobell said: "I know of no difference of rule for living here and living hereafter; and I look upon life, therefore, as a glorious, a happy,

an estimable thing." Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using, but wisdom increass in the use of it -Arabic Proverb.

Harrison Augir writes: I heartily approve the course you have taken in dealing with frauds and impostors and believe you will have the co-operation of all true Spiritualists.

Memory never dies, and there can be no new heaven nor a new earth so long as the mind is treasuring up evil thoughts, and delightsin sow-ing seeds of discord and inharmony.

The feud between the Catholic clergy and the State on the subject of the public schools, which is raging in France and Belgium, has broken out in Massachusetta in a very maliguant form.

Good intentions are at least the seed of good actions; and every wan ought to sow them, and leave it to the soil and seasons whether they come up or no, or whether he or any other gathers the

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms

Spiratualism teaches that to obtain a heavenly condition there must be a desire in the soul, a longing for, and a determination to utilize all powers within the compass of human possibili-

Truth is the voice of God—the King of Glory, Who teaches love, and charity, and peace; Then seek it not through creeds with garments

Tis heard alone where din and discord cease. Seciety is composed of units of a curiously divergent character, which do not all see alike, but have diversities of opinion, and whatever view the majority entertain no matters of a social religious, and political character, in turn affect the ac-

vancement of civilization. "Life is not an idle ore, But iron, dug from central gloom, And heated hot with burning fears And dipped in baths of hissing tears. And battered with the shocks of doom To shape and use."

He not ashamed of an humble parentage, or humble occupation; be not ashamed of poverty. or even a small amount of natural endowments; but be asbamed of misspent time and misdirected talents. Be always ashamed of vice. A wicked man capnot be truly brave or noble.

Inspiration is anything that comes from a sphere higher than the one you occupy, and often only one degree higher, and that which was one degree higher then the stready attained standard of several thousands of years ago, may be a great many degrees lower than the highest attainment of the present age.

A priest in Massachusetts has been cast in heavy damages for keeping people, by threats of ecclesisatical censure, from employing a livery-stable keeper who had offended him. In Belgium the State schools are carrying the day, very few teachers giving way under the threats of the clergy, and very few arrents withdrawing thele publication. and very few parents withdrawing their children. "But I've learned one thing, and it cheere a

man In always a-doing the best he can; That whether on the big Book, a blot Grts over a fellow's name or not, Whenever be does a deed that's white, It's credited to him fair and right."

- Will Carleton, A certain Father Scully, at Cambridgeport, Mass., has begun to refuse the sacraments, as his Belgian brethren are doing, to parente who send their children to the public schools. An appeal of parishioners to Archbishop Williams has been met with cordial approval of his course. The objections to the parochial schools are, that the teaching is bad, and a tuition fee has to be paid for it; but the priest puts against this the danger of eternal damnation.

Let us consider how great a commodity of doctrine exists in books; how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame. These are the masters who instruct us without rods and fernies, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they never grumble; if you are ignorant, they can not laugh at you.—Bury.

We should make not only our homes beautiful, but all that is around and about us, as far as lies in our power. Every aspiration we cherish for the good and the lovely, creates a taste in our minds for higher and purer enjoyments, and once in the road which leads to the esthetic we will find it impossible ever to retrace our steps, and will make of ourselves a temple wherein will reside and grow all that is good and lovable in humanity. To improve and elevate ourselves is to elevate the race, than which no aspiration can be bigher or nobler.—Elmira D Slenker.

Justice is not postponed. A perfect equity adjusts its balance in all parts of life. The dice of God are always loaded. The world looks like a multiplication table, or a mathematical equation, which, turn it as you will, balances itself. Take what figure you will, its exact value, no more nor less, still returns to you. Every secret is told, every wrong is retressed, every virtue is rewarded, every wrong is retressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears. If you see smoke, there must be are. If you see a hand or limb, you know that the trunk to which it belongs is there behind. - Emer-

Who will venture to declare the age of miracles is past? Only the other day a paralytic who was being taken to Lourdes had his easy chair deposited on the railway during a change of car-riages. Just then a train was seen coming down risges. Just then a train was seen coming down the line from the opposite direction. There was no time to remove the chair, and it appeared certain that the late of the paralyzed pilgrim was settled. To the satonishment of the horrified spectators, however, the sufferer "was seen to rise from his arm chair, and walk off briskly, just in time to escape the coming train!" This was indeed a divine interposition, which the pions on lookers of course ascribed to the "thought of the holy waters." Strange to say, some scentice have holy waters." Strange to say, some sceptice have been wicked enough to sfirm that the man had never been paralyzed at all, but that his journey to Lourdes was another instance of excerdonl conapiracy. What dreadful men those unbelievers are! - Orcalar Review.

