

# RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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## Diversity the Basis of Unity.

To the Editor of the Religio-Philosophical Journal:

When, some two or three months ago, I read the plan of organization suggested by your paper, it so fully accorded with my own views that I was at once greatly interested, and have followed the discussion since with unusual interest. I observe you have left the agitation of the subject when once well started, to your contributors, and this I think is wise, for the more the matter is discussed the more will the merits of the JOURNAL's plan become apparent. The communication from Mr. W. E. Coleman, lately published, together with that of Mr. Tuttle in your last issue just to hand, lead up toward a broader and healthier view of the scope and function of Spiritualism. By so doing they help us to a better perception of the reasons why Spiritualists should seek to organize on a broader basis than that afforded by belief in spirit phenomena alone. Their basis should be no narrower than that of complete, varied and generous nutrition for the whole Human Soul, the fulness of whose powers, as in the case of the human body, which is its outward type and expression, depends upon the diversity and not upon the singleness of the diet upon which it is fed.

The mistake of all religions, of all creeds, hobbies and of many philosophies, has consisted in their tendency to exaggerate the sufficiency and all-saving-ness of some one, perhaps, petty idea. Nor is there any idea so valuable or true that it does not become the source of mental inharmonious and disease when it is exaggerated out of its proper proportions, to other ideas or truths equally valuable.

Upon the same principle as I would not advise a healthy man or woman to try to eat to his health by confining himself to eating meat or bread only, or to seek to develop the excellent quality of patience by standing like Simon Stiles, upon the top of a pillar, day and night in all weathers, until paralysis or death ensued; so I do not advise any Spiritualist to unite in any organization whose exclusive function it shall be to witness or develop, or consider the phenomena of intercourse with deceased friends. In so doing they would only repeat in a different way the narrowing and fanatical blunder which causes certain Christian sects, during their so-called revivals of religion, to continue in the emotional excitement of prayer and penitence until they run them into a mental craze, which renders neither prayer or penitence any longer respectable. The human mind is so constructed that the keystone of all the virtues, as respects its health and of all salvation, as respects its happiness and capacity for pleasure lies in alternation, or a proper transition from one mode of action or enjoyment to another, and in the cumulation of various unlike means of enjoyment in every phase and effort of our lives.

Christians have shown their ignorance of this principle, which is fundamental to any true conception of the philosophy of happiness, by assuming that in both this life and the next, the soul can be made infinitely and permanently happy in singing psalms and praying, whereas no sane man can stand the two exercises and be happy at it, as long as he could the wheeling a wheelbarrow or riding a mule.

The soul as well as the body of man finds happiness, health and usefulness in the degree that it is able to practice a continual succession and ever changing variety of bodily and mental delights; it finds disease, paralysis and death in every effort to live upon a single pleasure, no matter what its nature.

The really virtuous man in the philosophic sense of the word virtue, rises with the dawn because his sleep has been sound and refreshing; likewise with eager joy into

his morning paper, because he lives actively and strongly in the busy world which is there photographed, as well as in his private interests; salutes his family with affection because the time he is able to give them is not too long for the expression of his interest in their welfare; eats his breakfast with the same zest as that with which he kisses the baby or reads the newspaper, and for the same reason, viz., that he has no chance to do it more than once a day; rides or walks to his daily work, refreshed by every breath of the morning air, and experiencing a new pleasure in greeting every friend he meets; feeds upon his morning mail as if it were a second breakfast, gathering some new element of strength from every letter, and of suggestion from every employ; is inspired to direct everything to the skillful promotion of his business as if an angel were at his elbow, and feels a thrill of pleasure in setting the wheels of industry in motion, as strong and positive as that which makes the robin's breast quiver under the passionate fervor of its song; every detail of business is like the bridge at Lodi to Napoleon's genius, serving to flatter his pride in the act of conquest without ruffling his temper with the sense of difficulty. Even the weariness that follows his day of continuous exertion, is a change, and because it is so, it is delightful. Nature intends that during each of the twenty-four hours every human being shall know a hundred distinct sensations of pleasure, personal, social, intellectual, emotional and spiritual.

The mass of these must be found in one's daily economy, personal industry and home life. But, after the best use has been made of all of these there still remains a void which can only be found in associated effort of some kind. Certain Spiritualists here step in to cramp this tendency toward associated effort, as the religious priests have so long done, by basing it on a formula of faith in Spiritualism. That is just what Spiritualists most need to avoid. Spiritualism is not, any more than the Christian religion, an all sufficient diet. There are thousands of minds so constituted, that they ought to abstain from witnessing spirit phenomena oftener than once a month just as there are millions that are injured seriously by attending revivals, or plunging into any form of emotional or absorbing excitements with too great frequency. There is that about spirit phenomena, subverting as they do and must all the principles of natural philosophy (for nothing that occurs in the usual course of nature can prove the existence of a disembodied spirit) which disturbs and unsettles our critical powers, and produces in minds that make a disappiation of Spiritualism, just as in those which make a disappiation of wine or of the emotions, a dazed incapacity for close or sound thought—in short a tendency to sheer camelswallowing and wonder mongering, which do more than all else, to bring Spiritualism into disrepute. Spiritualism is a rare form of intellectual need, to be sipped and tasted as the soul has need, not a debauching delirious draught to get drunk on every night. It is as important that Spiritualists shall preserve their reasoning and critical spirit as that they shall possess the capacity to appreciate and entertain spirit phenomena. Moreover, as the soul can not rest in any one stage of progress, but must move onward by its inherent law, if it confines itself to spirit phenomena, it keeps incessantly crying like the horse leech, "Give, give." Nothing is wonderful enough for it. If the spirit whispers, in the presence of one medium, the debauched wonder-monger must find one in whose presence it shouts, sings and talks Irish brogue through a sheet iron trumpet. If in presence of one medium spirit hands touch him and occasionally spirit faces are outlined before him, he must go to one where a spirit female weighing a hundred and fifty pounds sits on his lap and throws its plump spirit arms around his shoulders.

Because Jesus permitted wine to be used at the Lord's Supper, Paul found it necessary to rebuke those who got drunk at the communion table, making beasts of themselves under pretence of communing with their Lord. So in like manner it should be the aim of the spiritual press and spiritual teachers to preserve to Spiritualists the inefable facts of spirit communion, and yet to rescue them from the debaucheries, impostures, servilities and frauds of a dazed and mind destroying, camelswallowing spiritual demoralization.

To this end all Spiritualists must recognize the truth that a spirit phenomenon is a powerful medicine, and not a daily bread for the soul. Brought down from its legitimate function, and perverted into a daily diet or hourly beverage, it may become as poisonous as alcohol and as unreasonable as sensualism. To prevent this degradation of Spiritualism from its high calling, Spiritualists should see to it that in attempting to gratify the natural hunger of the soul for associated effort, provision shall be made for such an alternate and composite presentation of Spiritualism with the other phases of instruction and profit; as that its influence shall be incidental and medicinal instead of being poisonous and debauching.

To this end as suggested by the JOURNAL, let Spiritualists unite with non-spiritualists, upon the simple agreement to act together for certain purposes without any agreement to think together. The New York Central Railroad, under Cornelius Vanderbilt, was run by an agreement between a Spiritualist and non-spiritualists, to act together in running a railroad. The Chicago Times, under Wilbur F. Storey, is run by an agreement between a Spiritualist and non-spiritualists, to act together in running a newspaper. The three rolling mills at Vandotte, North Chicago and Detroit, during the life of Captain E. B. Ward, were all run by an agreement between a Spiritualist and non-spiritualists, to act together in running mills for rolling out iron rails. The Cornell University and University College, London, are institutions run by Spiritualists, agreeing to act with non-spiritualists in running a University. So of Jefferson's Comedy Company, in its way.

If Spiritualists, therefore, will only appreciate the fact that the object for which they are to seek organization or association with their fellowmen, is not solely or even chiefly to promote Spiritualism, but to promote general, intellectual, moral, physical and spiritual culture, and true happiness, and that in the aim, it is as important to subordinate as it is to co-ordinate Spiritualism, they will begin to appreciate the vastly superior advantages to ensue from uniting with non-spiritualists. Science can be lectured upon, as harmoniously and profitably to an audience made up of Catholics, Chinese, Pagans, Protestants and Infidels, as if it consisted exclusively of Spiritualists. The only basis it requires is a desire to learn. The laws of health, the principles of political economy, the impartial lessons of history, the rules of dramatic harmony, the bases of musical chords, the facts and wonders of astronomy, the graces of the minuet and soubriquet or German, do not require that men shall be sifted, as to their belief in spirit phenomena before being admitted. And all these would lie within the scope of the JOURNAL's proposed Philosophic Union—formed to teach the principles of virtue, and to promote happiness by developing the most perfect vigor of character and yet the most happy balance of qualities.

So the worship of all known and knowable worth, in whomever it may be supposed to consist, whether it take the form of a eulogy of Franklin or of Cæsar, of Buddha or of Jesus, or even of Jupiter or of Jehovah, is something that would be in a critical sense enjoyed even by those who did not think it just. It will afford them food for criticism. Those who do not choose to publicly praise can privately condemn, which is all that church-going people can do.

Co-operation in good work, requires no unity of faith whatever. A Pagan and a Christian can unite in suppressing the opium traffic or in transporting tea. Investigation into the mysteries of the ancient religions and modern Spiritualism is helped, improved, toned up and made more honest and satisfying by the presence of persons who do not yet know everything. Philosophic discussion, heretofore banished from all churches and from many spirit circles, as the JOURNAL has so ably set forth, just the one thing which both most need to welcome. In spite, therefore, of the difficulty which certain Spiritualists find in perceiving how men and women can unite for associated effort without a creed, I hope the JOURNAL will persist in asserting not as a faith, but as a clear perception of an evident fact in society, that all the most enduring and profitable modes of association now practiced are those in which men agree to act together, and that the most mischievous and least satisfactory are those in which they attempt to think or believe alike. The state, business corporation, the college, the firm, the army, and even the church, all illustrate the principle that "thousands can more easily agree to act together than two to think alike." I include the church, for in it, after all, though there is a nominal creed laid down, the real basis of union is an agreement to act together, in attending the same worship, sustaining the same ceremonies, etc., whether they are thought on the whole to be the best or not.

Cincinnati, Feb. 4th.  
COSMOPOLITAN.  
Individuality in Dreams.

Men of consummate activity, even when imaginative, are sound and heavy sleepers, such as Napoleon was; and in sound and heavy sleep there is no dreaming. But in the imaginative as such, sleep is so light that nothing but slight film severs them from the outer world; and in light sleep, dreaming is never for an instant interrupted. The life of the imaginative is a failure, a disenchantment, a sterile idealism. It is well that sleep should bring them in dreams, one of sundry compensations—not that the dreaming of the imaginative in their brief and feverish slumbers is joyous—far from it; but it satisfies their hunger for movement. A morbid conscientiousness is commonly an accompaniment of the imaginative temperament. And there is one sin which men of imagination conceive themselves in dreams to be always committing, divulging some secret, some hidden deep in the sanctuary of their souls. In dreams likewise—and in dreams exclusively—they feel the utmost bitterness of remorse. There are few more striking features of dreams than that they, while reproducing the past, restore the feelings which we had in connection with any particular phase or event of the past. If we dream of our childhood, we have the feelings of our childhood; if of our youth, we have the feelings of our youth. Awake, we can recall the past by memory, but not by feeling; so that, in truth, we cannot, awake, be said to

renew to ourselves that season of enchantment at all. Asleep, we roll the years back, and have again when dreaming of days long gone by, the emotions of youth or of childhood.

It looks as if there were a profounder, more potent memory than the memory of what it had once felt, though the mind may often forget that which it has surveyed with the keenest attention. As related to the great question of immortality, this point is of supreme importance. We are inclined to pride ourselves on our intellect, its treasures, its achievements—to boast of our reason as our divinest prerogative. But our intellect decays, and our reason grows feeble and confused. Our soul, however, in dreams, has an undying, an undiminished freshness, as if ever in sympathetic communion with the invisible, which is its kingdom and its home. Dreams, therefore, victoriously oppose psychical identity in its most varied aspects, to a vulgar materialism. Frequent is the debate whether dreams have any bearing on the immediate future—whether they have a prophetic significance, and whether in the fulfillment of seeming prognostics there is more than mere coincidence. Assuredly it is not foolish to deem dreams prophetic because we may err in interpreting them; and to talk of coincidence is merely to employ a meaningless word. Let dreams, however, be the predictions and the preludes of the immediate future or not, they dart—and that is better—a holy and consoling ray into the remotest futurity. We know from our psychical identity in dreams, and from its countless transfigurations that we shall be divinely and forever awakened when the dreams of earth are no more.

The German, Schubert, has written an interesting work on "The Symbolism of Dreaming," which ventures into a region that English authors seldom approach. In the works of Richter, also, there are many suggestive hints on the subject of dreams, a subject well suited to Richter's singular genius.—*Freelights, Eclectic Magazine for June, 1872.*

This suggestive article I present to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, as one well worthy of their perusal and attention. I have often wondered at the strangeness and sweetness of those retrospective dreams, that restored in all their freshness, vividness, and care-free joyousness, the gracious springtime of a long past youth; and that this is most convincing proof of eternal life and consciousness, I gladly believe. Time and again, I have dreamed of a dear and gentle stepmother, who has been a happy dweller in God's Summer-world for thirty-six years, as we count time. The meeting is one calmly satisfying; clearly distinct the beloved face and form. As in the years long gone, I sit at her feet, with my head in her lap, in the familiar way of old; and the well remembered voice asks eagerly, welcomingly and lovingly sympathizing: "Dear child, where have you been?"

This is a reminiscent gleam to prove the soul's eternity of youth; it is also to me a ray into the blessed future. She will ask me some day when we meet again, with the affection of this life kept sacred in the better land, the question I shall answer with the recital of my pilgrim wanderings on earth. We have intimation of spiritual capacities, vouchsafed to us in dreams. Have you ever dreamed of flying, with a lightness and swiftness that made movement an unspeakable delight? Close to the earth, above the tops of the trees, over hills and lakes; a free, glad flight that removed from care and fear, and every earthly trial? What happiness it is to share the bird's life, to feel divested of the grossness of mortality without the aid of wings! How well we do that which we perform so imperfectly, or cannot do at all, awake. We dance with fairy lightness and sing exquisite melodies and realize our ideal of ourselves, at times. Who has not felt throughout the day, a benediction of peace upon the spirit as the result of some beautiful dream?

Dreams are the preludes of that better life. Beyond the setting sun. And hallowed memory with love's treasures ripe. The immortal guardian won. Being joyous foregleams of the heavenly state, To bless the weary pilgrim at the gate.

LYNN, MASS.  
CORA WILBURN.

Glimpses of Spirit-Life.  
BY DR. A. E. SPINNEY.

Science, reason, intuition and phenomena, prove to my mind an unending life; death but a dream, the laying off the external physical garment, the birth into the organized spiritual body! Quickened spiritual vision gives me a glimpse of the lives, thoughts, emotions, habits and conditions of the so-called dead.

In this life we see many suffering hearts, imprisoned souls and enslaved lives, because lust, passion, vanity, false pride, avarice, selfishness, ignorance and animalism, control their lives, darkens their reason, benumbs their conscience, prostitutes their social nature, and holds their spiritual perceptions in Egyptian darkness. Spirit-life does not free or liberate them from these conditions, sufferings or prisons, but clearly reveals their wretched state, and plainly shows them the work to do, that has been left undone.

How perfectly futile the faith and argument of the Christian, in the atoning blood

of a savior to wipe away sin or the effects of wrong doing; for if we live at all beyond the grave—and they with me fully believe we do—we must live entire; memory or mind lives in all its record, or else it lives not at all. If entire, which I fully believe and scientifically can prove, all the forgiveness on the part of God or his son, can avail nothing to memory or the anguish of a lost and ruined life; hence the other life is peopled with millions of human souls that depended on some savior, god, confessional, charm, prayer, sacrifice or angel, to do a work for them, which can only be done by the individual.

