Ernth Meurs no Musk, Fows at no Human Shrine, Seeks neither Place nor Spplause: She only Ssks a Heuring.

JOHN C. BUNDY, EDITOR AND VOL XXXI.

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HOW TO LIVE ONE HUNDRED YEARS

Abstract of a Lecture Delivered by Andrew Jackson Davis, at Steck Hall, Sunday Morning, Nov. 20.

I read a story about a religious genius who was thought to be an Apolle and a representative of Jehovah, and who invited his friends to come up on the mountain top. They sat upon the stumps and stones all about, while the curiosity seekers and the multitudes of the Assyrians and Chaldeans stood around and listened to what was said. We will find that we must go upon the mountain to get the bread of life. If we stay down in the valley with our oysters and champagne suppers, we shall find that we miss the elevated train every time it goes by. We must learn to go up on the summit from whence we can see on every side. Death must be interpreted in the light of the summit. It is a shock and a tragedy, in the life of any person, and it is to the spirit of every other, unless there has been a fulfillment of Life. Nature raises up in protest against any other, and I am glad that such men as Milton and Dante, have depicted it in horrible colors. No human being should die until the point of ripeness is reached. I know what poetry, philosophy and medicine say about it, but I want you to see that dying, while it does not kill a human being, is to be dresded. Death is on a pale horse, spreading gloom, sorrow and despair, because he is not wanted until due; that is the everlasting protest of Love and Wisdom against him, until all is ripeness and the perfection of physiological life.

You tell me there are many things about you and in yourself and your surroundings that make your yoke so heavy that you do not care to bear it for 100 years: but remember trials never last so long. What is the purpose of living a hundred years? If you look upon Nature as the scientific men do, in vulgar fractions you will only get vulgar estimates, but if you look upon her as a segment, you will see how harmoniously she moves and lives with all other segments. If you live only in one segment, your spirit is in prison and I cannot help

There are three universal and immutable laws, Association, Progression and Devalopment. Association means coming together, but it means riding on something You ride on a car, on a horse, if on the former you do so mechanically, but on a living substance you ride on life.

Chemical books talk learnedly to you of atoms, but they have never been seen by a human being unless he was a clairvoyant or was in a spiritual state. To the scientific man they are but fancy. Examine and you find only molecules. Examine further and you come to radiant forces; and that is where the scientist leaves you. In the period of growth, starting with birth, there is rapid accumulation of matter. Matter drives the chariot. We love the world, its pic tures, its shows, its life, it predominates our being.

Any thing that requires one day to mature, multiply by five and you have its period of life. A man if he lives rightly, properly, in all directions will require 25 years to mature. Multiply that by five and you find 125 as his period of life. 25 years for a margin in which to cut up didoes and yet live 100 years.

The ovum divides at once into two sections, those into four, those into sixteen each, until each holds 60, which gives 120 points and each point is a year, and man is good for that time. Next comes geometry, by which Plato, Euclid and others saw their greatest truths. 1st. Bringing together by Association. 2nd. Progression an Evolving. 3rd. Development crowns the work, like the beautiful blossom, the glory of the root and stalk. Life is the general name for all the principles, the one totality on which matter rides.

Down at the bottom we have minerals and they move in surface lines and angles. therefore a child is angular and eccentric. How does the mineral world make vegetation? When it has been through the exudation of starch. Here let me digress to say that is the condition of the moon; it is covered miles deep with starch, the first exudation from the mineral world, which afterwards becomes oceans, seas, etc., changed in position by earthquakes, tornadoes and other conditions, but still it is the water. Vegetation begins on the edges of these starch beds. Scientific men say the moon is old. I say to you it is new, but a little boy of six or seven years, a child of the earth.

The surge of the mineral world begins, and submarine vegetation commences; innumerable weeds grow in the valley of life and when the time comes for that surge to cease, then the causes will all cease that produce poisonous plants, and venomous reptiles and insects. Then the motion is that of advancing arches, until we come at last to the anthropoids, the beginning of human beings.

The light of Immortality shines only in those who have some interest in it. Nature never gave a person a lamp unless she expected him to live by it. Then you have the eper-cycloidal motion and at the upper point comes death. That which no man can see governs it all; that which all men see is the governed.

Do you want me to tell you how to live 100 years. Are all cases of fever just alike! Ask any physician and he will tell you no two are, that every one needs different treatment. It is impossible for me to tell you what to wear, what to eat, how to treat your body. Face the sun, throw shadows behind you, never turn to look upon them. Face the day of Thanksgiving, face the sun of the immortal world, of whatever is imperishable, if you want to live. Do you want detail, do you want me to tell you to stop smoking, drinking and all other excesses and abuses? You won't do it! I know you too well: you will do that which you want to do and you must pay the bill. You may draw upon my affection, my care, but that is all, you must settle up yourself, with yourself.

Do you want to live harmoniously, beautifully, 100 years? If you do, will to do it; if you will just as you want, you are open to the everlasting sources of invigoration and replenishment. You cannot kill a man who wills to live, except by violence; when you give it up, then the Devil will present his pitchfork and plunge you into despair.

I will live until I am ripe, you say; then you will count the cost. You will know that abuses will cost you too much. I need not tell you what interferes with your manhood, and takes the harmonious rhythm out of life. Obey the law of growth; don't follow the angular, zig-zag motion of the minerals, that is Wall Street, which will saw and grind you to death. Will to live as Nature lives, to build out of all surfaces, to | ing whose ruins are marked by the mound weave a silken garment fit to clothe the of Jumjuma was the chancellerie of the spirit. The warp is there when you are born, but the transverse threads will have in them all your transgressions, all your angularities, all your abuses, and they will all be woven in the garment we all must

Multiply and replenish the earth is a most vulgar interpretation; that is merely an incident, just as going to business is but an incident of that business. From the age of 22 to that of 85 is the proper time for

never exceed four. All rapidly producing to estimate too highly the importance of races rapidly die, as do the rabbits and many other inferior animals.

From 35 to 85 should be the glorious period of life, every thing before that time is but preparation. Open the superior powers of your mind, so that the spiritual may come in. Cultivate a love for the just, the true, the eternal! Don't love that which perisheth as soon as you get through with it. Man must rise superior to his circum-

Wisdom is the beautiful bloom of the spirit, the everlasting flower and its fragrance is Liberty and Knowledge.

OLDER THAN THE FLOOD.

Ruins and Records found in a Babylonian Temple.

