

Ernth Menrs no Mask, Lows at no Human Shrine, Seeks neither Place nor Applause: She only Seks a Bearing.

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CHRISTIANITY AND MODERN CUL-TURE.

Translated from Dr. Ed. von Hartmann, by Hudson Tuttle and J. A. Heinsohn,

No religion, as such, is inclined toward science, and Christianity is not only antagonistic to science, but to culture in every respect. Religion is a matter of feeling, and so far as conceptions for it as a basis for sentiment are indispensable, they ought to be the least abstract, compreheusible and plain—rather visible, figurative, fantastic and nebulous, to effectually excite religious Science which enlightens the obscurity

of ignorance, is every where rejected and persecuted, where the religious sentiment exists in unrestrained zeal. As far as religion contains historical intimations and suppositions, these will be disturbed by science; as all religions begin in a fanciful and unscientific manner, scientific historical criticism cannot do otherwise than to point out the fluctuating and untenable portion of the historical basis believed in by As far as the imaginative sphere of religion reaches into the sphere of metaphysics and philosophy, it is in its fanciful and unclarified manner, and uncritical confusion of ideas and fancies, burdened with contradictions, which sci ence exhibits as irreconcilable. From all these causes, the genuine unadulterated religious sentiment, that is sufficiently strong to look at religion as the only important object in life, to which all other objects are subordinate and indifferent, is defending itself as much as possible against the intru sion of science into its sphere of imagination; an intrusion which so far from promoting, would hazard its existence.

Such religious sentiment does not want

to hear anything about philosophical criticism of its metaphysical sphere of imagination; it does not want to listen to an historical criticism of historical suppositions of its creeds; it does not desire to have the warmth of its fervor chilled by the cold breath of sober abstraction of ideas, but simply takes fast hold on itself, as the only important essential, and moulds the imaginative elements only; to its own wants, and by no means as with science, in accordance with rational mature consideration. Religion as a self-sufficient sentiment, caring nothing for science, - is sufficiently strong to digest without complaint the greatest contradictions. Tertuilian says: 'Certum quia impossibile' Whenever it has been compelled to admit science, it has been necessary for it to gloss the contradictions by means of sophisms, which, however, have no lasting quality. Notwithstanding this deep aversion of religion against science, it has united with it in wedlock, and begotten a child, "Theology." This is a compulsory union on the side of science, and from its unavoidableness religion has endeavored to gain the greatest advantage possible, employing the husband, science, as her attorney against her enemies and opponents. As all persons are not religious, religion cannot get rid of science, and she is threatened with far more danger unless she accomodates herself to its methods sufficiently to attack it with its own weapons. Only the existence of a scientific polemic against religion, forces the latter to employ science as an apologetic. But this weapon proves to be two edged; for as soon as science is accorded by religion. It begins as science is accepted by religion, it begins to pursue its own aims in its own method, without reflecting that the purpose of re-ligion are in no wise promoted, but endang-At first, theology is always in good faith in

regard to the harmony of its own and religious purposes, but at the close of certain

periods it alway finds a discrepancy, which it then puts forth great efforts to reconcile, succeeding for a time either by relaxation of religious sentiment or sophistry, till the end of another period the discrepancy intensified, reappears.

Catholic theology since the times of Thomas von Aquino, 1274, has been a dead language; a well embatmed corpse like the re-ligion which it serves. Protestant theolo-gy has certainly made considerable progress when compared to former time, but the more rapid this progress was, the quicker followed those moments when the religlous sentiment became fearful and anxious about its own theology. At present we have arrived at a point where the most valued apologetic writings of the orthodox, cause to every intelligent reader only a feeling of disgust for the official stupidity which is impudent enough to blind the half-educated and the ignorant by an assumed mask of scientific culture, although the ass's ears are peeping out from under the lion's skin; and where on the other side, the speculative and critical pursuits of the liberal theologians earn only the pitiable success of admiration for the industry and talent wasted in the endeavor to change the essential meaning of the received dogmas, and yet retain their verbal form of expression, in which they, however, entirely

The lasting and scientific value of Protestant theology is only of a critical and negative character—only those theological works of the last decenials, are of any scientific value, which the historical and metaphysical suppositions of the dogma, destroy by their criticism; and all attempts to compromise however ingenious, prove by their ephemeral importance, that the principles of Protestantism working for the destruction of the Christian dogmatic system, are constantly moving forward to their purpose.

Religion has an aversion to science, and we find especially, at present, Christianity hostile to all culture which strives to profit like conditions for the human spirit on this earth. It has an entirely transcend-ental view of this world, having interest only in the hereafter, in which it is so ab-sorbed that it overlooks the present. This assertion will appear as a paradox to those whose understanding of the Bible has become prejudiced from infancy, so that it is impossible for them to see correctly.

Protestantism which forms the open compromise of the present with the future; a combination of middle age and Pagan renaissance, is already so thoroughly secularized and de-christianized, that we doubt our eyes when viewing the true Christian principles from the time of Christ to Thomas you Aquino, 1274, without the wont-ed Protestant spectacles. We are already so swallowed up by worldly interests, that we have lost the understanding of what it means to be religious or Christian.

We are astonished to see that an attachment to church, which represents religion, can be placed above the attachment to the earthly fatherland, and it does not impress us, how totally irreligious we must be to wonder at all How can a Christian for the brief moment of time, compared to the compared the patriotic and political interests of the earth-life with eternal blessedness of soulhow dare he venture to survey and to make a comparison? The common demand to rank patriotism over religion, State laws over church laws, plainly proves that the Christian valuation of the present and future existence, has in our conciousness became directly inverted. We rank worldly, practical measures, above the cares for eternal blessedness, which is only possible because of the prevailing unbelief in Christian promises and threatenings regarding the future life, and in the means of grace offered by the church. In so far as we have not yet become entirely separated from the church and religion, they have become reduced to a secondary value and given place to their worldly sisters.

That Christianity ought to be inimical to science, is not necessary to mention. As we have already seen, theology is dangerous to religion, and assuredly science inde-pendent of theology or religion, must be far more dangerous; as far as science harmonizes with religion, it is a superfluous ac knowledgment of something which does not require it; as far as it is contradictory to religion, it is pernicious; as far as it does not touch religion at all, it is a useless research about earthly things, which may be interesting enough for worldly persons, but worthless for Christians. This is exemplified by the Christian fanatics burning the Alexandrian Library, as is now known, and not Calif Omar, whom the legend ac-

cuses.

The interest in intellectual culture, so far as not exhausted in the apologetic, is worldly, next to the Christian, which needlessly withdraws the soul from "the one thing needful," to no purpose, and divides the in-terests of the future and present. We can, therefore affirm in perfect safety, that as far as the representatives of religion are advo-cating intellectual culture, so far are they secularized, perhaps unknowingly. As a rule they pretend only to favor the interest of culture, or even assert that they wish to adorn Christianity with modern culture to make it more acceptable.

Christianity has to wake for apology, because the entering of science into the do-main of religion. After the happy defeat of Gnosticism, which caused the simple Christian creed to tremble, and bear some scars, it was Clemens of Alexandria, and especially Origen, who to procure a footing for the new religion in the Roman Empire, which was penetrated by Greek philosophy, sought to amalgamate the two, thereby giving to that philosophy nearly the same authority as to the scriptural documents.

Notwithstanding this, however, even Origen envies the simplicity of the believers, when he admits that those fare the best who need no apology, because their trusting minds admit of no objection to their belief.

This blending with science was, indeed, the cause of constant religious strife, and Christianity had scarcely secured a tolerable position, when those fathers of the church, whose services rendered could not be discharged, were rejected and cursed by the church as the wickedest heretics. This much is certain that Christianity,

notwithstanding the primitive illusion of a pure and apologetical theology, has always opposed the alliance with science, and has only provided for a theology to make Christianity possible in a world which it,

properly speaking, denies,

It was not a fresh, youthful, aspiring culture, as the one of the present, which Christianity found in the Roman Empire, but one worn out, decaying and fading away; only such a one could be subdued, and only into such a one could it without danger become embodied. But even the remains of a declining epoch of culture could be assimilated by Christianity only by crushing out the last existing genus, and only in the manner of the preservation of anatomical preparations in alcohol, did it conserve them, and in no way has it proved capable of cultivating them in any one direction. Christianity after the fall of the Roman Empire, was entirely and exclusively a worldly hierarchical interest. As the Roman hierarchy adhered to the use of the Latin language for the purpose of uniformity in ecclesiastical government, it has promoted classical literature, only for the reason that it was the only school in which at tained and as it was in need of such education, it secured for the hierarchy and priests a commanding and distinguished position in the midst of the barbaric nations of the middle ages. Especially successful was this kind of tactics against the Germanic tribes at the migration of races, who entertained a holy fear and veneration

for the knowledge of Runic letters.
When we thus find Christianity in the middle ages fostering the ancient classics, we are not to believe that this was done for the sake of esteem or love of the cul-ture they contained, but entirely for exterior hierarchical purposes. It considered the ancient heathen writings as a necessary evil for the education of the clergy, but at the same time regarded them as the devil's work only to be used after making the sign of the cross, and in fear of the salvation of

the soul. Such a view corresponded with the trans-cendental Christian perception of the world, and the reformation could only form an alliance with renaissance, because it was itself a half-way deserter from the Christian contempt for worldly affairs and transitory events, to the heathenish enjoyment of life. The events of history have taught how well founded was the fear of heathen classics by Christianity, since actually the revival of classical heathenism hastened the dechristianizing of the European na-tions. These intimations will be sufficient to destroy the theory that Christianity as-similated ancient culture. If Christianity had to fear the resurrection of ancient cul-ture, kept under monastic lock and seal, how much more has it to fear modern culture, which has been awakened by means of the revival of the ancient, which it has re-created and enlarged by elements of culture unknown to the ancients; for a science of history and the natural sciences in one sense, were unknown to them. The mod-ern views of the world resting on these sciences, even without considering the prog-ress of philosophy, would alone suffice to make adherence to the Christian views of the world an impossibility.

But religion is not a mechanical appendage to any of the cosmical views of the world, that can be taken off at pleasure and attached to another, and opposing one; it is an organic growth out of the views of the world on which it rests, and to which by growth it is joined. Torn from this maternal soil, it becomes a lifeless organism: a dead amputated limb of a destroyed body a tree cut off at its roots. This argument appears to me so strikingly true, as to decide the question of reformation or new formation in favor of the latter. It is of an especial importance that the reformers were in all essential points in harmony with the biblical views of the world and, therefore, could not otherwise than decide the question contrary to ourselves. When Melancthon vehemently protested against the Copernican solar system, it is excusable considering his time and views, but it is ridiculous when Lutheran orthodox ministers place themselves on the side of the bible in its contradictions with physical science, which cannot be explained or disputed away by What does this difference prove sophisms. otherwise, than the impossibility of those who have partaken of modern culture to remain faithful Christians in the fullest sense of the term? The relation of Christianity to art, is similar to that to science. The destroyers of paintings, statues and organs, have had at all times the true Christian idea in their favor, and the admission of art into religious worship, has been a worldly bait, an inducement for the great multitude of these whose religious sentiment alone was not sufficiently strong, and who, therefore, needed the aid of such exoteric stimulants and means of mental excite.

It was assuredly a feeble compromise

which ended the extensive disputes of the ecclesiastics of the Eastern Roman Empire, by the decision that statues must be removed from the places of worship, but paintings might remain. The influence of this decision on the history of painting, is by no means to be credited to the Christian idea, but rather it is a concession to the worldly disposition of the lovers of art. Be this as it may, or however much the arts may have profited by the influence of

Christianity on the mind, this much is certain, that at present a living Christian art does not exist, for in the plastic arts as well as in music, we have only academical studies in the manner of an inanimate Christian style. As far as art of the present shows symptoms of vigorous vital sprouts, it is thoroughly of a worldly nature, unchristian, and this adds another proof of the unchristian character of our time, as such a phenomenon would be impossible, if our modern culture were Christian as theologians

would have us believe,
When the preceding contrast between
Christianity and Modern Culture, could be referred to the transcendental views of the former, and imminent ones of the latter. then we have arrived at the consideration of the incompatibility of the theistic fundamental character of the Christian mystic with modern consciousness. This incompatibility is pressed forward twofold: upon theoretical and practical grounds: theoretically theism is the necessary incarnation of bygone means, of God in human shape, against which modern consciousness rebels. As long as theism adheres to the personality of God, which is the point of difference from Pantheism, as long as it cannot cast aside anthropopathism, so long will it be antagaccept of a God who is as eternal rational law, immanent in the universe, and must protest against any transcendental God who as an external being created and governs the world. If Christianity takes a firm hold of theism as its metaphysical base, it will always incur the danger of the repugnance following it as a consequence of re action, and when it discards the ideas of God declared by Christianity as possible, it will also declare the belief in God at all an absurdity, and therewith fall into the error of atheism in the form of materialistic naturalism.

With the complete transcendental view of the world by Christianity, it is true only a transcendental God who leads the world by miracles, is in harmony. Here again we meet an irreconcilable antithesis. As long as we have not withdrawn from the Christian idea, all well meaning efforts of philosophizing theologians and professors of philosophy with theological afflatus aiming at compromise, are weak sophistry which places itself between two expres sions, when only a plain decision can promote progress. This apparently purely theoretical distinction receives, however, a greater importance, in so far as it is of the farthest-reaching practical result. As long as I believe in a theistic God, by whom the world and I were created and to whom I am related as the pot is to the potter, so long am I as nothing when compared to him, a pot shed in his hand, and my morality consists in nothing else than in a strict, blind submission to the almighty holy will of this transcendental God; that is all morality can attain without a precept or a commandment. But the fact is that true morality begins only with moral autonomy, and heteronomous moral commands valuable as they may be to minors and the ignorant as means of education, become immoral means, to defeat the true and only morality, by placing themselves in position of the latter. But as theism dare not tol-erate any other moral system by the side of its own, all theistic morality of necessity must be immoral when culture has advanced to the point when it demands moral au-

tonomy. The modern moral consciousness is, however, fully convinced, that actions executed in obedience to a foreign will, can never claim to possess a moral value in the real sense of the word, but that moral worth begins at self-law-giving, or autonomy, and modern culture finds itself also in the domain of ethics in diametrical opposition to the Christian consciousness, which cannot sever itself from its theistic basis and its consequences.

We may look at the fundamental ideas of Christianity and of modern culture from whatever side we please, we shall every-where find incompatible antagonism, and hence it should not be thought strange that this contrast is every day brought to light in all questions connected with it. It is only by chance, when it happens, that these two ideas harmonize in their consequences just as an error in a mathematical problem is corrected by another of the same magni-tude. It is possible that certain widestretched sides of the Christian and modern cosmical views, which are indispensable for both, but not of specific significance, may show a correspondency, as for instance, historical realism and pessimism. We are hardly aware of the former, for the contrast of the same is too feebly represented, and the latter has just commenced to make its entrance into the consciousness of mod-

ern culture: both cannot therefore change our judgment, that the fundamental prin-ciples of Christianity and modern culture are in incompatible contrast and that this antagonism necessarily must end in a vigorous reaction of Christianity, or in its complete overthrow by unchristian modern culture; either in binding the liberties of the people, by the powerful approaching ultramontanism, or the downfall of Chris-

tianity, if not in name, in fact.
Only a lofty belief in the logical consequences of the evolution of ideas in history before the victims of Ko liggratz—against Catholic Austria—and Sedan—against Catholic France—could confidently rely on the victory of modern culture. Nor before the German Empire was founded by Prussia, the secret Catholic proclivities of Frederic William the Fourth, and of Secretary Muchler who followed in his footsteps, was broken, and Prussia became fully conscious of the thousand years struggle against Romanism, was a solid centre of crystallization for all the efforts of modern culture presented, in its struggle for existence against Christianity. No one can blind himself and deny that the present struggle between Church and State, is one of annihilation, a result which is plain to those who are enabled to consciously distinguish the unconscious aims of history from the momentary purposes which are consciously

The Church wants the State degraded to the position of a policeman; the State on the contrary wants the church to become a society, of which it is the guardian. The final result of this struggle will be the de-cision of the question whether the con-sciousness of humanity shall be controlled by the life hereafter or the life on earththe heavenly or the worldly—the eternal or the temporal. How much of truly Christian sentiment Protestantism contains is shown by seeing how Protestant sects take sides against the State, and acknowledge the consolidation of Christian interests with those of Catholicism. A victory of monici at once de tory of these orthodox-evangelical schemes. The triumph of the State over Catholicism would at once blow away the petty opposing Protestant sects like dust from old furniture. There are many who write and speak about the present struggle of Culture, but few only have a sufficiently clear conception to understand that it is the last desperate battle of the Christian idea before it leaves the stage of history; against which Modern Culture for its vast acquisitions, must put forth all its energies, in a fight for life or death.

## A Strange Story.

(From the New York Tribune.) It is easy to attribute illusions and socalled "spiritual visions" to waking dreams and double consciousness when confined to a single individual, but how will you explain them when two persons, hundreds of miles apart, are conscious of each other's presence? My mother, an unimaginative woman, who had never discovered her nerves, when in her eightieth year was pros-trated with an alarming attack of pauemonia. On a Sunday morning she was unconscious of her surroundings, and apparantly very near death, and a telegram to that effect was sent, without her knowledge, to her son, who was living in Western New York, her home being in Massachusetts. This son had been ill, but was convalescing, and when the dispatch reached him was on the piazza taking a sun-bath, clad in his bed-room ulster, of a peculiar make, and a close-fitting skull-cap of sealskin. In his agitation over the distressing news he walked to the front gate, and leaning upon it for support, suddenly and distinctly beheld the figure of his mother standing before him. Greatly impressed by the occurrence he determined to visit her bedside, hastily made his prepara-tions for the journey, and by traveling ex-

Meanwhile my mother had rallied somewhat, and her mind was clear most of the time, but it was thought best not to apprise her of my brother's arrival. After a time when she was thought to be sleeping, he stepped to her door to look at her. She immediately spoke to him in her ordinary manner, without betraying the least sur-prise at his being there, and said: "Well, John, you look better in that coat. I never saw such a strange suit as that you had on when you were leaning over the gate on Sanday morning." My poor brother, a man nearly sixty years of age, and not in the least superstitious, was yet so overcome by this double mystery that he nearly fainted. In this case no collusion was possible. My mother had never visited the city where my brother lived, and had never seen the suit of clothes mentioned. She could not have overheard his voice in the house, as her hearing was impaired. Can the event be explained on scientific grounds?

press all the way reached her house on Mon-

day afternoon, when he told the story of the

Montclair, N. J., Feb. 15, 1881.