Prodigal sons, foolish virgins, Pharisees, hypocrites, high priests, kings and queens, are now individuals with their own lives and conditions plainly revealed in the open book of memory! Yes, there is weeping, sorrow, anguish, pain and suffering in the Spirit-world for them. Their character, worth, and that which is born of the spiritual good, pure and true alone, lives to gladden the soul and rejoice the heart. We make our own mansions, furnish, adorn and prepare them by life's thoughts, progress and work. The sensualist and libertine sorrows in darkness and suffers for all the wrongs done himself and others, until every heart or life he has cursed is lifted up, and every wrong righted. The poor drunkard, opium eater, glutton and all slaves to appetite find their spiritual bodies and natures but the outgrowth of their respective lives, habits, drinks and food which they sought, fed upon and enjoyed. The avaricious miser who robbed himself of honor, culture and spiritual unfoldment, finds himself in torment, and prays for power, light and strength to throw off the load which holds him to earth, his money and the past. Each orphan's wail and widow's sigh, that he has caused, rouses him to action, to lift each cloud, repair each wrong, and to undo each mistake of his sordid life. Each hypocrite and self-emulated, egotistical Christian, who made long prayers for the poor, weak and needy, and did not help, strengthen, feed, clothe and bless by action, is stripped of his profession and external piety, and is like a child commencing to know what true religion is. Many a medium, preacher, teacher and Spiritualist, in their earth form, were given line upon line, truth upon truth, and light by day and by night, with angels around and above them, yet they could not hold, inspire, and make them true, pure, honest, upright examples of the glorious philosophy and morals; hence much was given and much is required, and sorrow, pain and torment fills their being in consequence of their failure to do what they ought to have done for themselves and the world which they were called to lift up and out of darkness into light. Yes, there is a horrid, mental, spiritual hell on the other side, for cowards, knaves and slaves to passion. Slowly through the coming years will each burden be lifted, each wrong righted, each tear requited; slowly will progress make amends and sorrow disappear, and out of darkness into light, they will reach upward into higher spheres.

I have also seen a grand heaven there, and exalted, cultured joyous beings, dwelling therein. In this life we see beautiful, picturesque scenery, lofty mountains, crystal lakes and flowing streams; here we have grand libraries, pictures and rare art, soul-enchanting music, poetry and eloquence; here we have beautiful homes, rare flowers, harmonious lives and deep sweet soul-blendings. In the other life I saw grander landscape, sweeter flowers, clearer water, loftier mountains, rarer books, older libraries, richer art, sweeter music and lovelier pictures. Here there are men and women that make life a battle for truth, purity, virtue and the right; many that money, position, honor, applause, vanity or pride cannot buy. There are those that passion, lust, pleasure, appetite, love or friendship cannot tempt, attract, or serve from the right, justice and purity. There are many with that nature or the Spirit-world, has given them, they have talked, baffled, suffered, and if need be, died, to live and be true to said light-ideas, principles and convictions. I see them amid those everlasting beauties, those eternal verities. Earth or the animal does not hold them.—On the mountains of spirit life they stand; amid the evergreen vales they rest; from the crystal waters they drink, and of the bread of life they eat. The secrets and lore of the ages pour into their minds, the knowledge and truths of the centuries, feed their souls, and the sweets and harmonies of all purified lives, fills their hearts. Life's battles, sacrifices, sorrows, pains and growth, they recount as but a school that taught them the way, the truth and the life.

In this life I have seen many a beautiful home where love, fidelity, virtue and purity held wife to husband and husband to wife; where children were in harmony, unity and peace; where parents and child were daily moulded into closer and sweeter love and sympathy. In the other life I have seen a continuation of all these golden links with stronger and firmer hold upon each and all, mate to mate and heart to heart, with a marriage of soul and life that crowned them as a star and gave them light as a sun. Parent, child, wife and husband gathered into an alysian home, for they had loved and suffered for each other; they had grown, unfolded and been moulded by each other. Hence one and all live not for today, but for the eternal years which are yours.

Liberalism in Medicine, Spiritualism, etc.

Dr. Buchanan relates some interesting historical facts bearing upon the Medical Profession and Spiritualism, and declares that Spiritualism should be in the College with which he is connected. He also details his psychometric experiments with alleged spirit photographs and "stands up for Jesus."

Liberalism in its proper sense, is the product of the higher faculties of love and wisdom. It looks with a kindly eye upon all men, and looks with loyal docility to the Divine, ready to receive every possible increment of wisdom, no matter what or how humble the channels through which it may approach. It is ever ready to be taught, and, of course, ever welcomes Spiritualism as its first approach, never opposing a fact by dogmatic denial.

The churches and the old school or allopathic party in medicine, are organized and controlled by the opposite principle of dogmatism, which refuses to be taught, and devotes its whole power to forcing its own narrow conceptions upon others by every species of authority and violence; hence the church and the medical college have been the citadels of opposition to Spiritualism.

These facts are generally known to Spiritualists, but it is not so generally known (and hence the occasion of this essay), that the spirit of American freedom, which is slowly revolutionizing the church, is equally active in the medical profession, and that a very large number, who scorn to be governed by a junta and led by the dicta of London and Parisian Colleges, have carried on successfully for half a century a movement of reform which establishes liberalism or free thought in medicine, and enables the physician who applies safe medicines to hold friendly relations with the spiritual healer, who applies still safer potencies. The original pioneer in this reform was Dr. Wooster Beach, of New York, whose eminently sound and practical writings are still a magazine of useful knowledge, and not yet made obsolete by the rapid progress of science.

The first entirely successful and efficient collegiate organization for medical reform, was the Eclectic Medical Institute of Cincinnati, the edifice of which was erected and occupied in 1846. In this college the name of eclecticism was adopted as the title of our American medical reform, and from its establishment may be dated the successful progress of the revolution in our profession, which is now sustained by six colleges.

In a few years the institute became the leading medical school of Cincinnati, having more pupils than all the other four medical schools of the city combined, and in its instruction was realized a breadth of medical philosophy never before known or imagined in the medical profession, concerning which I speak from personal knowledge.

The despotism of allopathy in medical practice which then required every one to mercurialize, salivate and bleed his patients, or be proscribed, was equally rigorous in physiology, and proscribed phrenology, animal magnetism and all forms of psychic science. Hence, as my department of investigation had been the science of life in all its breadth, I felt the necessity of a new movement as vividly as any one, and readily united with Dr. Morrow, who was practically the founder of the Institute and Professor of medical practice. My department embraced the science of life, broadly, and the philosophy of medical science, hence, I became the exponent of the principles and philosophy of the new movement, and its public advocate on the rostrum, and through the press, in which labors the remainder of the faculty did not participate.

Every publication appealing to the public and every official declaration of our principles, came from my pen, and was unanimously sustained by my colleagues. In these publications and in my collegiate lectures, the new science of man was presented, and its claims asserted as making a revolution in physiology. This new science in opposition to allopathic dicta, recognized the soul of man as an object of science, and presented the laws of correlation between soul and body, with its cerebral mechanism. In other words, it presented the scientific foundation of Spiritualism, and when the rapping phenomena were first made known, I at once accepted and explained them in the Journal of Man.

Thus the American Eclectic Medical Reform, was from the first committed to the broadest medical liberalism, during the ten years which I devoted to the Institute, in which my policy was fully carried out by opening the doors to women, and by giving a friendly hearing to homoeopathy as an element of medical progress. If the younger men now in that institute, pay less attention to philosophy, the original spirit of the movement still survives with many, and is as ardent as ever in the Eclectic Medical College of New York, which is rapidly coming to the front as a prominent school. In this institution I teach the psycho-physiological functions of the brain in a way that makes animal magnetism a scientific practice, guides the electrician in the application of electricity to the human body, and renders the phenomena of mediumship intelligible to the physician—a species of instruction not at present given in any other medical college.

It is important that Spiritualists should understand the interest they have in the eclectic reform of medical science, and should sustain the liberal movement, the philosophy and principles of which were organized by a Spiritualist.

It is important, too, that Spiritualists should be entirely liberal, and after being converted from the error of dogmatic position to truth, should forever renounce their dogmatism. Fortunately, there are a few who were born in liberality and have never stood in opposition to any new truth; but that many have not renounced their dogmatism, is shown in the asperity and personality of discussions among Spiritualists. I would refer especially to discussions concerning psychometry and materialization. Certain photographs of materialized spirits at Terre Haute have been psychometrically described by many psychometers, with entire unanimity in their expression, thus confirming the truth of the materialization. Unfortunately the truth of some materializations having been disputed by those who had not seen them, psychometry, coming in as an impartial and innocent witness and confirming the testimony of those who had seen them, has fared as witnesses usually do at the hands of blustering lawyers, whose cases they have marred by telling the truth.

I have no disposition to apologize for deception in the case of pictures fraudulently produced, or to reopen the discussion as to what has occurred at Terre Haute, but I must in justice to the truth affirm that the psychometric interpretations of the photographic pictures of Mary the mother of Jesus, and of St. Peter (not to mention others), have been most perfect illustrations,

of the truth and value of psychometry, and that I personally know that each of those pictures contains a great psychometric potency, and is of great value for the psychometric culture of the soul, as many can testify from experience. Their value arises from the fact that they are genuine pictures, and do bring to us by the psychometric law, which will be illustrated in my work on psychometry (now preparing), the spiritual potency of those pure and exalted beings.

These and similar pictures were obtained in such a manner that we have all the personal and unimpeachable testimony to their genuineness, which could be desired. Many other ancient spirits repeatedly appeared before Judge Lawrence and other witnesses, whose testimony would be conclusive in any court of justice, and the picture which was taken and which Judge Lawrence holds, was recognized by all as a true picture of the spirit that appeared.

The suggestion that this picture was a mere copy of a statuette, is simply a piece of suspicious imagination, as it is known by the witness to be a true picture of the materialized spirit (whom they saw and touched), standing on a tambourine, and a minute inspection shows it to be a faithful picture of the tambourine (recognized by certain marks) as well as of the spirit form of this noble woman, who is loved and admired by all who have any spiritual perception of her character, and who has since positively stated the correctness of this picture. I know that she recognizes it, and I know that she is one of the loveliest beings that ever illustrated the grand possibilities of human nature. What a heaven on earth we should have, if her spirit could be a controlling power among Spiritualists. I speak of my own direct perception and knowledge of her nature. To me she is as real as any being on earth, and I know that she is ever engaged in works of humanity now, not only in other lands, but in the sphere of my own observation.

The illustrious band who rallied with Jesus to conquer or die in the battle with evil, and to bring man into communion with heaven and obedience to divine law, are still working for the same ends with a fervor and purity and love beyond that of their earth-life, and we shall have not only their pictures and their writing, but the familiar presence of their reproduced forms when our own lives become so elevated as to facilitate their approach.

They who dread the dark cloud of ecclesiasticism, will have no fear of that departing influence, when they realize the true character of the founders of spiritual religion. I may not say Christianity—for historical Christianity is in its leading characteristics the antithesis of the spiritual religion of Jesus, and the true St. Peter is in his lovely personality, the opposite of the stern and superstitious characteristics of the church which falsely claims descent from him.

Mr. Field has asked me in the RELIGIO-PHILOSOPHICAL JOURNAL of January 8th, "to tell the world wherein the quality of the evidence which he has touching the personality of Jesus Christ, differs from that which he has of the personality of the Devil or Satan." I reply that I know nothing of the personality of the Devil, though I have good evidence of the existence of energetic evil spirits, who have not yet outgrown their criminal character on earth. It is possible, especially, in a debased and turbulent society, that some powerful evil spirit or spirits, may have given rise to the idea of the Devil, and, indeed, many devils or evil spirits were spoken of among the Jews.

As to Jesus Christ, the question of his existence seems to me too well settled for debate by the verdict of the ablest historians and critics. But if it were not, it is entirely settled for me by its materialization, by the interior consciousness of many who have felt his presence, and been influenced by his advice, and finally by my own spiritual perception of his existence and character. To me he is a reality—a grand spirit, to whom I have found no equal in the sphere of religious sentiment; and though I am unable like Swedenborg to converse with angels face to face, I have been enabled to feel their presence, to realize their character and often psychometrically through others to obtain their sentiments or by spirit writing to receive communications, some of which I have published.

As Mr. Field confesses that he has been deluded by orthodoxy, he is now strongly prejudiced against the use of the word Christian, which he associates with the falsehoods of the church. But as I have never been under any such delusion, and have approached the question from the standpoint of science, I have no such prejudice against the word Christian, to which I say the church is not entitled, and which, as explained in my address, "Why we are Christians," properly signifies a Spiritualist who follows the divine law as it comes through the highest messengers from heaven, that he knows, whether he has heard of Jesus or not. One may be a good Christian without knowing that the word Christian is his most appropriate designation. But space forbids my enlarging this explanation.

JOS. RHODES BUCHANAN. 1 Livingston Place, New York, January 20th, 1881.

The Venerable Author and Spiritualist, Rev. William Mountford, Gives some Interesting Reminiscences of His Acquaintance with Epes Sargent.

To the Editor of the Religio-Philosophical Journal.

I can well understand the personal loss you have had in the death of Mr. Sargent. As you know, he was well acquainted with the subject of mesmerism, before the beginning of the Rochester manifestations. We had talks about it; but I heard him without heeding; not incredulously, but as a rock or a tree may listen to music, for I was then still much under the influence of John Locke. We came to the personal knowledge of mediumship independently of one another, and much about the same time. He used to pass two or three days with me at my cottage at Nahant, every summer, when we used to confer together from our different stand-points as thinkers; and having always plenty of embarrassment to own to. But I remember once I wound up with saying, "It matters nothing to me for my conclusions, what philosopher may be right or who may be wrong on systems, or who the mediums may be that cheat, if any do, or what will-o'-the-wisps may be followed, for the raps are genuine manifestations, and there will never be anything greater than they are really, if they be observedly reasoned out." And I abide by that opinion still. Nearly twenty years ago, at Saratoga, I met the late Mr. Kennedy, of Baltimore, the author and the secretary of the Navy. On various topics of

conversation I was much pleased and surprised by some of his remarks, particularly, religiously and spiritually. I asked him what teaching he had had. And it had been only one hour's experience with a tipping medium. That medium, however, was a colonel in the U. S. Army, and an old friend of his. But starting from that hour, by the help of his local training, and a Bible full of facts, he had wrought out for himself a living faith.

What I have said before about the rappings as an incident in our conversation, Mr. Sargent referred to with my name in "Peculiar," a book containing, I think, his first public avowal as to Spiritualism; for his opinions were formed very cautiously, and if only Spiritualists at large were as cautious as he, and perhaps as modest there would not be room for so much quarreling as there now is. I shall be very glad to see you whenever you can call upon me, in this city. I shall be here till June. I do trust that Spiritualists as well as other religionists, may have more peaceful times than they have had lately.

With my best wishes for you in your hard work, I am, yours truly,

WILLIAM MOUNTFORD. P. S. That letter of Mr. Sargent's to you, is very precious. W. M. Boston, Jan., 1881.

A Medium's Visit to Felix Adler's Sunday Service—Her Impressions upon Hearing the Eminent Materialist and Humanitarian—Message from Lucretia Mott and "George Elliot."

BY MRS. EMMA F. J. BULLEN.