(London Times.) The spade of the explorer has once more been busy amid the mounds and ruins of Assyria and Babylonia, and a rich harvest of antiquities has resulted from the work. The explorations carried out during eighteen months by Hormuzd Rassam, though affording no such grande trouvaille as the bronze gates from Ballawat, have, nevertheless, been rich in discoveries which will be welcomed by all students of history and philology. The recovery of the library of terra cotta tablets from the palaces of Sennacherib and Assurbanipal has restored to us a vast mass of literature and supplied long-lost chapters in the history, mythology and science of the world. It has also proved to us that valuable as these records are. we have in them but second and third editions of works first compiled by the scribes in the library cities of Babylonia. The discovery of fragments led Assyriologists to hope that the explorer would be able to recover from the ruins of the cities of Chaldea the older versions of the Assyrian texts, and the expedition of 1880-1, which Mr. Rassam has just concluded, has so far met their wishes in that from the ruins of the temples and palaces of Babylon, Borsippa, Sippra and Cutha he brings records and copies of religious texts, some of which will, no doubt, farnish the required Chaldean versions.

From the earliest days of Mesopotaman

travel, the spade of the explorer has been applied to the ruins of Babylon. Strange as it may seem, although, for more than three centuries the ruins have been known and visited, and for centuries the Arab brick merchants have been digging amid its ruins for bricks, it is only within the last few years that records of importance have been recovered. With the exception of thousands of bricks bearing the names and titles of Nebuchadnezzar and cylinders inscribed with the records of temples and palaces built or restored by the builderking and his successors, no record of historical or scientific importance has been recovered from amid the ruins. But the year 1874 began a new era in Babylonian explorations, for from that time on there has been a continuous flow of inscriptions and records from the treasure-house of the city, and we now know much more of the popular life of Babylon and its people than after years of study we have been able to ascertain regarding Nineveh from monuments and records. The tablets found by the Arabs in 1874-5 were purchased by the late Georgo Smith for the trustees of the British Museum, and the subsequent finds made by Mr. Rassam have added some hundreds to this branch of the collection, so that of this class of tablets there are now more than 3 000 examples in the British Museum. These tablets show that for a long period, probably several centuries. the family of the Beni Egibi were the leading commercial firm of Babylon, and to them was confided all the business of the Babylonian ministry of finance. The buildfirm, and from its ruins come the records of every class of monetary transactions. The documents being all most carefully dated and compiled, are of great value to the chronologist and historian; while to the student of Babylonian civilization they are of the highest importance. From the tax receipts we learn how the revenue was raised by duties levied on land, on crops of dates and corn, on cattle, by imposts for the use of the irrigation canals and the use

such a series of documents as these, dealing with every phase of social life, and coming to us from a city from within whose walls were gathered representatives of every "nation, people and tongue."

The inscriptions which Mr. Rassam has recovered are not confided to documents of this class only It was long feared by Assyriol gists that Babylonian history was irretrivably lost, as no historical records were recovered, but from the ruins of the palaces of the kings of Babylon Mr. Rassam has brought fragments of historical inscriptions of Nebuchadnezzar, a valuable precis of the history of the last days of the Babylonian empire, extending from the seventh year of Nabonidus to the fall of the city before the hosts of Cyrus, a royal record of the Persian conqueror, and, lastly, an in-cribed record of the last great victor who entered Babyion, Alexander of Macedon. The scarcity of stone in Babylonia and the exclusive use of bricks, rendered the ruins of Babylonian palaces not fruitful fields for the explorer in search of architectural remains. In the ruins of the Kasr or "palace" mound; Mr. Rassam has found chambers and corridors which formed part of the royal residence of the kings of Babylon. The use of plaster and painted bricks as decoration in these chambers affords strong support to the statements of the Gre-k writers as to the mode of decorating the royal residences of Babylon. On the extreme north of the ruins of Babylon, and partly without the enceinte, is the large mound. Excavations made here have brought to light the remains of extensive hydraulic works, wells and conduits lined with stones, and evidently connected with the Euphrates. The discovery of these remains would seem to indicate that here had stood the hanging gardens, built by the Babylonian king for his Median queen, and the supposition receives additional support from the recovery of a small inscribed tablet, which clearly proves the fondness of the Babylonian kings for horticulture. A scribe attached to one of the palace or temple libraries of Babylonia has transmitted to us a list of the gardens or paradises of the Babylonian monarch, Merodachbaladen, the contemporary of Sargon, Sennacherib and Hezekiah. This monarch appears to have been a lavish patron of horticulture, for the list furnishes the names of more than sixty gardens and parks in and about Babylon constructed by the royal order.

Leaving Babylon, we now cross the Euphrates and pass southwest to glance at the work which has been carried out on the ruins of the Birs Nimroud, the traditional site of the tower of Babel, but really the ruins of the seven-staged Ziggurat, or ob servatory tower of the great temple of Nebo at Borsipea. Excevations in the Birs have brought to light several chambers of the ancient temple, and also afforded much information regarding the construction of the stage tower. From this site Mr. Rassam has brought some fragments from the great mass of vitrified bricks, which has so long been a puzzle to travelers, and it is to be hoped that some student of science may explain the cause of the vitrification. Babylon may claim to be the mother of Nineveh and the cities of Assyria, yet among the cities of its own land there were those which could lay claim to far more ancient traditions, and even to being the ancestors of Babylon itself. All students of history and antiquity will welcome the discovery made by Mr. Rassam of the sites of two of these ancient cities, whose records and traditions carry us far back to the days when, perchance, Babylon was as yet "a little village." While in the neighborhood of Bagdad, Mr. Rassam heard from the Arabs of some ruins, on the banks of a half dry canal, called by the Arabs Yusuffieh, where plenty of "written stones were to be found." The mounds to which his attention was directed were called Deyr, and were situated on the north bank of the canal, about thirty miles southwest of Bagdad. The test trenches cut in the mounds did not bring to light any very important remains, only, a number of inscribed bricks of the time of Nebuchadnezzar, and no information was afforded as to the site represented by the roins. But if the mounds of Deyr were drawn blank, a more fruitful the birth of children and the number should of the public roads. It is almost impossible spot was awaiting the touch of the explor-

er's wand to burst forth into a rich barvest of discoveries. While working at Deyr Mr. Rassam paid a visit to the mounds called by the Arabs Tell Abu Hubba, where his test trenches soon rewarded him for the disappointment of Deyr. The mounds of Abu Hubba are very extensive, covering an area over two miles in circumference, and the position of the walls and citadel are clearly marked by mounds and embank. ments of debris. Like most Babylonian edifices, the buildings at Abu Hubba are built with the angles to the cardinal points.