Mr. Cooper truly remarks: "A knock on the head with a guitar by unseen agency is, to some, a much more effective argument than the logic of a Locke, and it is not for us to call that 'common or unclean' which has been the means of convincing thousands of the reality of a spiritual world, and will ultimately shake the citadel of materialism to its foundations."

The Boy, the Turtle and the Way to do Right.

BY G. B. STEBBINS.

Sixty years ago or more a boy about six years old lived in a farm house, just on the edge of a meadow, and with rocky hills on the west, in Lexington, Massachusetts. It was near where the famous battle of Lexington was fought, in the old war of the Revolu-

It is a sad pity that nations have not even yet learned to settle their disputes without bloody fights, but let us hope they will some day. As we have outgrown other mistakes, so we shall outgrow this.

But let us come back to our boy-a wideawake and cheerful little fellow, yet one that thought a good deal while he played.

His father was a farmer, and worked hard every day, yet found time to read and think, and to know what was going on, and, best of all, what we and others ought to do. He found time to love his little son, too, and tell him many pleasant things that were well remembered long years after.

This boy's mother had a great deal to do, taking care of the milk, making butter, cook-ing and seeing to her dear children; but she found time to read and think a good deal, and to love her family and friends very

It is a mistake to suppose that people who work with their hands must be rude and ignorant, for many who do a good deal of work are polite and wise, and it is not well to be idle. Every healthy boy or girl is full of activity and wants to be doing something all the time when they are awake, and sometimes can hardly keep still when they sleep. This shows that we must be occupied. Lambs and kittens and children like to play, and it is fine sport, but then boys and girls are different from lambs and kittens, so far that they can and should help each other and their parents and friends. So they should work as well as

Our little boy worked and played both. He went hunting all over the farm for rabbits and flowers, and clear places in the brook where he could watch the little fish and see his own shadow, and then he trotted about with his father and helped feed the calves, and pigs, and horses, and ran on errands for his

When he was about ten years old he wanted a Latin dictionary; and how do you think he got it? Did he whine and cry around his father to have him get it? Not at all. He saw that his good father and mother had a great deal to get for all the family, and thought he would earn that book himself; and so he picked huckleberries and sold them in the illage for three cents a quart until he got five dollars. It took one hundred and sixty-five quarts! A large job, it must have been, and no doubt his back ached from bending over the bushes, and his head ached, and his little hands were scorched in the hot sun, and his little feet grew tired as he trudged along two miles, ever so many times, to sell the berries. But he had a great, brave, loving heart, and had learned to persevere, and he bought his dictionary and wrote his name in it; and put after his name, "ejus liber,"—the Latin for "his book." Years after, when he lived in Boston and was a great scholar, he had thirty thousand books, filling several large rooms in his house, and I saw that old dictionary on a plain little bureau that used to stand beside his bed, in his chamber, in the old farm-house but was then kept close by the front window up in his great chamber. He showed it to me as the first beginning of his library.

He always said that the habit of working he formed under the wise care of his father and mother helped him very much all his life. It is a good habit. Suppose the young folks

who read this try it. But I began by speaking of our boy at about six years old, and did so because I wanted to tell an interesting story of what took place then. One sunny day in the spring he had been running along the road, climbing over the stone walls, and rejoicing in the sight of the fresh, green grass, so bright and cheery where the great snow-drifts had just melted away. He carried a long stick in his hand, and swung it in the air, hit the old mossy fence rails, and switched the logs and stones by the road, just for the fun of it. All at once he ran into the house where his mother was busy, looking very happy, yet quite thoughtful, and went to her to ask a question. He said, "Mamma, just now I saw a little turtle crawling across the road, such a queer, awkward, slow fellow! I raised my stick to strike it, and all atonce something within me said, 'It is wrong—don't strike!' What was it in me, mamma, that told me not to strike, so that I dropped my stick and let the poor turtle

Tears came to his dear mother's eyes, she took him into her lap, folded her loving arms about him, and said, "My dear child, I am glad you did not hit the turtle. That something within you that told you not to strike, is what men sometimes call conscience, but I like to call it the "voice of God in the soul." Always stop, and listen, and obey it. You don't hear it with your ears, but it seems to speak inside, and if you obey it, you will be a better boy and a nobler man, and will be stopped from the wrong and led to the right." His mother's voice was so tender, and full of love and feeling, that it went to her child's heart and stayed there.

Some things we never forget, and this he never forgot. All his life, when tempted to do wrong, the words of that mother came up and helped him.

He liked to work on the farm, and always liked farmers, but was very fond of books and wanted to preach; so he went to college, earned money to pay his expenses, and at last became a minister.

At first he preached to a small company of farmers and others, in a neat little meeting house in West Roxbury, near Boston.

Many did not like him, for he did not try to preach what was pleasant and popular (as I fear some ministers do), so much as what was true and right. His mother's words were ever with him, and sometimes he could not make some old creeds and some parts of the Bible seem wise and true, if he listened to that voice of God in his soul, of which that dear mother told him when he did not strike the turtle in the road in front of the old farm house.

He taught men and women to be faithful to their idea of right, and to live kindly and truly, and so learn still better what is right. In a year or two he was known as an honest

and brave preacher, and was asked to go to Boston, and there he preached every Sunday for a long time, in a great, beautiful hall, to three thousand people. He worked hard in writing some books which a great many people have read, and in visiting the poor, help-ing intemperate men to be sober, and trying to have poor children helped to work or go to school. He believed that all-men and wo. men, black and white-should have equal rights, equal respect, and the same wages for the same work, and that none should enslave or oppress others.

But he worked and studied too hard, which was not wise, and so grew thin and weak, but

kept cheerful in spirit, until that spirit left the form, and the poor, worn out body was buried in the cemetery of Florence, in Italy, and many who loved him still go there to visit his

He lived a useful and honored life his good-ness kept him cheerful and pleasant and when he thought of his dear mother, her words seemed like sweet music in his soul.

This little boy, who did not strike the turtle because God's voice in his soul told him not to do wrong, this child who loved to work as well as play, and who carned his first book by picking and selling berries, this great scholar, and preacher, and philanthropic reformer, you may have heard of-his name was THEODORE PARKER.

#### Organization.

BY H. L. EADS.

I have noticed with some interest, the argu ments pro and con. on the subject of Organization of the spiritual brotherhood and thought I would be silent; but since reading the arguments of Bro. Tuttle, some of which I deem misleading, I have concluded to trouble you with a word on the subject. His first objection is, that he does not wish to point to a prepared statement of belief or formula of principles, because to morrow he might wish to modify or amend." Now seeing that per-fection of thought is nowhere possible, only in the absolute or infinite mind, and Spirit ualism being progressive, I see no good reason why we should not be free to state our belief to-day, to morrow, and next day, and on that we may catch the light in the minds of others. No person nor body of persons will ever be able to state a "formula of belief" for the human race on which improvement is impossible—were it so, progression would cease. But this is no reason why we should not "let our light so shine that others seeing our good works may glorify the Father."

Brother Buchanan, I think, is right. If one hundred of the most progressed should express a belief, this would certainly be a good guide for the less progressed. Then if any one should receive a light eclipsing the one hundred, let him, her or them step to the front. I see not how any one can object to this. No enlightened Spiritualist is thinking of making a "code for a subservient laity" and thus clog the wheels of progression. "We thank the powers for that." I admit that it is not necessary to be "forever affirming and denying." Still we should be forever ready to "give a reason for the hope that is in us," and to confront error with truth. No one proposes to make a church with a binding creed. But why should we go to fighting creeds? Suppose some one should be true, "What are we going to do about it?"

We can't fight truth. Bro. T. has given us a very good creed himself, all except the last article. This no Spiritualist will endorse. Spiritualists are either a body or they are not, and every body is better off with some head than no head. But we are a body progressing from error to truth, and from truth to higher truth. Let this be the common purpose. He asks, "What are we to gain by organization? Everything in the world. If he will show us anything in heaven or earth that is better off "lying around loose" than organized, he will then have one reason for pleading against organization. An unorganized body without a head, can have no determined purpose. One might as well argue for no head of a family or no head on his own shoulders!

Again Bro. T. seems unwilling to have Christian Spiritualism. We must have either a Christian Spiritualism or an Anti-Christian Spiritualism. If we take Christ for the head of Spiritualists-in so far as we receive and imitate him, we are Christian Spiritualists, and no deadlier blow could be given to the false professors of Christianity than to take Christ and place him rightly before the world. But if, we deny Christ we leave them too strongly fortified to be overthrown. We can admit Christ without "clothing any one in scarlet for perpetual priest, or having any privileged class," always allowing perfect freedom of belief from evidences not only from the leading members, but from any part of the body. But, without a leading power and organization, with the ability to purge itself before the world, it may go on with its mummery and spread from palace to cabin, and from cabin to hut the whole world over embracing in its bosom tricksters, prestidigitators and fraud, until it will be (instead of the g eat blessing it now is) the jest, if not the scorn of the world. It can scarcely be doubted that the majority of pretended mediums are frauds, or operators for "lying spirits" to make money from a gaping credulity. Organiza-tions would go far to correct these abuses, and order could be brought out of the present chaos; for, according to Pope-

## "Order is heaven's first law and this confest Some are and must be greater than the rest."

Admitting that some of Bro. T's arguments are strong and his creed good in the main, the last article before spoken of, would, it adopted, have a demoralizing tendency. He says, that they, the Liberals and Spiritualists, agree in "placing man himself in the centre of the world instead of God." This dethrones God and enthrones man-puts the effect before the cause. But the Spiritualists-in fact nine hundred and ninety-nine thousandths of the world, will be against the proposition, as all thinking men know that man is an effect and no effect can equal its cause. Should he affirm that a monkey was the cause of man's existence, then the monkey should be enthroned instead of man. With all this knowledge man is profoundly ignorant; what he really knows is only as a drop to the ocean of what he does not know; still he knows more than the whole universe of extended matter; at the same time there is a source of knowledge, a fountain from which we are permitted to drink, before which we should bend low in thankfulness, even though our thirst may never be fully quench But Liberalism and Spiritualism while they agree in many things, may do for neighbors, but they cannot wed-he cannot marry them—disagreeing in essentials, there would be a fuss in the family and divorce the consequence. Nay, Spiritualism should remain distinct. Organize and cause her power to be felt, and then she will have the respect instead of the ridicule of the world. South Union, Ky.

## Levitation in the 18th Century.

In his great book, "The Prejudices of Mankind," which, by the way, contains the sound est philosophy on Spiritualism which has come to my eyes-the Austrian Baron Lazar de Hellenbach, in recounting his experiments with the well known medium, Mr. Eglinton, mentions a well authenticated case of levitation at the court of the Emperor Francis, the consort of Maria Theresa. This royal personage, formerly Francis of Lorraine, shared to a great extent the passion of the "high-life" of his times for the "occult sciences," and is said to have entertained about his person three or more "experts," popularly called "the Mystics." To one of these, by the name of Schindler, was attributed the faculty of being raised from the floor to the height of severa yards. Of one case of the exhibition of this occult power, the following description is given in a book by Gustave Brabee on the Masony of past times. We read there, p. 141:

For the said purpose on command of the Monarch in one of the high and spacious halls the Imperial Castle, one of the pendant glass-lustres had been removed from the ceiling, and at the vacant hook a purse containing a hundred new kremnitz ducats had been hung. Schindler, to whom this sum had been promised as a reward if he were able to take the purse down without a ladder or any other contrivance, immediately went to work. He at first for about a minute writhed and kicked with hands and feet like a maniac, or one in an epileptic fit, until at last, with foaming saliva on his lips, in profuse sweat and all his limbs shaking, as with a severe chill, he rose slowly, higher and higher into the air as if borne by invisible wings, till his head almost knocked against the ceiling of the hall, and his hand could reach the hook at which the purse was hanging."

This feat of one of the "Ecstatics" of the last century, who were kept by the Grandees of that time pretty much in the manner of the clowns and court-fools of preceding ages answers, as we see exactly, to the phenomenon observed in some of the mediums of the present day (Home, Eglinton and others), and to the so-called "tricks" of the Fakirs of India. The difference between the miracles of the present and those of the bygone century, may be noticed in the golden reward, which the "Mystic" of Emperor Francis was fortunate enough to pick from the ceiling.

Baron Hellenbach in recounting the above, only hints at the question whether levitation ought necessarily to be attributed to the interference of spirit power, or may be explained by the occult faculties of what he calls the 'meta-organism," corresponding to the spiritbody of our spiritualistic terminology, without recurring to the aid of an extraneous moving power. Our author inclines towards the subjective explanation and indicates that the phenomenon in quasi-occasional dreams of flying. Dr. G. Bloede. the phenomenon in question may be akin to

Brooklyn, N. Y.

#### Brooklyn (N. Y.) Spiritual Fraternity.

In our public Sunday services, we have persued the plan of receiving questions from the audience, selecting one for the main lecture and answering the others in brief. Among other questions Sunday morning was the following: "How soon can a spirit communicate to us after death?" Mrs. Lillie said, "I will answer this question from my own stand point as a medium and from a sad experience of the last iew days. Many of you are aware that Lena Hopkins, the young daughter of Major and Mrs. Hopkins, and a member of the Childrens' Progressive Lyceum, was taken to the heavenly home but a few days ago. I was with her and her parents constantly during her sickness, and when at 11 P. M., Thursday the father came into the room where her broth er and I were sitting and said, "Lena has gone." I went immediately to the bedside in an adjoining room, and was influenced to aid the separation of the spirit from the mortal body, and clairvoyantly and clairaudently l could see and hear her, and I heard her voice exclaim, They say I am dead. How beautiful, how beautiful!' I also heard beautiful angelic singing and while watching this angel band I missed Lens, and I said to my spirit guide, 'Where is Lens' and he replied, 'She to her mamma in the upper part of the house where her mother had laid down; exhausted and worn out with constant watching and when her husband informed her that her darling had gone to the spirit-home, a wail of anguish from her sorrowing heart, brought her child from the realms of bliss above, and I heard her say, 'Don't cry, mamma.' So in this instance you can see that the return of the spirit was almost instantaneous.

"When this little girl was first taken with a cold and sore throat, a spirit sister of the mother said to me, 'I have come for Lena,' and during her sickness when the friends saw signs of convalescence, I felt that she would be called to the eternal home. It makes all the difference in the world as to the power of any spirit to come and communicate. Those who have been mediums and others who have studied the law of control while here, can, of course, come quicker and easier; others have to try many channels and many years, before they can find an instrument through whom they can make themselves known. As we become receptive to spirit influence here, so may we the sooner be able to communicate with those we have here, on our entrance to the Spirit world."

Our questions take a wide range, are answered promptly, clearly and satisfactorily by the controlling spirit. The reporter thinks Mrs. Lillie excels in this phase of mediumship. In the evening her lecture was upon a somewhat more metaphysical subject, "Is there Good in Evil and Evil in Good," which was treated in an able and exhaustive manner, and the control showed that what men termed evil was but undeveloped good, and that what was generally termed "good" was sometimes productive of evil to the recipient. Her lectures are as usual followed by improvised character readings, and descriptions of spirit friends which are generally recognized. The spirit control announced the subject for the next Sunday evening as, "Our Homes in the Spirit world."

Our afternoon Sunday meeting of the "Fraternal Union," was largely attended, and the subject, "Health a Duty," was duly considered, and it was found so interesting that it was voted to continue it another Sunday. Our Union invited Mrs. Mary A. Gridley to speak upon the subject of Paychometry, and give practical exhibition of her powers. Sunday, March 6th, at 3 r. M., among other friends present at this meeting and who took part, were Mrs. A. E. Cooley, M. D. (of New York City). Mrs. Mary A. Gridley, Mr. and Mrs. Waterman (of Boston), Mrs. S. B. Nichols, Deacon D. M. Cole and many others. Instead of our name of Friday evening conference meet. Descon D. M. Cole and many others. Instead of our usual Friday evening conference meeting, we had a musical and literary entertainment, with a varied programme: Singing by Mr. and Mrs. Lillie; recitation by Mrs. S. W. Van Horn, of New York City; recitation by Mrs. R. Shepard Lillie, of the "Miller of Dee;" a comedy, entitled, "A Morning Call," Miss A. Blanche Nichols taking the part of the young widow, and Mr. Fred P. Dye, as "Sir Edward." the miraculously turning of "Sir Edward;" the miraculously turning of water into wine, by W. R. Tice, Esq. Our entertainment closed with the singing en costume, of a pathetic ballad, by Miss Nellie Hale, the original Yankee Girl, "Matilda Jane from Boston," which was side splitting and mirth provoking, and the success of this unique part of the entertainment brought forth a part of the entertainment brought forth a rapturous encore which was submitted to by Matilda Jane with becoming grace and quaint humor, and all present expressed themselves as much pleased with the evening exercises. At our next conference meeting, Prof. A. W. Deane is to read an essay upon the "Uses of Spiritualism." b. B. Nichols. 467 Waverly Ave., Brooklyn, N. Y., Feb.

Letter from the Pacific Slope.

To the Editor of the Religio-Philosophical Journal: I find records in all the Eastern papers of the incoming of the New Year, amid winter's maddest revels, with old boreas as chorister, the dancing and flying snowflakes as revellers, and the ice bound brooks and rivulets, lakes and rivers as the result of the merry frolicing of the dreaded frost king. Here in California, what a contrast is presented. December was cloudy and rainy, with heavy fogs. and only now and then a gleam of sunshine, but we could look out upon the softly falling rain with perfect complacency as we were even then enjoying its benign beneficence. But oh! what a glorious day-dawn heralded the birth of the New Year, in this beautiful valley. As the day god arose from his sombre couch and shook out folds of the curtain of darkness, gilded the towering domes of the Santa Cruz Mountains, and burnished with a silvery light the valley that lay so quietly sleeping at their feet, the heavy fog that hung like a shroud of ethereal beauty over land and sea, was lifted as if by the waving of a magic wand in the hand of Nature's Fairy Queen, disrobing the many forms of beauty, grace and loveliness, and awakening into a new life the gladsome promises hidden beneath the sunbrowned and barren breast of old mother earth. His golden beams fell glinting and shimmering through leafy canoples of towering pines, fringed peppers, slender eucalyptus and wide spreading cypress trees, upon a carpet of the brightest emerald, from which the delicate leaf tongues of the young grass seems to reach upward to greet with an unspoken rapture the warm effulgence of its life. giving radiance.

The golden created acacias, sweet scented, purple hued violets, the gracefully pendant fuschias, and delicate orange blooms eliminated their richest and choicest aromas as a sweet incense to welcome the new born year, while the meadow larks and quals carrolled forth their merriest notes, and filled with a secret joy the heart throbs of all God's children, who were so fortunate as to live in this beautiful valley. I often wish that I had the power to transport the poor unfortunates, who, benumbed, shivering and half-starved, swarm the Eastern cities, where the Storm King spends his wrath and wraps a mantle of ice and snow around about, and over all, to this genial clime where the loving hand of an invisible architect has wreathed with sunny smiles and rosy blushes the gently undulating meads

and sloping hill sides.