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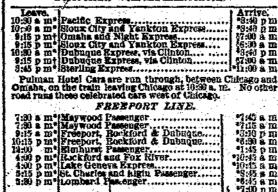
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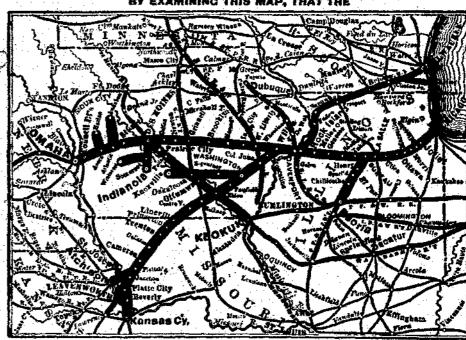
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Universe for All Conclusion.
The author, in his introduction, says: "The problems of the age have been, What are we? Whence came we? and Whither we we wound? Of these the last is the most momentum, and it is the object of this work to ain in the solution of this problem, so that other investigators may be added in aid vancing a slep further, and it their iurn subjects in the paths for others who may succeed them in exploring the rest tier and mixtures of that world to which we are all hatetting, and of which ever a little knowle go may be of service in preparing us for our introduction to it.

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Continued from Plant Public the powers of government emanate from their true and legitimate sources. Why, then, is woman denied an equal

voice and an equal participation in all the affairs of life? Many thousands of women are thrown upon the world and compelled to fight the battles of life alone: without fathers or brothers or husbands to provide for them, they are compelled to earn their bread by their own exertions. Why, then, are they denied the privilege of devoting themselves to any business or profession, or seeking any position to which they may aspire? Why are they placed under the ban of despotism, which says it is highly improper for them to do this, or to do that? Why should laws and society discriminate

against them? In the year of 1620 the institution of negro slavery was established in the colony of Virginia, and for many long years our wisest statesmen and legislators believed it to be just and expedient to hold this race of people in bondage, and deny them the privilege of voting; but the wisdom of a later day corrected this evil. The negro is now entitled to a ballot. All distinctions as to nationalities and races are stricken from our constitution. Then why discriminate against women? Why deny them the rights granted the Heathen Chines and the uncultured African? Why look at the dangerous results or expenses of woman's suffrage, when we think of that awful war (surpassing those of Xerxes Alexander, Hannibal, and Julius Casar) which liberated the negro? Why think of the results of freeing our superiors, when we have done so much to unchain our inferiors?

No government—no institution can hope for the brightest prosperity as long as it holds any race or any part of a race of peo-ple in physical or mental and political bondage. It was the civil wars growing out of the evils of slavery, that hastened the downfall of the Roman Empire. Her slaves were conquered from her rival States of Britain, conquered from her rival States of Britain, Gaul, Scandinavia, Sarmatia, Germany, Dacia, Spain, and the Western Mediterranean Islands, and from Asia, and the various countries of Africa, from Egypt to the Troglodytes of Ethiopia; and to such an extreme was the evil carried that during the period that, immediately preceded her downfall, many of her wealthy citizens owned 20,000 bondsmen. The Midianites, the Phoenecian, the Assyrians, the Babylonians, the Persians, and the Grecians—in fact nearly Persians, and the Grecians—in fact nearly all the ancient nations—had their slaves, and they all suffered and many of them perished from its curses. Slavery of any cast has ever been and ever will be fatal to every nation. Then what fate can we hope for, who are holding that noblest portion of God's creatures in a state of political

serfdom? I can cheerfully say with Mr. Ingersoll, "If the ladies wish to vote, I am too much of a man to say they shall not." I can say more: If the ladies wish to vote, I shall ever be heard to insist that they ought to have such right-that it must be granted. We constantly hear men insisting that women are weak foolish creatures, and it will not do to trust them. But this is an outrage which should crimson with shame, the countenance of every creature who calls himself a man. It is a wrong which cries to the very throne of Heaven for redress.

Mr. Parkman, speaking of the failures that women have made, and the ruin which he claims that they have brought about, says: "The queen mother of Charles IX. of France, formated if she did not cause the frightful massacre of St. Bartholomew."