The citadel occupies the southern portion of the enceinte, and its highest point was on the southwest face, which was once on the banks of a broad canal or a branch of the Euphrates, the bed of which is now represented by the dry channel of the Ruthwayiyeh canal. In the interior of the edifice an interesting pair of rooms were discovered and cleared of the debris by the fortunate explorer, and it is from records found in chese chambers that we have been able to ascertain the name of the city and the nature of the edifice whose ruins are buried beneath the mounds of Abu Hubba. In excavating a trench, following a wall in the central portion of the mound, a doorway was found leading into a large gallery or chamber 100 feet in length and about 35 feet in width. In this chamber were the remains of a large brick altar nearly 30 feet square, and evidently the great sacrificial altar of the temple. In the wall of this chamber a door was found leading into a smaller room, which, from its construction mound called by the natives the Babel | and position, Mr. Rassam considered to be the record chamber of the edifice. In his explorations at Ballawat, which we fully described some time since. Mr. Rassam found the memorial records of the builder of the great temple of the Assyrian war god placed in a stone cist and buried near the altar. The scarcity of stone in Babylonia caused the builders of the temples at Abu Hubba to enclose the records in a cist made of terra cotta and to bury this beneath the floor of the chamber. The shaft sunk by the excavators employed by Mr. Ressam. brought these precious records to light, and from them we are able to ascertain the name of the city and temple whose ruins have been discovered. The first three lines of the largest of the foundation records bring our speculative thoughts to a focus and center our minds on the traditions of one of the most ancient cities of Chaldea: "To the sun-god, the great lord, dwelling in Bit-Parra, which is within the city of Sippara." Here, then, we have restored to us the ruins and records of a city whose traditions go back to the days before the flood, when pious Xisuthrus, by order of his god, "burled in the city of Sappara of the sun the history of the beginning, progress, and the end of all things" antediluvian. And now we recover, 27 centuries after they were buried, the records of the pious restorers of this ancient temple. Such a discovery as this almost makes us inclined to dig on in hopes of finding the most ancient records buried there by the Chaldean Noah.

> There are many points of history raised by this inscription, but it will not suffice to say that from the earliest days of Babylonian history the city of "Sippara of the Sun" was a prominent centre of social and religious life. The excavations, therefore, at Abu Hubba have restored to us the ruins of the great temple of the sun-god, "the house of light," in the Chaldean Heliopolis. The monuments revealed to us the fact that there was a second city of Sippara, whose ruins are probably marked by the mounds of Deyr, and which was dedicated to the goddess Anat at Anunit, and the two cities of Sappara may be identified with the cities of Sepharvaim, mentioned by the Hebrew writer of the second book of Kings. This discovery is greatly enhanced by the further discoveries made by Mr. Rassam in another grave mound of Chaldes. The excavations which the explorer made in the mounds of Hubl Ibraheem, some ten miles east of Babylon, have restored records which prove that beneath these ruins were the remains of the temples and palaces of the city of Cuths, one of the great theological countries of Babylonia. In the southern portion of the larger of the two mounds at Hubl Ibraheem Mr. Rassam found extensive remains of buildings. chambers and corridors, and the inscribed

A Queer story.

There was a badly scared man at the Haynes House Sunday night, or rather Monday morning, and whether he had any cause to be frightened the following tale reciteth: It seems that Mr Balph J. Shear, a so called materializing medium from Dalton, has lately been giving seances in this city, at which the faithful claim that numerous "forms" have been visible, while Shear imself was also to be seen—the whole taking place under circumstances which, it was thought, rendered collusion impossible. Shear's agent (for mediums have agents the same as other show givers) was one Alcott, who having occasion to visit his home in Hudson, N Y., secured Mr. M. W Lyman of this city to look after the material (or shall we say spiritual?) interests of Mr. Shear Last Sunday night a seance was held at 304 Main street, and Mr. Lyman, instead of going afterwards to his home on Pine street, decided to lodge with the medium at the Haynes House, where he had previously en-gaged a double-bedded room. The medium and the agent pro-tem appeared there about half past ten, and rode up in the elevator to the fourth floor and were shown to Room No. 16, an inner one, which Lyman had selected because he thought it would be quieter than one upon the street. Quieter! Alas, he had not at that time alept with a medium!

Shear, who is an inveterate smoker, at once began to fill the room with tobacco smoke. and Lyman, to whom such fumes are unpleasant, went down stairs and confided to the aight clerk who his room-mate was—which possibly prepared the night clerk's mind for what followed. Along towards midnight, Lyman having returned to the room, the two men turned in, Shear explaining that it would be necessary to keep the gas burning, as "they": might otherwise trouble him during the night they' meaning the invisibles. A recital of the disturbances which "they" had sometimes caused in the night, did not tend to soothe Lyman's excited imagination, and he concluded it would be safer to be in bed with the medium than in another part of the room. Shear had no trouble in falling into a deep slumber, but there was no sleep for poor Lyman. Presently he heard raps on the steam pipe, as though some one had struck it sharply with a large key—a different noise from the ordinary snapping of the pipes; besides the steam was not turned on. These were followed by raps in different parts of the room, and after awhile they were heard clear and unpleasantly distinct upon the head board of the bed. Soon it seemed to Lyman that he could hear footateps pacing back and forth in the room, and the rustle of invisible garments. All this time Shear was as motionless as a log, and the gaslight enabled Lyman to see for himself that there was no one but them two in the room, yet the noises were quite too distinct and too alarmingly numerous to be de-

About half past one, Lyman made up his mind that he had had all the sleeping with a medium that he wanted, and, rising, hastily dressed himself, locked the door from the outside, put the key in his pocket, and groping his way through the darkened halls and down stairs, appeared at the office in a decidedly perturbed state of mind His first intention was to plead illness, but he finally concluded to tell the night clerk all about it, which he did much to that individual's wonderment. While they were talking the night porter called their attention to a dull steady rapping in the elevator, which they said was an unusual noise. Soon after the elevator bell rang sharply once. Of course, this might have been the work of a thoroughly embodied spirit who wanted it sent to a certain floor, but the porter would not answer the call; besides, the demand was not repeated as is not served upon the first call. Then came a low whistle, somewhat like the noise of a speaking tube whistle, which was rather queer, as the clerk explained that there were nothing of the kind in the office. All this time there was a steady rap rap rap, apparently inside the elevator. As a matter of experiment, Lyman went to the further part of the hall, as far away from the elevator as possible, and when he did so the rapping ceased, but when he came back near the elevator it was resumed. After some time the elevator bell rang again, but, as before, without any repetition and without any response from the porter. This was done four times, with long intervals between. Three bells with three different tones (two of which both the clerk and the porter declared they never heard before) also sounded in the office. None of them was the electric annunciator bell, but one sounded as though the office gong had been struck in the back part of the office, another like an old fashioned door bell and the third like a tea bell. 'My God! What was that?" exclaimed the night clerk as these unusual noises were reinforced by a "akeery" sound like that of a person violently expelling his breath from his mouth, and this was several times repeated.