To the Editor of the Religio-Philosophical Journal:

A short time since I attended Sunday morning service at Chickering Hall, to learn what our eloquent ethical teacher, Prof. Felix Adler, could offer as "consolation" to the human spirit, from the highest vantage ground of materialism. For Prof. Adler's grand system of charitable works, all must entertain profound respect, and in him, his admirable ideals of practical education for the people find a worthy exponent, therefore I gladly embrace the opportunity of hearing from this, his chosen subject. What the Religion of Humanity might give us as consolation, in lieu of our belief in a blessed immortality, which to him seems so irritating, the solemn earnestness and hearty appeal to the best emotions and highest aspirations of human nature, proved the sincerity of the teacher; and one of clear perception can readily believe that the moral purity of such a man, might never be tarnished by the absence of faith in a future existence; yet, I find no language adequate to describe the utter desolation of that discourse, which settled upon my spirit like a pall of shadows illuminated by no ray of sunlight from the spiritual side of man's nature. Though brilliant as the icicle that reflects with gleaming splendor the sunlight divested of its life-giving warmth, all was supremely human. And still, the bright scintillations of soul which animated the speaker's glowing descriptions of the reward that should crown the individual who labored for the uplifting of society, to purer, nobler basis of fraternal relations of man to his brothers and sisters, was of, and in itself, a divine voiced plea for immortality of the individual; yet no wave of hope swept out toward that vast concourse of anxious souls, one moment of the bread of eternal life. A I gazed in wonder upon that great congregation of intelligent looking men and women. I could not realize that they also sat in the shadow of annihilation, which ebbed and flowed around their admired teacher. No! It cannot be, for the silence that brooded above those expectant hearts, was only broken to applaud some tender sentiment of love and labor of man for his brother man. Here, then, was the keynote of Prof. Adler's power. That assumed tie of brotherhood which in itself is so divine that it unites all humanity in one grand family, whose mother is Love, and whose father is Wisdom, finds expression for them in the unbounded benevolence of their revered leader. They follow the light that illuminates his pathway, rejoicing in its radiance, satisfied that they are warmed and fed, but yielding the mystery of immortality to the more potent sway of the ever present now. As Prof. Adler analyzed each system of religious belief, he ruthlessly swept away every cable by which we may reach a better land, leaving us in midnight darkness bereft of hope, of joy, of existence itself. Oh! that that mastery seemed the effort to offer consolation from such a stand-point, to poor suffering humanity for the life of cheerless toil to which we are here subjected, and how futile the work of the Creator, if the human race, like lower forms of animate life, must live, struggle and die, simply to form another link in the endless chain of creative force which ultimately fails to accomplish one divine result. No! Materialism has not even compensation to offer its devotees and consolation as applied to its ethics is a misnomer. True, the humanitarian work accomplished by Prof. Adler's society and others of kindred nature, is worthy all praise; but I am convinced that the mass of mankind are, as yet, so wanting in moral power as to be incapable of working purely and unselfishly for the general good of the race, without the stimulus of hope in a future existence and the shining reward of attainable happiness to soothe and exalt the spirit; therefore, I regard materialistic teachings as demoralizing in tendency, for the average mortal would surely verify the scriptural phraseology and say, "Let us eat, drink and be merry, for to-morrow we die." Spiritualists, is it not true that we should awake to a full realization of the infinite value of this gift of knowledge of eternal life, that has been bestowed upon us through clairvoyance and mediumship? Spiritualism is a light set upon a hill that cannot be hid; materialism, the misty vapors of unbelief that intervene between the way-worn traveller and that beacon light which would guide him safely to a haven of rest; between these, not one tie of unity can exist, therefore, let us seek earnestly to enter within the temple of life, beyond its vestibule we shall find all the living philanthropy of the materialist, and before its sacred altars harmonial religion will crystallize the glorious truth that man bears the image of his Creator, and from the centres of his being he also must unfold his own god-like powers, in his analysis of Spiritualism and the consolations to be derived from its teachings.

Prof. Adler was most respectful, but proved himself entirely unacquainted with its vital truths. Oh! had I given him the precious boon of spiritual vision at that moment, he would have been filled with a heavenly delight, for beside him stood more than one dear angel form seeking in vain to illuminate his vision and crown him with conscious immortality. In contrast to this

and pleasure, I would offer one or two recent experiences which are so full of holy joy, that they make me tremble with me like the aroma of choicest flowers, and I sincerely wish that with this recital I could impart to all who read, the same exalted pleasure which filled my soul when these ministering spirits revealed to me their new found treasures of continued existence. We are aware that materialism has laid its iron hand upon many a beautiful spirit in modern times and among them the glory of our womanhood is sadly numbered, for some of our purest and brightest intellects among women have fallen a prey to this fatal skepticism. Of this class of grand and noble women, was the saintly Lucretia Mott, who though famed for inspirational gifts as a preacher in the Society of Liberal Friends, she had come at last to doubt of the future life. As the year 1850 drew near its close, the angels welcomed Lucretia Mott to her celestial home, and crowned her with the fadeless laurels she had won by her blameless life and loyalty to truth.

During my late visit to Philadelphia, I had the pleasure of passing an evening with a lady friend of Mrs. Mott, and a co-worker with her in the cause of woman's suffrage. At length I became subject to spirit control and gave (I was assured), absolute evidence of the personal presence of Lucretia Mott, and the burden of her joy rapturously repeated, again and again, in her own quiet way, was the supreme delight that it afforded her to find "life undivided." I have rarely received a more characteristic communication than this terse and expressive treatise upon immortality, conveyed in her favorite expression—"undivided life."

One more record of personal control which cannot fail to interest every reader of the JOURNAL, for the name of George Elliot is a household word, and her transcendent genius has wreathed that name with imperishable glory. Though her intellectual brilliancy emanated as by its subtle charm, many ardent admirers of this gifted woman mourned that her tender, loving spirit could grasp no certainty of a future life beyond the quenchless aspirations of her generous soul. Recently while reading the beautiful tribute to George Elliot, penned by Mrs. H. M. Poole and published in the JOURNAL of Jan. 15th, I was suddenly overshadowed by a most awe-inspiring influence, and for many moments was so enraptured by a great spiritual power, that I seemed to have been lifted into the very sphere of the divine. While thus held in an atmosphere where all my faculties were immeasurably exalted, I realized the personal presence of George Elliot, as we may recognize a divine truth in some supreme moment of life. With solemn tone, yet tremulous with a holy joy, her low sweet voice repeated in my ear the following sentences, which revealed a spirit jubilant in the praise for the new found happiness of conscious immortality:

"God's tender love has stayed the hand of death at the door of the sepulchre, and I live, I live of his life, soul of his soul. Now is prayer no longer a mockery, for aspiration is the essence of divinity. My friend, infinity itself cannot compass my joy; its burning radiance transcends the brightest heaven, its scintillating beams can light the darkest hell. I am crowned with life, I ask no more."

Those sentences were given at intervals, and as the influence concentrated I saw the full form standing reverently with hands clasped, face uplifted and veiled in subdued rapture that language fails to portray. Her emotions seemed to vibrate and thrill the air with melody as soft music floats upon the evening air in summer time. If such ecstasy can enrapture the soul when it comes to realize the truths of a deathless individuality, what effort should we not make to illuminate materialism with the light of spiritual truth.

137 East 27th St., New York.

The Nicene Council, Its Composition and Action—Queries Propounded to Kersey Graves.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

The Nicene Council has been lately under consideration in the JOURNAL, and finding certain statements anent the same in Kersey Graves' Bible of Bibles, I am moved in the interests of truth, to propound to Mr. Graves certain interrogatives relative to his sources of information concerning said Council. I am in search of facts; and as Mr. Graves seems to be in possession of certain facts in the history of the Council not found in the general histories of that body, I am desirous of ascertaining the authorities upon which said statements are based, so that the exact truth may be elicited, so far as possible.

On page 380, of the "Bible of Bibles," are found the following statements: "It is now well known that the first authentic collection of gospels and epistles called the Bible was made by the Council of Nice, 325, A. D.,—a body of drunken Bishops and lawless bacchanalians."

Query 1st. Will Mr. Graves state the grounds upon which he makes the statement that it is "now well known" that the Nicene Council formulated the sacred writings of the Christians; by whom is it well known, and how did it become well known? Has he any other source of information thereupon except the statement made in "Nature's Divine Revelations," and that of Pappus?

2nd. How does Mr. Graves know that the Council of Nice was "a body of drunken bishops and lawless bacchanalians?" Has he any authority for such wholesale aspersions of their private characters than the statement of one Tyndal quoted further on?

"The Christian writer, Mr. Tyndal, says they got drunk, came to blows, and kicked and cuffed each other; and that the law of contention and ambition overcame their reason?"

Query 3rd. Will Mr. G. please tell us who this Mr. Tyndal was, to what body of Christians he belonged, when did he live; when were his writings published, in what work of his does he treat of the Nicene Council, and in what chapter or on what pages thereof, from what source did he derive his information, what authorities did he quote, and what proof did he give of the truth of his charges against the members of the Nicene Synod?

"It was simply a disgusting and disgraceful row—a scene of rowdiness of at first seventeen hundred, and finally about three hundred Christian Bishops, without a character for either virtue, sobriety or honesty."

Query 4th. Will Mr. G. state his authorities for the Council being "a disgraceful and disgusting row," his authority for there being at first 1700 bishops present, and his authority for asserting that all these bish-

ops were devoid of a "character for virtue, sobriety and honesty—that is, were well known to be, one and all, drunkards, thieves and vicious criminals generally?"

"One writer adds, 'They were abandoned to every species of immorality, and addicted to every species of the most abominable crimes; and such was their extreme ignorance that but few of them could write their names.'"

Query 5th. Who is the writer above referred to making such serious charges against all these bishops, in what book does he so state, and in what chapter and on what page, what is the character of the writer for impartial discrimination and freedom from prejudice, in what estimation are he and his writings regarded by the literary and scientific world in general, and from what sources did he get his information?

6. Whence did Mr. Graves derive his information that most of the bishops could not sign their names, what authors so assert, and what proof do they give of its truth?

"Their methods of deciding what gospels and epistles were divinely inspired were quite unique. It is stated that they were all placed upon the communion table, and when the proper signal was given, so says Irenæus, the inspired gospel 'hopped on to the table.'"

7. Has Mr. Graves any other authority for the above than the statement of Irenæus quoted by him; are we to take the clause in quotation marks—"hopped on to the table"—as a verbatim quotation from Irenæus; in what work of Irenæus does he refer to the action of the Nicene Council; and may it not be possible that the failure to find such reference, after a careful search of all the extant works of Irenæus as contained in the *Anti-Nicene Library*, is due to the fact that Irenæus died about 150 years before the Nicene Council met?

"Two of the Bishops, Chrysanthus and Misanthus, died during the Council before the vote was taken; but such was the importance of the occasion, that they did not withhold their votes on that account. The proper documents being prepared and carried, and placed near the dead bodies, they mustered all the force the dead bodies could command, and signed them; and thus between the living and the dead we have got a Bible."

8. Whence did Mr. Graves obtain the account of the vote, after death, upon the canonicity of the Bible, by the two above named bishops; in what author, what book, chapter and page, can it be found; what authority does the said author or book give for the statement; from what localities did these two bishops hail; why is it that in the various lists of names of those in attendance upon the Council these two are never found; were the signatures of these two bishops, said to have been affixed to some document after their death, really in the nature of an attestation of the inspired character of the present New Testament, or was their action claimed to have been an endorsement of the proceedings of the Council upon the questions of the creed, the celebration of Easter, etc., and not in the nature of a vote upon the books of the Bible?

9. Whence did Mr. Graves learn, that, during the progress of the Council, one of the bishops was kicked so severely by some of his associates that he died in consequence; will he name the author, the book, and its chapter and page?

I urgently request that Mr. Graves will answer all the foregoing queries plainly, clearly and explicitly, so that all seekers after truth may be fully posted as to all available sources of information upon this somewhat misunderstood subject—the composition and action of the Nicene Council. We want to arrive at the "bottom" facts, and to that end it will be necessary to carefully scan all that has been written concerning the Council in all ages.

Presidio of San Francisco, Cal.

Will Mr. Graves in his reply please give categorical answers and make his article as brief as possible? Our space is too valuable to be used for long-winded discussions that settle nothing.—Ed. Journal.

Singular Test Condition.

To the Editor of the Religio-Philosophical Journal:

A few days since I witnessed a materialization under a rather strange, but excellent test condition, and I thought it would interest your readers. My medium, some months since, had the misfortune to break his leg just above his ankle. I took him to the hospital, where he was well taken care of, until about two weeks ago, when his leg being so far well that he could go upon crutches, I took him home. A few days after his return we had a séance in the usual room used for that purpose up stairs. He had to hitch himself up the stairs backwards, step to step, until the landing was reached; then taking his seat he handed me his crutches. After I had locked the room door and put the key in my pocket, I also took a seat, having his crutches in my hands. Scarcely had we been seated ten minutes, when our spirit friends were on the floor, walking all over it, some running, others stamping as if they would break through the floor, on purpose to let me know it was what the medium could not do. I think this is the first time that ever a medium was so securely placed in such a good test position. We have no cabinet—just a plain room with a few chairs in it—that is all. You will see by this that our dear friends came to us, conversed with us, walked and ran about the room, and at the same time, the medium was absolutely unable to walk a step alone. If this is not a good test of spirit presence, then I don't know what is.

Toronto, Ontario. R. ARNOLD.

Let us be such as help the life of the future.—Zoroaster.

There is nothing on earth divine beside humanity.—Melancthon.

The best way of worshipping God is in allying the distress of the times, and improving the condition of mankind.—Abul-Fazi.

All thinking beings have been made one for the other; they owe patience one toward another, for we have one and the same nature. We are made for co-operation, and to act against one another is contrary to nature. The good man remembers that every rational being is his kinsman.—Marcus Aurelius.

Never will I seek or receive private, individual salvation; never will I enter into final peace alone; but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.—Buddhist Liturgy.

Woman and the Household.

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

There are treasures of good in the human soul, that can never be counted, nor sung, nor told; The lowliest of the valley-cold...

Mrs R. Bates, an intellectual Englishwoman for some years a teacher in New York City, was of the Theosophical party which left for India two years ago...

For the first time in history, two women have been elected as delegates to a State Medical Society. This happened in Philadelphia, and the medical women are Dr. Alice Bennett and Dr. Mary Stinson.

Practical cooking schools are multiplying. Miss Parloa, has a paid class in Boston, as well as a free class among the very poor, which is doing excellent work.

The seventeenth anniversary of the Working Woman's Protective Union, was held on the 20th in New York City. From the report we learn that 20,000 disputes between employer and employe have been settled without the aid of the law...

The various organizations of women are requested, in a circular issued by Mrs. Stanton, Miss Anthony, Mrs. Gage and others, to celebrate the Fourth of July in a new departure...

One of the most remarkable women of Paris, is Mme. Lopez, widow of the dictator of Paraguay. She was the brave wife of a brave man, and during the civil war in Paraguay, followed the fortunes of the soldiers...

A contributor in the Atlantic, discussing woman's disability, because of want of financial training and experience, says: "barely a man should not dare to make any woman his wife and the mother and trainer of his children, who, though she may come to him ignorant through her parents' neglect, has not sufficient capacity to receive and profitably exercise wise instructions in regard to the intrinsic value and proper exercise of money."

Magazines for February not before mentioned.

"Light and Heat," BY ADAM MILLER, M. D.

In the JOURNAL of Dec. 18th, 1880, I noticed a communication under the heading of "Light and Heat," signed by M. L. Sherman, of Adrian, Mich. The object of the writer appears not only to ask for information from scientists on this subject, but also to criticize some of the theories now entertained by astronomers and scientists in solar physics.

Numerous other theories equally absurd might be named here; but these are sufficient to show how unreliable science (?) is in dealing with solar physics. The most sad reflection arising from these conflicting and contradictory theories, is the fruitless effort on the part of dogmatic theologians to reconcile the teachings of the Bible with all this sublime nonsense.

The theories above referred to and others that might be named have their origin in the materialistic tendencies of our day. The crude ideas of the origin of solar heat from the impact of heavy bodies, or the pelting showers of comets, matter, or shrinking of the sun upon itself all imply an ending of these processes and a final destruction of the universe.

Now if we admit a supernatural power or any power above nature, we can very readily conceive an exhaustless supply of this power sufficient to make all worlds and systems of worlds run their eternal rounds. There are electric and magnetic powers in nature's vast repository sufficient to supply force to all worlds that now are or are to be in the future.

Men who now claim to be scientists in this department of knowledge will finally have to recede from the positions they have taken or lose the respect of candid thinking men. The great battle to be fought in the near future will be between materialism or naturalism and supernaturalism. It requires no prophet's eye to foresee the result of the conflict between this Gog and Magog.

Magazines for February not before mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—"In the Tower;" In the Tower; Thorwald and the Star-Children; Poor Jack-in-the-Box; Winter and Summer; The Giant Squid; Cousin Charley's Story; Two Visions of Fairy-land; Mystery in a Mansion; My Little Valentine; The Goose and the Nightingale; In Nature's Wonderland; Johnny's Answer; How Juba Waked the Elephant; There was a Small Maid of St. Paul; The Perkins Talk of going to Egypt; The St. Nicholas Treasury-Box of Literature; The True Story of the Obelisk; Which? Phanton Rogers; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. Charles Barnard has written for this number a full account of the Obelisk—its history and all about its great move; the article is brilliantly illustrated from photographs and sketches, and has much to interest the older people as well as the children.

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Religio-Philosophical Journal

JOHN C. BUNDT, Editor. J. R. FRANCIS, Associate Editor.

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Dr. Buchanan and His Hobby.