1 would not, however, have our Eastern friends think that all is golden sunshine and May showers on the Pacific slope, or that people coming here without means can live, either upon the lovely climate, the grand scenery, or the sweet aroma of the beautiful flowers that are scattered in such rich profusion throughout this far famed valley; neither would I have them think that a fine climate. grand scenery and beautiful flowers are all that California has to offer for the sustenance or support of those who seek her shores. She has thousands of acres of the richest and most productive soil to be found on the continent. She can boast of the most luscious fruits and most prolific bearing trees, the finest cereals with the greatest yield to the acre, and the rarest vegetables fresh from the gardens every day in the year.

Of fruits she has all known varieties, comprising semitropical, tropical and those grown in the temperate zones. She does not, however, have to go from home to find a market for her productions, as she cannot, as yet, supply the demand that meets us here. The products of the many vineyards are exported to all parts of the United States in fine wines, brandies and raisins as well as fresh fruits; the first now taking the premium over foreign varieties or imported liquors.

The demand for the Santa Clara canned fruits has never yet been met with a full supply, and her dried fruits are exported to all parts of the known world. Her wheat, flour, wool and meats need no meed of praise from me, as California bears off the palm of excelsior for all of these products.

About one year ago I read an article in an Eastern paper in which the former prosperity and the then waning interests of California was descanted upon. Her prosperity was based entirely upon her yield of gold and silver, and her present commercial depression to the waning of her mining interests, the writer entirely ignoring all facts in regard to her immense yield of grain and fruits, and also her fine stock, horses, cattle and sheep, and the immense revenue yearly derived from these sources. I readily conceived how false and incorrect an impression would be derived from such statements. The great financial depression was caused by the same wave of hard times that had passed over the Eastern States, and from which California is now as surely recovering as the East,

The yearly revenue from fruit is enormous in many instances. One man the present year sold the fruit from twelve acres of prunes for \$10,000; another sold four acres for \$5,000; three acres of cherries was sold for \$2,700. A man at San Leandro has sold the cherries from one tree for several years in succession for \$75 per year. I saw a gentleman yesterday who sold, last year, five tons and one hundred and twenty-eight pounds of Almonds from twenty acres of trees six years old, and ninetytwo tons of grapes from the same number of acres of vines the same age. The amount realized from the sale was \$4,000. These are not isolated cases. There are almond orchards containing from twenty acres to one hundred: cherry, olive, prune, apricot, pear, peach and apple orchards of equal size. Strawberries are usually in market ten months in the year, They yield from \$200 to \$500 per acre yearly. Oranges, lemons, Japanese persimmons, guavas, loquats and many other kinds of tropical fruits, and nuts as well, grow to great perfection here.

The climate of California, some parts of it at least, cannot be excelled. The temperature is very even, there being really only two seasons, spring and summer. Five months of the year we have no rain, never a thunder storm, no snow, no tornadoes or wind storms, and in many portions, no frosts severe enough to infuse the most delicate plants; neither do we have any climatic diseases and no worse earthquake than is reported as occurring in the East and South.

The city of San José, from which I write, ranks third in population of the California cities, and is the home of thousands of as highly cultured, as refined and intelligent people as are found at the East, and can boast of as fine educational facilities as any city in the United States. It is in Santa Clara valley, one of the prettiest valleys in the State. The soil of this valley is rich, very deep, and needs no fertilizers. Many portions of the farming lands have been sown to wheat for twenty years in succession without any diminution of crops.

Farmers who own large tracts of land are cutting them up into small farms of ten, twenty and forty acres and selling the large porions and setting out the remainder to fruit. finding as the years go by that fruit pays better than grain. But as I have said before, success here in any undertaking, as elsewhere, re. quires energetic activity, perseverance and pa-

tience. The law of compensation will certainly bring a reward to those who industriously work and patiently wait for the incoming and fulfillment of the hidden promise of the future.

As I write this, the 21st day of January, the sun is shining bright and warm, the grass in the park across the street is eighteen inches high, honey bees and butterflies are flitting from shrub to shrub, children are in the street barefoot, men at work out of doors without coats, beautiful flowers are in richest bloom, oranges and lemons are ripening in the golden sunshine, and it is impossible to realize that it is mid-winter. When reading accounts of the very severe winter the kind friends of the East are experiencing, I think this must be the sweet border land or paradise itself, and conclude that a person that could not be content here with the many blessings so lavishingly bestowed by a loving and beneficent All-Father, could not find contentment in this sphere of life.

HELEN MAR.

Medical Colleges..

To the Editor of the Religio-Philosophical Journal: In your Journal for Feb. 12th, I notice that Mrs. Poole has this paragraph:

"For the first time in history two women have been elected as delegates to a State Medical Society. This happened at Philadelphia."

It is apparent that she had in mind only societies where the members have an Attidian initiation, call themselves regular and are blatant about ethics. A little familiarity with medical societies that do not pretend to do much, but are morally, intellectually and scientifically their equals, would have taught her that the distinctions of sex have been set aside for years. I am the member of an incorporated State Medical Society, of which a woman has been secretary for several years. The Eclectic State Medical Societies of New York, New Jersey, Pennsylvania, Ohio, and I know not how many more, receive women as delegates and members, with no interrogation as to sex. The following women are; or have been, members of the National Eclectic Medical Association: Mrs. Rebecca V. Anton, of Lebanon, Ohio; Mrs. Maria B. Hayden, of New York City; Mrs. Maria Haring, of Newark, N. J.; Mrs. Mary C. Nevison, of Scranton, Penn.; Miss Helen A.Goodspeed, of Worcester, Mass.

Mrs. Susan K. Whitford of Elgin, Illinois. At the first session of the first Eclectic College ever chartered in the State of New York. Mrs. Lydia F. Fowler and Mrs Rebecca B. Gleason, matriculated, and in due time were graduated. Certainly Mrs. Poole knows of them both. Does she overlook Mrs. Clem-

ence S. Lozier and her school? I am very sorry that it is true that women physicians and others, of "regular" Bourbon proclivities, overlook radicals and radical institutions. We have no worse adversaries than such. If I break a lance for woman's rights, etc.,ten to one I find that woman an inveterate opponent to every medical enterprise in which have a part. The Blackwell graduates and the alumna of the Woman's College at Philadelphia, are especially superstitious and spiteful and even malignant. It seems to be almost foreign to female instincts to love justice as a principle, or to show a kind face where it would go counter to the speech of the people. Le Bible des femme est le monde. I may get my ears pulled for this; but it is a lesson branded in me by experience and confirmed by observation. I am willing to concede all manner of exceptions, and prefer to yield the entire point, but am not ready.

You will permit me to state that annual commencement of the U.S. Medical College will be held at Steinway Hall, New York, March 2nd, 1881. I hope all your friends will be there, even if we have to adjourn to some more commodious place. There will be twenty odd graduates, and some eight or ten who receive the degree ad eundum. That brisk and erudite young man. Mr.J. R Nickles, will be henceforth a doctor. Five are ladies, one being a kinswoman of the Rev. Henry Ward Beecher.

The lectures on Psychological Science and Magnetism, three a week, from September last till March 1st, have always been well attended, and by very intellectual, intelligent and appreciative auditors. I have not much to say for the lecturer, except that he tried fairly to state what was capable of being substantiated, whether noumenal or phenomenal, and to keep clear of clap-trap, assumption, vague day-dreamings, and humbug generally. Prating and prattling about powers, and such like, do not go for much. The same examinations were made in this department as in the others, and the answers were critically examized. Thirteen of the graduating class were magnificent; and six or seven of the juniors were hard to beat. It remains for others to judge of the general success of this part of the matter; but I will brag on the stu-

It is a significant parallel fact that there is a re kindling interest in animal magnetism. Prof. Gunn has made some very significant as well as successful experiments; and the two Siamese, Drs. Beard and Hammond, who would be the "Sir Oracles" in all psycho physics, are up in arms to show that there is nothing in it. I wonder whether the planetary perihelia amount to much beyond subjective imagination. How many wind-bladders have we, that if pricked, would not speedily re in-flate, as if there had been no such surgery?

New York.

## Concerning Dreams and Dreamers.

A. WILDER.

[From the Pike County (Ga.) News].

The night Mr. T. C. Fox. of Thomaston. was burned to death in his store his wife dreamed that two men were trying to murder her husband. She got up and asked the cook to go up town and get him to come home, but the cook neglected or refused to go. Mrs. Fox lay down across the bed again and had about the same dream. She got up and went to the door and found her husband's store on fire, and strange to say, he was burned with it. Mr. W. L. Adams, who died in the city a few weeks ago, had a dream some months before that he and Mrs. J. F. Taylor, his daughter, would die within one week of each other. Mrs. Taylor died on Wednesday at 8 o'clock P. M., and the next Wednesday morning, at 1 o'clock Mr. Adamsdied, which was 14 hours less than one week:

Freedom and slavery are merely names of virtue and vice; and both these are matters of will. But neither of them belongs to things in which will has no share. But fortune is accustomed to dispose at her pleasure of the body, and those things relating to the body, in which will has no share. For no one is a slave whose will is free. Fortune is an evil chain to the body, and vice to the soul. For he whose body is unbound and whose soul is chained is a siave. On the contrary, he whose body is chained, and his soul unbound, is free,— Epictetus.

## Woman and the Mousehold.

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

TWO-IN-ONE.

To Mr. and Mrs. A. J. Davis. I sat within the silent hall, A stranger from a far-off land, And there were none to smile on me. And nove to clasp my hand.

And by and by came ladies fair, And men of lofty, noble mien, But still in all that pleasing throng No well known face was seen.

Ob, lonely was the stranger's heart, E'en though she knew that all around Stood spirits of the loved ones gone— Not known by sight or sound-

But by that strange, mysterious spell Which tells us we are not alonehigh tells us that the shining ones Close to our side have flown-

To cheer and bless the troubled heart:

To whisper words of perfect love; And to our inmost consciousness Their watchful care to prove. Now, entering by the open door

The stranger sees a lovely pair— The sweetest sight upon God's earth, Those dear companions are! I never see that gifted pair-

Whose perfect union thrills my soul— But that I feel within my heart Pare love's divine control. And now the stranger is at rest;

She feels that all pure human hearts May throb and beat as one. Oh, sweet and holy power of love! Both now, and in the by and by, May all our souls be firmly bound By that celestial tie!

Her sense of loneliness is gone;

1.

[Mary Dana Shindler. The author of the above lines, written after attending a lecture before the Harmonial Association, was recently entertained at a reception given her by friends in New York City, on the occasion of her seventy-first birth day Years have not dimmed her vigor or her warm sympathy with humanity. Mrs. Shindler will be recognized as a lover of the purest spiritual truths, as an editor, essayist and poet, and as a participant in all social and financial movements having in view the good of the great masses of our land. Mrs. Shindler is the author of many songs which have passed into popular use, such as "I'm a Pilgrim and

I'm a Stranger." Mrs. Susan Waters, of Bordentown, N. J., is a busy and skillful artist, who makes the painting of animals a speciality. Her pictures at the Centennial attracted much attention. Wm. C. Waters, her husband, has for two years been prostrated with illness which confines him in seclusion. Yet he keeps alive an interest in all progressive questions, and from his bed sends forth such noble, fraternal and glowing thoughts on the live questions of the day, as few in perfect health could indite.

The ninetieth birthday of Peter Cooper was fittingly celebrated by the pupils in the Scientific and Art schools which the good old man founded for the youth of his beloved city. Cooper Union stands a greater monu-ment than any Egyptian obelisk, hewn thousands of years ago from its matrix beside the Nile, and brought with so much labor and care, to overlook the metropolis of America; this strange seal of the old civilization upon the brilliant cheerfulness of the new. That obelisk however dear to the antiquarian, is a sign of the barbaric splendor of force and tyranny of the one over the many; the Union is token of the love, wisdom and philanthropy of one honest, sturdy type of the coming

man, extended toward his fellows. At his present advanced age, Mr. Cooper is still constantly occupied with plans for in-creasing the sum of human good. The schools for technical instruction which he established for both sexes, are overcrowded. Already their graduates are teaching other pupils, all over the country, and their instruction is valuable because they have been thoroughly taught. To enlarge the building Mr. Cooper has given the sum of \$100,000 during the past year.

Mrs. C B. Wilbour continues the comparison between the Business Women of our country, and those of other countries, in this wise: The American Business Woman chooses her occupation and thus displays her taste and her ambition, not always the natural fitness or preparation for her choice. If she has these elementary essentials also, she possesses vast advantages over her co-laborers this side the Atlantic, for, when women can select their work and be educated for it, as men are for theirs, there will not be such legal enactments needed, as now exist in England to provide places in workhouses for superfluous women. And the daughters of the poor need not cast lots to decide which of them shall spend their lives in the convent. as is the custom in Brittany. In Italy there is no secret made of the fact, that poverty and not religion has multiplied the convents and peopled the cloisters. Handicrafts are open to American women, and are too numerous to be counted, and it is claimed that the same skill that the European woman is ten and twenty years in acquiring, can be taught in ten and twenty lessons, by improved systems, to the more apt American mind. Class-lines are constantly interrupted, it is nothing to pass from one clique of society to another, and leave the line of division low enough to step over at pleasure. The business woman may freely mingle with the professional; the liter-ary, idlers and subordinates; most likely she has triends in all these circles. This exchange is an advantage to her general womanhood but must tax her strength and consume her time and means. The spirit of our age is experimental and only experimental. Heat, light, food, clothing, faith, architecture, homerule, education, and social and town government are all subject to the prevailing spirit, and woman also is allowed much opportunity to experiment upon her capacity and her versatility of talent. Rich samples of the results of her experiments are flashed before us in every direction, and the short sighted see in these samples of extraordinary ability, proof and prophecy of the extended sphere of all women. Let us not confound experiments with illustrations! We are by temperament and education restless and ambitious, and derive satisfaction from change and novelty, we cannot content ourselves with doing to day just as we did yesterday, and we place high value on our efforts, and an ascending value, too. This natural tendency is fed and flatter ed by the adventurous and the daring. In these particulars we both lose and gain by comparison with European women. They

and swifter recompenses. The American mother, natural and true, enjoys the babyhood of her children, obeys the law of love in giving them nourishment,

have ease of mind and stolid satisfaction; we,

larger experiences, greater disappointments

the strength of a woman confined by a daily business....We do not like to give out our little ones to be loved and moulded, even if the child will be better trained than in the home. We desire to hold all the home relations and pleasures and side business life to tions and pleasures, and add business life to domestic life. Can we do it! The years shall answer the question. No doubt children and friends are better nursed and sooner cured in the well-appointed hospital, than in the small, badly ventilated home chamber, but, except in cases of chronic affections, requiring surgical operations, we claim the privilege of attending upon our own dear ones in their hours of pain and weakness. We do not deny that we are sadly out of order for business, after nights of watching, and the poor, weary head comprehends very indifferently the long line of figures under the strained eyes, or the scores of orders that must be filled Shall we yield this, too? Or shall we satisfy our maternal love, and sacrifice our business character? Who expects a business man to watch, and attend to business the next

"We cannot live in small apartments behind our business; no, we demand more space, and must close the shop and go home to carpets and good dinners. We like to create the nice dishes our husbands relish, and that we had at the good mother's table. And we must have our clothes made after a fashion invented for leisure women, and we must wear them at our work, and get on as best we can, spite of tight sleeves, close neck hands, many whale-bones, pinching shoes, heavy skirts, and the dress maker torments us by her prices and failures.

"But we are in the crucible, we are to be tested by our own standard, and we await the fire. Self-justice demands that we give ourselves an equal chance with the most satisfactory business men and women of the age; that we ask for the removal of artificial barriers, which hinder us in our efforts, and that all social and legal opportunities be free to us as to men, and be allowed the benefits of special instruction on business methods, and left free to prove our powers. We shall be held to the same business fidelity and responsibility that binds men to business. Let us educate ourselves for business, and no longer hope to drop or float into a good thing, with all the brilliant achievements of the erratic geniuses of America in mind. Things worth knowing cannot be learned in twenty lessons, unless the lessons are counted by the years. I utter no pre-diction. I only demand that we recognize our position, its advantages and disadvantages Who bounded the sphere of man? Who could see his infinite possibilities, when he dwelt with the bear and inhabited the cave? He threw off his chains and went forth, free to hew a path through the forest up to the tem ple of refined civilization. So can we take off our bandages, strengthen our bodies, cultivate our minds and let the future report the result

"All this, then, resolves itself into so much. That we give ourselves a fair start, demand a clear road, and with honest purpose, track the round of our larger circle, and win the prize, or fail honorably on the course. The women of to morrow will be wiser for our trial!'

#### Bolsover Castle.

"O'er all there hung a shadow and a fear; A sense of mystery the spirit daunted, And said, as plain as whisper in the ear, The place is Haunted!"—Hood.