Oddest of all, however, was the demonstration which the elevator made upon its own hook. Lyman had suggested that if pencil and paper and a book "for the spirits to write on" were put in there, perhaps some explanation of the performances would be written. This was accordingly done and the door of the elevator closed, but when it was afterwards opened, writing there was none. The door was still open, the gas within was burning brightly, and about half past three Lyman and the night clerk were sitting in full view of the elevator, when (there being no one inside) it began rapidly to descend, first going down about a foot, then pausing, and then descending slowly nearly three feetimore. Inasmuch as it was said to be a mechanical impossibility for the elevator to be operated anywhere ex cept in the car, and as it was never known to settle that way before, the clerk and porter seemed more than astounded, and after a hurrieu "council of war" it was decided that the medium (who, although in the fourth story, was supposed to be responsible for all this witchery must somehow be got out of the house. But who would go up to his room to excommunicate him? Lyman had not the nerve to venture up stairs alone after what had happened. The night clerk, although a muscular fellow, declared that he wouldn't go near him if they would give him the housefurthermore be would not pass another night such as that had been for a thousand dollars. Neither did the porter show the slightest also rity about going. But both vohemently in-sisted that if Shear had any friends in Springfield, Lyman should go and get at least one of them, and thus reinforced should expel the medium. Lyman went to the head of the stairs leading to the street, when lo! the storm door of glass some fifteen feet distant down the stairs, was awing open by invisible hands, no one at that time being anywhere

Accepting the hint thus mutely given, Lyman left the house (it was then about a quarter of four) and going to the boarding house at the corner of Main and Worthington street, aroused from his slumbers Mr. C. P. Longley. the composer, who obligingly went with him to the Haynes House Upon their arrival

they were told that the elevator, without being touched, had gone back into place. The rap-ping in the car, which had stopped when Lyman left, began again after his return and was heard by Longley. The latter went with Lyman to the double bedded room in the fourth story, and there found Shear locked in as Lyman had left him their entrance arousing him from an apparently sound sleep. Lyman had engaged the room for two nights. but when they went down the clerk suggested as politely as he could that he wished they wouldn't come back, and they did not. Here

the story ends. The authority for this somewhat singular yarn is Mr. M. W. Lyman, to whom we have read the above and who has volunteered his willingness to make oath to its truthfulness in every particular. Mr. Lyman is a publisher and general agent for publications of various kinds. He was formerly a member of the First church, from which he withdrew last year entirely of his own option. He is a man of unblemished name, and we have never heard that his reputation for verseity was not as good as any man's. It seems on his statement to be pretty clear, either that there were some queer goings on at the Haynes House on the night in question, or that he was the victim of a huge practical joke. Perhaps it was the latter!—New England Homestead, Springfield, Mass.

The English Medium Eglington in New York City.

To the Editor of the Religio-Philosophical Journal: Believing that a brief account of the last seances which were given by the well-known medium, Mr. Eglington, previous to his return to England, would prove interesting to your readers. I send you the following narration, which embodies such observations as I was enabled to make while present at, I believe, his last five public scances: The circles were held in a parlor about thirty feet in length with sliding doors opening into a back parlor—the latter having a door opening into the hall. One sliding door was pushed back, the open space being occupied by black curtains meeting in the centre so as to allow free pas-

sage to and from the communicating rooms An extension table stood in the front parlor near the sliding doors, around which the circle formed. On my first visit, being a stranger I was placed with three other persons outside of the circle, the medium being seated at the table just in front of us. The medium said that it was customary at his scances to have a written communication, and that three per sons should draw lots for the privilege of receiving it. He then took a card, tearing off one corner for identification, which he gave to the person who had drawn the same. The medium now placed the card, (which was blank on both sides) and a pencil on the table, and left the circle, taking the card with him, going to a table in front of the mantel and picking up a book therefrom. Returning to the circle, he opened the book and placed a card which seemed to be the one previously marked, within the leaves—one side only of the card which was blank being seen by the persons present The book being closed on the card, it was shoved to various persons and opened several times, the blank face of the enclosed card showing every time. The me-dium then lifted the book from the table, drawing it up against his person in seeming hesitation, and then after reversing the ends of the book, he laid it in front of another one of the circle. On being opened a written message was revealed. This experiment was very unsatisfactory to me, and was about the same at three or four of said seances, or every time he had written communications I could not divest myself of the conviction that the card placed in the book was not the one previously inspected, and that it had writing on the reverse side when placed in the book. By merely turning the book end for end, the written side of the card would then be uppermost, and of course would seem to have been

written upon, where it was blank just before. The next part of the seance was more satisfactory. The room was made dark and Eglington seated as before with the exception that those in the circle were required to join hands. The medium requested that those who were seated next to him should not let go of his hands under any circumstances. He expected that the phenomenon of levitation would follow, and that he would be taken up in the air, and that he would be suspended over the heads of those present. He was so taken up. At a subsequent scance those who held his hands were compelled to rise, to get on their chairs, and then on the table, while atill holding his hands. On that occasion I being seated at the table, availed myself of the privilege to explore a little above my head, and am sure that I felt the medium's feet dangling in the air.

The materialization part of his séances were still more beautiful and satisfactory. The medium for this phase left the table and seated himself near the curtains before mentioned. Every ray of light being excluded, the darkness seemed intense. In a short time there came and floated above the table, the head and bust of a person, with the physique and garb of an Arab. The head was covered with a white turban, and the bust also seemed to be enveloped in some filmy white material. This apparition appeared and disap peared in various parts of the circle, being itself the source of the illumination, which revealed it to sight.