If Dr. Buchanan can sit a cavalry horse with half the skill and persistency he rides his pet hobby, it is fortunate for Sheridan that the worthy Doctor's tastes led him to prefer cutting up dead men rather than live rebels. Sheridan's historic twenty-mile ride on his famous coal black charger, would have paled into a commonplace scrub race beside Dr. Buchanan's exploits. Mark Twain got thoroughly demoralized when his ambition induced him to attempt to ride a "Genuine Mexican Plug;" had Dr. Buchanan's inclinations led him to wrestle with the perverse and wicked animal, it would not have been the rider who got discouraged. O no! The malicious brute might have "bucked" to his heart's content, buried himself and rider in the alkaline dust, triturated mustang, man, buffalo grass and earth into one indistinguishable mass, and when the smoke cleared away, the rider would have been seen calmly astride what was left of the beast, complacently smiling and wholly oblivious to the fact that the animal had resolved itself into dust, and that only a single section of his vertebrae supported the rider. One striking peculiarity of hobby riders is that the older they grow the more courageously they sit the creature. Being purely a subjective creation the hobby is secure from all raids of its master's antagonists; evolved from the interior consciousness of his rider, he feeds only upon the cerebral emanations of his creator. Hence he delights in carrying his master into the midst of the fray, for the hotter waxes the contest, the more sumptuously he fares. He is well up in the knowledge of the conservation of force; knows there is no real loss of energy to the world in these conflicts, for his agility and strength increase in direct ratio with his master's loss of these qualities. Hobbies are among the most useful of animals. Civilization with all its facilities for transportation, communication and culture has been carried to its present eminence upon the backs of hobbies. Each hobby in its first existence has been a scrawny, ill-formed, obstinate beast, but often possessing some strong and meritorious characteristic, which it was able to transmit to its progeny; and in time by natural selection and adaptation in each stage of growth to its new environment, a magnificent help to man has been evolved. Hence it is that we look with hopeful interest upon Dr. Buchanan's psychometric hobby; believing that in another generation or two, with the world's present facilities for forcing growth, we may expect a "high bred" from what is now at best only a hybrid.

It is sometime since Prof. Buchanan has given the JOURNAL's readers an exhibition of his nag, hence the brief display in this issue will be studied with some interest to see what improvement, if any, has been made in the interval. Unfortunately the hobby shows no improvement, he is at the same old gait, the only noticeable feature is his splendid wind, he shows no signs of being blown and is as fresh as when he first got the word, "Go."

In Dr. Buchanan's communication on our second page, he evidently set out by dismissing his hobby and sitting down in good earnest to prepare an article free from his dominant idea; but alas for good intentions, when his mental powers had worn off their keen edge in materializing nearly a column of matter, the dominant idea having been quietly browsing around his study with one eye upon the Professor, discovered that the conditions were again favorable for controlling and lost no time in taking possession. Under this control the worthy Doctor abruptly jumps the field in which he has been working and, after getting well over the fence, says:

Certain photographs of materialized spirits at Terre Haute have been psychometrically described by many observers with entire unanimity in their expressions thus corroborating the truth of the materialization. I have no disposition to reopen the discussion as to whether or not the spirits were materialized, but I must, in justice to the facts, affirm that the psychometric interest in the photographs of the spirit pictures of Mary the mother of Jesus, and of St. Peter (not to mention others) have been most perfect illustrations of the truth

and value of psychometry, and that I personally know that such of them as were materialized, were not materialized by the fact that they are genuine pictures.

If the Doctor has no disposition "to reopen the discussion as to what has occurred at Terre Haute," why does he go out of his way to do exactly what he affirms he has no disposition to do? Evidently because he feels that his psychometric affirmations in support of those fraudulent pictures have had no weight with the intelligent public, that they need to be constantly reinforced by new assertions.

In the JOURNAL of September 30th, 1879, and several succeeding numbers, we published a startling array of evidence, most conclusive of the fraudulent character of the alleged spirit manifestations at Terre Haute. Part of this evidence was a lengthy statement under oath of P. P. Price, a photographer, in which he recounts with circumstantial minuteness, how he taught Mrs. Stewart the art of taking fraudulent spirit pictures. Price's statement was supported by the sworn statements of other witnesses. This evidence clearly proves that Mrs. Stewart with the assistance of Price at first, and afterwards without his aid, deceived her patrons by palming off on them pictures which she had copied from old negatives, as spirit pictures. The value of these depositions as evidence may be more fully realized by calling the attention of our readers to the law of Indiana relating to perjury.

STATUTES OF INDIANA, REVISION OF 1876, VOL. 2, CHAP. 7, PAGE 444.

Sec. 41. Every person who shall wilfully, corruptly and falsely, before any officer authorized to administer oaths, under oath or affirmation, voluntarily make any false certificate, affidavit or statement of any nature, for any purpose, shall be deemed guilty of perjury.

Sec. 43. Every person duly convicted of perjury, or of subornation of perjury, shall be imprisoned in the State's prison, not less than two nor more than twenty-one years, and be fined not exceeding one thousand dollars.

All of these affiants knew the consequences of perjury, and it is only fair to assume that Pence, Stewart & Co., would at once have had them indicted for perjury had there been any false swearing.

Among others for whom Mrs. Stewart took spirit pictures, was our estimable old friend, Ansel Edwards, of New Orleans, than whom a more guileless, sweet tempered and amiable man we never knew. Mr. Edwards obtained from Mrs. Stewart four tin-type pictures, purporting to be portraits from spirit-life, of his wife and relatives. Although he failed to fully recognize them, he accepted them as genuine, they being endorsed as such by Mrs. Stewart's "control" and other "spirit-forms" appearing at the sances. On his return to New Orleans, he showed the pictures to Mrs. E. L. Saxon, stating his belief that they were likenesses of his family. Mrs. Saxon at once recognized the pictures, and going to her centre table, opened a book called, "Portrait Gallery of Eminent Women of Europe and America," where she showed her old friend the steel-engraved originals of his four spirit pictures. Margaret Fuller had been doing duty as his spirit wife, Mrs. John Jay as his daughter Flora, Mrs. James Madison as his sister-in-law. Mrs. Saxon tells us that when the truth forced itself upon the consciousness of the dazed old man, he was the most pitiable sight she ever saw; his great confiding heart seemed broken, and the hot tears flowed down his pallid cheeks as he sank into his chair the personification of mortification and despair.

Now let us suppose that Mr. Edwards, as might readily have happened, had visited New York, on his way home to New Orleans, and as would have been highly probable, at once sought an interview with Dr. Buchanan. The latter would have been intensely interested in listening to Mr. Edwards's marvellous experiences at Terre Haute. He would readily have seen that Mr. Edwards was the very essence of honor, of unquestionable veracity; and when as the climax of his story Mr. Edwards produced the sacred tin-types, his face all aglow with enthusiasm, eyes sparkling with the confident assurance that he held in his hand the evidence that his loved ones lived and had given him their pictures as tokens of continued affection and proof palpable of their existence, who can doubt but that Dr. Buchanan would have accepted the evidence; for, in his own words: "These and similar pictures were obtained in such a manner that we have all the personal and unimpeachable testimony to their genuineness which could be desired." Without doubt he would have accepted it, and to still further fortify himself, and more fully, if possible, confirm his visitor's belief, would have at once proceeded to verify the authenticity of the pictures and the identity of the alleged spirits, by applying what he regards as his infallible, psychometric test. No one familiar with the good Doctor's experiments with spirit hair and pictures will have any hesitation as to the result of his "test." The Edwards case is only one of many cases that can be cited, in proof of the fraudulent character of the spirit pictures taken at Terre Haute, we will only mention one more, namely, that of Mrs. Stewart, surrounded by her "spirit band." This "work of art," the joint production of Price and Mrs. Stewart was constructed by the free use of old negatives, copying from pictures in Custer's "Life on the Plains," and from a photograph by Landy, of Cincinnati, containing some fifty faces of children. We have now in our possession the negatives used by Stewart & Price, in materializing the picture. This picture was exhibited as a genuine spirit picture by Pence & Co., and copies were sold. After the crushing exposure in the JOURNAL, Pence

& Co. finding it impossible to impeach the evidence adduced as to its fraudulent character, declared that they had condemned it from the outset as fraudulent, and, therefore, had never endorsed it as genuine. In proof of the falsity of their statement we introduced the sworn testimony of Mrs. S. R. Mencher, who swears that:

Dr. Pence not only represented the picture shown to me by him as a genuine spirit picture, but also pointed out to me the several members of Mrs. Stewart's spirit band, and he also stated to me further that the several members of her spirit band who were represented upon this picture, when materialized, recognized themselves in the picture and endorsed the picture as genuine.

In addition to Mrs. Mencher's testimony we published the statement that within eighteen months preceding our exposure, Pence had twice shown the picture to a leading citizen of Terre Haute, pointing out and naming the different spirits and identifying them as members of Mrs. Stewart's band. The name of the gentleman to whom Pence made these exhibitions was suppressed at the time; it was Hon. C. F. McNutt whose name is sufficient guarantee of the truth.

We could give the inside history of the pictures of Jesus, and Mary his mother, and other ancient spirits, but it is unnecessary. Suffice it to say it establishes the character of the pictures as completely as the evidence does those before mentioned. We have been obliged to enter somewhat into detail in order to refresh the minds of our old subscribers and to give the thousands of new readers who never saw our exposure the data necessary for them to understand the nature of the claim set up by Dr. Buchanan and to show the utter worthlessness of his psychometric tests of these pictures. Dr. Buchanan says:

Unfortunately the truth of some materializations having been disputed by those who had not seen them; psychometry, coming in as an impartial and innocent witness and confirming the testimony of those who had seen them, has found as witnesses usually do at the hands of blustering lawyers, whose cases they have marred by telling the truth.

After the evidence as published by us, was it necessary for any intelligent, sane man to have seen the manifestations before disputing their genuineness? When the JOURNAL gives column upon column of carefully prepared and incontestible evidence of the fraudulent character of the pictures which Dr. Buchanan claims he has proved by infallible psychometric test to be genuine, he asserts that his innocent psychometric witness has been badgered and browbeaten by a blustering lawyer. We have no comments to make on this point; we leave it to our readers.

The matter of the Terre Haute spirit pictures briefly summarized, is as follows:

- 1. Mrs. Anne Stewart is possessed of more or less mediumistic power and genuine spirit phenomena have occurred in her presence, including, probably, full-form materializations.
2. She practices fraud and in this is aided by several confederates and protected by a body guard styling themselves the "Committee," who are either active or passive accessories to the deception. The evidence to prove these charges has been published at length in the JOURNAL, and never in any manner controverted or even weakened; part of said evidence being Mrs. Stewart's own confession made at the time she was exposed in Chicago, and the paraphernalia found on her person.
3. Many so-called spirit pictures alleged to have been taken through Mrs. Stewart's mediumship have been proven barefaced swindles. It has been shown how she first learned to take such pictures, and that so far as the investigation extended, said pictures were found in every case to be fraudulent.
4. In the face of the evidence adduced as to her dishonest practices, certain honest dupes believe that they have seen in Mrs. Stewart's presence the materialized forms of Jesus, the Virgin Mary, St. Peter and other ancient spirits, and vouch for the genuineness of the photographs of said spirits.
5. Dr. Buchanan accepts the statements of those who affirm the genuineness of said pictures, and to offset the terrific array of testimony proving their fraudulent character, puts in as evidence of their genuineness his psychometric tests.

It is important to be borne in mind that the Doctor did not need these tests to confirm his own belief in their genuineness, for he has over and over again affirmed, and again does so in this paper, that the testimony of Judge Lawrence and his other witnesses is sufficient. The estimable Professor neglects to state that several of the alleged psychometers with whom he sought to overthrow the facts, and from whom he received satisfactory confirmation of his already settled opinion, have since utterly repudiated their first statement, claiming they were psychologized by the Professor and now under a different psychological influence give "psychometric" readings of said pictures confirmatory of their fraudulent character. Such testimony, however, is of no consequence either way, and we do not refer to it to support the evidence adduced by the JOURNAL, but only to show the character of the Professor's tests. Having now furnished provender enough to last Doctor Buchanan's hobby for some time, we commend him and his nag to the hospitalities of the zealous worker and kind-hearted gentleman, who publishes The Psychometric Circular. Bro. Miller, will, no doubt, be able to find space wherein both can roam, and thus relieve the JOURNAL from further attention to a matter which is already settled to the satisfaction of its subscribers. We shall always be glad to welcome Dr. Buchanan to our columns, but we must politely request that he leave his Reginants in Brooklyn.

Beard Drilling the Awkward Squad.

Dr. George M. Beard is doing a good service in waking up the fossils of the medical profession to the fact that there are other potential forces which may affect the human system besides calomel, aloes, ipecac and belladonna. In directing the attention of the medical fraternity to the phenomena of trance and mesmerism, he is so far ahead of his brethren generally in his recognition of the existence of purely psychic forces capable of controlling human sensation and action, independently of the will of the subject, that he is in danger of incurring the reputation of heterodoxy and the reward of expulsion, which is as far as we can reasonably ask any man to go in the exposition of scientific facts. Having done thus much to offend his medical brethren, Dr. Beard thinks it a shrewd dodge to atone for going so far by denouncing those who go farther. To avoid following absolutely in the rut of the thousands of mesmerists who have performed the same experiments as he, during the century past, he invents the original, but untenable theory that in mesmerism, no psychic power whatever is exerted by the operator, but that the subject passes into the trance state through conditions supplied entirely by the subject himself. If this were so, then the marked character in the performance would be the subject, and certain persons would always be bringing upon themselves the trance state simply by coming into the presence of other persons almost without regard to the quality, acts or efforts of the persons into whose presence they come. Especially would it be the rule that these trance subjects could always superinduce the trance state by coming into the presence of any person desiring to produce it, and willing to play off upon them the little audacities of speech, such as, "See the angels," which are necessary to produce the false impression on the mind of the subject, which false impression, according to Beard, precedes and induces the trance state. But, this theory is contradicted, first, by all the phenomena of mesmerism, and, secondly, by Dr. Beard's own illustrations and statements.

In mesmerism it is the operator, not the subject, who is the marked character. True, his power falls upon some. But he succeeds with nine out of ten of those he selects as appropriate subjects, while any one of these subjects might search the community at random for a month without finding another person, in whose presence he could by any combined effort of the two, take on the trance state, and if he should find such a person, he would be one who could exert some degree of mesmeric influence over nine out of every ten persons he came in contact with. This fact shows that the weight of evidence is against Beard's theory that the power to produce the trance state is subjective, and exists in the entranced person.

Again, Beard says, "Rarey and other horse-trainers unquestionably obtained their complete mastery over horses by nothing more or less than mesmerism." This is a doubtful assumption, unsupported by a single fact. It has never come to light that Rarey had the power of making a horse, see, feel, or think otherwise than according to the actual environment of the horse at the time. If he could have made a horse believe that he saw what he did not, that he was eating when he was not, etc., he would have possessed a more intense interest than the fact he did exhibit.

But suppose that Rarey did mesmerize his horses, can Dr. Beard say that it was the horse's expectation of going into the trance state which enabled him to take on the trance condition? This horse illustration overthrows his entire "subjective" theory and indicates that Beard himself knows that it is the operator who induces the condition. Possibly he introduces the "subjective" theory to see how far he can mesmerize the public.

In a report of one of Dr. Beard's recent "sances" with a reporter of the Evening Post, we find the following:

"Do you think that so-called Spiritualist phenomena may be explained by trance experiments?" "Of course, there are no better conditions for producing trance than a Spiritualist sance; the trance is actually contagious. I frequently see half a dozen persons to singing hymns, their hands joined, and they are all in a trance state induced, then if I tell them to look up and see the angels, they will gaze up by the hour with the most happy faces. They will see ghosts, hear rap, music, or any other nonsense, whenever I want them to. But the Spiritualist mediums are simply good operators. There is no sance there, it is nothing like a Spiritualist sance for spontaneous trance."