The most delightful book published in England last year, be the second what it may, is Mr Louis Jennings's "Rumbles among the Hills," a worthy successor to his other charming book, Field Paths and Green Lanes." Few men know more of the sequestered remote nooks of this fairyland of ours than he and in his sixth chapter he declares that of all the houses he has seen Bolsover Castle, in Derbyshire, is the most weird and ghostly -a place of mystery, where the spirit of the past still holds unbroken sway. To enter its strange portals is to step back suddenly into the shade of vanished centuries. Built by William de Peveril, the son of William the Conqueror, eight hundred years and more of strange eventful history have gathered round this grim and lonely castle. From the days of John, when it was stoutly defended against the Barons, to the time of the Commonwealth, when it was captured by Cromwell, sieges and battles have surged around its walls. It is now ruinous and mouldering, and when Mr. Jennings visited it last year, and after passing through crumbling gateways, rapping without answer at many doors, and penetrating at last into a gallery, all unroofed and desolate with ten lofty windows, large and stately enough for a church, and still seeing no one, the mysterious influences of the place began to steal into his blood. At last after much knocking and hammering, an old woman came up panting from some region below, and guided him into an ancient hall, vaulted, with stone pillars, and mouldering portraits on the walls, of men and women who lived and died three hundred years ago, and thence on through other ancient rooms, panelled and vaulted, and everything in them very old. One of them was called "Mary Queen of Scots's prison;" for in this weird house too was poor Mary a prisoner. "There was an aspect," writes Mr. Jennings, "about al! these rooms which I have never seen elsewhere, and which I cannot describe. 'It looks like a haunted house,' said I to the woman. 'You would say so if you lived here,' she replied, but at that moment she said no more. She opened a little door, and remarked, 'This bed-room is called Hell.' Truly an uncommon name for a bed-room, but it was an uncommon room, with mutilated paintings on the ceiling and walls, and a spectral appearance all round. 'Very strange noises are heard here at night,' said the old woman, but we do not mind them, they are heard all over the house' As I passed back through the rooms they filled me with a feeling which I cannot explain. It may seem that I am drawing an over-colored picture, or taking a page from Mrs. Radcliffe's novels; but it is not so, I truly describe what I saw, and how it impressed me, and I only know that from the moment the outer door was closed; an influence which I have never felt within any walls before came over me, and comes back perfectly clear and fresh to my recollec-

tion whenever I think of Bolsover Castle." "We went down stairs," Mr. Jennings goes on to say, "below the house itself to the cellars and passages which are said to be the re-mains of the Norman structure. There was a high vaulted roof to the chamber now used as a kitchen, and an ancient stone passage connected it with a sort of crypt, beneath which. as the old woman said, and I can neither verify nor disprove her account, but am content to take it as I received it-is a church never opened since the days of William de Peveril, son of the Conqueror. Our voices had a hollow sound; my footsteps awakened echoes from every corner. There must be some large empty space beneath the stone floor, but what it was used for in other days no one seemed to know. They say it has never been opened or examined. 'This,' I said in jest, 'Is where all your voices and ghosts come from.' But the old woman answered very seriously, 'It is, sir, and when the family are here, the servants and gladly performs the office of nurse, though will not come down except by twos and threes. filling this great office is a serious draught on Oh, many people have seen things here be-

sides me. Something bad has been done here sir, and when they open that church below they'll find it out. Just where you stand by that door, I have several times seen a lady and gentleman—only for a moment or two for they come like a flash. When I have been sitting in the kitchen, not thinking of any such thing, they stood there—the gentleman with ruffles on, the lady with a scarf round her waist. I never believed in ghosts, but I have seen them. I am used to it now and don't mind it. But we do not like the noises, because they disturb us. Not long ago my husband, who comes here at night, and I. could not sleep at all, and we thought at last that somebody had got shut up in the castle, for some children had been here that day. So we lit a candle, and went all over it, but there was nothing, only the voices following us, and keeping on worse than, ever after we left the rooms, though they stopped while we were in them,"

No wonder Mr. Jennings felt the influences of this gruesome castle, although evidently a smart wide-awake man, and, to judge from his looks, not at all tinctured with dreaminess, and quite a stranger to Spiritualism. Now for a suggestion. Let a deputation or committee of Spiritualists, including a medium or two, and some clairvoyants, instead of pottering at dark scances in London drawing-rooms, and going through the old weary, monotonous experiences of touches, strokings, tappings, tambourine-clatterings, gleams of floating faces, stupid parleys spiced with stupid jokes, all leading to nothing, betake themselves to Bolsover Castle, explore the haunted rooms with their spiritual eyes and ears wide open, and hold vigils in the ghostly kitchen over the mysterious buried church. Let the clairvovant eyes be intent and the medial perceptions all at full strain, and then let them return and recount their experiences, which ought to be worth hearing.—London Spiritualist.

Magazines for March not before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: Physical Education, by F. L. Oswald. M. D.; The Problem of Municipal Nuisances, by R. S. Tracy, M. D.; Cerebral Localization, by Henry De Varigny; A. Piece of Coal, by R. S Calvin; The Development of Political Institutions, by Herbert Spencer; Lingering Barbarism, by Carl Vogt: The Legal Position of Married Women, by Mrs. Anna Garlin Spencer; Rock-Weathering, as Illustrated in Churchyards, by Prof. Archibald Geikie, F. R S; The State as an Educator, by H H. Wilson: The Morals of Luxury, by Emile De Laveleye; Mind as a Measure of Nature, by Chas. T. Haviland; Sketch of Prof Benj. Peirce; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece—Close to her tip-toed the tithing man; The Tithing Man; Bessie's Story; Contrary Town; The Dough Boy; How Phillip Sullivan did an Erraud; To-day; Rocky Fork; The Beggar King; Money Prize Cher; Peacock Blue; The Girl that had Pa-tience to Practice; Tot, the Dwarf; "Mr. Slo cum;" Why little Birds Hop, and other Birds Walk; The Story of Honor Bright; Some Indian Schools; How Jonathan ran away from School; Polly Cologne; Tangles; Music; Supplement—Wariock O' Glenwariock. This number is more than usually pictorial, having five full-page drawings

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) A Monthly Magazine devoted to the Spiritual Philosophy.

(Scribner & Co., New York.) Contents: Frontispiece : Lady Jane Grey; Chickadee; See Saw; An Encounter with a Polar Bear: Mystery in a Mansion, Chapters IX. and X.; "Shall it be Peace, or War?" A Dispatch to Fairy-land; Mary Jane Describes Herself; Guarding the Treasures; Old Modes of Fishing; Rabbits and Bank Paper; "Grief cannot drive him away!" A Bad Beginning, but a Good Ending; In Nature's Wonderland; Sardines and Sardinières: The Donkey and his Company; Phæton Rogers, Chapters VI., VII.; Young March Wind; Consistency; The Story of a Peg; The Magic Dance; Recollections of a Little Prima Donna; The Fox and the Squirrel; Stories of Arts and Artists; A Chinese Story for Translation; For Very Little Folk; Jack-in-the-Pulpit; Our Music Page; The Letter-Box. This is an unusually attracive number, beautifully illustrated.

The Ladies' Floral Cabinet. (Adams & Bishop, New York.) An Illustrated Magazine devoted to Flower Culture, Home Literature, and Home Decoration. This is a very attractive number, containing much that is interesting to the ladies.

Golden Days. (James Elverson, Philadel phia) A finely illustrated weekly for boys and girls, containing attractive stories, accounts of travels, an article on ornithology, a puzzle corner, and much that is of in terest to young readers.

Andrew's American Queen. (W. R. Andrews, New York.) An Illustrated Weekly devoted to Art, Music, Literature and Society.

The Southern Medical Record. (R. C. Word M. D., Atlanta, Ga.) Contents for January Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæs; Editorial and Miscellaneous

## Literary Announcement.

Cassell, Petter, Galpin & Co. will issue a series of new and original volumes on subjects of widespread interest, to be published under the title of "Cassell's Popular Library." The first volume of the series, entitled "History of the Free Trade Movement in England, Augustus Mengredie, will be published early in March and will be followed by "Lives of the Covenanters," "Boswell and Johnson," "The Life of Wesley," "Domestic Folk Lore" and "American Humorists."

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The last day of this month will be the Thirty-third Anniversary of Modern Spiritualism, and it will be observed and kept in memory by Anniversary meetings in many places, we hope and trust. Let our friends in city and country, make timely plans for good gatherings; get good speak. ers and mediums, tried and true; send out thorough notices, far and wide, and call in such numbers of the pioneers and the later investigators and believers, as shall command respect and awaken interest by their weight of character and mingled cheer and dignity of conduct. Let this be done not only in large towns, but in country districts where often the most freshly inspired and influential meetings can be

We hope, in a few weeks, to be asked to report the doings of many such Anniversary meetings in our columns, and will gladly do so, only asking that the reports be terse and pointed, giving the spirit and main points of each meeting in brief and clear words. The more such gatherings on the 31st, the better. The people are now more open to hear and reflect than ever, and they will not only cheer and fraternize Spiritualists, but will help greatly to spread this gospel which a waiting world needs.

In old copy-books, in our school days, we used to write the words, "From small beginnings what great ends arise!" and this surely is verified by the coming of modern Spiritualism and its results so far. A simple and small matter apparently, it was, that a family of plain folks should be disturbed by day and awakened at night by strange noises about their plain little house at Hydesville. Natural enough that the village people and some farmers around should look in to see and hear, and that some curious folks from Rochester should slip down in an hour, by rail, to see what it all was. It was only the wonder of a day, to be set sside by some new and strange thing, such as this world is full of, to-morrow. So it seemed then, but so it did not prove to be, and we may well say: "Behold how great a matter a little fire kindleth!" Only there must be genuine fire on the start, vital, warm and quick to spread if fuel were near, as there was in this case. This fire, indeed, was a "vital spark of heavenly flame" from spiritual altars in supernal realms, an electric flash from the high heavens, a living gleam of intelligence from personal beings who had graduated from manhood and womanhood to the angelhood of the Summer-land.

So the sacred fire spread. It was vital, and could not die; fuel was all about, near and far, for it caught the minds and souls of the people waiting to be thus warmed and lighted up. Rat and cat theories, supposed loose clapboards and tricky winds, did not end it; learned medical pundits at Buffalo, solemn behind their spectacles and wise as owls, did not make out a toe joint case that stopped it; grave divines failed to set any back fire, even with the help of the devil, to check this celestial blaze. Its clear light spreads round the world to-day, not as a consuming fire, but as an inspiring radiance. It brightens and purifies the log cabins of pioneers far toward the Pacific and the simple but happy homes of the world's honest toilers. It reaches the palaces of the old world, flashes along the Ganger and the Chinese Sea, and far away to Australia, lights the mountain top at the Cape of Good Hope, and its pure gleams touch Brazil and the lofty Andes.

So it ever is-light conquers darkness at last. Twenty or thirty weekly journals and magazines, in different lands and languages, are devoted to Spiritualism; books of growing ability have hosts of readers, millions of hearts are lighted up by this living fire, and the murky clouds of scientific (rather unscientific) materialism are to be melted

It is the aim and design of the Spiritworld to give us this light, this religion. this divine philosophy, this spiritual science. Let us help that aim, for the blessed immortals need our help to make their task more perfect.

The one thing best to do now is to plan for good Anniversary meetings March 31st, and then make due report of them to the RELIGIO-PHILOSOPHICAL JOURNAL, and to other journals also. Let us all take up this work. We will soon try to suggest how in other ways, we can help the lasting growth and power for good of the great spiritual movement.

#### Insane.

Waukegan, Ill., Feb. 21.-George Odette, young Frenchman, 24 years of age, was adjudged insane by a jury of the county court. to-day. George has lived with his father at Gurnee station, from boyhood, and had always borne the reputation of being a hard working, industrious, sober young man. A. year ago last fall young Odette, in company with several companions, came to the Waukegan fair, and was induced to experiment with an electric battery on the grounds during the temporary absence of the man in charge of the instrument. He received a terrible shock from the battery, which was manipulated by one of "the boys" while Odette had hold of the poles. The shock which he received was so great as to make him scream for help, and so thoroughly unnerved him that his mind became affect ed. He was unable to let go of the poles until the owner of the battery, hearing the disturbance, came to his aid, and by throw ing off the electric current released him from the torture which he was enduring. George returned home from the fair a changed man. His ambition was gone; the neighbors scarcely recognized him. He shunned work of every description, and seemingly had no object in life. Gradually his malady assumed a worse form, and i was plain to be seen that he was fast losing what remained of his once sound mind. Al times he would narrate tales of his extensive travels in the east. Again he would take off all his clothing and go out in the snow and stand until forced into the house by his heart-broken parents. At last his antics became of so frequent occurrence that his father, Gabrielle Odette, considered it his duty to have him sent to the asylum. He was accordingly brought into town and examined as above stated to-day. After his examination he was placed in the county jail. It is expected that Sheriff Swanbrough will take him to the asylum this week. Chicago Times.

Electricity and magnetism are factors, the result of whose action, either for benefit or injury, is all the more important to be thoroughly understood by those who attempt to apply them, on account of their being invisible agencies. A danger that is plain to every observer, will naturally be shunned, while one having a plausible exterior, with occult or hidden powers that can be aroused into action without any premonitory warning, becomes at once the most dangerous of the two, its potent forces being less likely to be understood.

We have repeatedly called attention through the RELIGIO-PHILOSOPHICAL JOUR-NAL to the fact that the unseen forces are more powerful than the seen. In the realm of physics, coupling the material to the spiritual through the rarer intermediate ethers, electricity and magnetism hold dominion as disorganizing or energizing forces, according to the conditions under which their action is manifested.

In a previous volume of the Religio-Phi-LOSOPHICAL JOURNAL, in an article by Dr. D. P. Kayner, a scientific illustration of the functions of the brain, was presented in the description of the different magnets of the same, their combinations and actions, which showed the delicate nature of the mind's organ, upon which external influences are readily impressed, and different emotions or trains of thought started into operation through those various impressions; the reversal of the polarity of any one of those magnets by any means, at once changing the action of all.

In this light we can see why sudden emotions, as fear, hatred or excessive joy or pain, or a sudden and violent shock of electricity, might unsettle the reason or dethrone the intellect. The promiscuous use of any agent by persons unaccustomed to its application, or by those unacquainted with its deeper mysteries, which lie hidden in its unseen forces—though upon its exterior it may appear to be harmless-may at any time in unskilled hands, be productive of calamitous results; and of all things in so general use, electricity improperly applied is the most dangerous.

The remark which is so often made that, "If it don't do any good it won't do any harm," will not apply to so subtile an agent as electricity. In the hands of those who know its powers, and when and how to apply them, it is a valuable agent, but in the hands of the ignorant and unskilled, it is a source of danger.

Another thought in the case of the unfortunate young man upon whom this terrible trick was played by ignorant and reckless companions. What treatment in an insane asylum can restore the polarity of his brain magnets? What physic known to the schools of medicine can reach the seat of his malady? We opine there is none. Not that we consider such a case incurable but because it requires a different remedy. If electricity reversed the polarity, magnetism alone can restore its equilibrium. In such a case there is more power in the proper "laying on of hands" than in all the ' hand, which he commenced sharpening '

drugs ever invented. The magnetic healer, conscious of the power within him and knowing how to impart it to produce the proper results, will do more than all the "regular" doctors in the world, either in or out of insane asylums, to restore a case like the above.

#### Fraudulent Spirits.

An esteemed correspondent sends us the following observations and theories:

To the Editor of the Religio-Philosophical Journal: Is there no way of stopping or exposing fraudulent or lying spirits as well as mediums? as I believe that the former are doing the cause as much harm (if not more) as the latter; certainly, to a man that is posted, they prove an intelligent power outside of humanity, but to a beginner, the first lie settles it in his or her mind; all tricks of mediums they then turn from in disgust, and denounce Spiritualism. I will give you one or two instances. I know a young man who lost his wife, and who would look forward to circle nights anxiously, feeling perfectly satisfied that he would meet his wife and talk to her. He had proved it by the actions of the medium while entranced; by her voice in dark circles and by the words she made use of in independent writing, on single and double slates. But he was told by some person to try if the medium was not deceiving him. He answered, 'No use in saying that, as I have been to suppose, twenty, and always get proof that it is my wife, both in the city and other places where the medium has no chance of knowing anything about her or me either. He was at last persuaded to ask for children by name that never had an existence—why they did not talk to him sometimes. He was answered that they had tried, and it was hoped that they would be able to do so next time; and, behold, they were on hand to greet their papa along with their mamma! He then went to different mediums (trance. dark circle, independent slate and letter writing) and got the same tests with each one—that he had children by name so and so, that never were in existence. I knew another man; a Scotch uncle talked to him; he knew him by the words he made use of and the broad Scotch dialect. This man inquired for other uncles that never had an existence, and was surprised to find them just as the first man had his children. This was not the medium's fault. Is there anything that can be done to check such com-

munications? We have repeatedly called attention to the necessity of testing the spirits as well as the medium. The communicating spirit can only be judged by the character of the communications it gives. The facts stated show the necessity of consulting mediums in a truthful state of mind. So long as this existed the communications were truthful and satisfactory. When the investigator went with a lie in his mouth, he was answered with a lie. He deceived, and called to him deceiving spirks; why should he complain? We believe in demanding test conditions, and awaiting the result in as passive 2 state as possible. Almost all the so-called lying communications are received in reply to leading questions, than the controlling spirit. Undoubtedly there are lying spirits, but communications are not necessary from such because untruthful. We must first be sure our channel of communication is free, and that those composing the circle or the investigators are not a material disturbing force.

## An Apparition in a County Court Case.

It appears from the London Spiritualist that an "apparition" was lately brought to the consideration of Mr. G. Russell, County Court Judge at Margate, England. 1t seems from the account given that the plaintiff was uncertain when she entered the defendant's service (subsequent events having apparently made her recollection of that circumstance indistinct), but it was stated by the defendant that it was in June last. She left the defendant's service on October 18th, having only received two months' wages. She left the place because she was frightened by some one coming into her bedroom; she told her mistress of this. and when her mother took her away she said she should go back again in the morning, but defendant would not allow her to do so. The young ladies had seen something in the bedroom, before she had done

The defendant being called upon for her defence, said that the plaintiff came to her and told her she had seen a ghost in her bedroom; this was some ten days before she left the house. It occurred during the thunderstorm which took place about that time. She told her she saw an apparition in a long white robe parading about the room the whole night with a long knife in his hand, which he amused himself with, holding it over her head, and at intervals sharpening upon a stone. Defendant told her it was trash and nonsense, and she remained with her ten days longer; her mother then came, and saying she could not allow her to stop any longer, took her away. Defendant told her that if she went she should neither pay her any wages nor give her a character. She had however since given her a character.

His Honor recalled the plaintiff, and asked her to give her version of the apparition, which she did, with an evident belief in its reality. She said that she went to bed during a thunderstorm on October 8th, and was just going to sleep when she looked at the window and saw something pass by it. She screamed out and the defendant afterwards said she heard her, but only thought she was playing; however, she called to her fellow servant, and they both saw all that followed. Her scream seemed to have had no effect upon the ghost, for he came into the room and sat down in a chair by the dressing-table, having a long knife in his

upon a stone. He then proceeded to tear up some paper, a piece of which he placed by the bedside. He came and bent over the bed, flourishing the knife over her head and occasionally wiping it on the piece of paper. One by one the ghost removed the bed clothes, until but the sheet remained, and then she shricked again and the phantom disappeared.

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#### Malpractice.

Dr. P. R. H. Sawyer, of Bedford, West chester County, N. Y., attended on John W. Williams who died on his hands, and the Coroner's jury censured him concerning his treatment. Mr. Williams died so suddenly that the Coroner had the body exhumed and the intestines analyzed. Dr. George H. Magness testified before the jury that he found a grain and a half of corrosive sublimate in them, and the membranes perforated by the poison. It also appeared on testimony that Dr. Sawyer had given Mr. Williams, who was a confirmed insbriate, twenty grains of calomel for a first dose, and a large dose of compound cathartic pills and four blue pills, as well as twenty grains more of calomel to be taken in four hours. It was believed the large amount of calomel, mixing with the hydrochloric acid in the stomach, formed the corrosive sublimate which Dr. Magness found and considered the cause of the death, Dr. Sawyer reported the case to the Westchester County Medical Society, and demanded an examination, he being, and Dr. Magness not being, a member. The disputing doctors made their statements, and the result was that the Society censured the Coroner and the Coroner's jury; the former because he did not file the testimony where it thought he should, and the latter because they "consured" Dr. Sawyer on the evidence in the case before the jury. And now it appears the Society did not know what the evidence was, and that the Coroner had placed the papers in the hands of the District Attorney for prosecution, which would appear to be the right thing for him to do.