At every one of the seances except the last. before his leaving for Europe there was one or more of the floating torms beside the Arab that I have before described. At one time I saw a female form appear before me when I was scated near the curtain, and in a few moments afterwards I saw it down near the far end of the table and right over it, and then for the first and only time I could see the drapery or dress, which appeared to be on a grown person, I being able to see all except the feet

At a seance on a Sunday night before his departure, a child's face and bust appeared and floated in like manner. I should say the face indicated the age to be about six or seven years, and what was most beautiful and in comprehensible to me was that the child held some cloth that looked to me as it it was a folded handkerchief about three inches by five, which was the illuminating power, although it did not light up anything except its face and bust, and it was kept moving back and forth all the time so sa to show the same: it also went down the table and around the

A very indistinct flaure at not less than two of the circles appeared and exhibited on its breast a cross very brightly illumined, about two by three inches and say 1/2 to 1/2 of an beauty, as it must be seen to be appreciated.

Mr. Eglington at two of said scances tried to have a name appear on his arm, but did not ancored He would ask a person in the circle to write he name of a decessed friend on a piece of paper and fold it a couple of folds. Eglington would then take it, set it on fire and burn it to a cinder, and then after baring his arm he would pick up the cluder and rub his s m with it, then look and see if the name inch in width. I cannot convey an idea of its I had appeared where he had rubbed the burnt ant, they were not expelled without a severe

paper, but there was no evidence of any such thing.

I will now speak of the last scance before

his leaving for Europe, and having described all the different phases that had occurred in the previous four, I will give what in this was not like anything of the previous ones. The Arab presented the only floating face, but we had a dim light after his leaving us for full form materialization. Eglington got up and went to a number of persons in the circle, stretching forth his hands and touching them. and then drawing his arms back to his person, his breathing was short and loud during this time, and it was said that he was gathering strength by this means. He then went up to the curtain and made similar motions as if to draw the form from the back parlor, and sure enough the form of a female parted the curtains and stepped out just in front of them, and right in front of me, for I was sitting up against the casing of the sliding door where the form came from; it was out but a moment or two and then went back. The form of a (i think) rather tall young man next appeared he had short side whiskers and mustache; this form stepped out boldly, and seemed to be quite vigorous, but did not remain but a few

The last full form that appeared was that of a lady who made about the same appearance as the first one, and some person asked if she could not dematerialize, and some thought they saw her do so, but from my position I had a good opportunity to see what some pronounced dematerialization, and all I saw was that as the form stepped in between the curtains, they kept going together from the upper part down to the floor until it had hid the last of the white dress, which was worn by the

I have now finished and have given all the phases that took place without enumerating or describing the occurrences in their precise Yours fraternally, THOMAS S. TICE, order.

Brooklyn, N. Y., Nov., 1881.

The Philosophy of Prophecy.

BY WM. EMMETTE COLEMAN.

Brother A. D. Rice inquires concerning my ideas on the philosophy of fulfilled prophecies. I am sorry to be unable to comply with his request, as he would wish; the fact is, my philosophy is at fault on this point. The thing is inexplicable to me. I have never been able to understand how accurate prediction could be made of events, in minute detail, months and years prior to their occurrence. know that such th ngs are done; but how, is beyond my comprehension. In my own life I have had a number of events predicted by mediums and psychometers and which predictions were literally verified, without any effort on my part to bring about about verification, their realization being nearly always brought about by others. This I know to be a positive fact; but by what means sentives can grasp or are impressed with this fore knowledge I can form no definite conclusion. This refers particularly to those cases where at the time the prediction is made there are no circumstances then connected with the persons involved, leading up to the facts

In some cases, where there are circumstances at work, though unknown to the persons concerned, which by the inevitable law of cause and effect lead to certain results, I can understand how that effect might be clairvoyantly sensed or how a resident of the spiritual world with opportunities for larger perception and deeper insight into the chain of circumstances then existent, could easily foresee that such and such must ensue, and impress this knowlprophecies can be rationally explained in this manner But when, as in many instances in my experience, definite predictions are made, including precise dates as to time of occurrence, and there is nothing in the lives of the parties concerned, at that time, involving such results, they being dependent on various slight contingencies occurring long afterward then in such cases, and I know of a number such, am at a loss to explain the foreknowledge cannot see how even an exalted spirit intelligence can become aware of coming events depending on an intricate network of varying contingencies in the remote future, the failure of one of the smallest of which involves the non-occurrence of the foreseen event. I cannot accept the truth of fatality or inevitable destiny, that every event in our lives is marked out for us, is known from the beginning. This would make us all mere automata, puppets moving and acting as impelled by some inexorable fate, powerless to do aught but what we do do. This is. I know, true in a certain abstract sense, a necessary corollary from the universality of the reign of law; yet relative ly a certain quantity of freedom obtains in the human economy, I think. It may be possible, in fact it is very probable, that there are existent in higher spheres of spirit-life intelligences with such a comprehensive grasp of nature's laws in their entirety, and in their multiform ramifications, that they are enabled to trace out in detail the whole course of a man's life on earth; yet, though recognizing the probability of this, I am not able to grasp it as a truth or comprehend how it can be. But admitting the existence of such intelligences, it is unlikely that they interfere to any great extent with earth's inhabitants, or that they impress mediums with glimpses of remote future events. Some of the sensitives who have given me these prophecies are rather weak specimens of humanity, intellectually and morally, in no manner affinitized to the pure and wise inhabitants of upper spirit realms. I am convinced that such spirits had naught to do with these instances of prevision. It is possible that lower orders of spirit intelligences may at times obtain glimpses of the knowledge of the higher spheres, and portions of this knowledge be sensed by mediumistic mentalities on earth. This seems the most rational explanation of the mystery. yet even it is attended, in my mind, with grave and serious difficulties. As yet the whole thing is to me a mystery, and I think it doubtful if we will understand much about it till we examine it in the light of the higher knowledge open to us after our entrance into the world of spirits. Perhaps, however, the exalted mind inspiring Mrs. Maria M. King,

Presidio of San Francisco, Cal.

Attack on the Idol of Juggernaut.

can favor us with some light on this problem. I therefore, request that lady to submit this

paper to him, should opportunity offer, and

publish in the Journal his remarks there-

An attack has been made upon the idol of Juguernaut at Poorce, the most sacred shrine in India by a body of faustice.

The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple and tried to force their way into the inner recesses. Although upward of 1 000 pilgrims were presstruggle, in the course of which one intruder was trampled to death. The rest were arrest. ed, and have been sentenced to three months' imprisonment. The inquiry showed that they belonged to a set of Hindoo dissenters lately founded in the Sumbulpore district, and known as Kumbhupatias, from the fact that its followers wear ropes of bark round their

They allege that their religion was revealed to sixty four persons in 1864 by a God incarnate, whom they style Alekhawamy—that is the Lord-whose attributes cannot be describ ed in writing They believe in the existence of the 800 000 000 of Hindoo delties, but do not respect their images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste, while the third lead a family life. Their habits are said to be very filthy, and, like some European sect, they take no medicine in illness, but rely solely on Divine help. Their attack on the Pooree temple was prompted by the belief that if the Juggernaut were burned it would convince the Hindoos of the futility of their religion, and the whole world would then embrace the truth.—Calcutta Gasette.