We do not fear contradiction when we assert that Dr. Beard has never seen a spirit phenomenon in his life at the hands of any medium who enjoys any reputation among Spiritualists in the production of physical phenomena. His ignorance of their nature therefore as indicated by the above clause is as sincere as it is dense. He never has witnessed a case of independent slate writing, or sat in any such circle as those of Mrs. Hollis-Billing, or Mrs. Maud Lord, or experimented with any well known medium, although one of the best mediums extant, Dr. Slade is now within a block of him. Had he done so he would have perceived that a spiritual circle, sitting for manifestations differs from an assemblage of mesmerized persons, in several important respects, viz:

In this spiritual circle the sitters are not previously touched, handled or influenced by the medium to produce impressions or delusions, nor are any of their senses suspended, nor is any abnormal condition produced. In an assemblage of mesmerized persons the careful "mesmerizing" of each person precedes the exercise of the hallucinated vision. In the spiritual circle whatever is observed is equally open to the observation of all

whether it appeal to the touch, as spirit hands, to the smell as spirit odors, to the sight as spirit features or to the hearing as spirit voices. The same manifestations, in kind, will come to all, and they will all see and hear the same visions and sounds. But in a mesmerized group one will imagine he sees one thing, and another another, and persons not mesmerized will see nothing except that the others do not see what they think they see. Here delusion is evident. But in the spirit circle the delusion of the senses cuts no figure. Doctor Beard, if he attended such a circle as is given by Mrs. Lord, Mrs. Weston and many other mediums, would feel the touch of spirit hands as the rest feel them, he would hear similar voices to those heard by the others. Others would hear the words addressed to him, and he would hear the words addressed to those sitting near him. He would see the spirit lights moving mysteriously through the room, and whispering would be heard by him of the names of deceased relatives, whom there would be no possibility that any other person in the circle could ever have heard of. No delusion theory cuts any figure whatever against these facts. The senses truly feel that which they report. The only question is whether the effect on the senses is produced fraudulently by mortals or in good faith by spirits. To pretend that the delusion theory applies is merely to distribute "fat" among the fools, or as Beard expresses it to sugar coat the pill which he wants the (materialist) public to swallow.

Mr. Leonard Swett, in speaking to the Bar Association of this city upon the death of Hon. J. M. Walker said:

"In reference to Mr. Walker, we may hope that he still lives. We men who are growing old and shaded with the gray cannot walk up to the brink without thinking. Nay, more than that. No intelligent man, from the earliest history, ever buried his friend that he did not think and ask, Where is he? And no man

EVER DEMONSTRATED THE ANSWER.

"I have often thought, What are the arguments that make us believe if a man dies he shall live again? I know of nothing stronger and better than the yearning of human nature which has come down the channels of the ages. The doctrine of immortality will not admit of demonstration. It is the yearning of a hope. David, when his heart was wrung with agony over his lost child, said: 'He can never come to me, but I can go to him.' The earlier life of manhood is full of the yearnings for that land from which no man ever telephoned back."

This is another illustration of the intolerable evanescence and treacherous instability of the human memory concerning spirit manifestations, which though perfectly satisfactory to the mind of the witness at the time, are not, by scientific aids and appliances put into a form which render the subsequent denial that they were spirit phenomena impossible. A lady will attend one of Mrs. Maude Lord's circles, will be spoken to by the spirit of her mother, accompanied by such marked evidence of verity, that she cries out, "This is my mother," is embraced by her mother and kissed, and nearly swoons under the exhaustion of the emotional excitement, Mrs. Lord, the medium being at least eight feet distant at the time, to the knowledge of every person in the circle. Two days after the lady doubts whether some other person in the circle may not have embraced and kissed her. This incredulity returns daily in thousands of instances and can be remedied only by more scientific means of preserving the permanency of the evidence.

Mr. Swett, a few years ago, was told by a spirit in one of Mrs. Hollis-Billing's circles, where certain lost papers could be found. He strenuously denied that they were there. The spirit insisted and described the place more particularly. On a more careful search Mr. Swett found the information correct. He had numerous tests satisfactory at the time, that numerous spirits did telephone back to him from the silent land, and yet he now knows no stronger or better argument for immortality than those yearnings of human nature which are rather an argument against than for it. Since most of the yearnings of life are disappointed, why should not the hope of immortality, considered as a mere yearning, prove delusive. No instance could better illustrate the desirability of making the tests of spirit presence concrete in plaster, in writing, in permanent preservable evidences which the witness can take away with him. Then in his skeptical moods the physical evidences left by the "telephone," will face him and inquire: "Pray, where did I come from, if not from a spirit hand?"

View of Spirit-life.

On December 7th, 1880, three miles north-east of Kent, Iowa, Clara, daughter of William and Vashti McCafferty, aged twenty years, and their son Harry, aged ten years, passed to Spirit-life. After Clara died, and it was found that Harry could not live, he was informed that he must die. He then called the friends around him and bade them good bye, and asked them to meet him in Heaven. His father was holding him at the time, and he tried to get away saying, "I see Clara, and the next time she comes I am going with her."

The London (Eng.) World says that a minister at Ayr introduced the following petition into his prayer on Sunday week: "O Lord, bless the Established Church, and the Free Church, and the United Presbyterian Church, and all the other Churches. Thou knowest the various nicknames, Lord, by which they are called; bless them all."

Revival of Religion.

The Sunday Herald prays for a revival of religion:

We need a revival of religion in this country, of true religion, which includes veneration, charity, and serious thoughtfulness.

A growth of spiritual philosophy and of natural religion, an acceptance of the blessed fact of spirit, presence, is the need of our day.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

"Is Darwin Right," by Prof. Denton, will appear in about two weeks.

Mrs. A. C. T. Hawks, who has been suffering from ill health for some time, has recovered sufficiently, we are glad to learn, to resume her labors in New Orleans, where she is to lecture this month.

Prof. Wm. Denton commences his trip Westward on the 22nd inst. On the 23rd he begins a course of lectures on Geology at Geneva, N. Y., and on the 3rd of March, at Cleveland, Ohio.

Geo. S. Geer, of New London, Minnesota, writes: "My son while here on a visit to the home of his childhood, succeeded in organizing a Literary and Library Association, on very liberal principles."

G. W. Van Horn, a magnetic healer, of Independence, Kansas, was arrested under the charge of practicing medicine as a physician without a license.

"The land, my friends," cried an Irish orator the other day at a meeting, "has belonged to the people from the days of Adam."

F. B. Dowd, C. T. Booth and J. B. Cone were appointed a special committee to prepare and present a memorial to the legislature of Texas, at its present session, to repeal all laws in force there, taxing fortune-tellers, mesmerists and clairvoyants, and all laws regulating the practice of medicine.

The Coshocton (Ohio) Democrat says that a "son of Solomon Wertz, of Linton township, for the last eighteen years, had recently had his hearing entirely restored by treatment at the hands of Dr. S. J. Dickson.

The Toronto, Ontario, Mail says that "an interesting example of the power of imagination occurred near Smith's Falls on Thursday in the death of Mrs. Dillabough. It seems the deceased had for three or four years past asserted that she would only live to be seventy, and that being the allotted span to which, as she thought, she was limited by Divine writ.

Our thanks are due to the following for sending clubs for JOURNAL: R. H. Thompson, J. S. Norton, E. Nash, D. M. Harris, W. L. Conell, J. G. Broffett, Dr. J. K. Bailey, Joy N. Blanchard, Mrs. M. E. Warner, H. B. Cray, S. M. Richardson, Dr. S. J. Damon, Enos Littlefield, I. A. Christlieb, W. B. Jackson, Jno. Hilton, C. H. Kies, J. S. Haley, A. J. King, J. K. Anthony, E. A. Bangs, Mrs. Perrin, Electa Kennedy, J. M. D. Miller, J. W. Thomas, S. S. Woodruff, A. J. Manley, E. J. Foote, J. F. Fuller, Mrs. M. C. Northrup, Mrs. L. H. Palmer; Mrs. A. L. Davis, F. W. Blackman, W. N. Shepherd, Mrs. C. F. Young, E. Wright, Jacob K. Brown, A. J. Shippson, Geo. Ramsey, Silas Bigelow, F. Maruzin, and many others.

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Pride, like the magnet, constantly points to one object, self; but, unlike the magnet, it has no attractive pole, but at all points repels.

Just as we go to press, a letter from Mrs. Emma F. J. Bullene informs us that she starts West on March 1st, and will go as far as she has lecture engagements. She will be in Rochester, N. Y., the first week in March, and may be addressed from now until then in care of Dr. E. F. Butterfield, Number Eight, Phelps Ave., Rochester. Mrs. Bullene is a lady of superior talent and finespiritual culture, and should be kept busy. We would be willing to agree to refund the money paid her by any society which should express dissatisfaction after forming her acquaintance and listening to her teachings.

"Radical Bigotry."

We extract from a late discourse on this topic by Rev. J. W. Chadwick, Brooklyn, L. I., good food for thought:

"Again, it is radical bigotry not to make allowance for the hundred and the thousand circumstances which determine individual minds in this or that direction. Why take so much credit to yourself for the opinions which you hold, as if it were altogether your good fortune, that has made you secure of their possession? You blame A and B for their backwardness; but, if they had had your opportunities, they might now be far ahead of you, instead of being behind you in the race.

"Creeds do not, any more than analogies, go upon all fours. Every section is not cherished with an equal satisfaction. Certain sections may be only tolerated for the sake of others that could not be given up.

Again, a creed is often cherished for what it symbolizes or suggests rather than for what it directly teaches. It may be cherished for the associations it excites. Not the hard lines of dogma, but

may be the endearing traits. Out of the creed, as out of some old, cumbersome, antique frame, may look a mother's pleading eyes, a father's honest face. It was their creed. This makes it dear. Their lives were so strong and pure, and they thought it was this creed that made them so. There must have been something good and sweet in it, men say, to nourish lives like these; and so they take the best, and let the rest go. And so they import generous constructions of their own. A great deal of this sort of work is going on in every Christian community at the present time. And it is radical bigotry for us, for whom the ancient creeds have lost all attractiveness, not to acknowledge all this work, and openly rejoice in it. It is radical bigotry to go on day after day and year after year fulminating at dogmas which everybody believed once, as if everybody believed them now, when the intelligence of the sects has broken with them on every side. Let us not try to fasten the stigma of the ancient literalism upon the entire Christian community. . . . From whatever source it rises, and whatever form it takes, bigotry is one of the most unlovely manifestations of the human mind and heart. And it is just as unlovely when it is associated with the most advanced as when it is associated with the most conservative opinions. . . . It is not even more unlovely in the former case than in the latter, because it is so much more incongruous? Orthodox, with its persuasion of an infallible revelation and its doctrine of immediate responsibility for personal opinion, tends almost irresistibly to make men bigots. The wonder is that there are not ten bigots in the orthodox camp for every one it actually contains. But rationalism has no persuasion of an infallible revelation. It has no doctrine of immediate responsibility for personal opinion. It should then be much easier for the rationalist than it is for others to abstain from all bigotry. Let us be firm in our convictions as we can make ourselves by the most careful examination of the foundations of our creed. Let us also have the courage of our opinions, not ducking and cringing, but standing up for them like men on every suitable occasion.

"But at the same time let us cling to no opinion blindly or perversely. Let us hold our opinions subject to revision in the light of every new advance. Let us not make newness and radicalism authoritative measures of the truth, but make truth the only measure. Let us not claim for ourselves all the courage and nobility, but allow that these things may consist with the most opposite opinions. Let us be grateful for the special circumstances which have contributed to our own freedom of belief, but beware of taking credit to ourselves, as if these circumstances were of our own making, and as if all others had been just as fortunate as we. Let us allow for the symbolic and suggestive element in human creeds and for the associations that invest them with bloom and fragrance, as vines that clamber over some ruined wall. Let us concede that men of equal honesty with ours and greater force of mind can, under circumstances sufficiently unfavorable, in this last quarter of the nineteenth century, accept John Calvin as the best interpreter of Christianity. These are a few of many things which it behooves us to do, if we would not have our rationalism, for all its intellectual symmetry and grace, morally infamous through its contamination with those narrow and illiberal sentiments which are the meanest spawn of those irrational and superstitious systems of opinion which are rapidly passing away."

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NEW YORK CITY.—The Second Society of Spiritualists holds services every Sunday, at Carter's Hall, 23 East 14th Street.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Life and Death.

BY HUDSON TUTTLE.

The mist is purple on the purple sea, The sun is sinking in a bank of flame, For many a weary day the sky and sea, Have blest so well they've almost seemed the same.

The voyage at first was bitter storm and cloud With little sunshine on the dark'ning mere, The waves were high, the icy winds were loud; The days were dark, the nights were full of fear.

By every trial having gathered strength, And hopeful conquered every adverse gale, We now have reached a calmer sea at length, And with full hearts unbend the flowing sail.

Behind, the sinking sun reveals no shore; Illumined with glory on its purple light, The land we loved, yet not forever more, Beyond the reach of longing mortal sight.

A boundless sea on every side expands, We drifting slowly toward the gloaming East, In faith expecting yet more welcome lands, When tolling care and life itself have ceased.

Behold it comes in robes of azure light! As slinks the sun behind the grey wave, And on the pearly shore, enchanting sight! Are all the friends we thought within the grave.

And now, oh! ship, your weary pinions fold, And rock to sleep upon the harbor's breast, This is the home our hearts have been foretold, Where we shall find activity in rest.

Not Finis.

"Brothers, farewell! The fast declining ray Fades to the twilight of our golden day; Some lessons yet unlearned brains may learn, Some leaves, perhaps, in life's thin volume turn. How few they seem, as in our waning age, We count them backwards to the title page! Oh, let us trust with holy men of old, Not all the story here begun is told; So the third spirit, waiting to be freed, On life's last leaf with tranquil eye shall read, By the pale glimmer of the torch we hold, Not Finis, but The End of Volume Byst!"

O. W. HOLMES.

Epes Sargent.

We extract from the Detroit Post and Tribune parts of an article of some length by G. B. Stebbins, giving a sketch of Mr. Sargent's life, a list of his books and writings, and an idea of his views on Spiritualism; which will thus reach the many readers of that leading daily journal:

In 1832 he was called on for a poem for a memorial service at Quincy, Mass., on the death of Daniel Webster, and sent the following:

"Night of the tomb! he has entered thy portal; Silence of death! he is wrapped in thy shade; All of the gifted and great that was mortal, In the earth—where the ocean-mist weepeth—is laid.

"Lips, whence the voice that held senates proceeded; Form, lending argument; aspect august; Brow like the arch that a nation's weight needed; Eyes, well unfathomed of thought—all are dust.

"Night of the tomb! through thy darkness is shining A light, since the Star in the East, never dim; No joy's exultation, no sorrow's ending from him, Could hide it in life, or life's ending from him.

"Silence of death! there were voices from heaven That pierced to the quick ear of faith through thy gloom; The rod and the staff that he asked for were given, And he followed the Saviour's own track to the tomb.

"Beyond it, above, in an atmosphere finer, Lo! infinite ranges of being to fill! In that land of the spirit, that region diviner, He liveth, he loveth, he laboureth still!"

Edmund Sears, himself a poet, called attention, in the Unitarian Review, to the following passage as Homeric in its beauty. It is a description of a Summer night in Gloucester harbor:

"But when the moon rose crescent in the west, And the faint outline of the pinnacled, Threadlike, curved visible from horn to horn, And Jupiter, supreme among the orbs, And Mars with rattling beam came forth, And the great convave opened like a flower, Unfolding firmaments and galaxies, Sparkling with separate stars, or snowy white With undistinguishable suns beyond— They paused and rested on their own again, And looked around in a rapturous look— For, gazing on the inconceivable, They felt God is, though inconceivable."

His marriage, a happy and mutually fortunate one, to a New England lady, called him back to Boston, where he has since resided.... With religious ardor he frankly avowed his convictions with a courage and decision tempered by courtesy, too rare and all the more beautiful. In 1867 he published "Fianchetto; or the Despair of Science" in 1870, "The Proof Palpable of Immortality," in 1876, "Does Matter Do All?" a small treatise in reply to Tyndall; and a few months ago "The Scientific Basis of Spiritualism." He left directions for the issue in book form of a series of articles on "Deviational Spiritualism," published two years ago in the RELIGIO-PHILOSOPHICAL JOURNAL....

In delicate health for years, and kept in his own house much of the time, his industry did not abate but was kept up to his strength; temperate habits and a royal will keeping the faithful yet failing hand to its high tasks but giving it the rest which it needed. For years he had been busy on a work of some 1,900 large pages for Messrs. Harper & Co. Cyclopaedia of English and American Poetry— which he had fortunately finished and which will soon, no doubt, be published.