This charge, I do not hesitate to say, is unjust, and unwarranted by history. But am willing to admit that Catharine de Medici was the principal cause of this massacre, and still I find in it no good argument against woman's rights, because the good ladies of the nineteenth century are not to be held responsible for the faults of those who lived three hundred years ago.

Again, should this prove to be an argument worthy of our consideration, how much more convincing it is against the men, as it must be admitted that the persecutions they have instituted, and the crimes they have committed, have been a thousand fold greater than those of women. But, as I just remarked, this argument is foreign to the subject.

It is said this reform, by throwing women more in the conflict of actual life, would blunt their modesty, and make them less amiable. We do not think so. One of the most unpleasant phases of our civilization, is the morbid sentimentality which exists in ranks of so-called polite society. Our young ladies are taught that in order to appear amiable, they must drug themselves with arsenic and strychnine, to beautify their complexions, and add lustre and brilliancy to their eyes—that they must make their faces look as though they had been be smeared with a mixture of whitewash and brick dust; that by constant tight lacing, they must make their persons assume the apperance of an hour glass. Their highest ambition seems, to be able to talk of the perfectly delightful" times at Saratoga. or to tell some one that "pa" has promised to let them spend next season in Paris. That they should know anything about cooking a meal, or doing housework, or have the slightest knowledge of any sort of business, "ah mussy!" the very thought horrifles

These are wrong ideas, and to reconstruct them, is a part of this reformation. I believe women should be refined and accomplished, and should when circumstances warrant, enjoy a season of recreation and pleasure, but they should not give this their entire attention -they should seek as well to make themselves practical and useful. A woman with a healthful face and a well cultured mind will ever be more highly prized by every man of discretion, than these fashionable ladies who have pervert-ed their natures, and made themselves the mere timel works of society.

It is no more necessary—no more natural that man should be the servant of woman, than that woman should be the slave of man. They should be companions, co-workers in every relation in life. Each should exert every possible energy to promote the other's welfare. The expressions "you must," "you shall," are unfit to be used in a family. They cannot often be used in a well regulated and happy family. Every right and privilege extended to woman adds stability to our institutions, because it places government upon its normal founda-

That magnificent civilization which existed in Continental Greece long anterior to the Christian ers, was marked by the influence which woman wielded in the affairs of government. We are told by Aristophanes that the subject of woman's rights was greatly agitated by the ci izens of Athens. A remarkable feature which characterized the Grecian women—especially those of the Heroic Age, was the rigid economy and industry which they practiced. The highborn ladies who lived in spiendid palaces adorned with Ivory and gold and precious stones, and hung with Tyrian drapery, were accoustomed to comb and spin wool, and weave carments, and assist their servants in carrying water and in washing. The ancient Greeks seemed to also appreciate the influence of woman in their religious organisations, as six gods and six godeses composed the Olympic council; and at the great sami-annual meetings of the Amphystionic semi-annual meetings of the Amphyctionic League at Delphi and Thermopylae the women ever took a prominent part in the ex-ercises. They however made that universal mistake, and piaced the god Zeus as su-preme ruler over all the other deities.

Mr. Parkman surely betrays the weakness of the arguments against this reform when of the arguments against this reform when he says: "It is no right, but a wrong, that a small number of women should impose upon all the rest political duties which there is no call for their assuming, which they do not want to assume, and which, if duly discharged, would be a cruel and intolerable burden." Now I must admit that I am too stupid to appreciate the force of such a proposition. I know of no law which compels any one to vote, or to take any interest whatever in political matters. Our law, at present, gives all men the right to vote, but it compels no one to exercise such right. If it compels no one to exercise such right. If only one woman wishes to vote, she ought to have the privilege to do so, and grant the rest of womankind the privilege to do so, or to do otherwise.

For many years it was the law, even in this country, that married women could not hold separate property. Under the old com-mon law, all her property vested absolutely in her husband—she had no control over it. In fact she was not placed before the law upon anything like an equal footing with man, in the State of Indiana, until the passage of the "Act Concerning Married Women"—which was approved March 25th, 1879. A few years ago such a law would have been pronounced highly pernicious and dangerous to society. But such has not proven to be true; and we have a few young gentlemen who have sufficient courage to even marry a handsome young lady who has separate property. In fact an inheritance of \$30,000 or \$40,000 renders a lady quite handsome and exceedingly interesting; marriageable gentlemen not unfrequently admire them. admire them!