A Curious Dream.

A Davton (Ohio) correspondent of the Cincunnati Gazette tells this queer story: Many of the citizens of Cincinnati will recollect that some time during the year 1860 a professor connected with the Mount Auburn female seminary was murdered on Main street, near the canal bridge In company with two ladies he was returning home from some place of entertainment, near midnight, and there being no street cars at the time and the omnibus having ceased to run, they were walking to the hilltop. Just after they crossed the bridge a couple of roughs made use of some vulgar and insulting language in reference to the ladies, which the professor atopped to re sent when the rufflans stabbed him to death and immediately ran away, and we think were never apprehended. A full account of the murder and all the particulars were published in the Gazette and other dailies the next morning, giving the names of the professor and ladies, all of whom were unknown personally to the writer of this article.

At the time of the murder 1 was living in Piqua, Onio, and the Cincinnati dailies reached then as now near noon time. Reaching my residence about 12 o'clock I stepped into the yard to see if the paper had arrived, and not finding it i threw myself on a lounge in the dining room to wait for dinner, and soon fell asleep. While thus dozing I dreamed i had in my hands the Commercial, the paper I was then taking, and on opening the paper my attention was attracted to the headines calling attention to the murder, which I read through quite carefully, reading all the names and circumstances as there given deeply interested. As soon as I awoke, being called to dinner, I stepped out into the yard and found my paper had arrived. Judge of my surprise on opening it to find the exact account of the murder just as I had read it in my dream, and so far as I could recollect giving the same language I had read in my sleep, and occupying just the same amount of space in the paper that I had found in my dream reading. While sleeping, I had read correcty the name of the professor and the ladies, although I have no recol ection of ever having heard of them before This has ever been to me a mystery which I could not comprehend, unless the theory be true, sometimes advanced, that the mind took a step outside of the body and went down street to hear the news, as similar occurrences have been related.

George Eliot at Home.

Mr. F. W. H. Myers, writing of "George Eliot," in the first number of the Century Magazine (receatly Scribner's), gives this interesting glimpse of the receptions at Mr. Lewes's:

She never had much connection with the political—still less of course, with the merely fashionsble-world, but nearly all who were most eminent in art, science, literature, philanthrophy might be met from time to time at her Sunday afternoon receptions. There were many women, too, drawn often from among very different traditions of thought and belief by the unfeigned goodness which they recognized in Mrs Lewes's look and speech, and sometimes illumining with some fair young face a salon whose grave talk needed the grace which they could bestow. And there was sure to be a considerable admixture of men not as yet famous—probably never to be sobut whom some indication of studies earnestly pursued, of sincere effort for the good of their fellow-men, had recommended to "that hopeful interest which"-I quote the generous words of a letter which lies before me-"the elder mind, dissatisfied with itself, delights to entertain with regard to the younger, whose years and powers hold a larger measure of unspoiled life." It was Mr Lewes who, on these occasions, contributed the cheerful bonhomie, the observant readiness, which are necessary for the fusing together of any social

Mrs. Lewes's manner had a grave simplicity which rose in closer converse into an almost pathetic anxiety to give of her best-to establish a genuine human relation between herself and her interlocutor-to utter words which should remain as an active influence for good in the hearts of those who heard them. To some of her literary admirers, this serious tone was distasteful; they were inclined to resent, as many critics in print have resented, the prominence given to moral ideas in a quarter from which they preferred to look merely for intellectual refreshment, Mrs. Lewes's humor, though fed from a deep perception of the incongruities of human lates, had not, except in intimate moments any buoyant or contagious quality, and in all her talk,-full of matter and wisdom and exquisitely worded as it was, -there was the same pervading air of strenuous seriousness which was more welcome to those whose object was distinctly to learn from her than to those who merely wished to pass an idle and brilliant hour. To her, these mixed recep-tions were a great effort. Her mind did not move easily from one individuality to another. and when she afterward thought that she had failed to understand some difficulty which had been laid before her, had spoken the wrong word to some expectant heart, she would suffer from almost morbid accesses of selfreproach. Perhaps to no imaginative writer -to no writer, at any rate, of what is commonly called "light literature"—has fame ever presented itself so unmixedly as responsibility.

Wrong doing is a road that may open fair, but it leads to trouble and danger. Well doing, however rough and thorny at first, surely leads to pleasant places.

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Woman and the Mousehold.

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

WOMEN ABROAD.

Women are rapidly entering the medical profession. There are forty-two women now studying medicine at the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

Women are admitted to nine of the Italian universities, and at Naples University one lady studies medicine and another pursues the sci ences and still another devotes her time to philosophy.

Lady Florence Dixie, who went to the transvasi as correspondent of the London Morning Post, is camping out with her husband and cooking her own rations. She shoots and rides equally well.

Lady Brassey has been formally decorated by an emissary of King Kalakaua with the Order of "Kapiolani," on account of her delightful books of travel "Around the world in the yacht Sunbeam" Her husband has just purchased the famous villa of Horace Walpole at Twickenham.

Miss Bird, the author of several charming books of travel which have been as widely read in this country as in England, has married and is now Mrs. Bishop. The King of Siam has just bestowed upon her the order of "Kapolani," in recognition of her literary

Queen Elizabeth of Roumania still clings to the literary career. She has just published another volume-a collection of novels in verse called 'Sturme." She is described as a very bright, winning and cultivated woman who has sought distraction, in literature, from grief at the loss of her only child.

Two young women, Caroline Magistrelli and Evangelina Botters, have been made Doctors of Natural History in the University of Rome. Each is 23 years of age, and both are modest, self-possessed and bright. The Ministry of the Interior has granted a yearly stipend of about \$120 to each of the ladies to encourage them in the prosecution of their studies.