Last summer, in his library, he opened a cupboard to show me the great pile of manuscripts carefully filed away, and gave me such glimpses of his selections as showed their value and his taste and judgment and wide acquaintance with the field of research the work covers.... In his prime he was of uncommon personal beauty, his features singularly handsome, especially the eyes and brow, with the hair curling over it, the ideal poet's face. He described him as "short of stature and of gentlemanly address," and Willis wrote: "I say of him as Falstaff said of Prince Hal, 'His face is a face royal; God may finish it if he will, it is not a fair amies yet.'.... This life, 'In labors abundant,' is a rebuke to all aimless laggards. It only remains for me to say a word of the man as I saw him several times at his home.

Not quite of medium height or size, yet of countenance dignified, elastic and ready motions that showed clean habits and the fine mastery of mind over body, fine eyes, lighting up beautifully, a speaking countenance, a cordial warmth in conversation, a modest and simple sincerity, delightful indeed—all this in his mind. His home in the lovely suburbs of Boston was a pleasant house in a grove of thick pines. Within was quiet taste and beauty and home-like comfort. It was charming, warm with the light of domestic happiness, and restful because no pretense or false pride was there. The well-filled library shelves, the centrepiece with its pens and paper and books ready for use, the busts and pictures, the very atmosphere, told of a scholar's life—not a selfish and cloistered seclusion, but a thoughtful life in sympathy with the wide world.

In this that he seems he worked and waited that he would be ready for service. Only just as he wrote me, and in a closing sentence said: "My health has been on the wane for some time, but I am trying to get safely round the cor-

ner, though you need not be surprised at any moment to hear that I have passed on." This man, "without fear and without reproach," has gone to his reward. Many personal friends and many thousands who have been helped by his writings, will remember him gratefully and reverently.

Brooklyn (N. Y.) Spiritual Fraternity.

An intense cold day, with sharp piercing winds, did not warrant us to expect anything but a very small gathering this evening, and we were agreeably disappointed to see collected in our hall a large and cultured audience to listen to the opening lecture of the evening, by Mrs. Henry Whipple, of New York City, President of the New York State Social Science Association. Mrs. Whipple is a lady of commanding presence upon the platform, and her clear-cut sentences and earnest practical thoughts, clothed in chaste and beautiful language, show her to be one of the representative women of the century, who has passed through trials and burdens that would have crushed thousands; but in her case it has only resulted in unfolding rare spiritual forces and powers, and brought her soul into that peace that passeth all understanding. Mrs. Whipple is also Secretary of the New York Co-operative Society, an association of gentlemen of position and wealth, who are earnestly at work endeavoring to solve the problem of the age—how labor and capital may be combined, not at a disadvantage, but on the humble lifted up to a higher and a diviner plane. Mrs. Whipple was listened to with deep attention by the audience.

Our exercises commenced by the singing of a beautiful song by Mr. and Mrs. J. S. Lillie, entitled "The River of Time." These sweet singers in our Israel are doing much to make our meetings pleasant and attractive. By special request Mrs. R. Shepard-Lillie gave an improvised poem—subject, "Co-operation"—the title being given by the lecturer for the evening; it was clothed in beautiful thoughts and full of glowing inspiration.

By way of introductory, Mrs. Whipple said: "In coming down the elevated railway this afternoon, the thought came to me, 'How foolish to go over to Brooklyn to-night in this cold piercing wind, for there will not be half a dozen people to hear what I have to say,' and I can assure you that I am rejoiced to see so many gathered here to-night, and it is not to be marvelled at, for I read with much interest the weekly reports of your meetings, and there is no society save the one of which I am president, that have a deeper interest in than in this Fraternity, and in the able ministrations of our dear sister, who is now your regular teacher, I see that you have received and are receiving the 'baptism of the spirit.'"

She then said: "There may seem to be a little presumption and immodest pretension in this title, but the subject has been a long time before the world. The ages have been pregnant with it. Almost if, indeed, not quite, from the very infancy of mankind, it has been a subject of great, if not the greatest interest. There has been a continuous accumulation of experience and of thought as well as an increase of feeling and refinement of sentiment, concerning morals, down through the long ages of ancient to the latest periods of modern society, and from the low condition of the savage through all the stages of the development of all the barbarous and civilized peoples of the whole world. Moreover, in whatever age or condition of mankind, the best and wisest of our fellows have ever been siding in the solution, the scientific solution, of this great problem. With such help we have, of course, made progress. We have advanced, to use the thought and language of the theory of evolution, to a more definite, indefinite homogeneous condition of feeling and thought upon the subject, to a more coherent, definite, heterogeneous condition, therefore we have been approaching to the science of morality, or to the degree of experience and the kind of feeling and thought which make the science possible, for science is coherent, definite; it is systematic, exclusive."

View of these considerations, then, it is thought that one may at the present stage of development of the subject, preface some reflections upon it, with the view of at least suggesting the possibility of such a science, without subjecting oneself to being considered over pretensions. In these remarks, it is assumed that the significance of science is understood and appreciated; that it is conceded that what is called the scientific method, that is so formulated as to be susceptible of demonstration and verification, its condition is far higher than when it was in the historical, analytical, empirical, or any other phase, and in fact in the highest and most perfect condition possible.

"The word morality, as used in the title, is thought preferable to the word morals, which has been used in the plural form, and is significantly involved in the plural form of the other word, and is otherwise more specific and definite, and, therefore, scientific. Morals may be very well defined to be, 'The practice of the duties of life'; while morality is properly defined to be, 'The theory of the duties of life.'"

The speaker traced with a master hand the two schools of thought as represented by the metaphysics and theologists and the scientific thinkers of the age, Darwin, Spencer, Huxley, Miss Taylor, and quoted somewhat extensively from Mr. Lecky's recent work, entitled "History of European Morals," and showed that while both systems had formulated some truth, it seemed to the lecturer that in the near future that there would be evolved a system practical in character, and would be based upon the axioms of Comenius and later exemplified in the teachings and life of Jesus, "Whatever you would that others should do unto you, do so even unto them." Modern Spiritualism is now and is to be an important factor in this unfolding and perfecting of the science of morality. The speaker paid a glowing tribute to the grand work of Mons. Godin, at the Falaise of Guise, in France, where the success of the Falaise Institute had shown that this combination of capital and labor, co-operative in character, could be even now brought to a complete success.

In conclusion the speaker said: "Passing over the old regime of king, lord and priest, this has been the great problem, say, since the French and Continental revolutions. The reconciliation of the individual man with the social man; of individualism with socialism. The rights of man, and this has been the prevailing cry since, but while the voice has been that of Esau (individualism) the hand has been that of Jacob (socialism); that is, while we have been talking individualism, we have been acting socialism in spite of ourselves, as it were. The law of evolution has been inevitably increasing the socialistic side or phase of our characters, and compelling us to accordingly, which means that we have been growing less animal and more human; less selfish and more social; but later, socialism has, too, been raising its voice, and we have been hearing something of the 'duties of man' as well as of the 'rights of man'; but, both in their turn have gone to the extreme. Neither rights nor duties can prevail, can hold to the end, unless the one and the other both must be insisted upon and realized. When this occurs the reconciliation of individualism and socialism will have been effected."

"The individualism of the present competitive and free trade system of industry, which has properly superseded the previous system of monopoly and protection, must itself be superseded by a system of co-operative or associated industry, wherein socialism will be much more extensively and fully recognized and realized. It is the due recognition and realization of both these elements or principles, or phases of human nature in our industrial relations, that will be the completion or realization of economic science, and the solution of the industrial problem and the labor question, and this will be after all only one of the great problems of life set before us. With such an economic, scientific organization of industry, justice and morality may be realized in that department of human relations. When we have completed and applied other special sciences for other departments of individual and social interests, then and there, also may justice and morality be practically realized."

"Whether beyond all these sciences and interests, and beyond the science of morality, as indicated by our love for abstract truth, as our reverence for the unknown, the beyond, there is anything more of human interests or concerns, or what has been, and is still, called religion, it does not come within the scope of this brief essay to inquire. More is this the pressing question of the age. There is a crisis upon the world! The science of Prometheus Unbound, is about to be enacted, and the whole world is its stage. Shall it be a grand drama of reconciliation and harmonious industry, or shall it be a terrible tragedy of agonizing strife and care, of fierce antagonism and rancorous malice, between employer and employe—strikes, conflicts, confiscation, anarchy and blood?"

Who has professed to be more than just, even charitable, prepare to be just; prepare to help, not to hinder, the solution of the labor question. Within a few years millions of human beings have suffered the agonizing death of starvation, and thousands daily are now suffering, dying from want, even in the most civilized parts of the world. Prepare the way of righteousness as straight as the crooked paths straight; is the command of Almighty, uttered through willing and not unwilling ears; and if the present little 'powers that be,' choose to have unwilling ears, then must the task devolve upon the sooty Cyclops and Titans, the forgers of Heaven's thunderbolts, the Prometheus unbound. For know ye, know ye, that the way of truth and righteousness is the only way. No unholy alliance between ecclesiasticism and capitalism can prevail. The holy alliance between science and labor, will and must prevail, ere we can all read our title to—not mansions in the skies, but to a home on earth!" (Prolonged applause.)

Short addresses were also made by W. C. Bowen, Dorothea E. Cox and Mrs. R. Shepard-Lillie, and our meeting closed with the audience rising and singing with a hearty good will, "Praise God from whom all blessings flow."

S. B. NICHOLS.

The Cause at Flushing, Michigan.

To the Editor of the Religio-Philosophical Journal: I drop you a few lines touching the progress of our cause in this section of Michigan.

PRAYER WEEK.

Time in its flight brings many changes, grand and sublime to those who dare reason and strive for more freedom, that freedom of justice which knows no abuse. There are times when this spirit of unrest pervades a whole town or district; it is the common custom for the different grades of religionists to meet at their regular places of worship and pray the first week of each year to that incomprehensible something or individual creation called God. Who but the angels of each household can divine the nature or the number of the messages sent on that vital telegraph line to the throne of power from which no responses are ever received, this being the only non-returning office known to man. This system has many advantages; of course it is much used. A "sending office" can be started anywhere from which the hungry may pray for bread; the cold and freezing for flannel and clothes; the sick for health; the mind for more grace. Some prayed all this long cold week, yet no return came save the walls of the freezing, sick and starving, who in many instances are within a stone's throw of an office. The spiritual society here was mindful of "prayer week" and engaged Dr. A. E. Spinyer, of Detroit, to pray on the following subjects: Intemperance, a foundation for the future growth. The angels behind the scenes: Shame of life financially, religiously and socially; "Education, true and false"; "Power of mind over matter"; "Origin of mind"; "Marriage, home and paternity, what it is and should be." The two last were on the science of Spiritualism. The Doctor prayed successfully; the house was crowded; people instructed and a foundation for an increase of future growth. The angels answered our prayer by bringing us sound philosophy and knowledge, interspersed with soul-stirring inspirations, only to be appreciated when listened to and comprehended. We adopted a new system of meeting expenses—ten cents at the door, or fifty cents for the course of eight lectures; tickets for sale at the different places of business in the town for the sick for health, and at the door, paid all expenses giving the Doctor \$50 for his work. One meeting in a place at a time is attended with unnecessary expense to both society and speaker, whereas, if a course of lectures are given there is time to work up an interest, and more lasting good is done. We hope other societies will try the same methods, that the expenses are evenly borne and the few do not empty their pockets to foot the bills.

The Journal is the "head light" for all that is good, grand and true, and may angels long sustain its standard bearer, that people may have "Light, more light." Mrs. C. Fanny Allyn is to speak for us the whole of this week—every evening.

C. A. ANDREWS, Pres.

Liberalism in Texas.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of January 15th I notice a communication from W. S. Wood, in reference to acts of intolerance that have occurred in this state in the last two or three years. It is a lamentable fact that in Bell county, this State, some three years ago, Dr. Russell was whipped for not having religion enough, and about one year ago the Dow brothers were whipped for having too much religion. I am glad to see that the money taken for tickets and at the door, paid all expenses giving the Doctor \$50 for his work. One meeting in a place at a time is attended with unnecessary expense to both society and speaker, whereas, if a course of lectures are given there is time to work up an interest, and more lasting good is done. We hope other societies will try the same methods, that the expenses are evenly borne and the few do not empty their pockets to foot the bills.

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C. A. ANDREWS, Pres.

Hempstead, Texas.

"Changes in American Society." Mrs. Julia Ward Howe, of Boston, a thoughtful and gifted woman, gave two lectures on Society at the Concord School of Philosophy last Summer, which are now in book form. The last has the title above and shows her faith in a better future.

"In religion, I have seen the dark ministrations of terror give way before the radiant gospel of hope. I remember when doctrine sat beside the bed of death, and offered the flimsy synonym to the eyes upon which the awful, eternal truth was about to dawn. I remember when a man with poor diplomas and a human commission seemed to hold the keys of heaven and hell in his hands, and to dispense to those who would listen to him such immortality as he thought fit. What a discredit it is once to hear Theodore Parker! How happy are those now esteemed who have heard him! Let not Mr. Emerson's urgency lead him to forget the days when polite Boston laughed him to scorn. Brock Farm was looked upon as the most amusing caricature. But when the world learned something about Nathaniel Hawthorne, George Ripley, William Henry Channing, John Dwight, and George William Curtis, the public heart bowed itself with respectful homage before the ruined threshold of what was, with all its shortcomings, a blameless temple to ideal humanity."

ILLINOIS INDUSTRIAL SCHOOL FOR GIRLS.

An Appeal for Aid.

The following appeal appeared some time since in the Inter-Ocean, but it is just as appropriate and pressing now as when first published; we hope it will make an impression upon the thousands of generous souls in Illinois who read the JOURNAL:

Recognizing both the universal demands made upon the charity of the people, and the generous response from all classes of our citizens, the Executive Committee of the Illinois Industrial School for Girls would hesitate to present another appeal but for two facts, the first of which is, they recognize with gratitude the abundant harvests of grain and fruit with which we have been blessed; and, secondly, they gratefully recognize that our people only require to be made to realize the existence of a vital need, and they cheerfully, heartily, generously respond.

A wide need exists here in our own State to-day for a home, where the homeless, orphaned, vagrant, helpless girls may be safely harbored, taught self respect, self dependence, and saved to usefulness and virtue. As mothers or fathers, Christians or patriots, we will make a fatal mistake if we ignore this vital duty.

The fact that hundreds of little girls are growing in ignorance in the poorest of our poor to-day is a blot upon our civilization. If you think with Charles Kingsley that "the most precious thing in the world is a human being, that there is an infinite capability of virtue and of social and industrial use, which, if taken in time, may be developed up to a pitch, of which at first sight the child gives no hint whatsoever," then you will realize the vast importance of the work undertaken at South Evanston. Could you see the little waifs, safely housed and at work in the comfortable school-room, you would swiftly recognize that this is the "ounce of prevention," which is to save the State.

Mrs. Helen M. Beveridge, President of the Association, writes: "Since the school was opened in November 1877, we have fed, taught and in the main clothed nearly a hundred and fifty girls, for many of whom we have found permanent homes. We have now fifty in the family, and the needy are knocking daily for admission, but we are unable to receive them, our treasury being so nearly empty."

And these children do not come under the provisions of the bill. We have proved our earnest purpose by this three years' trial. We cannot give up the small number we have gathered, when our hearts are pleading painfully for the hundreds still crying 'help us also.' Friends, will you help us now?"

Now that the abundant crops are harvested, and the winter's store is set aside, will you not remember the little ones? Any articles of food, clothing or building materials, books or educational aids, and especially grain, vegetables or fuel, will be very acceptable, and can be forwarded free of charge, by the courtesy of the North Western Rail Road Company, if plainly marked, "Industrial School for Girls, South Evanston." Any parcel under fifty pounds will be franked by presenting personally to H. V. Colvin, 68 Washington Street, Chicago. These will be acknowledged by Miss E. M. Miller, Superintendent, South Evanston, Ill., on receipt. All money given to the school, will be acknowledged by Mrs. Alex. Gunn, Recording Secretary.

By order of Committee, ELIZABETH BOXTON HARRERT.

A Perturbed Spiritualist.

To the Editor of the Religio-Philosophical Journal: I read with a great deal of interest the article in your issue of January 1st, under the head, "An Interior View."

I have been a Spiritualist ever since the advent of modern Spiritualism. I have seen a good many cases very similar to the one described in said article. At first I was very much disposed to— as the phrase is—go it blind; but after some rather unprofitable experiences, I concluded to walk and not mainly by the eyes of my eyes and ears. So I met my friends, and they deeply appreciated your many sensible articles on fraud and unprofitable—though, perhaps, genuine—communications.