With one exception all the Medical Society's members voted for the resolutions. A Dr. Van Courtlandt, however, considered the prescription given above enough to kill any man, and branded the whole action of the Society as a "white-washing arrangement," as no doubt it was. They have a Doctor's Monopoly Law in New York State and this is the character of the drugs and doses some of the doctors administer.

#### "Are the Elements Elementary?"

From an entertaining article on the above subject, in the London Dailg News, we learn some important facts. It seems that Mr. by which the current of spirit-thought is Norman Lockyer has realized the alchesuperseded by an echo of the questioner's | mist's dream, the transmutation of metals. own mind, which becomes more positive | In the presence of a small party of scientific men, by the aid of a powerful voltaic current, he volatized copper within a glass tube, dissolved the deposit formed within the tube in hydrochloric acid, and then showed, by means of the spectroscope, that the solution contained no longer copper.but another metal, calcium, the base of ordinary lime. The experiment was repeated with other metals and with corresponding results. Nickel was thus changed into cobalt. and calcium into strontium. All these bodies, as is well known, have ever been regarded as elementary—that is, as incapable of being resolved into any components, or of being changed one into another. It is on this basis that all modern chemistry is founded, and should Mr. Lockyer's discovery bear the test of future trial, our entire system of chemistry will require revision.

> The great object of the old alchemists was, of course, to transmute base metals into gold, and so far as our knowledge goes there is no reason why copper should not be changed into gold as well as into calcium. The means at present employed are obviously such as to render the process far more costly than any possible results can be worth: but this is necessarily the case with most scientific discoveries before they are turned into commercial facts. Mr. Lockyer is represented as one of the best living spectroscopists, and no man with a reputation such as his would risk the publication of so startling a fact as he has just annnounced to the scientific world without the very sur, est grounds. He is known by his friends as somewhat sanguine, and he does not pretend to be an accomplished chemist, but is supported by some of the leading chemists of England, all of whom admitted that the results of his experiments were inexplicable on any other grounds but those admitting of the change of one element into another, unless indeed the whole system of spectrum analysis is to be upset, the other horn of a very awkward dilemma.

Hans Buchner has demonstrated the fact that certain microscopic fungi, an active agent for the propagation of disease, can be changed into perfectly harmless microscopic fungi, by repeated growths and culture-He experimented for six months, and during that time raised 1,500 crops, the last one bearing no resemblance to the first. Under these circumstances, why should there not be some truth in the statement of Mr. Lockyer?

The Brooklyn clergymen are considering the propriety of a revival movement, not so much, apparently, to bring in new members as to wake up the old ones. At their meeting Mr. Pentecost said, incisively, that "in the early days of the Church 3,000 converts were made by one sermon, and now it takes about 8,000 sermons to make one con-

#### A Letter of Inquiry.

To the Editor of the Religio-Philosophical Journal. My recollection is that about twenty-five years ago, the British and Foreign Bible Society and the American Bible Society appointed a joint committee to revise the Bible, and that the British members of said committee reported that after a careful reading, they could not pronounce it the Word of God, whilst the American members reported that they found twenty-four thousand errors. Would it be convenient for you to give the facts, with references, in this matter, in the JOURNAL and send me a copy of same?

S. Y. REAMS.

Sempronius, Texas. That some "Committee" did take up the matter of "Revision of the Bible" is evident from the following article from Scribner's Magazine for March, 1881:

"It was stated, in Rev. Dr. Robinson's recent very interesting and valuable article on 'The Bible Society and the New Revision, that Bishop Coxe's pamphlet, published in 1857, criticising the corrected version of the Bible previously issued by the American Bible Society, went on to state, more than once, that the Society had made twenty-four thousand changes in the version of 1816.' This statement Bishop Coxe denies, and Dr. Robinson accepts the cor-rection, saying that he should not have used the word 'state,' but should have used the word 'intimate,' instead. We admit so much of Bishop Coxe's correction of facts, but when it comes to a 'correction' of Dr. Robinson himself, we object to furnishing the medium for its administration. It would open an acrimonious controversy, which could lead to no good to any man or any cause.

We are free to say that we have no sympathy with those who are willing to perpetuate, for any reason, known errors in the sacred text, and have the keenest sympathy with all men and all bodies of men who devote their scholarship to the purification of the Bible in the vernacular from all errors introduced by translators and printers; and we welcomed to our pages what seemed to us to be a well-considered and timely defence of that committee of scholars who, so many years before, antici-pated the work of this later day, whose results all English readers are anticipating with the keenest interest."

Not having any authentic account of the matter referred to by our correspondent, we called on Mr. Poole, the Librarian of the Chicago Public Library, for information upon the subject. After careful investigation and consultation he declared "no such Commission had ever been appointed by the Bible Societies of either country," hence no such report. "That a Commission had been appointed in this country to examine the word errors, which had reported some changes in spelling, etc., but that the English Bible Society still held to the 'Oxford edition' without any alteration."

The revision of the Bible has of late been going on, and the revised work now in press will soon be issued. That changes in many parts will be made to modernize the work, there is no doubt.

## Independent Slate-Writing.

Mr. Search, the slate-writing medium, is at present stopping at Moberly, Mo. It appears from The Headlight that Mr. Wm. McNinch visited him and received a communication from his brother, who was killed in the Confederate service and one also from Charley Farris, who formerly belonged to the Moberly Band and who died in Florida. The handwriting of each was recognized. Major McGindley received a communication from his brother. He claims that the hand-writing and phraseology were the same used by his brother when in the flesh. Mr. Paul Roche, to guard against being imposed upon bought two new slates, put a small piece of pencil between them and screwed the four ends tightly together, and then visited the medium. When the slates were opened a communication was found written on one of the slates, purporting to be from an old army friend. Mr. Roche is thoroughly convinced there could be no deception in the matter.

## Suicide by Cremation.

The New York World gives the details of a suicide of a novel description in Flatbush, Kings County, N. Y. Philip Truschel was the victim. He was found by a fellow laborer, who was horrified at the sight that met his view. The lower part of the body and the legs of his companion protruded from the narrow opening-about a foot square-of the hot furnace, the head, shoulders, arms, and upper part of the corpse being thrust into the fire. Recovering himself as soon as possible from the shock, he ran down the short stairs of the furnace room, and hastily dragged the charred remains therefrom. The head was burned almost entirely from the body, the upper portion of which was rapidly undergoing the process of cremation. He immediately gave an alarm, and the local authorities and the Coroner were notified. In the greenhouse near by the seat that deceased had occupied when last seen alive by his fellow laborer, was found a card upon which was scribbled with lead pencil, in the German language, the following:

"FLATBUSH, March 1, 1881.—Good-by all. If any one is tired of life he need only do as am about to do. . Philip Truschel.

The scientist says, speaking of the sun, that the sun storms are not likely to decrease in fury for some years yet. The new spot period is just beginning, and before it passes astronomers hope to have learned far more about this interesting and puzzling subject than they know now. The weight of evidence shows that there is a close relation between the condition of the sun and the earth's meteorology. Hundreds of telescopes' are daily turned upon the sun from all quarters of the earth, and careful records of observations are kept.

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

Prof. William Denton will give three lectures in Cedar Rapids, Iowa, commencing March 16th.

Elisha Cowen, an old subscriber to the JOURNAL, passed to spirit life a few days ago, at La Grange, Ind.

Mrs. Warren, of Cedar Rapids, Iowa, spoke at Doty's Hall, Bertram, Iowa, Sunday, March 6th.

We have received a fine photograph of Dr. A. B. Spinney, of Detroit, Mich., for which we return our sincere thanks.

Dr. J. M. Peebles speaks the 11th and 12th inst. in Clyde, Ohio, and the 13th, (Sunday) upon Spiritualism, in the Universalist Church.

The Spiritualists of Battle Creek, Mich., celebrate the 33rd anniversary of Spiritualism on the 31st inst. Dr. J. M. Peebles delivers the address.

The Brooklyn, New York, Spiritual Fraternity has removed its place of meeting to Fraternity Hall, 571 Fulton Avenue, near Flatbush Avenue junction.

Prof. B. F. Underwood lectured at Albany, N. Y., March 6th. He will lecture at Port Jervis, N.Y., the 13th, and Shenandoah, Pa, the 15th, 16th and 17th. J. Bowie Wilson, of Sydney, New South

Wales, sends us a fine cabinet photograph of himself, for which we return our sincere thanks.

The Church of the Advent, in Boston, is extremely ritualistic. Its four ministers wear cassocks indoors and out, practice celibacy, and live in a house by themselves.

The New York Commercial Advertiser lately headed one of its columns with "Dreadful Lies found in Religious and Secular Sheets." It would seem there was no scarcity of them in either class.

The Platonist is the name of a monthly just started at Osceola, Mo., Thos. M. Johnson, editor. It is to be devoted to the dissemination of the Platonic philosophy in all its phases.

Mrs. Warren, of Cedar Rapids, Iowa, has had a severe attack of pneumonia, and was obliged to give up her lectures in Chippewa Falls and vicinity. We are glad to learn that she has recoverd.

"What is the meaning of a back-biter?" asked a gentleman at a Sunday school examination. This was a puzzler. It went down the class until it came to a simple urchin, who said, "Perhaps it is a flea."

The Echo, of New Zealand, contains the following quaint item:

"APOLOGY.—We regret having inadvertently omitted to notice in our report of the anniversary of the birth of Jesus of Nazareth, the violin solo capitally rendered by Mr. Parker, Jun. It was received by those present with unbounded applause."

Thomas Nelson & Sons, of New York, state that the New Testament only will be published, probably during the month of May. The Old Testament not being finished, the complete Bible cannot be issued for four or five years yet. Styles and prices have not been determined on.

Food and Health is the name of a new paper lately started in New York. Amelia Lewis is editor and proprietor. It contains many valuable articles and suggestions, that cannot fail to interest those who desire good food and health.

The reason given by the colored man for not going too near the hind legs of a famous roan mule was so satisfactory that we can afford to adopt it as an excuse for not doing a great many other things. "De reason," he said, "why I nebber 'proach dat roan mule from de rear is dat I'm too fond of my family an' don't belong to no church, nudder."

Says the Cleveland Leader: "About twenty years ago, in the Town Hall at Chagrin Falls, Gen. Garfield and Prof. William Denton held a public discussion on the 'Origin of Man; the former took the Biblical position, and the latter the scientific theory of evolution. The discussion lasted a week before a dense audience, and proved particularly interesting and edifying. Both sides were maintained with ability, and the disputants were courteous and friendly to the last." Garfield would now probably laugh at most of the unscientific arguments he employed in that debate.

It seems the North River (N. Y.) Presbytery has not yet dropped the case of Mr. Hazard, the wealthy preacher at Highland Falls, near West Point, whose course the JOURNAL gave an account of lately. He continues his preaching in his hired hall to a good sized congregation, who make larger contributions than before the assault made on his preaching. Why should the Presbytery, if it be really a follower of Jesus of Nazareth, go out of their way to attack Mr. Hazard for trying to preach Jesus's doctrines to the people? The solution can be found in the money question. Judas carried the bag, and he was an apostle.

J. Bowie Wilson, of Sydney, New South Wales, writes: "We are making great progressive strides in Spiritualism here. Mr. Bright by his weekly lectures, is doing a great work. He is undoubtedly a first class lecturer. Mr. Spriggs, the Cardiff medium. has arrived in Melbourne, and the manifestations through him, are of the most satisfactory character. Mr. S. Milner Stephens success as a healing medium, is increasing rather than diminishing. He has cured many hundreds. Allow me to say that I consider you deserving of the greatest praise for the great improvements that yearly take place in the Journal. It is truly a progressive paper."

I am weary—weary unto death—of this toil and moil and strife; of reeing wrong ever galloping along in a coach and four, and right ever pushed into the mire by the jostling, unthinking, beer guzzling, and otherwise much beauddled crowd. I am waiting impatiently for the end. I am ready. I long to go.-Carlyle.

Half of the trouble in this world comes from worry over things we can not help and if we could, we might not make them any better:-Golden Rule.

#### Business Notices.

Tuz finest, purest and best flavors for cakes, puddings, pastry, etc., are Dr. Pricc's Special Flavoring Extracts. Always the same.

IMPORTANT TO TRAVELERS.—SPECIAL INDUCE. MENTS are offered you by the Burlington Routs. It will pay you to read their advertisement to be found elsewhere in this issue.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

DR. PRICE'S perfumes have a peculiar sweetness and are so chaste and delicate that their use really leaves nothing to be desired.

It is the universal cry all over the land that Kendall's Spavin Cure' is a positive cure. Read

THE WONDERFUL HEALTR AND CLAIRYOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

Ir all articles put upon the market were as pure as Dr. Price's Cream Baking Powder, their perfect wholesomeness would insure us against all evil consequences from their use.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for Catalogue and terms.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic, Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement. SPIRITUALISTS AND REFORMERS West of the

Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritalist meetings in San Krancisco. alist meetings in San Francisco. CLAIRVOYANT EXAMINATIONS FROM LOCK OF

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

To the Spiritualists in Northern Ohio.

The approaching anniversary and celebration on the 80th and Stat of March, at Cleve.ard, 's by some deemed a proper occasion and place for a meeting of the friends for consultaoccasion and place for a meeting of the friends for consulta-tion, in reference to the matter of establishing a camp meet-ing in Northern Ohio, and selecting a location affording the requisite conveniences and facilities. In other sections camp meetings have been largely-attended, and have been in every respect a success; taken hold of with a true zeas, then success is certain. This meeting is not intered do nuterfere in any way with the Lyceum Celebration. It is noped that a goodly number will be present with their advice and council and a willingness to engage in the labor.

A. UNDERHILL.

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Liberalists, will hold their Annual Convention at Flint, Genesee Co., Mich., commencing on Wednesday, March 23rd at two o'clock r. m., and closing Monday, March 23th. First three days of the meeting will be at Spiritualist's Hall, City Hall Boliding, Main St.; Saturday and Sunday at Fouton Hall, Saginaw St. All speakers in the State and adjoining States are invited. Also all mediums and all interested in the cause. There will he no printed programme for speeches. The hoard will be no printed programme for speeches. The hoard will arrange for the lectures and each evening announce the programme for the following day. Good music will be in attendance.

Thursday: General business; reading of secretary's and treasurer's report, and report of all committees

Friday: Medium's day, devoted exclusively to mediums and their interests.

Saturday: Election of offices at two o'clock, P. M.,

Saturday: Riection of oincess at two occues, F. A., followed by report of camp ground committee, Sunday: Celebration of the Anniversary of Modern Spiritualism,

Speakers will be entertained free of charge, and eventual sunday of the contest diment of all

ry arrangement made for the entertainment of all friends from abroad. There will be ample accommodation for all.

REDUCED HOTEL RATES. Rates at hotels will be as follows: Hotel Bryant, \$1.15 per day; Sherman House, \$1.00; Dayton, \$1.00; Washington House 25 cents per meal.

REDUCED RAILROAD RATES. Reduced rates have been secured on the Chicago and

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Anniversary Celebration in Brooklyn.

The Brooklyn (N. Y.) Spiritual Fraternity Celebration of the 23rd Anniversary of the Advent of Modern Spiritualism, will take place at Fraternity Hall 571 Fulton Avenue, near Flatbush Avenue junction, Tuesday eve., March 31st. ORDER OF EXERCISES.

Invocation by Mrs. R Shepard Lillie. Song "An Hundred Years to Come," an original poem composed by Mrs. Lillie; music arranged and composed by Mr. J. T. Lillie. Sung by Mr. and Mrs Lillie. Opening address by Dr. Eugene Crowell, "A Brief Review of Spritualism."

Opening accrees by Dr. Engene Crowell, "A Bird! Review
of Spiritualism."
A short address by Dr. J. V. Manshe'd, with spiritual phenomena (probably).
A song, Little Nell, sung by Mr. and Mrs. Lillie.
Short addresses by Prof. Henry Kiddle, Mrs. Hope Whipple, Prof. J. E. Buchasan, Henry J. Newton and Mrs. Mary
A. Griddley.
Closing address by Mrs. J. T. Lillie.
An improvised poem b Mrs. E. Shepard Lillie, "The
Morning Light is Breaking." nenedicton.
A cordial invitation extended to all Spirit calists and organlact societies to units with us on this occasion.
E. B. NICHOLB, President.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday svening, in Fraternity Hall, 5:1 Fulton Avenue, near Flatbush Avenue junction.

Brooklyn (N. Y.) Spiritual Fraterity helds Surday Services in Fraternity Hall, corner of Fulton street and Gallatan Place, every Sun P. 1. 2. 2. 3. 3. and 7% P. M.

Mar. R. Shephard-Little is engaged for February and March.

March 18th, W. C. Bewen.

March 18th, a musical and dramatic entertainment.

March 18th, Anniversary Exercises, celebrating the 33rd Anniversary of Modern Spiritualism. Dr. Eugene Crowell gives opening address.

J. Frank Baxter for April.

J. Frank Baxter for April. Fraternity Social, every Wednesday evening.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7% P. M., in Latham Hall, 9th at,, ear Grand. D. M. COLE, President,

NEW YORK CITY.—The Second Society of Spiritualists holdservices every Sunday, at Cartier's Hall, 23 East 14th Street NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 Kast Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

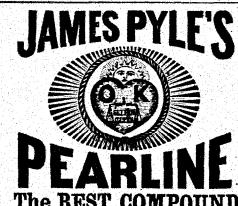
NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spirituals in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

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IND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

To F. O. S.

BY MES. F. O. HYZER.

Life moving out from boundless cause, Bears us upon its rolling tide, And we obedient to laws. Must 'mid its waves and surges ride. But he who firmly meets the blast, And calmly waits the laggard breeze, Shall never lose his helm or mast, 'Or sink beneath the wildest seas.

The spirit-fires that glow within, Inspire the mind, illume the soul, And teach each mortal how to wid. The royal way to Wisdom's goal. Keep close beside her altars high, Behind the vail of outer things, Drawing more reverently nigh. When round the flame Love's angels sings

Thus thou'it be gulded o'er the planes, Of earthly turmoil, toll and strife, Amid the mortal griefs and pains, That come to all of human life, Thy heart will glow with strength divine, While day by day a higher birth, Of use and beauty shall be thine, Thy heart extension of the carth. Till thou art sovereign of the earth.