The following from the New York Tribune, shows the drift of public opinion: "Yet that energetic English physician obtained her training in spite of obloquy and opprobrium; and the Queen herself virtually refuses to countenance woman physicians. It is only a short time since the *Tribune* looked with any favor upon the movement. In a few years the opposition to women physicians will be rightfully considered a relic of barbarism: American women doctors can have a fair field and plenty of favor if they choose to go as far as Hindostan for them. The higher caste of women of India are not permitted the attentions of male phys icians when ill, and are obliged to depend upon the ministrations of wretched old hags of their own race, who cure by charms and conjurations. A pathetic story comes to us from England. A Miss Bielby, a missionary from that country with some medical knowledge, was fortunately able to cure the wife of the Rajah of Punna, of a dangerous disease. When she was about to return to England the Ranee sent for her and confided to her a piteous message to the Queen, which was written and hidden in a locket, explaining to her how cruel were the sufferings of the women in Indian zenanas, and imploring her to send over women doctors to their aid. The Queen received the message and promised to do something for their aid; but we suspect it is from the shrewd American lady doctors that aid will first come.

One of the charties of Paris is a home for governesses, a comfortable, well managed establishment, in a pleasant part of the city. Mrs. Furse, a kind and wealthy woman, realizing the hard, dry, thankless lot of this faithful class, originated it and set aside a large portion of her income for its support.

The conductor of the orchestra at the Josephatadt theatre in Vienna, has given the violin parts to members of the fair sex. All are pupils and graduates of the Conservatory, and they are required to appear "in black." So say many exchanges. Why is it considered perfectly proper for women to appear in public as singers or players, even by the conservative who would not tolerate women speaking wise and earnest words on the same plat-

Lady Digby, who was something like Lady Hester Stanhope in the circumstances of her life, died lately in the East. Twenty-five years ago she married a shiek of Damascus. Though English by birth and rearing, she established a peaceful home among the people of her choice, whose affection she won by her kindness and charity, so that her loss is most deeply regretted by them.

Mile. Cleonice Gennadios is the daughter of a Greek patriot and the sister of the Greek minister at the English court. More than that, she is an excellent composer, a painter and a sculptor. One of her pictures has been exhibited at the Royal Academy, and now the Greek government has given her a commission to execute for the Chamber of Deputies a series of busts of eminent Philhellenes, beginning with that of Channing whose memory Greece keeps holy.

"I have carefully studied the family life of laborers, and I am free to say that the unhealthiness of their homes is the cause of all their poverty, of all the vices and of all the mis-fortunes of their social state. There is no reform more worthy of the highest efforts of the friends of humanity." So wrote Adolphe Blan-qui once, and the Post is authority for saying that a society now exists in Paris which is devoted to this reform. The family of the laborer is crowded into two rooms, badly lighted and ventilated, for which he pays exhorbitant rent. The buildings are miserable and unhealthy, yet the property pays a high per cent. on the outlay. This new French society wish to furnish better quarters, and allow the laborer to pay for house and land by installments. Some dwellings have already been built, are occupied, and are successful in comfort and

The following important innovation is condensed from an editorial in the New York Sun. It will be noted that the editor gives to the higher education of women a direct result far beyond the hope of the most earnest advocate. With better training, comes independence and an amelioration of the condition of the class which has always been called "dependent." The article is entitled

WOMEN IN THE ENGLISH CIVIL SERVICE.

One result of the movement looking to the opening of the universities and the liberal pro-fessions to women has been a resolute demand for their immediate admission to many departments of the British civil service. The stock objections to this step are of course brought forward in some quarters, but they are materially weakened by the success which has at-tended the introduction of female employes

in several branches of the postoffice. Few people in this country appreciate how strong a foothold women have gradually ob-

tained in the postsi service of the United Kingdom. The female operators employed in the telegraph bureaus attached to the postoffices of London and the large provincial towns already number not far from 2,000. There are also 600 women in the central telegraph bu-

The writer then states the acquirements and duties of these young women. Her first salary is two dollars a week, but is gradually raised; every care is taken of their comfort, and a pension is bestowed on them after ten year's services, if disabled. There is a department of postal service also employing 55 young women. These places are open to what the English call women of all classes or ranks. But he continues: In the examiner's branch of the postal savings bank, which employs a staff of 130 ladies, a good deal of brain work is required. In each of the three departments, indeed of which we are now speaking the work impos-ed upon women is not mere manual labor, but requires severe mental concentration. The hours are not long, but every moment spent in the office is occupied, and it has been found that the tension put on the physical powers of that the tension put on the physical powers of the female clerks is too great to be extended over a long time. Comparing the work of this class of female employes with that of men, the postoffice authorities say that the women are the more conscientious and take a greater in terest in their duties. The social distinctions, however, which have hitherto been considered in the bestowal of offices in these three departments of the postal service will soon be done away with.

When women were first admitted to the British postal service, it was for the express purpose of economizing by cheap labor. The object has certainly been compassed, less than half the amount of remuneration paid to men being received by female clerks for doing the same work in quantity and quality. The disparity between their salaries and those of male employes arises from the fact that the demand for such places vastly exceeds the supply and such will continue to be the case until almost all fields of private enterprise and labor are thrown open to women. Meanwhile, however, the most austere political economists can no longer resist the admission of women to almost all departments of the British civil service, since the experiment of the Postoffice Department has demonstrated that the work performed by female clerks is

equally efficient and far cheaper. The editor makes no comment on the cheapness of woman's labor. Every reader can do that for himself But he seems to accept as a factor in the public saving, woman's superior work at a lower rate as something that can be counted on—a fixed condition. And so it is heartlessly accepted, while women are driven into want, crime and vice in those overpopulated countries where property is in the hands of the few, and women far in excess of men. It is enough to stir the very depths of one's soul to see how humanity is so debased, in the cheapening of womanhood; it is also cause for hope that the door is opening and can no more be shut.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-

THE MAN JESUS. By John W. Chadwick: Boston: Roberts Brothers, publishers, 1881.

As the old conceptions of a Jewish Jehovah and of Satan, eternal punishment, election and like dogmas fade away, people not yet ready for spiritual and rational ideas fall into a leaves the chief person in the Trinity in the shade,—a sort of Jesusiam which Jesus himself would decidedly disapprove. Henry Ward Beecher runs in this vein, and the orthodox revivalists make it a sort of trump card, by constant bubble about "the blood of Christ," by the cry "Come to Jesus," and by the singing of Messianic hymns. This Jesusism is a transition stage of thought, and a forlorn hope of evangelical orthodoxy. Mr. Chadwick is a well-known Unitarian preacher and writer, who uses a graceful and vigorous style to state and illustrate his thoughts. His book is a statement of the humanity of Jesus and a vigorous protest against idolizing a Jewish reformer.