It has seemed to me many times that the callers from the Spirit-world did not care whether their subjects starved, froze, or were killed by too much use of their media, if they could only succeed in getting their feet into this material world. I have known and you, too, undoubtedly—of many who had "a mission" to perform, and were guided by some great band, ancient or modern, but the result intellectually or financially figured up 0.

As this distressed woman says, so do I, why is it thus? Do the communicating spirits lack confidence and knowledge? Don't they care for our present comfort or credit? I have a niece who, for the past six months, has been going through a very singular development, and I feel, perhaps, like this woman—she is being spoiled for one good thing, to be left good for nothing else. There is so much in this mediumship business that is unreliable and often nonsensical, that I frequently get disgusted.

I spent a day and a half in Chicago last Summer, and went to see several mediums who were recommended to me at your office. I was disappointed somewhat, there was such a lack of coming down to particulars; so much dealing in generalities and what looked like some truth and some guessing. Mrs. De Wolf, of Chicago; Mrs. Cartwright, of Detroit, and Mrs. Kinny, of Cleveland, have, in my case at least, the merit of telling me plainly and distinctly in his own language. I have reasons to seriously doubt all their statements as a matter of fact.

After all we pretend to know about the future life, that life is so distinctively disconnected from this one, that the best we can attain to, is to dimly know, but, perhaps to firmly believe, that we live after death, and that now and then, under favorable circumstances, send a true message back.

That woman's letter prompted this writing, and I would like to have her know that there is one at least who sympathizes with her in her trouble.

S. H. EWELL.

Seance with H. France.

WHAT OAPT. WARD'S NIKON SAW. At Mr. France's seance in Skaneateles, N. Y., the spirit, E. B. Ward, of Detroit, Mich., was present. He came to the aperture, leading his first wife. We saw them plainly, side by side, dressed in white. He was strong, and determined to identify himself. He pushed his face close up to the aperture, turned his head and broad shoulders around, and then stepped half way through the paring curtain into the room. Then we saw him, head and shoulders, through the aperture above the cabinet. He could not speak, but bowed assent to questions asked. Dr. John Levett also appeared corroborating the statements of the spirits.

A German lady wept with joy and surprise at the sight of her father. We all saw him distinctly, and he said, "Speak German," which she did. The spirit spoke clearly and distinctly in his own language (Mr. France does not speak German), we seeing his face all the time, and sometimes his head. Then a spirit, a Mr. Wolfe, floated head and shoulders above the cabinet. He had dark hair and whiskers; and then almost immediately the head of a colored man was seen above the cabinet—we could see both at once. On Tuesday evening the circle was very large, a number of different sized hands were projected through the three apertures, some with long white sleeves. Soon Dr. John Levett came in view, and said that he would empty the medium's pocket, and he tossed a white handkerchief out, which France had forgotten to leave. The Doctor said, "We cannot do much to-night because the number makes contact; it is very hard for me to maintain a circle clearly and distinctly in my own language." Mr. France goes from here to the home of J. Edson Smith, and from there he has a call to Buffalo.

I have told you only of the marked manifestations, but, of course, there were numerous minor appearances of little children, Indiana, etc., with such small talk. MARY A. BARNETT, 167 Fort St., Detroit, Mich.

Appreciative Words from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

I have no doubt you receive many a letter from this city—some of cordiality, encouragement, friendship, and some of the other kind, but probably pressed with bitter and unstrained denunciations. I am a reader and well-wisher of the JOURNAL, not because I wish to lend a hand to faction or encourage factious editors—far from it—but merely for the sake of extending good sound doctrine, and such rationality as must appear plausible to every one, even the prejudiced, whether they admit the same or not.

Ah, Mr. Editor, when I go among intelligent Spiritualists here, to their conference meetings, and hear the president say, after a lapse of silence, "Brethren, your best and highest thoughts," I feel as if I was among a thinking people; a people whom I could love and respect, and who could love and respect me in return; such a people are a free people, free in thought, which is the highest type of freedom, and the quicker the mind is trained to move, the quicker the hand moves in a justified course, extending to every one the requisites of a happy life, lifting those up as have fallen, giving to come a kind word, and to others, degraded and starving, bestowing in charity a few coins for the sustenance of life—these claims as virtues whereof ignorance knows but little, which is a catch-penny, can give me nothing productive of interest and joy. Sincerity means heart and soul. A paper without heart and soul cannot touch the hearts who read it. The JOURNAL is not a catch-penny; it does not wish to be, or it would assume a more reserved policy in its editorial columns.

Often with eye, sincerely too, that we Philadelphia has "a journal" here, a paper that might do us due representation in the spiritualistic community wherever spread. I do not believe that there is a city in the Union which gives the JOURNAL so many warm friends as this city. It is a recognized favorite here. The people here respect journalists who have "conscientious scruples," who pen to paper what they think, and not what they think the populace thinks; and to such we bestow our generous thanks and voluntary encouragement and well-wishes, and in such we recognize the characteristics of a man.

L. M. K.

Two Opinions—The Last Best.

In the conservative New York Observer that comfortable pietist, Irenaeus Prime, writes:

"If I were to speak freely, without the means of verifying the statement by the statistics, but giving merely an opinion based on reading, observing and conversation, I would say that this closing year has been pre-eminently marked by a setback of scientific infidelity, a revival of orthodox Christianity, and the invigoration of Evangelical religion. I am positive it is so in the United States of America; perhaps not so clear in the case in Great Britain. But the old truth as it is in the Bible, the strong gospel of Jesus and his Apostles, was never held by so many souls as any time since the days of the tower of promise was never brighter in the sky."

The Watch Tower takes a different view, clearer and more correct:

"There is one great respect in which the closing year, while it has been one of progress in millions and benevolence, is to be viewed in the retrospect with apprehension. It has not been a year of revivals of religion. While the churches have enjoyed outward prosperity in material growth, in the clearing off of many church debts, and in the preaching faithfully, for the chief part, of a pure gospel, the Spirit, like a dove of gracious blessing, has hovered over few, comparatively, of our many congregations. The tide does not come in at the altar, but it consumes the position placed upon our altars. This is to all a most suggestive lesson of the review of 1890. May the beginning of the next decade herald the coming of a day of rich spiritual blessing in all our borders."

Jonathan M. Roberts Indicted for Libel.

The Philadelphia Grand Jury on Wednesday last found a true bill of indictment against Jonathan M. Roberts, the prosecutor being Mr. William R. Rice of this city. The libel consists of various articles published in the spiritualistic paper called Mind and Matter (published in Philadelphia) with reference to the connection of Mr. Rice and others with the Alfred James materialization exposure. The charge of Alfred James against Mr. Rice for assault and battery was ignored by the same Grand Jury. Mr. Rice is to be congratulated that he is thus vindicated in the position he sustains in this unpleasant affair.—Brooklyn Daily Eagle, Jan. 29th.

Dr. J. C. Hoffman in sending list of subscribers, writes: A happy new year and my best wishes for a continued good wind to assist your craft, the good JOURNAL, along on its present course. We all owe you our prayers, for without you and your work, Spiritualism would have suffered greatly. But when alone will not materially assist you, and it is every Spiritualist's duty to canvass for the JOURNAL, not for your sake, but for the sake of truth and Spiritualism. Those who lack the time to do so, can certainly devote ten minutes in making out a list of parties likely to continue the paper, and then send the "necessary wherewithal" along with said list, satisfied to do a little thing, and to contribute to the Spiritualism, freedom of action and thought, and in the advancing of their friends by calling attention to the JOURNAL.

Mrs. C. F. Young writes: I have always admired the fearless and thorough testing of all theories and assertions by the RELIGIO-PHILOSOPHICAL JOURNAL. All we want is simple, unadulterated truth.

E. S. Caywood, of Modale, Ia., writes: I would like to know if Iowa has any State lecturers. If so, I dearly wish that they would visit Western Iowa. I know that they would be well paid.

Notes and Extracts.

Teach a child that he is totally depraved, and you do all in your power to make him as depraved as he can possibly become; tell him he has a divine nature within him, that only requires bringing to the front, and then he receives an inspiration through the confidence you encourage in his own possibilities that help to battle with all lower propensities and rise more to the standard of the grand man who is a conqueror and not a slave or machine.

Some years ago, we prayed one Sabbath afternoon, into a Sunday school, and listened with something akin to sorrowful contempt to the attempts of a man fully 40 years of age and decidedly well educated, to prove to the children of his class the existence of an almost almighty personal devil, whom the teacher represented as having defiled God at every turn. One little bright-eyed child, not more than seven summers old, at most, in one of the clearest and sweetest little voices, we have ever listened to, looked up with animated countenance straight into the teacher's eyes, and addressed him thus: "Sir, you say God is almighty, and that he is love—then why doesn't he kill the devil instead of letting him drag us down to hell?" The teacher, who was pastor of a large orthodox church, looked utterly confounded and was "struck at a loss to know what to say." W. J. Childs.

If a growing world is a mystery, what shall we say of a work where the life force is so evident? Would it not be a greater mystery than the former? Now, man is a world of himself. There is not a particle of matter found in the material universe that cannot be found in the human structure. There is not a peculiarly in animal life that has not its representative in man. There is nothing found in the mineral or vegetable kingdoms but what corresponds properties can be found in man. He is the root of the material universe. Every object or thing looks to man, as he looks to an infinite power, and yet strange as it may appear, when man advances, the animal moves forward, and the mineral and vegetable kingdoms become better known. Man must grow and unfold. Every thing in him grows in on, and every pure spirit stands with outstretched arms to welcome and encourage him.—Oleo Branch.



Brighton and the State—Skirmishing all Along the Line.

From widely different directions the agitation of the Church and State question comes to us, like the muffled roar of the ocean's surges making themselves heard in the midst of the continent. In California the people are discovering that their constitutional constitution (Art. IV, s. 29) has a tap hole bored and a spigot inserted for drawing off money out of the State Treasury and into the treasuries of the Catholic and other Christian churches. It comes in the form of a provision that no money shall be drawn from the treasury except by appropriations made by law, and that none shall be drawn for the use of any asylum, hospital or other institution not under State control, except that in the case of asylums for orphans, aged or poor people (which three classes include everybody), such aid shall be granted proportionate to the number that need or desire help, and the county or city shall receive from the legislature such pro rata aid as it may have granted "to such institutions under church or other control." Never did a watch dog more suddenly turn into a wolf than this clause, which opens by locking the treasury door against all religious thieves and closes by handing them the key.

From Ohio there comes to us the address of the Hon. John C. Covert on Equal Taxation (of church property), delivered at a citizen's meeting at Cleveland, on December 17th. We make an extract: "In 1850 the value of all the church property in the United States was \$87,328,801. In 1860, the small space of ten years, it was \$171,907,232. In 1870 it was \$354,483,581. In 1870 there were in the United States 63,082 church edifices. The increase for the first decade mentioned was 96 per cent.; for the second 106 per cent., an increase for the two decades of 101 per cent. In 1880 it will be found that the church property of the United States has reached the enormous aggregate of \$1,200,000,000. It is believed that before the end of the century the value of church property in the United States will amount to three billions. You say the churches are not business concerns. Very true. But the Odd Fellows, Masons and Foresters' societies are not business concerns either. They make no profit. Their acts of devoted Christian charity are distributed throughout society, and yet every inch of ground they own is taxed. It is in buildings which are regularly taxed, they hold their meetings, perform all their duties of brotherly love, send out their watch to nurse the sick, and contribute the money which is to be given for the support of the bereaved widow and her helpless children. These temples, sacred to the holy sentiments of benevolence and friendship, pay taxes though they make no money. They exert a widespread influence for good, and yet their building may be sold for taxes."

A work written by Mr. E. Cowles, editor of the Cleveland Leader, says: "In the census report for 1870, the priesthood of the Church of Rome reported only \$60,985,568 of church property, while the Methodists, with their cheap church edifices, reported \$69,854,121. Any intelligent man knows from personal observation that the Romish property exceeds in value three or four times that of the Methodist church. Look at the ten million dollar cathedral in New York City, the five million dollar cathedral in Boston, the million dollar St. Alphonsus church, New York City, the million dollar convent at Bloomingdale, and their nine thousand churches, schools, colleges, convents, monasteries, asylums, and other institutions, costing from upwards of a million down to five thousand dollars! The Atlantic Monthly of April, 1868, in an article it published on this subject, gave the value of the Romish property in the archdiocese of New York City at \$50,000,000. According to that, allowing for ten years' increase, the property of that church in that city to-day exceeds in value the entire amount of the whole country falsely estimated by the priesthood to the census officials in 1870. At the lowest calculation the value of the property owned by the sixty archbishops and Bishops exceeds \$250,000,000, which is an average of about \$4,000,000 to each diocese. Or deduct \$60,000,000 for the dioceses of New York and Brooklyn, \$15,000,000 for the diocese of Boston, \$15,000,000 for that of Philadelphia, \$10,000,000 each for Baltimore, New Orleans and San Francisco, and it would leave an average of two millions and a quarter for each of the remaining dioceses. The motive of the priesthood in falsely reporting their property is the fear that its enormous real proportion would set the American people to thinking of the propriety of so much property being held by a few ecclesiastics."

Two hundred and fifty copies of the address of the American Association for the Secularization of the State, have been forwarded to aid Messrs. Covert, Cowles and others in their good fight in the State of Ohio. Would that the means and clerk hire were available to send it to every voter in the State. Other packages had been forwarded to the Kansas, Pennsylvania and Illinois legislatures. But working in this manner among the legislators can only head off adverse legislation. To reach the root of the matter 100,000 copies of this address, printed in large type ought to be sent out during the present year. Then in the legislatures of the next winter we should begin to reap results.

From New York comes a noble response by the Independent, which though not specially referring to the National Ad-

dress, was yet doubtless called forth by it. The Independent says: "There is a very large amount of church property in this country; and it is increasing every year; and much of it consists in extravagant church structures, costly far beyond any necessity that has a basis in utility and owned by wealthy congregations. We have never seen any good reason why this property should not be put upon the assessor's list, and, by a fair valuation, made to share with other property in the tax burdens of society. It is not public property, any more than that of a bank corporation or that of a manufacturing company. It is private property, held, controlled and owned by a religious corporation for its own purposes. The fact that the use of this property is beneficial to society, is no reason for its exemption from taxation. We concede the fact, but deny the inference sought to be drawn from it. Nearly all private property is, in its use, beneficial to society; and yet this is not regarded as a good reason for exempting it from taxation. The reasoning is no better when applied to church property."

"The fact that the use of church property is religious, and not secular, furnishes no reason for its exemption, unless we assume that it is one of the functions of the State to support religion. The moment we make this assumption we have adopted the fundamental heresy of a State church and a State religion, which has in all ages proved to be the curse of both Church and State. We are opposed to the whole theory, in all its forms, and believe that the support of religion should always be entirely voluntary on the part of its advocates, and, hence, that no one should be compelled, directly or indirectly, to pay a solitary dollar for the support of any religious system. If the system cannot live upon the voluntary offerings of its advocates, then let it die. Society should guarantee to them religious liberty, and then leave them to 'pay their own bills.'"