For he who keepeth telf-control, is monarch of the sea and land. And though the billows neath him roll, Fearless upon their crests he'll stand, The lord and master of estates That reach from common soil and sod, To heaven's shining sapphire gates, And onward to the throne of God. Baltimore, Md.

#### A Wonderful Medium.

We noticed in the RELIGIO PHILOSOPHICAL Journal some time ago, an account of a new medium for independent slate-writing, etc., a medium for independent state-writing, etc., a young Miss Baily, of Iroquois Co., Ill. Mrs. J. and I thought she might possibly be a relation of hers, a descendant of some uncles of the name of Bailey who migrated in that direction, from Chester Co., Pa., many years ago. Under that impression, we wrote to her father, Mr. Samuel Bailey, of Chebanse P. O., Iroquois Co., and received recently a letter from him tending to remove the idea of relationship; but containing unmove the idea of relationship; but containing un-der the hand of the mother of the young woman, Mrs. Hattie Bally, some account of the manifestations going to show that their daughter may be the making of a remarkable medium. The following is an abstract of a part of the mother's

The medium is about fifteen years of age; has been a medium about two years. We have had wonderful workings of the spirits during that time. They will write in every manner. They will write and you may hold the slate alone. They will write with the slate on her hand, over her head, or on her head without a hand touching it. or she will put it under her feet and they will write; or she will lay the slate under her chair on the floor and they will write; or she may sit off twelve feet from the slate and they will write; or lay the slate on her lap and get writing, all in the light. Or you can hold the slate with her. We get bell ringing under the stand and writing We get ben ringing under the stand and writing in a double slate with a clasp on it, and writing in a bottle corked up. Music is played under the stand, with the stand covered; and the spirits hold conversation with any one for one hour on the slate. This is all done in the light. We do hold dark circles, when the spirits come and touch us around the table, and will describe some-times the departed friends."

We have no doubt these manifestations are gennine and in view of their comparative rarity and the great importance of such, would it not be worth while for you and some of the judicious friends to go and see and advise with her parents is to the best method of rendering them available for the world's salvation, and at the same time counsel against the young girl being possibly misled by low influences that might come around one so accessible from the other spheres. How useful she might be if properly cherished by judicious friends on earth as well as friends in the higher life.

J. G. JACKSON. Hockessin, Del.

## Letter from Rolling Stone.

To the Editor of the Religio-Philosophical Journal:

Some kind friend has sent me a copy of a recent issue of a paper edited by one Roberts, in which he alludes to a recent communication of mine to your paper, in the most flattering terms; that is to say, coming from the source it does, his vile epithets and viler English are exceedingly complimentary; the article will surely give me stand-ing among a class of people whose good opinion is to be prized. It is very certain that one pos-sessing sound reasoning faculties, must see that in the letter which this poor old obsessed relic of to make a statement based on my opinion merely; that I desired to do Mrs. Crindle the fullest justice, and even omitted calling attention to the conversation held with what purported to be the little girl, to whom he alludes, because I did not wish to recipilize any operations. wish to prejudice any one against her, through an expressed opinion, which without test conditions of some kind I considered valueless; nor did I claim to know what passed between this tall, slim, white-headed fanatic and the form purporting to be his daughter, much less refer to it in a slighting or queralous manner.

The old fellow is to be pitied: the cause I know not, but I am willing to let the mantle of charity cover much in his case. In the opening of his editorial, he sounds the gong and invites the world to follow him through the article, and see with what wonderful skill he will dispatch his victim. In his mental weakness, he undoubtedly imagines he is "smart," which is a mild form of the disease from which he is suffering, but when he arrives at the point where (in his mind) he rushes upon his victim, who from that moment is heard of no more, as though a can of nitro glycerine had ex-ploded under him, he appears to mentally gloat overhis prowess, another and surer evidence of bis unfortunate mental condition; yet let me here observe, that though he may weigh two hundred pounds, as he states, and be built up like a coal heaver, it may be well, if he really has the intention of attempting to make a spinning top of a "rolling stone," to be sure—quite sure—he does not "bite off more than he can chew."

It was, perhaps, injudicious on my part, in referring to what a spirit said of the poor unbalanced man; it proved to be the red flag before the frenzied bull, and caused him to forget even that he claimed to be a gentleman, if he does; maybe he does not, if reports are to be believed, of obscene endorsement he has made upon letters written to him by refined ladies and gentlemen, and then returned to them by him. Bah! perhaps his frothy mouthings had better not been noticed. Let us be charitable to him in proportion to his

ROLLING STONE.

L. D. Smith writes: I am well pleased with the Journal and the manly way it is conducted. I would have nothing of those editors who find curses in their hearts for any one of our common humanity; neither would I wish to read 2 paper whose editor lets his billousness run over on every page, as some do—never mind who, it is no "mat-ter." Truthfulness, dignity, and a steady hand and temper are of great value in any character, and this is what we find in the Journal. As for mediumship, its value depends wholly upon the purity and refinement of the medium. It takes as ong to make a good medium as it does to make a good man or woman, and the two are mutually dependent upon each other. The nearer the di vine spirit one approaches, the finer and purer do his inspirations become.

#### Itoms from Philadelphia.

To the Editor of the Rengio-Philosophical Journal: To the Editor of the Rengio-Philosophical Journal:

The First Association of Spiritualists of Philadelphia, beg leave to report progress and sak that the committee be continued. If you notice the outside of my envelope, you will see that this body was founded in 1852, nearly thirty years ago, and soon after the advent of modern Spiritualism through the rapping phenomena at Hydesville, our Association and your Journal, having come into being about the same time, if I am correct in my understanding of the Vol. XXIX; I find upon a late number of your publication.

understanding of the Vol. XXIX; I find upon a late number of your publication.

The Association, you may further remark, was "chartered in 1867," and I may explain, that by the terms of our charter, secured through the good offices of the able attorney and counsellor, "We are Spiritualists" as our friend Wilson was wont to state, and think we need no prefix, affix or suffix to so comprehensive an avowal; and yet among us and of us, are Atheists, Theists, Delsts, Roman Catholics, Calvanists, Hebrews, Buddhists, Unitarians, nothingarians and good people of all sorts, and some unassorted. sorts, and some unassorted.

We pay one hundred cents on the dollar on time everytime, our platform is maintained with an open door, good order marks our assemblies, and good speaking from our platform educates the people; of this there has been no intermission, except the summer vacations, since the organiza-tion of the association, almost a generation ago.

We have held, as you are aware, two grand camp meetings, and as you are not aware, have just decided upon another such—only more so! We are out of debt, and have (thanks to the women) some hundreds of dollars in our treasury, fund toward the building of a meeting and schoo house when the time comes. We have expended a considerable amount of labor and money in judicious charity. We have earned and receive the respect of our fellow citizens, and courteous treatment from the press in general. The association was "reorganized in 1880," when we began work anew upon the basis of the following: Believing, 18t. That a Beneficent Power and Wise Intelligence and account of the universe sustain.

gence pervades and controls the universe, sustain-ing towards all human beings the intimate relation of parent, whose revelation is nature, whose inter-

preter is science, and whose most acceptable worship is doing good to all:

21. That all truth is sacred and its authority absolute to the individual that apprehends it, but while one may aid another in the perception of truth and duty, ro one can determine for another what is truth and duty, hence that each human be-ing must believe and act upon individual respons-

sign must be never and act upon marriadar responsibility;

3d. That all action, according to its quality, results in suffering or in joy, by the operation of inherent laws, physical and spiritual;

4th. That all human beings are destined to a continued indicate states and attainments of the for which the experiences and attainments of the present life are preparatory; and hence, that it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all the means obtainable, for developing completeness and beauty of character, for aid in which divine inspirations, angelic ministrations and spiritual gifts are ever available to mankind;

5th. That realized communion with those who have gone before us to the invisible world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely; eth. That the human race is one family or brotherhood, whose interests are forever inseparable;

hence that it is the duty of each individual not on ly to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering of what-ever race or condition;

7th. Believing also, that the achievement of true lives and a nobler civilization could better be at-tained by associative and co-operative than by merely individual action, we the undersigned agree to unite our efforts for the practical application of these convictions, and agree to be governed by the following Constitution.

This record of our success is not made boastfully at all, but rather with shame that so little has been accomplished by us and yet it seems a some-what proper contribution to the debate upon the question of organization to which the columns of the JOURNAL are of late very properly devoted. To such as are further interested, I should be pleased to forward copies of our constitution, by-

The speakers who have recently addressed us. are, H. H. Brown in October: Mrs. Emma Hardinge-Britten in November; self and Mrs. Emma J. Bullene in December; Frank Baxter in January, and Mrs. Sarah A. Byrnes in February. In addition to the regular lectures, all well received and sustained, we had in December a successful course

upon Astronomy by Mrs. Britten.. The lectures of Mrs. Bullene, included a state ment that the best spirits were even now walting for mediums worthy of their use; this was made the occasion of sharp denunciation by a complacent editor, who assumed the speaker to be under the control of a Jesuit spirit, working for the overthrow of Spiritualism. I have been unable to any one who endorsed the report made by said editor, as a fair, truthful and wise production, or shared the concert of its author. I hope that so long as you assume to direct your Journal as an exponent of Spiritualism, you will keep it clean and free from personalities and epithets. Make it rational, be kindly critical, overlook small folbles, show a brave, magnanimous, courteous soul, give us "aweetness and light," purity, truth and love, and I and thousands more shall continue to regard, read and respect. Better a level headed man and good fellow than a person who in hot zeal for any cause makes himself a journalist(?) and social assassin. The lectures now being given by Mrs. Barah A. Byrnes are well received by our st minds. In March we are to have the privilege of hearing J. William Fletcher from whose speaking and mediumship we hope as much benefit as from the like varied gifts of friend Baxter.

EDWARD S. WHEELER, Cor. Sec. 1st Soc. of Philadelphia.

## Organization,

To the Editor of the Religio-Philosophical Journal: By the numerous well prepared articles that have appeared in your Journal on the subject of organization, it is evidently regarded by the writ. ers as a question of the highest importance to the future welfare of Spiritualism. My impression is, that the spiritual or harmonial philosophy is an outgrowth of the spirit, and that any attempt made to encase or control it by external methods will meet with inevitable failure. This is no speculative idea; we have only to cast our eye around and witness the tyrannical effects of organized

Christianity, present and past.

Does not the seed of the churches still dwell among many Spiritualists? Already we have a spiritual society, one rule of which binds each member to report at once any delinquency on the part of its members! Then, of course, follows

the discipline, etc. If the teachings of Jesus had been left to grow naturally, sown as they were broad ast, to take root or otherwise as conditions might favor, the world would witness to day a far different result than now exists. By the power of church organ izations a large portion of the human race has been led into superstition, while another has been divided and subdivided until religious clauships

actually rule society.

Organization should be purely an external matter, for business, mutual aid and social pleasures, and when applied to spiritual things, it is simply going back to the domineering condition of Church and State.

Why should we nominate three good men to engineer and operate our divine religion? It has engineer and operate our divine religion? It has been, and is now, working its way in the intellects and hearts of men with a power almost omnipotent! As the frost silently enters the crevice of a granite rock, rending it in twain, even so Spiritualism is penetrating the very foundations of the churches.

The operation of Spiritualism at present is to harmonize the individual; thence to bring men in harmonic relations with each other, and the result will form a bond of union so powerful that

suit will form a bond of union so powerful that nothing in nature can destroy it. This will be

spirit organization. Even to lay there is a bond of union, a fraternal feeling and sympathy, existing among Spiritualists, so powerful that it is scarcely realized. Every thing is progressing just as it should. The field is white with the harvest" and ready for such inelligent applications as have been set forth fully D Your Journal. H. J. H.

#### A Great Memopoly.

BY H. D. LLOYD.

Very few of the forty millions of people in the United States who burn kerosene know that its production, manufacture and export, its price at home and abroad, have been controlled for years by a single corporation—the Standard Oil Company. This company began in a partnership, in the early years of the civil war, between Samuel Andrews and John Rockefeller in Cleveland. Andrews and John Rockefeller in Cleveland. Rockefeller had been a book-keeper in some interior town in Ohio, and had afterwards made a few thousand dollars by keeping a flour atore in Cleveland. Andrews had been a day laborer in refineries, and so poor that his wife took in sewing. He found a way of refining by which more kerosene could be got out of a barrel of petroleum than by any other method, and set up for himself a ten-barrel still in Cleveland, by which he cleared \$500 in six months. Andrews's still and Rockefeller's savings have grown into the Standard Oil Company. It has a capital, nominally \$3,500,000, but really much more, on which it divides among its stockholders every year millions of dollars of profits. It has refineries at Cleveland, Baltimore and New York. Its own acid works, glue factories, hardware stores and barrel shops glue factories, hardware stores and barrel shops supply it with all the accessories it needs in its business. It has bought land at Indianapolis on which to erect the largest barrel factory in the country. It has drawn its check for \$1,000,000 to suppress a rival. It buys 30,000 to 40,000 barrels of crude oil a day, at a price fixed by itself, and makes special contracts with the railroads for the transportation of 13,000,000 to 14,000,000 barrels of oil a year. The four quarters of the globe are partitioned among the members of the Staudard combinations. One has the control of the China trade; another that of some country of Europe; another that of the United States. In New York, you cannot buy oil for East Indian export from the house that has been given the European trade; reciprocally, the East Indian house is not allowed to sell for export to Europe. The Standard produces only one fiftleth or sixtieth of our petrol eum, but dictates the price of all and refine mine tenths. Circulars are issued at intervals by which the price of oil is fixed for all the cities of the country, except New York, where a little com-petition survives. Such is the indifference of the Standard Oil Company to railroad charges that the price is made the same for points so far apart as Terre Haute, Chicago and Keokuk. There is not to day a merchant in Chicago, or in any other city in the New England, Western, or Southern States, dealing in kerosene, whose prices are not fixed for him by the Standard. In all cases these prices are graded so that a merchant in one city cannot export to another. Chicago, Cincinnati, or Cleveland is not allowed to supply the tributary towns. That is done by the Standard itself, which runs oil in its own tank cars to all the principal points of distribution. This corporation has driven into bankruptcy, or out of business, or into union with itself, all the petroleum refineries of the country except five in New York, and a few of little consequence in Western Pennsylvania. Nobody knows how many millions Rockefeller is worth. Current gossip among his business acquaintance in Cleveland puts his income last year at a figure second only, if second at all, to that of Vanderbilt. His partner, Samuel Andrews, the poor Figlish day leborar ratived warra are with poor English day laborer, retired years ago with millions. Just who the Standard Oil Company are, exactly what their capital is, and what are their relations to the railroads, nobody knows except in part. Their officers refused to testify before the Supreme Court of Pennsylvanis, the late New York Railroad Investigating Committee, and a Committee of Congress. The New York com-mittee found there was nothing to be learned from them, and was compelled to confess its inbility to ascertain as much as it desired to know of this mysterious organization, whose business and transactions are of such a character that its members declined giving a history or description, lest their testimony be used to convict them of erime."-March Atlantic.

### CURED IN RESPONSE TO PRAYER.

A Remarkable Case of Healing Reported from Maine.

The Camden (Me.) Herald of last week contains the following remarkable story of healing alleged to be due to prayer. Mr. Henry F. Thurston, who vouches for it, is the stepson of the lady who was cured, and is indorsed by the Rev. C. E. Libby as a gentleman of character and good standing, and a member of the Free Baptist church in Rock-In the Spring of 1880, Mrs. Sylvia Thurston,

while returning home from church, stepped into a hole in the road, and was thrown with such riolence to the ground that her back was severely njured and the bones of her ankle and foot were wrenched out of joint. The injury sustained by the foot was so great that it was almost impossi ble to replace the bones in any kind of position. For two months she suffered intensely from a fever brought on by the injuries to her back, and it was three months before she could sit up. But when she had recovered from the fever she was unable to walk save by the aid of crutches. The broken leg was useless and never ceased to pain her. It was swollen from the toes to the knee her. It was swollen from the toes to the knee and was colored a dark purple. The circulation was almost stopped, and the leg and foot became cold. The foot was bent out of position so that only the toes touched the floor. The family physician exhausted his skill upon it, and after several months ceased to doctor it, believing that only a higher power could heal it. Instead of medicine he resorted to prayer. At last Mrs. Thurston herself ceased to work with it, and she too commenced to may for its restoration. One too commenced to pray for its restoration. One doctor said it must be cut off or it would mortily, or else wither away and die. If the limb was cut or else wither away and die. If the limb was cut off he desired to purchase it for scientific purposes. About this time she was taken sick with diptheris, and her stepson came from Rockland to take care of her. One day he was telling her of a lame man down East who was healed by the prayers of Fred McKenney, evangelist, from Portland. Both at once determined to pray for the restoration of the imposent limb, and both kept. storation of the impotent limb, and both kept their determination. That night the foot was so had that even the drawing of a sheet over it gave her intense pain. In the morning the foot, ankle, and leg were in all things like the other, and as strong. Several hours afterward as her son went to her bedside to give her the medicine the thought flashed upon him: If God healed the foot can He not also cure her of this disease? So he did not give her the medicine, but went and kneeled down at a sofa in front of her bed and there silent. ly prayed: "Oh Lord! make her every whole." Immediately his mother, though looking at him when he knelt, dropped off to sleep and dreamed that the room was full of people (spirits), all exclaiming: "You are made every whit whole." In a short time she awoke and, in attempting to tell her dream, found that she was indeed every whit whole. That morning she rose up and dressed herself, and on the following Sabbath attended church.

## Fourth State of Matter.

On Feb. 17, Mr. A. E. Onterbridge, Jr., delivered a lecture in the Franklin Institute, Philadelphia, on "The Fourth State of Matter" as set forth by Mr. Crookes. The deportment of matter in high vacuum was noticed in this column a short time after the researches of Mr. Crookes were published in England, and his memoirs on the subject were fully presented, so far as text and pictorial aids could go, in the leading scientific periodicals in this country many months ago. As a bare hypothesis, the conclusion arrived at by Mr. Crookes existed as early as 1819, but any approach toward raising it to the rank of a theory was barred by the crude and inefficient mechanical appliances of that time. From the report sent us it does not of that time. From the report sent us it does not appear that Mr. Outerbridge did anything more than elucidate the views of Mr. Crookes. But the experiments were, however, reproduced in a most satisfactory manner, and for the first time on this continent. It is to be desired that experts in scientific experiments in this city also will show students and others the actual phenomena on which principal couch making discoveries or alwhich principal, epoch-making discoveries or al-leged discoveries are based as soon as possible after their announcement either here or abroad. There can be no better means adopted to promote a knowledge of science or a furtherance of particular truths .- New York Times.