The Government of Europe will ever be a failure as long as her present system of descent and hereditary succession is tolerated. The wealthy nobleman, who has one son and three daughters, dies and leaves one millionaire and three paupers. Both laws and society discriminate in favor of the son and against the daughters. This is all wrong, and ought not to be tolerated. A fair interpretation of the history of the human family, will prove the correctness of my proposition, that morally woman is better than man—intellectually she is his equal. Why, then, should man, vain glorious, boasting man, lay to his heart the flattering unction that he alone is cutitled to. the mastery of all things? But what evidence has he shown that this divine prerogative belongs to him alone?

Many thousand years of past history present themselves for our study. At every step along the pathway of ages, we have the evidences of his folly, and the ruin he has made.

With the exceptions of a few puny republics, history furnishes no example of a socalled democratic government that has stood the test of six centuries. Unpalatable as the fact may be it is true nevertheless, that the world has never witnessed the practical workings of a true democracy. Democracy as yet, has only existed in name and in theory; and any government whose practices are inconsistent with its theory rests upon the quicksands of dissolution, and is liable to sink at any moment. Our government is right in theory, and it is fast becoming right in practice. We are slowly but surely approaching that grand and glorious day when mind shall rule matter, and oppression of every sort shall cease, and mankind shall attain the full measure of earthly perfection. The world is growing wiser and better, and men and nations more charitable toward each other. To my mind this is a fixed realization; but great results are not accomplished in a day or generation.

Standing upon the shore of the great historic river that rolls its turbulent waves throughout the age, we behold its current far away in the limits of the future, sometimes lost in shadow or enveloped in storm, then flashing again in the sunlight and pushing on through sunny banks and amidst bright islands, or rushing down awful cataracts that awake the world with their thunder, but ever reappearing and tending toward its great goal; and that goal is the liberty and perfection of the human race. All nations are tending in this one direction. Why is it? It is because men acknowledge no guide but reason, and recognize no standard but truth.

All things are now brought before the bar of common sense, to receive their final judgment. Men now believe that search after truth can never be offensive to the God of Truth. Science is doing her mighty work. Reason, Intelligence and Liberty, these are the Divinities of Faith which are redeeming humanity from the thralldom of Ignorance and Superstition. But enjoying, as we do, the privilege of citizenship in this, the best government in the world, and occupying the front rank in the great van of civilization, we shall have illy performed our part, in the great drama of life, if we fail to take the load in any content. fail to take the lead in every great move-ment which tends to the improvement and elevation of mankind.

The Children's Progressive Lycenm.

To the Editor of the Religio-Philosophical Journal: Will you permit a word in reply to your esteemed correspondent, Mr. A. J. Davis. He says, I "succeeded in conveying" a "mistaken impression" concerning his views of the Children's Progressive Lyceum. My impression was principally derived from reading his recently published correspondence with a prominent Spiritualist, on the subject of the Lagreum. Several friends of the movement, with whom I have conversed, assured me that, in their interviews with Mr. Davis they received the same "mistaken impression," viz.: that Mr. Davis considered the Lyceum virtually a failure. In his latest utterance upon the subject. he says, "It is rare that any one now can find any thing resembling the practical, grouped Lyceum that was visible during the first four years. Every where, with possibly three exceptions, the Spiritualistic Sunday School has been substituted." This is strange language to use in maintaining "The Children's Progressive Lyconm" not "a tailure." Such a persistent looking upon the bright side, is worthy of imitation by all of us, in seasons of adversity. However, if (unintentionally) I have done our older brother injustice, I most sincerely

regret it. There are two opinions as to whether the

tions of its friends; I will not now discuss them. The sweeping assertion that the "Spiritualistic Sunday Schools" (as your correspondent styles most of the Lyceums now in existence) turn their classes into circles for spirit manifestations, etc., must be the assertion of a fact "evolved" from the "inner consciousness." I am not aware of any "objective facts war-ranting such an assumption, and together with "the great majority of Spiritualists," I patient-ly await their presentation. The objects of the "Spiritualistic Sunday Schools," so far as I know, are precisely the same as those so concisely and beautifully set forth by the founder of the Lyceum, in his communication to the Journal.

W. C. BOWEN.

A CONTRACT OF THE PARTY OF

Jesse Shepard at Aurora, Illinois.