Nor does the agitation stop in the United States. In England, Lord Penzance, who holds a position in the English Civil Judiciary, but who is styled "Dean of the Arches," an ecclesiastical office, seems to have been guilty of some combination of ecclesiastical with civil functions which, in the judgment of his opponents, amounts to the enforcing of a particular phase of church discipline by civil and physical coercion, against one Rev. Mr. Dale and his parish. The intricacies of the Canon Law of England, are beyond our scope, but the English agitation of the relations of Church and State, has overflowed into the City of New York, where the Episcopal church still stands in a virtually colonial relation of deference and homage toward the Church of England. In a sermon on "The priests now imprisoned for conscience sake in England" the Rev. Dr. Ewer, of the Trinity Parish, found it necessary to advocate in strong terms from the Episcopal standpoint, the American doctrine of the severance of Church and State. He showed that the phrase, "established church," implying that the church was at some time established by the State, was never accurate. No such enactment was ever passed. In the origin of the English government, when all the people were Catholic, the Church and State were the same; aggregated society looked at first in its religious and then in its civil aspect. The State had no more to do in founding the Church than the Church in establishing the State. Dr. Ewer says:

"People have a vague notion that it must have been somehow or other in Henry VIII's time, that some law or other was passed marrying Church and State together. No; but simply the same inextricable network of civil and ecclesiastical interests that had grown up together during the previous 1,000 years ran on into, and through Henry's reign, only that Henry prohibited a foreign potentate in Rome from interfering in the affairs of his realm, either spiritual or temporal, and had laws passed accordingly. Church and State still continued in Henry VIII's reign, one great English individual, regarding itself alternately now on its religious, now on its civil side. And that one religio-civil individual singly said to the Pope, 'Let me alone on both my spiritual and temporal side.' But then at last this dual state of things reached the rock of Anno Domini 1550. The bell of Satan now struck the hour of change. Religious malaria from Geneva, from Baden, from Zurich, from Wittenburg, crossed the English Channel and spread its subtle influence from Dover to the Grampian Hills. Charles and Laud were martyred. Cromwell made it a penal offence for an English Churchman to use his prayer book even in the privacy of his chamber. William stole the throne. Priestley and George Fox and John Bunyan arose; and then Martineau and Buckle, Tyndall and Huxley, and Stuart Mill and Bradlaugh. Thus steadily the Church grew less and less coextensive with the English people. The English people remained, as a whole, bound up into a strong unit on its civil side, but on its religious side it was tumbling to pieces in a miserable conglomeration; so that to-day, while on their civil side that whole people yet stand as one State, on their religious side but a part of them now stand as the Church. The equinoxe of forces between the two is lost. Once, when all in Parliament were Churchmen, Parliament was simply the State side of the Church; in the interlarded interests of the two. At this time the State was only the Church viewed on its secular side, and the Church was only the State viewed on its religious side. It is so no longer."

SEPARATION.

"A great change has taken place. There are sitting in Parliament now Jews, infidels and heretics, open foes of the Church, and those who are utterly indifferent to her interests. Mutual sympathy between the State as a whole and the Church as a whole is gone, mutual affection is lost. And as the new strong State, with her Protestant and infidel elements, begins to exercise her arrogance and tyranny more and more over the weaker Church, a strain takes

place and begins to be felt more and more generally, drawing under those civil and religious islands, which have come down to us from the days when the English first became a people. Once State and Church could no more conceive of themselves as apart from each other than could the upper and under sides of a piece of paper. Now they begin to find that they are and have been from the first really two—the one a kingdom of earth, the other a kingdom of heaven, an august visible organization standing by itself. Thus the State never did establish the Church any more than the Church established the State."

He then undertakes to show that the property of the Church was given to it by individuals, which is only half-true, as the State has enforced the payment of tithes from the earliest down to the present period, except where they have been commuted, and tithes had their beginning in positive law and not in voluntary contribution.

"But though the State did not establish the Church, yet State and Church have come down somehow or other intermingled with each other, and gentlemen claim that because of this priests ought at all hazards to obey the State. But gentlemen forget that the Union of State and Church, such as it is, does not now give, and has never in all the past given, the State, acting by itself, as it does in this instance, the slightest right to interpret the Church's law and to punish priests if they disobey its unauthorized interpretation. Never has the Church claimed this until now. Let the Church, by the combined authority, if you please, of State and Church, but let her own church courts back again, of which she has been constitutionally robbed, with competent experts upon them to decide what her law is, and every Ritualist to a man will obey those constitutional courts. But you might as well ask them to accept and obey the opinions of the Board of Trade or of the Chamber of Commerce or of the Worshipful Company of Cordwainers as to the meaning of Church law as to obey Lord Penzance and the Judicial Committee of the Privy Council. No man is bound to obey him who has no right to command."

We welcome all the help from Churchmen we can get to aid in the complete secularization of the State.

MIRACLE OR SPIRIT FORCE?

BY D. P. KAYNER, M. D.

Under the above title, Dr. J. Younglove, takes up in the New York Times the article published therein with reference to Dr. Tyng's discourse regarding the marvelous cure at Lourdes and Knock, which was noticed in a late number of the RELIGIO-PHILOSOPHICAL JOURNAL, and, objecting to the terms "inexplicable" and "miraculous," proceeds, after citing a large number of similar instances, to give his explanation as to the cause of the many remarkable restorations to health. He cites the case of the colored woman, Melges, of Connecticut, whose parents, brothers and sisters had died of consumption, who to all appearance had the same disease, and who read in the Bible, "The prayer of faith shall save the sick," her mind became so strongly impressed by the promise that she at once commenced praying, believing she would be restored to health. Her restoration was speedy and complete; and thereafter she treated large numbers of patients by the "prayer cure," most of whom recovered.

The Doctor also refers to the cures performed in the Fulton street prayer meetings, and at the Ocean Grove Camp Meeting, and places the American cures in the same category as those of Lourdes and Knock, and then reasons as follows:

"Human passions, faith, hope, imaginations, and superstitions are the same everywhere on the globe. You say these cures are certainly inexplicable by any theory of therapeutics. Not so. Therapeutics is a generic term in the repository of every true physician. It justly comprehends any element or force he may bring to bear in order to relieve or cure the sick and distressed. Are we so childish as to believe that there are no cures except under the influence of drugs? In the study of disease, man is too prone to look too much to the material—that seen—which is really but the product of disease, instead of that which lies still back of it—the real cause or fountain-head, and which is, occult and immaterial. For disease, per se, is a derangement of the unseen vital force omnipresent in every organism. And, moreover, the physiological phenomena which we call health moves from the same vital point, and continues under the guidance of the same life-force as the morbid phenomena which we call disease. In order, therefore, that health may be restored and a cure effected, an influence must be brought to bear upon this life-force. Let us inquire, then, what are the characteristics of this remedial force or influence in question, which, when brought in contact with that vital omnipresent force in the organism, (the derangement of which results in what we call disease), will, by its affinity, readjust this derangement, and, therefore, produce health. In common parlance they may be called moral or spiritual, but scientifically and philosophically considered, they are dynamic and psychical. Hence, we grant that these cases reported are genuine cures, not because they are told us by good and truthful people, but because we now know of this occult force which is stimulated into action, and of its tremendous and apparently miraculous power. Because dynamic force is unseen and intangible, it is nevertheless not unreal. In acts of nature, neither does it act by laws other than regularly established natural laws; not supernatural or by general meaning miraculous. For a miracle is an event taking place out of and aside from the usual order of things, or contrary to the general laws of nature. Now, who can prove to us that these cures at Knock or Lourdes have been accomplished by other than natural laws vouchsafed by God for the government and good of this globe and its inhabitants? These laws may have existed for centuries; but because we have never before found them out and systematically utilized them to our benefit, do not, therefore, lay the credit at the door of the supernatural and miraculous, but rather to our own stupidity."

"Each individual comprehends in his identity a spiritual body and a physical body. The two are closely and indissolubly interwoven and blended together. That which affects the one affects the other. They sympathize. Spiritually-scientifically considered, the elements of faith, hope and love when excited are powerful dynamic forces, have been, and are yet daily utilized as intangible therapeutic agents in the successful treatment and cure of many forms of disease which have proved intractable to the influence of tangible therapeutic agents, or, medicine so-called. It is superfluous to elaborate this point further, or to make the application to the cases of Knock and Lourdes any more than to those of our own

country. But in the conclusion permit me, in order to crystallize my argument and prove my case, give but a few more brief illustrations of the terrible influence of this hidden dynamic force upon matter: The miserable drunkard goes home, curses his trembling wife, and she falls in a swoon at his feet, when he has not even touched her. The depressing influence of the verbal curse is as sedative in its action upon the function of the heart as if she had taken a large dose of digitalis. A long course of ill treatment will cause the poor wife to die finally of what people call a "broken heart." And this is no figure of speech. For it has been proved that the occult influence of sorrow has affected the integrity of the tissues of the heart, resulting ultimately in the bursting open of that organ, and death. Thus she literally died of a broken heart. The sudden cry of fire in the house has caused the bedridden paralytic to leap from his chronic bed and rush downstairs.

"A young lady going into a rapid and apparently hopeless decline is taken back to the home of her childhood. She once more saw the old eagle's nest around which clustered so many pleasant associations of her early life. It toned and rejuvenated her whole being and resulted in a complete recovery. Thus could we go on with these illustrations, but it is needless. Life is filled with them. They demand study. In some cases, as is shown, of dynamic influence, the shock results in restoration to health, cure, and life; and in others, disease and death, which but proves the rule we have laid down before and now again emphasize: 'The morbid phenomena which we call disease, like the physiological phenomena which we call health, move from the same vital point,' and both act according to regularly established natural laws.

"Hence, in view of these things, and in view of the proved fact that the dynamic and occult forces of this globe, and therefore not supernatural, do act and produce material changes upon palpable organic matter, what right have we to say, or what logic is there to advance to prove, that the cures of Knock and Lourdes are either miraculous or supernatural?"

While I readily agree with Dr. Younglove, that the cures said to have been performed at Knock, Lourdes, and the other instances named by him, cannot be demonstrated either miraculous or supernatural, as those words are commonly employed; and that unseen dynamic forces are often more potent than those which are seen, yet I must go a step farther than he has done, to find a tangible explanation of the many marvelous cures, or rather restorations to health, which are being made almost daily in different parts of the world.

It is now coming to be known that what is denominated will power, is one of the most important factors in preserving the integrity of the human economy, or restoring its integrity when once it has become impaired. The prolonged fast of Dr. Tanner, in which he was predetermined to prove to the "regular faculty" the possibility of living for weeks without eating, was an actual demonstration of the power to subordinate even the natural processes of supply and waste in the living organism to the control of a stubborn and determined will.

Now, what is will—and its relation to faith? This opens up a wide field for discussion, and yet may be illustrated in a few sentences: Will may be defined as the concentration of the living forces of the mind to effect a particular purpose; and when those forces are intelligently applied, their strength becomes multiplied, and their power over matters they can subject to control, becomes irresistible. The body then becomes subject to the mind, and the polarity of nervous action may, in many instances, be instantly changed. There is something here more active than imagination—their is determination and assurance—faith.

Prayer may become ecstasy in the reverential mind. Ecstasy will beget determination and assurance. The will becomes aroused. Faith takes hold of the sublime facts presented, as it were, in ecstatic vision. The forces become concentrated upon the facts and the cure—restoration is the natural result. But now still another class of facts come before us. The individual has lost all power to correlate these forces. The will is in abeyance to the depressed condition of the nervous forces. They cannot "pray with the will and the understanding," and they are brought within the magic circle of those who harmonize in this matter and unite their will for the complete restoration of the invalid. Their magnetic forces mingle and become, as it were, transfused through the brain and nerve fibres of the invalid, arousing to consciousness the individuality of the depressed and dormant forces therein, which, taking upon themselves unwonted activity, set at once about the task of righting the organism.

Again the magnetic healer, who has learned to gather those vital forces with which he is possessed and properly directs their magnetic action, in imparting them, arouses the encumbered or sleeping forces in the patient's organism, and plants a hue of rosy health upon the sickly pallid cheek.

These may be called dynamic powers, but I prefer to call them "psychic forces." But now comes another class of cases which enter the realm of spirituality. It is where the partition walls between it and the spiritual so thin, that streams of magnetic love and vitalizing spirit forces can flow through and impart renewed life and energy to the entire being; or where, if the spirit friends cannot directly operate upon the suffering one themselves, they can reach them through some sensitive-medium—and work out the healing process. Whatever way, or however brought about, it demonstrates the power of mind over matter, and clearly shows that the psychic realm is not limited by the boundaries of medical knowledge, or of theology, but reaches into Herbert Spencer's "unknown and unknowable."

94 La Salle st., Chicago.

Moses and his Horns.

BY PROF. A. WILDER.

The horns or crescent upon the head appears to have been the primitive symbol of regal, or what was the same thing, priestly power. The sacerdotal chiefs of the Oriental countries were thus decorated. The effigies or simulacra of the divinities were of course distinguished in the same manner, on the world-wide principle that man creates his gods in his own image, and arrays them according to his ideal of excellence. If any one chooses to term the royal head-dress a crown, I have no controversy with him—a coronal is but a horned cap or circlet.

The Great Mother of Eastern mythology was often represented as wearing horns. Even Homer tells us of the bovine-visaged Hera; and Schelling has found her thus depicted at ancient Mykasa. Kybelé (or the Genitrix as the name seems to mean) wore turrets or horns upon her head. The Syrian goddess was designated Asherah, Karnaim or the two-horned Astarté. Banchonathion says: "Astarté

placed upon her head the symbol of royalty, a bull's head." Isis also was similarly decorated; as was also the Tauric Ariana of ancient Greece. All these goddesses were substantially identical.

The principal gods also wore horns. It became the fashion after sculpture and picture-making became the arts, to represent the divinities after the model of the tauro sphinx, a human figure with a bovine head. The Calves of Jeroboam and the Baals of Palestine were of this character. Probably the ancient tyrant or unconsecrated king was so designated from his bovine head dress, not from his despotic character. I apprehend that Kronos, the fabled father of Zeus, was so named from the x x x or horns. He was also lord of the dead, and so identical with Zagreus, the "horned child." Hence the constellation of the vernal equinox was designated as Taurus, the Bull that with his horn broke the world-egg in which lay the new year. The ancient blowing of horns at spring festivals and the painted Easter eggs relate to this myth.

The god Bacchus was not only horned, but he had a bull's foot. It is known that whether Mithras who slays the bull, was ever thus decorated. But when the former world-religion was denominated witchcraft (i. e., the craft of knowledge), its votaries were said to hold stated Sabbaths, at which a personage of unsavory title used to preside, wearing horns and displaying a cloven hoof.

When, therefore, the Vulgate Scriptures depict Moses as horned, it is not certain that the expression is incorrect. He is represented by Manetho as a priest of Heliopolis; in which case he would have worn the serpent. In the book of Exodus he is described as brought up by Pharaoh's daughter, also as marrying the daughter of the Kenite Jethro, the cohen or priest of Midian. In either case, he would be himself a priest and wear the crown or crescent horns. They constituted "the glory of his countenance" and overawed the Israelites so that they dared not look upon his face.

I am aware also that a luminous radiance around the head was also mentioned by ancient writers. Virgil describes the lambent flame around the head of young Ascanius, and Homer a brilliant light glowing from the head of Diomedes. A like radiance may have been the glory of Moses; still the Hebrew word means primarily that he was horned, as he very properly might be, to denote his official rank. There is no irreverence in the matter. The Lamb of the Apocalypse had seven horns; the altar at the Temple was also surmounted by similar appendages. All the old worshipers were symbolical; and the pun or paronomasia was frequently employed. The ill or ram denoted Al or god, as did the all or oak or terchith tree. "God is able," says John the Baptist, "from these stones or abetium to raise up benim or sons to Abraham." So, too, old Kronos swallowed stones, imagining them to be the sons of Rea, his divine spouse. A nahash, or serpent, was the symbol of nahash, a diviner. The Esculapian serpent was of a seraph of copper or nahash. (Numbers xxxi.) Balaam going out to seek and commune with the Lord (Numbers xxiii) is designated as seeking for nahashim, snakes or auguries. (xxiv. 1.) A kub or cave was the sanctuary of Kybelé or kybele, the Genitrix. The ivy or kissoa denoted Bacchus, as originating in Kissa or Susiana, the Asiatic Ethiopia or land of Kush. We do not know for certain whether Vesta, Hestia or Hestia means the fire on the sacred hearth or the goddess of fire.

The kinnim on the horns of light, it more probably denoted the former, and was the badge of sacerdotal supremacy—to that therefore it was "piety" to yield to him, and implicity to oppose him. To speak against the horned or coroneted priest, was treason and sacrilege. So the Israelites are said to have found out when the fiery serpents (Hebrew, seraphim) were let loose on them. These were doubtless the Levites—the Ophites or serpent-tribe, who were "on the Lord's side, and put to death without compunction any one who was not loyal to their chief."

Freedom of Speech Abridged.

A JOURNAL reporter writes: "In this age of Christian civilization, in Murphyboro, Illinois, Christian clergymen and their zealous followers, induced the sheriff to close the Court House against Mr. A. J. Fishback, after his sixth lecture; after which his friends rented Concert Hall, and announced the concluding lecture to be given Sunday evening, January 30th. During the following day the proprietor of this hall informed Mr. Fishback that he would have to close it against him, as his friends had informed him that the pressure from the church influence was so great, that they feared a riot would ensue."

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THE ETHICS OF SPIRITUALISM; A SYSTEM OF MORAL PHILOSOPHY, Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE, AUTHOR OF "Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," "Career of Religious Ideas," "Arcana of Spiritualism," etc.

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