#### Mass Convention at Waterbury, Vt.

The Spiritualists of Vermont held a most suc cessful Convention at the Waterbury House, situated in the beautiful town of Waterbury, on Feb. 18th, 19th and 20th. The sessions were all well nded, and on the last two days, the audiences attended, and on the last two days, the audiences were only limited by the seating capacity of the hall. The meeting was presided over in a very able manner by Col. E. C. Bailey, of Stowe. The Committee of Arrangements, consisting of Drs. Gould and Bronson, deserve great credit for the efficient manner in which they conducted the business of the meeting. The Duxbury Glee Club, composed of members of the Turner family, furnished music for the occasion. These sweet sing. nished music for the occasion. These sweet sing-ers always touch responsive chords in the souls of their listeners. They are truly singing the beautiful songs of the spiritual philosophy into the hearts of the people.

All the sessions of the convention were quite lengthy, yet the interest never lagged. The conference meetings were a marked feature of this convention. The platform was free, and all who addressed the convention had sufficient time to elaborate upon whatever they desired to discuss; yet none abused the privileges granted them. Principles were discussed and personalities were

not indulged in.

The able lectures delivered by the different speakers deserve more than a passing note, yet nothing but a verbatim report would do them justice. Mrs. Lizzle Mauchester, of West Randolph, spoke of Spiritualism as "the golden mean lying between the Conservatism of the churches and the radicalism of infidelity." Mrs. Emma Paul of Stowe chose for her subject "Warside Paul, of Stowe, chose for her subject, "Wayside Preachers." Miss Abby Whitney spoke of Spiritualism as the religion of love and sympathy. Mrs. Fanny Davis Smith discoursed upon "Humanity is the Sou of God." Joseph D. Styles, of Weymouth, Mass., not only gave a very fine address, but also made it possible for many who were present to follow the apostolic injunction, "Add unto true faith, knowledge," by giving from the rostrum over one hundred and fifty recognized tests. The writer of these notes also addressed the convention.

the convention.

This convention might be termed a spiritual love feast. The speakers all worked together in perfect harmony, and the audiences sympathized with them in their efforts. Thus was created a social element, akin to love, that bound all who attended the meetings together into one family of brothers and eleters. How much better it would be if all Spiritualists scattered throughout the whole of our country, would cease to ride their pet hobbies and pattern after the Vermont Spiritualists in their recent conventions, and come to-gether for practical work, under the banner of Spiritualism without any other name attached. They would then be able to gain the respect of

GEO. A. FOLLER. Dover, Mass., Feb. 24, 1881.

#### Independent State-Writing.

To the Editor of the Religio-Philosophical Journal: In the Journal of December 18th, was published the statement made to me by Mr. G. F. Kerr, of the tests received from the girl medium. Miss Bailey, (14 years of age) of Sugar Island. I have not had an opportunity of seeing her until last week. Her father brought her to my house a week ago last Sunday; they staid till the following Tuesday evening, giving us ample time to test her mediumship to the satisfaction of myself and others. She is rapidly developing into a fine independent slate-writing medium. She is a very pleasant and modest girl, lady-like in behavior, but rather bashful. Their paraphernal a consisted of a small stand with a clock wire bell screwed on the under side. Mr. Ballay upsgrawed it and took it under side. Mr. Balley unscrewed it and took it off so that we could inspect it thoroughly, and off so that we could inspect it thoroughly, and then put it on again, saying it was put there by order of the spirits, so they could amounce their presence by ringing it. There was also a double slate connected by two brass hinges, and when closed, fastened by a brass clasp about 1½ inches in length, and when closed pretty well, covering the wooden frame on that side, a facilmile to the class of a portmonic only much leaven and as clasp of a portmonie, only much larger and re-quiring considerable effort to open.

Her father says the first communication she obtained in the double slate, was for Mr. Kerr, as re-ported in the JOURNAL of Dec. 18th. Sunday eyen-ing she held the slate under the stand a few moments. The bell rang, and the stand swayed back and forth three times; on taking out the slate several lines were written to the effect that they

would try to do as requested.

Mr. Bailey calls himself a talking medium; he talks much of the time to the spirits; they answer on the slate. Many questions were asked, and short but satisfactory answers obtained—some with the slates held under the stand by the medium; some with her standing on a chair, and hold-ing the slate at arm's length in plain view of all; and some on the floor under the stand with no one and some on the hoor under the stand with no one nearer than eight feet—the medium over ten feet distant. I asked if I could get writing by holding the slate myself. The answer was, "Yes, Mr. Wilson; you, your wife or son Alfred may hold the slatef and we will write for you." I then held the slate, asking the question, "What is it that writes and answers questions on the slate?"

Ans. "I am what you call a spirit. I have left

Ans. "I am what you call a spirit. I have left the body, and gone to a higher sphere." The second answer: "I like you, Mr. Wilson; that is the reason I write twice for you. Good night." Anna Frost, my wife, then held the slate and got answers to questions, and a communication from a sister. My son also got answers to questions. I have several pages copied off the slate in presence of a number of witnesses, of which I give you here only a few. Some answers to skeptics were amusing, of which I give one. On taking the slate he cleaned it thoroughly with a sponge, put in the crum of pencil, closed it securely, observing, "The devil himself could not get in there!" The analysis and has to questions, and a communication from a sister. devil himself could not get in there!" The an swer came, "The devil is now in the slate, and has written." I think one of the best tests was the vial test; that was to put a piece of blank note paper folded several times, in a vial corked tightly and then laid on top of the slate, the medium not touching it. In a few moments it would be thrown off the slate to the floor. On examination, writing would be found on the paper. This was repeated several times for different ones; all present appeared satisfied. There was no possible chance for trickery or fraud. One thought that Mr. Bailey had one vial and his daughter another just like it, with writing in it, and by some slight of hand she substituted the one she had for the one on the slate. I said nearly all the others were satisfied with the genuineness of the test, but that I would like to try it again in my own way. The answer came that I might make use of any test I pleased. I then took the vial and paper in another room, put a peculiar mark on the otherwise blank paper put it in a small fold and enclosed it in the vial and put private marks on the cork also, so that is moved or turned the least I could detect it. This was witnessed by three others. I then came to the medium, placed the vial on the slate, kept my eyes on it till thrown off on the floor, then picked it up myself, opened it and found it just as I had placed it, except the writing I found on it and placed it, except the writing I found on it and which I will send you. There was good music played on the clock wire bell, equal to organ or plano music. The hymns and songs correctly played were the "Sweet by and by," "Pop goes the Wessel," and "Star Spangled Banner." The name given as the spirit playing, was Anna Frost. The tests received in day time appeared to be, if anything, more satisfactory than those at night. I have given but few of the many tests received while she was here from Sunday evening to Thes. while she was here from Sunday evening to Tuesday; to give all that were copied from the slate, would occupy too much space; they show that she is a good, honest medium.

J. Wilson, Piato, Ill.

L. N. B. Carpenter writes: My wife died a little while ago. She was a Materialist, yet did all she could to make the best of this life. She fed the hungry and clothed the naked, lived to make herself and others happy, and the world bet-ter. A few days before she died I said to her, "It ter. A few days before she died I said to her, "If there is another life, will you let me know it?" She answered, "If I can I will." She having been always truthful I could depend upon what she said. The first night I went to bed while she laid lifeless in my house, I laid my head on the pillow; but, oh! the telegraphing under my head was plainer than the sun at mid-day—how happilying and consoling to me. It seemed a heavenly calm, a harmony and truth that filled my soul with comfort. It proved to me two things: That there is a fort. It proved to me two things: That there is s life beyond this, and that I shall meet her there. and this affords me more consolation than all else in the world besides.

#### Why Spiritualists Should Organize.

I have read the views of nearly all that have written upon Organisation, and I believe much good will be accomplished by this agitation of thought, and while some differ as to the best mode, with a few exceptions, all agree that the time has come to form a more compact union of all minds that have outgrown the dead past, and are willing to work for the present and future. It is only by a harmonious organization and in associative bodies, that we can hope for a bright fu-ture. I admit that unseen hands are helping our movement, but these unseen forces while operating upon material planes need material help. Un-seen hands, no doubt, landed the May Flower up-on the rock bound coset of New England with the ultimate design of not only bettering the condi-tion of our persecuted Pilgrim Fathers, but all races of men, by making the American continent an asylum for all the oppressed people of the globe. But ere this could be accomplished, our globs. But ere this could be accomplished, our forefathers had to lend a helping hand—not alone in battling the elements of a new elimate, wild beasts, etc., but in thorough organization, and do work against an unjust mother country. All the good that ever has been accomplished upon this planet for the elevation of the race, has come through many away avertor. through man's own exertion, and an isolated indi-vidualism, can accomplish but little at best. If Spiritualism has brought to us such numerous blessings, should we not be willing even at a sacrifice to impart these to the race.

In the present isolated condition of Spiritualists, little is accomplished for adults, and nothing for the children. And the result is many grow up ashamed that their parents are Spiritualists. Na-poleon once said, "Give me the children of any napoleon once said, "Give me the children of any nation and in ten years I will overthrow the form of that government." Here is a lesson we should heed. Organize, build halls, and educate our children under physiological and spiritual influences, so that the next generation will have overthrown all superstition and outgrown much of disease, and its twin brothers, lust and crime, that now stalk abroad in our beloved land, Spiritualists and liberalists often speak harshly of the church organizations not doing their duty and we church organizations not doing their duty, and we are all agreed, from the very nature of their fundamental doctrines, they never can reform the race, but how often they hush us into silence by asking us, wherein have we'done better. When they ask us to point out our schools and charitable in-stitutions for the poor an the deprayed, we can, at best, but point out a few isolated cases of indi-vidual efforts. We should have a thorough orga-nization throughout the whole land, with a con-tribution fund to assist the weak in the different towns and villages and electure byseen towns and villages, and a lecture bureau, com-posed of the ablest lecturers in our ranks, and where the cause is weak, pay these lecturers out of this contribution fund. If each Spiritualist throughout the land can be induced to give a small amount, we could soon have hundreds of hells and progressive because each black for the small amount, we could soon have hundreds of halls and progressive lyceums established for the education of children, and a suitable place for lectures on sciences, pertaining to the body and spirit, and a healthful control of both, as well as lectures on the physical sciences, and the cultivation of music and the display of talents in the arts.

I hope that the wisdom and experience of all truth loving minds will devise some plan of organization wherehy we can not only teach the bar-

nization whereby we can not only teach the har-monial doctrines, but can so permeate minds that are yet plastic, that the youth of this generation will carry less stain, less crime into the future men and women, and thereby make our race bet-

A. B. DENNIS.

Cedar Rapids, Iowa.

Judge Forbes's Will.

Judge Forbes, who has left a quarter of a million dollars to Northampton, Mass., for a library, on condition that no minister shall have anything to do with it, put this little essay into his will:

"It is my design to form a library of works of

science and the arts in their broadest acceptance, of ancient and modern history, and of the litera-tures of our own and other nations; but as theological works cannot be wholly excluded, in the selection of these latter works no preference shall be given to any set or system or theologic inquiry, bus strict impartiality is to be extended to all of these. Histories of different religions may find an appropriate place in this department. It has been asserted that there are between two and three thousand different systems of religion in existence. But as a general rule these are the inventions of cunning men or the vagaries of semi-lunatics speaking boldly and impudently in the name of God, of whose decrees and purposes they know as little as the most ignorant of their vic-tims. The result is seldom doubtful. It is wealth and power on the part of the prophets, ignorance and poverty on the part of the disciples. It has been my aim to place within reach of the inhabi-tants of the town in which I have lived long and pleasantly the means of learning, if they are dis-posed to learn, the marvelous development of mod-ern thought, and enable them to judge of the destiny of the race on scientific evidence rather than on metaphysical evidence alone. The importance of the education of the people cannot be overrated. It will be found the most efficient, if not the only protection against the inroads of a foreign superstition, whose swarms of priests, Jesuits, monks, ministers, and agents are let loose upon us and engaged in the unholy work of enslaving the minds of the multitude and molding them into instruments of priestly power, a power built up on the remains of ancient paganism, and sus-tained in one particular at least by gross fetichism, a power growing out of a monstrous perversion of the precepts and example of the founder of Christianity, by which poverty, lowliness, and self-abnegation are forced to mean wordly grandeur, enormous wealth, a palace, absolutism, and an earthly crown. As the contrast so the antagonism must always remain between enlightened freemen and the progeny of the purple and scarlet clad mother. Let it be deeply engraved on the mind that no strictly Roman Catholic country ever was, or ever can be a free country."

J. W. Fuller, Dr. Samuel Watson's son-inlaw, in remitting subscription for the Journal, says: I think this a fitting opportunity to express my views of the Journal and its course for the last twelve months. No man labors without the hope of approbation from those for whom he lab-ors, and while it is impossible for a journalist to meet the views of each and every individual sub-scriber, it is really surprising to know how nearly you have accomplished this great feat. Your Journal has passed to the front and has gradual-ly widened the distance between it and all its con-temporaries. Those who know materialization to be a fact no longer consider you an "unphelicyer". be a fact, no longer consider you an "unbeliever" in this phenomenon. Let no opportunity pass for investigation of spirit phenomena. Those of us (and there are many) who are cut off from all intercourse with mediums, take the greatest interest in the account of your sittings. While the philosophy is very comforting, facts—yes, second hand facts—are much more satisfactory. In conclusion I indorse the Journal as being by far the best spiritual paper published (and I read them

There are hundreds of poor people who are yearning for spiritual light, but who are too poor to pay for a paper. The following is from a poor lady, to whom we have been sending the Journal

for a long time free: I would like to have the Journal, for I value it very highly. My health has not been good for a year, therefore I have not earned a cent and am not able to pay for it. I came on here from Philadelphia with a hope of recuperating my health. and if I ever make anything more I shill surely not forget you. I have been a reader of the Re-LIGIO-PHILOSOPHICAL JOURNAL ever sluce its first number, and it would be a great privation for me not to have it, still I want to do what is right.

Will not some kind hearted Spiritualist sub. scribe for the Journal, for this poor lady? They would be rewarded for the act by the angel-world.

Jose Greeley writes: Years ago I have de-cided that truth and right never suffer from in-vestigation, and I find. from the acquaintance I have formed with the Jouenal, that its columns are open for free discussion in matters pertaining to the most important interests of the human race; therefore I am pleased with the JOURNAL.

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### Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to he hung up in homes, schools and lecture rooms. The following are some of its headings: The Laws of Nature: The Law of Power: The Law of Harmony, How to Promote Health; How to Bestrev Health; How to Cure Disease; How to Dress; How to Eat; How to Sieep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature. e to be their ov ans of Nature.

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## STRANGE VISITORS.

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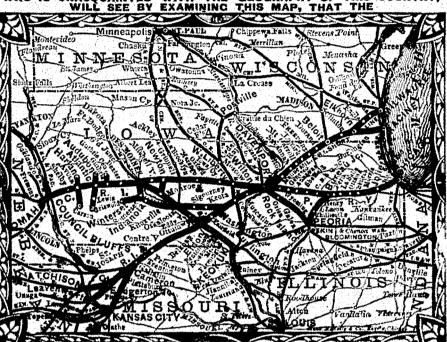
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More Theosophical Bombast-Is Jesus the Founder of Our Faith?

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

In connection with my remarks in the JOURNAL a few weeks since, concerning the juggling tricks palmed off in India, upon wonder-loving dupes, by the heads of the Theosophical school, as examples of occult or magic power, attention may be called to the fact that in a recent number of the New York World, we are favored with a highly seasoned dish of Theorophical bombast, in which, we think, the votaries of black mag-ic have a trifle overdone themselves in the way of gasconading tergiversation.

First, we learn that there are now but two living Theosophs left in America—a fact we can well believe—the pretentious and extravagantly heralded Theosophical Society in New York, which was to accomplish such wonders, having collapsed ingloriously, not having met for months. A correspondence being kept up, however, between the faithful two and Col. Olcott; the colonel as usual indulges in said correspondence in characteristic Munchausen-like stories: if, indeed, his last batch of news from the land of the lotus and the sacred cow may not appropriately be said to out-Munchausen Baron Munchausen himself. The Theosophical Society, we learn, has now 40,000 members in India. The probabilities 40,000 members in India. The probabilities are that about 39,900 of these exist but in the fertile brain of the gallant colonel. "Colonel Olcott and Madame Blavatsky have accomplished wonders in India," exclaims one of the two New York survivors; "her paper, the Theosophist, is a great success. All the maharajahs, learned men, and Brahmins take it." Contrast this statement with that received from other sources in India, that the natives—maharajahs. in India, that the natives—maharajahs, Brahmins, etc.—have dropped all connection with Olcott and Blavatsky, having discov-

ered their shallowness and trickery. We are also gravely told that this occult couple travel all over India without spending a cent; and concerning this, Col. Olcott says it is a good thing they are enabled to travel without cost to themselves, for neith er he nor Blavatsky has a cent. Contrast these two statements: first, their paper is a great success, and every body takes it, including, of course, the 40,000 Indian members of their society, and its subscription price being very high, a handsome revenue must accrue to its publishers; secondly, its publishers are both penniless, and travel publishers are both penniless, and travelover that country by spunging on their friends, as they explain it, by magic power. Just listen to this veracious chronicle of how they contrive to travel free of cost: "Col. Olcott and Madame Biavatsky have traveled from Bombay to Ceylon and to many parts of Northern India without its costing them a cent. How they do it is one of the mysteries. There are no congregations of theosophists and no collections are taken up. Nor is the deputation supported taken up. Nor is the deputation supported in any way by the American society. When they want to go anywhere, tickets for the railways are at once provided. They find conveyances waiting at their door or at stations reads to the railways are at their door or at stations. tions ready to take them where they will, although they have sent no word nor given any intimation to any one of their intentions or wishes. If they want to send a message, a messenger appears without being sent for. One day Col. Olcott started from Bombay to go to a distant city to deliver a message he did not understand to a man he did not know even by name, and when he arrived there the man stepped up to him at once and asked for the message, All their wants are supplied in this, to others, apparently mysterious way, so they have no need for money. Occult phenomena, black and white magic, and all that! The government organ at Allahabad, the Pioneer, tells on the authority of 'nine unimpeachable witnesses, the story of Mme. Blavatsky returning to a · rs. Hume a long-lost brooch. Mme. Blavatsky, while in a trance, saw the brooch fall in a flower bed in the garden, and the party went out and found it. Recent issues of the Theosophist contain several accounts of occult occurrences resembling the feats of the famous Hindoo jugglers, one of whose great annual feasts Col. Olcott recently attended. Col. Olcott and Mme. Blavatsky do not expect to return to this country for five years at least."