During au evening not long since, a company of Aurora ladies and gents assembled in the parlor of the Fitch House, to witness the marvellous music which we were advised often came through the mediumship of Jesse Shepard. The room was inconveniently crowded, and when I ascertained this state of things, ed, and when I ascertained this state of things, I ceased to expect any results satisfactory to test seekers, consequently I only expected to enjoy a season of extraordinary music, and I was not disappointed in the way he handled a magnificent seven and a half octave grand piano. During the light seance, I can scarcely say I recognized having heard any of the music before, and suppose the most of it was improvised for the occasion: but the whole of improvised for the occasion; but the whole of it was very aweet, and surprisingly perfect in execution.

The dark circle playing was a marvel. It presented various selections from the masters, but mostly from the Opera of Martha, some of which I recognized. A musical friend of mine, a fine scholar, and a teacher of music, who was present, informed me that he was familiar with most of the selections, that some of them were his favorites, and that they were very finely rendered. He knew nothing of Spiritualism, and only spoke of them as an expert. And he admitted that the piano was handled by a master who was at the same time genius and an expert by practice.

During the scance some ballads were presented with voice singing, which were more acceptable to some of the audience than the opera selections. One effort gave special satisfaction to most of the audience. It was a fine duet with full piano accompaniment, a basso and a soprano voice—Donizetti said to preside at the piano, and Sontag as the soprano,—all of which was presented by the medium, or through him. Perhaps the striking features of this performance were that it was played in total darkness, required the full capacity of the piano, with frequent Jumps of vocal and instrumenal note four and a half octaves, without jar or discord. These features were noticed and complimented by my musical friend. He said he never heard it better done in the light, and should not like to undertake it himself. Other gentlemen with fine musical taste fully reciprocated his remarks.

At the close of the scance, a gentleman present who is reputed to be a musical critic, tound fault with the pretension that Mozart had presided over some selections from Martha, attempting to refute the possibility of such a performance. "Mozart," he said, "never saw a piano of over four and a half octaves, and could not therefore compose or play to a breadth of seven and a half octaves." musical friend voluntarily corrected his his-toric blunder, and added, "However if Mozart still exists, it is quite rational to suppose that he has kept up with our improvements in music and instruments."

I have thus written of this scance as an opoffunity for the enjoyment of a musical frest by an expert. That the expert part of it had a supermundane origin, does not necessarily follow. It may have been wholly the work of Mr. Shepard in a state of mental exaltation; on the other hand, it might have been far in-ferior to what it was and still been the work of spirits, for even the musicians there, in the Spirit-world, may require long practice before they become perfect, even though they have heretofore sung and played acceptably in our

churches. But a great mistake was made by raising the expectation that the auditors would be greeted with many marvellous tests of spirit presence, floating instruments, and weird voices impossible to be imitated, and yet in perfect harmony with the piano; whispered com-munications into the ears of listeners, levitation of ponderous bodies, etc. None of these were realized, and most witnesses were disappointed; a few bitterly so. And from the expression of these disappointments, a small street audience of anti-Spiritualists who are totally and intentionally ignorant of genuine Spiritualism, picked up a sufficient number of distorted statements to give the color of an excuse for their customary calumnies against Spiritualism.

I fear this will always be the result of dark circles, which do not fulfill their announcements, even where the medium may not be at fault.

AN OLD SPIRITUALIST. Aurora, Ill.

ANTIQUITY OF MAN.--Prof. Mudge has presented some interesting evidence relating to the antiquity of man in the Kansas City Review of Science. He takes the case of the Delta of the Mississippi, and notes the fact that, for a distance of about 200 miles of this deposit, there are to be observed buried forests of large trees, one over the other, with interspaces of sand. Ten distinct forest growths of this nature have been observed, which must have succeeded one another. He claims that, "These trees are the bald cypress of the Southern States. Some have been observed over twenty-five feet in diameter, and/one contained 5,700 annual rings. In some instances these buge trees have grown over the stumps of others equally large, and such instances occur in all, or nearly all, the ten forest beds." From these facts it is not assuming too much to estimate the antiquity of each of these forest growths at 10,000 years, or 100,000 year for the ten forests. This estimate would not take into account the interval of time --which doubtless was considerable—that elapsed between the ending of one forest and the beginning of another. "Such evidence," concludes Prof. Mudge, "would be received in any court of law as sound and | Waverly Magazine. | Waterman, (The) (now, \$1.50)..... satisfactory. We do not see how such proof is to be discarded when applied to the antiquity of our race. There is satisfactory evidence that man lived in the Champlain epoch. But the Terrace epoch, or the greater part of it. intervenes between the Cham-There are two opinions as to whether the Spiritualists are wholly to blame because the success of the "system" of the C. P. L. has not been at all commensurate with the expecta-

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