There is probably some truth in the reference to the impecuniosity of the Theo-sophical leaders and that there are no Theosophical congregations in India; and yet there are 40.000 members, we are told, and a flurishing newspaper conducted by the two occultic paupers -said paper, although patronized by all the native dignitaries of the land, backed by 40,000 lay members, yet leaves its publishers entirely destitute of funds, compelling them to live from hand to mouth, as it were. Of course no person with a vestige of common sense believes one word of the stories about railway tickets, conveyances, messengers, etc., being al ways at their command whenever desired without their mentioning their wants to a single soul. The narrators of such cock-andbull stories seem to forget that this is the nineteenth and not the first century; and that the parties asked to credit these stories are not the credulous believers in the mythological extravagances of the Vishnu and Bhagavata Puranas, the Maha-Bharata and Ramayana, but the cultured, scientifically trained inhabitants of America and England. The case of the lost brooch of Mrs. Hume is simply another instance of her jug-glery, similar to those previously adverted to. It is admitted, we see, that the recent occurrences described in the Theosophist. resemble the feats of Hindu jugglers: in truth no reasonable doubt can exist as to their essential identity. It may also be noted that the fact of Olcott and Blavatsky heing without means, is proof that their paper, so far from being the success they proclaim, is really en unremunerative enter-prise with a limited circulation.

## IS JESUS THE FOUNDER OF OUR FAITH?

In the JOURNAL of February 5th, I notice that Bro. J. Murray Case is impelled to say that "we can never form an organization which will stand until we recognize the di vine teacher of Nazareth as the founder of our faith and the head of our church." This. he seems to think, all Spiritualists; perhaps. may unite in doing some time in the future. Recognizing the honesty of Bro. Case, as of all other Christian Spiritualists, in claiming Jesus as the great headlight of moral and religious truth. I nevertheless am obliged to regard them as profoundly in error. Not that I would in the least derogate from the just fame and worth of the Nezarene enthus ast in the fields of ethics and theologic thought and inspiration. It is his undue exaltation to a station in human history to which he himself made no claim, and which is not justly his, that I oppose. Jesus founded no church, had no thought of founding one-in fact the word church (ekklesia) was unknown in the language spoken by him, but was imported from the Greek language into the religion founded in his name after his death.

Jesus claimed to be the Jewish Messiah,

the man selected by God to restore the ancient glories of Israel, by the inauguration in Judes of the kingdom of heaven, the reign of universal peace, love and happiness. He deemed himself the chosen instrument of Jehovah to bring this about, and thought that after its establishment he would reign over the Jews as their spiritual ruler, his twelve disciples being miner princes each ruling over one of the restored twelve tribes of Israel. It was not a church but a kingdom he was desirous of establishing, and that confined to the Jews exclusively, saving such Gentiles as should acknowledge his supremacy, and he desired to come into his theocratic kingdom. A reformed and purified Judaism was what he sought to conserve—the Mosaic ritual and enactments modified and spiritualized in consonance with the best thought of his day and generation. Not a single new or original idea in theology have I been able to find in the teachings of Jesus. All his ideas thereupon I find in the contemporaneous literature or in previous writings of his countrymen. His originality consisted in his eclecticism, his selection of some of the best ideas of the different schools of thought of his day, and his diffusion of them among the common people, in order to prepare the way for the establishment of his Messianic kingdom.

Jesus certainly never said aught indicating his desire to found a new religion in the gentile world; and had it not been for the untiring efforts of Paul, whose broader conceptions embraced the Gentiles of all lands and countries as partakers of the results accruing from Messianic labors of Jesus. Christianity would never heard of outside of Indeign it would have reof outside of Judaism—it would have re-mained what it was in the hands of the original twelve apostles, a petty Jewish sect anxiously expectant for the speedy reap pearance of Jesus on earth to set up his kingdom at Jerusalem. As it was, the sec of Jewish Christians called the Ebionites or Nazarenes, after the destruction of Jerusalem, lingered along for a century or two, were declared heretical by the orthodox church, and finally disappeared altogether. They and they alone may be deemed as approximating more closely to the primitive faith of Jesus and his immediate disciples than any other form of Christianity.

How can Jesus be truthfully called the founder of Spiritualism as a religion? So far as the phenomena are concerned, they were in the world long before the Nazarene reformer took the desert sands of Syria, and much of the miraculous element found in the New Testament is wholly mythical. As for the moral teachings of Jesus, so far as valuable, they were not new, but were taught in every civilized country centuries before Jesus's birth. As for his theology, it agreed exactly with current ideas in Ju dea prior to and during the time of Jesus.

Further, the religion of Jesus differed widely from that of modern Spiritualism in some respects being diametrically opposite. Did Jesus ever say a word about the possibility and utility of spirits communicating with mortals through mediums? On the contrary, in the only place in the gospels where he refers to the subject of spirit communication with man, he discountenances t and declares it useless (Luke xvi, 27-31). Then, again, did Jesus ever mention a syllable about the soul after death being capa-ble of progress, advancing from state to state and sphere to sphere? On the contrary, Jesus declared the state of many eter-nally fixed at the judgment day—one portion of mankind passing to an eternal hell and the other to an eternal, changeless heaven. Are not spirit communication and eternal progression the special central principles of modern Spiritualism? These constitute the two distinctive features of our faith, upon which all classes of Spiritualists are agreed. Many differences of opinion exist upon various points among Spirit-ualists, but upon these two, and almost upon these alone, perfect unanimity exists. Can a person be called a Spiritualist who ignores both, and believes in dogmas diametrically opposed thereto? Certainly not. Then it disbelief in these two articles of faith disqualifies one from being a Spiritualist, how much more would it disqualify a person who was not simply an unbeliever therein, but an authoritative public teacher of their fallacy. Is it not, then, irrational in the extreme to denominate a man the founder of a religion or a faith, the fundamental and basic principles of which he persistently antagonized both directly and

indirectly. To be the founder of a thing, one must be its originator. Was Jesus the originator of the doctrine of communion with the spiritual world? Was he the originator of the moral principles recognized and emphasized by the spiritual philosophy? Was he author of the doctrine of successive spheres of existence in the Spirit-world; and of the progress of the souls of all men and women through those spheres? T. each of these a negative answer must be given. He was not the founder of a single one of the principles of the spiritual philosophy or of its religion; no, not one. The moral system of Davis, Tuttle, and the spiritual philosophy in general, is much superior to that of Jesus, as the nineteenth century is superior to the first; while as regards the theological creed of Jesus, it was erroneous in almost every part-between it and that of Spiritualism there is a wide divergence on nearly every important point. In reality Jesus founded nothing, except the dogma of his own messiahship, from which, by successive additions and accretions (for which he is in no wise responsible), every phase of Christianity has been derived. Being primarily based upon an error, every vestige of it is bound in time to pass away; the religion of humanity, of nature—not of any personal founder, whether Jesus or Buddha, Parker or Davis-being destined to completely supersede it, conserving, of course, all that is valuable in Christianity and every otherform of faith or non-faith. Such being the facts, why will intelligent, well-meaning people stultify themselves and historic truth by continually injecting Jesus and his leadership into modern Spiritualism? When will reason, logic, common sense, truth, become paramount in the world upon all questions involving the personality of Jesus and his life-work? On one side we perceive one class of extremists either denying his existance as a historic character, or else vilifying him and his teachings, refusing to give him credit for that justly his due as a reformer; while on the other, we behold another class indulging in extravagant laudation of him and his works, giving him credit for much more than his due. Steering between these two extremes, the careful truthseeker gives him his due, and no more; relegating him to his appropriate niche in the world's pantheon of religious chieftans. Denunciative revilings and unreasonable idolatry should alike be eschewed, as they will be universally when the world grows into that higher wisdom to-wards which it is tending. Singular Manifestations Occurring in the Home of a Prominent Medium.

To the Editor of the Religio-Philosophical Journal:

Since you have frequently urged people to send authentic accounts of remarkable spirit phenomena, I have at length yielded to the oft repeated solicitation of friends to prepare for publication, a full and correct account of a singular manifestation that occurred in my family through the mediumship of an infant daughter only four weeks old. Though years have passed since that event, memory retains clear cut lines of its most minute particulars. My family were residing at the time in Beloit, Wis., where many people still remain who can fully corroborate my statement. The date of the occurrence was June 22nd, 1864; the time about eight o'clock, P. M. It was one of those balmy evenings in early Summer when the air is laden with the delicious odor of roses, and every passing breeze scatters fragrance alike on rich and poor, gaily singing with perfumed breath of the boundless benevolence of nature. The moon, full-orbed, looked calmly down upon us, filling every possible nook with great lustrous floods of shining beauty. The tender green of nature's beautiful apparel as yet unstained by time, was as fair and sugthat event, memory retains clear cut lines yet unstained by time, was as fair and suggestive of full fruition, as the little life so tenderly cherished in our household. This dear child came to us bearing the special love of angels, as the preceding May had commemorated the birth into spirit-life, of our darling daughter Clara, scarce two years of age. Our baby bore the sweet name of Lily May, one given her by the angels in this wise. When she was but three days old, I became entranced and wit-nessed a most fascinating ceremonial of christening. No traditional water nor sign of the cross, consecrated the union of this new life and a name which was an appro priate symbol of her sweet spirit; but immediately on entering the superior state, I saw approaching a troop of fairy infant spirits, lifteen in number, and led by her little sister Clara, bearing in her hands a beautiful wreath of flowers composed of wild wood violets and lily of the valley. Just over the brow where the wreath was broadest, a waxen leaf from a species of fragrant white lily was twined in like a scroll, and scross which in gleaming golden letters of light shone the name, Lily May. The gentle voice of my spirit mother who was also present, said to me, "My child, this is the augel name of your babe, and its significance is this: her spirit will be as sensitive to an impression as a spotless lily to a stain, and her buoyant nature shall always retain the freshness of May." That sweet vision is one of the hallowed memories of the past, and as its heavenly light and lovely forms faded from my sight, I knew that we should only remember our beautiful Lily, as blooming in the genial Summer-land.

The days speed, on, and four weeks later on June 22nd, at approaching twilight, our little Lily had folded the petals of outer consciousness and slept. My friend, Mrs. Sarah J. Darrow (with whom we resided) held the infant in her arms, and as she laid her on the bed, I stood beside her, and saw the sudden appearance of a soft yellow tinted light fall upon the white counterpane near the child's bead, and about the size of a penny. We saw the light simultaneously and began to search for the cause, supposing it to be some reflected light, as the moon shone brightly enough to mock us with mimic day. We covered mirrors, closed doors and searched diligently, calling to our aid several friends both ladies and general teneral ways abspaced to be in the house. tlemen, who chanced to be in the house. During the time spent in this search, the light had concentrated to the size and radiance of a star of the second magnitude. and there it glowed and scintillated like a diamond under a strong light, for five long hours subject to examination by the throng who came to gaze on the wonderful phe-nomenon. In the brightest lamp-light possible, still it shone on beside the sleepi g infant. Place the hand above the light and it was hidden, thus destroying the theory of reflection; but lift every article of bed-clothing underneath, and still it remained till a few minutes before one o'clock, A. M., it began to fade; it quivered, flashed back a bright adieu for a moment, and was gone.

I will add that wherever the child was moved the light followed, proving that it could not have been the result of material substance, prearranged. So strong was the light that if an object be placed within its sphere, the radiations would extend for a distance of three inches. During the presence of that beautiful star, I was permitted to see clairvoyantly, the manner in which it was produced. There were several consecutive circles of spirits who combined their magnetic and electric forces, and directed the outflowing currents of their individual atmospheres, upon principles of action corresponding to the electric battery. These emanations seemed to flow out and assume the shape of an oblong funnel, and in appearance resembled a liquid rainbow, all tints being so perfectly commingled as to lose distinctive color lines. The lower and smallest aperture was about three feet in longitudinal diameter, and encircled the form of the child. The upper circumference measured at least sixty feet, and floating in the outer edge of that beautiful zone of magnetic atmosphere, was the first or celestial circle composed of infantile spirits under five years of age. Outside of this, circle after circle mingled their vital force in harmonious obedience to the scientific principles above referred to. I was informed that adult magnetism must be exquisitely refined before it could act upon that infant organization, hence the great inner circle of infinitely pure spirits which they denominated celestial. It is impossible to give the reader a correct picture of this beautiful manifestation, but it will, perhaps, serve to impress the mind with the vast range and power of these impalpable forces, a knowledge of which shall yet become part of our education, and which shall serve us as faithfully in the realm of effects, as they now do the invisibles in higher spheres approaching the universe of causes. I will simply add, that our fair, frail illy-bud was after four months of earth-life, transplanted to celestial gardens. where the spirit blooms in supernal beauty; and my highest happiness flows from the knowledge that my lovely daughters await me in the higher life, to add a new and tender significance to the holy name mother. EMMA F. JAY BULLENE.

New York.

It is generally imagined that slave trading is now almost a thing of the past, but that it still is carried on to a considerable extent in the Portuguese Indian possessions of Timor and the adjoining Islands is pretty well established. The regular price of a male slave from twelve to lifteen years of age is fifty rupees. A female slave of the same age fetches from eighty to a hundred rupees. The natives of the Island of Macassar are the principal dealers in this traffic.

PROPHECY.

The Faculty Constituted with Reference to its Human Significance - Sermon by Dr. Bellows.

(From the New York Herald).

Rev. Dr. Henry W. Bellows, pastor of All Souls' Unitarian Church, preached on the subject of prophecy considered in its hu-man significance, taking for his text the words: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a li ht that shineth in a dark place, until the day dawn and the day star arise in your hearts."

Provision against future wants, said the preacher, depends entirely upon prevision or foresight for what is yet to come. Reading the future or prophesying—that is foreseeing and forestalling—is a natural and indispensable faculty in humanity. All successful trade or commerce is based on the power of anticipating the wants of the future, all wise and prudent legislation, especially in laying out great public works or planning the topography of streets in growing cities, is founded on a long-headed sagacity that sees into the wants of the next generation. There is nothing foreign to our nature or habit in prophecy. It is not peculiar to our own faith, Jewish or Christian, that prophecy, inspiration and miracle make so considerable a part of the claim on our confidence. If, within a sin gle generation, scientific observers have created an almost exact science of the weather -for ages held to be the most capricious and incalculable of chances—what may we not expect from the students of moral, political and spiritual meteorology when they shall have adjusted their instruments and applied them to reading the future of law, order, peace and virtue as applied by hu man conduct on national life?

BELIEF IN SECOND SIGHT.

I have not the least doubt that there is something even more than this in prevision and prophecy; and that the second sight claimed in certain cases—the anticipation of somewhat distant events, not of a general sort, but special and particular—has good grounds. We know so little of the real meaning of time as past, present and future, when we come to consider that the future and the past are both alike to God. who is said to exist in an eternal now, that we can at least imagine that the events which, to minds in a normal condition, happen only in chain and order of succession. may now and then reveal themselves—the effects in the cause, the future in the present—in a wa to make a definite and distinet anticipation possible. Nobody has been able to successfully dispute Swedenborg's mysterious acquaintance with remote events, such as active fires prevailing in distant cities, so distant that the verification of his declarations took weeks to come to hand. But I confess that prophecy in the sense of anticipating and foretelling events, not from a knowledge of their causes, but from some mysterious clew equally unintelligible to the prophet and the hearer of the prophecy, does not interest me no: satisfy me as one of the great witnesses of the truth of our religion, so much as that larger spirit of prophecy which has its foundations in the normal constitution of our spiritual natures and is the action of the higher faculties of the reason and the conscience, and the heart very nature. He is not shut up in the immediate present nor confined within the realm of his senses. He recalls, he reconstructs, he resurrects the past, he anticipates, he shapes, he foresees, he foretells the future. He is not tied to the real and the actual; he emancipates himself from the instant and the present; he dives into the past; he soars into the future; he passes in review events that shall only occur when he is in his grave; he makes provision for what concerns his latest and remotest posterity. The truth of the future

is rolled up in the present and grows out of it, and we have the means of anticipating it if we only carefully observe which way it points. Every child carries his manhood and his future in his first seven years of life. That is usually time enough to indicate or reveal what the essential bent of his disposition is; whether active or slothful, generous or selfish, brave or cowardly; whether he has a force in himself that will determine his fortune and destiny or represents a lack of force that will make him the victim of his circumstances. To succeed in life, as men may and will, by methods or ways that our prophetic nature warns us can have only ruinous conse-quences, disproves not the Divine prediction. The success is not a real one. The unscrupulous, the cunning, the selfish, the grasping often succeed in life. But do they succeed in showing life to be worth

Look about you and see who are the magnates who sit in seats of power, who ride in carriages of state, and give and receive the social honors of capitals. Are they the scrupulous, the fastidious, the sensitive to honor and conscience? Can you do a great business and do it on strictly honest and honorable grounds? Can you alone defy bad customs, rise to any political station and avoid low and mean and self-humiliating tricks of political machinery? Can you garry your fine scruples into the Stock Expenses. ing tricks of political machinery? Can you carry your fine scruples into the Stock Exchange or into the markets; into the caucus or the legislature? Who does so and succeeds? No, you must lower your average if you mean to get high up in the world. And also as this advice is founded mostly on fact, though bad and demoralizing, it is not strange that in a few years even those who had "a more sure word of prophecy" inspiring and directing their youth drove away the heavenly vision and went down from the mountain to struggle in the plain for what they once knew to be unworthy of their nature and destiny. their nature and destiny.

A bulletin from the Census Office during the week shows that the native population of the United States is to the foreign almost exactly as six-and-a-half to one, and that substantially the same proportion holds good between the white and the colored population. That is, the foreign-horn and the blacks number 6,677,360 and 6,577,-151 respectively. The ratio of foreigners to natives, however, has fallen off since 1870 by 1,516 to the 100,000, or one and a half per cent.; while the ratio of blacks to whites has increased by 625 to the 100,000, or nearly two-thirds of one per cent. As the blacks are practically all natives, it is fair to compare their rate of increase with that of the native whites, which appears to be—for the latter, 31 per cent., and for the former, 35. Some portion of the colored gain may be in reality due to the faultiness of the census of 1870, but it is at least evident that the colored race is not dying out; and when our Fourth-of-July orators boast of the round fifty millions of inhabitants in this free country, and calculate how they will have multiplied by the end of the century, large account must be taken of those for whom the late Mrs. Caild made her famous "Appeal," which so outraged the sensibilities of her countrymen—namely, "that class of Americans called Africans." In the meantime, our legislators who reflect upon the cru e and slender education of this rapidly-growing class, must feel a quickening of their sense of duty to relieve by all proper means the communities afflicted political power for mischief .- The Nation.

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