This book looks at Jesus as a man, and its chapters treat of Sources of Information; Birth, Youth, and Training; Jesus as Prophet and Messiah; Resurrection and Deification. He holds that "we are thrust back on the New Testament as our only valid source of information," and, as to the childhood and youth of Christ he says: "The stories each and all, in the Testament and out of it, vanish into thin air like ghosts at cock-crowing, the moment they are submitted to a critical examination." As to his probable birth place we are told: "Imagine a house of only one room, which serves for kitchen, living room, and sleeping room, and, when Joseph cannot work out of doors, for workshop also. Imagine the furniture as simple as the house; a piece of matting, two or three cushions or pillows on the floor of earth, two or three vessels of clay, and a big chest which serves for table, wardrobe, and general receptacle,"-all in the style, then and now, of humble homes in Palestine. "Jesus was the son of Joseph and Mary," and his Davidic lineage and miraculous birth are not probable.

The teachings of Rabbi Hillell and of the Essenss impressed his soul, he heard John the Baptist with deep interest, and his "independent ministry begins" with the death of John. "He was not a student or a reasoner, feeling was all in all with him." At last he felt that he was the Messiah, believed that he was, and that he should reappear after death, to establish peace and righteousness on earth. His short ministry on earth showed great integrity, devotedness, and beauty of character, and more strength and power than is usually supposed. He applies to him the poet's words: His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, This was a Mani"

This assertion of the simple humanity of Jesus is the value of this book, and that it is faithfully made is its merit--and no slight

It can add nothing to our knowledge of the life of Christ, and does not claim to. It only gives us the writer's view of a man, great and good in his esteem.

Its omissions are singular, and make the conception of the character and career of Jesus fragmentary and imperfect. Of his healing the sick, of his saying that "virtue had gone out" from him when the woman touched the hem of his garment, and of other like experiences, no specific mention is made. Probably they are classed with the myths and miracles not worthy of credence, but they are told as simply and as clearly as any facts in the gospels, and on as good authority. Of Christ being seen by the Apostles after the crucifixion it is said: "I have little doubt that the disciples saw Jesus on one or more occasions after his death. I am very sure, however, that he was not there to be seen."

Hundreds of cases of healing the sick by laying on of hands to-day can be given on the best testimony, not as miracles, but as natural acts under human magnetism. Is Mr. Chad-

wick "very sure" that all doppelgangers and spirit materializations in our day and in past days, are illusions?—as he seems to consider the apostles seeing Jesus after his hodily death to have been.

Rule out, as he does, all these facts from the life of this man, so rich in spiritual power, and the ideal there reached is bald and barren. Rule them out of the Testaments, Old and New, and the Bible is robbed of a large share

of its glory and power. In a late discourse on "Origin and Destiny" Mr. Chadwick said: "There are those who think they have attained audible communication (with the departed). It may be so, though seldom do the messages that come from the departed spirits seem to have the accent of their individuality. My wisest friends who have been studious in this direction assure me that, once convinced of the great fact of intercommunication, they would prefer to let the matter drop and wait for death and the new life to establish less equivocal relations between them and their friends upon the further shore. Of one thing only I am sure, that if the phenomens of Spiritualism do not imply the possibility of communication between the living and the dead, they imply a wonder-land in human nature which is yet to be explored, and which should pique the curiosity of scientific men far more than any "dark continent" or any "North-west passage." What we await is the genius and the patience that shall redeem this territory from the control of superstition and credulity and annex it to the domain of scientific knowledge and habitual

This is putting his opinion, based on brief examination, against a great array of facts and conclusions through a score of years by persons quite his equals in competence, and far his superiors in the thoroughness of their investigations. His "wisest friends" must be peculiar persons to think so lightly of precious facts so greatly needed. We suggest that he read the thoughtful discussions in the late Church Congress at Newcastle-on-Tyne, and there learn that men eminent in the English Church begin to see that Spiritualism may give them help, which they must have to succeed in meeting Materialism. Mr. Chadwick is no Materialist, yet one painfully misses in his discourses, as in others of his class, inspiring and positive and joyful affirmations of the truths of the soul. To apologize to agnosticism for any spiritual affirmation, to defend any intuitive utterance, seems to be telt as a necessity. To apologize and explain is such confession of weakness as half loses the battle. To the shallow know-nothingism of agnosticism, and to the shallow philosophy of external materialism, belongs such apologetic mood, not to the spiritual

To go out from the old dogmatism, and yet to avoid and ignore spiritual facts and philosophy compels this apologetic and halfhearted attitude.

As to "the genius and patience" to do the good work of which mention is made, there is plenty of it to day-scores of names eminent in science, in literature and in reform, men and women known on both continents, and known to be looked upon with respectful admiration, might be given who are Spiritualists: but the bigotry of materialistic science, and of dogmatic theology, the contemptuous indifference of agnostics, and the dainty " pride of much learning" among liberal clergymen, which makes them blind and sometimes a

little "mad" are great obstacles. This book of Mr. Chadwick's is valuable yet unsatisfactory. Its gifted author has done good work in divers ways, and may learn some day that it is an effort to "accomplish the impossible," to give an adequate idea of "The Man Jesus," and ignore his spiritual powers, to give a just conception of "The Bible of To day," and ignore its visions and experiences, or to succeed against modern materialism by giving large space and thought to apologetic explanations, and leaving small space and less strength for triumphant affirmations of "the spirit in a man that giveth him understanding,"

HELEN'S BABIES, by John Habberton, one vol. paper cover, price 50 cents. Philadelphia: T. B. Peterson and Bros.

This is an entire new edition of a very popular book with an illustrated cover and portraits of "Budge" and Toddie." It is a picture of child life and has pleased thousands and will, no doubt, please thousands more.

Partial List of Magazines for December.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Josiah G. Holland: Studies in Comparative Phrenology; President Garfield's Maxims; How Secretiveness, Acquisitiveness, Self-Esteem, and Other Organs were Discovered; L. Alma Tadema; Memory and Faculty; Oliver Cromwell's Head; Prevision; Eggs of Bird Parasites; The Scientific Basis of Faith; Luke Grant and his Soap-Grease; Shade Trees Promotive of Health; Ralph Vincent's First Patient; Notes in Science and Agriculture; Poetry; Editorial Items: Answers to Correspondents: Personal; Library.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: Deterioration of American Oyster Beds by Lieutenant Francis Winslow; Physical Education, by Felix L. Oswald, M.D. Popular Fallacies; The Rise and Progress of Paleontology, by Professor T. H. Huxley; Studies of Vortex-Rings, By Adrien Guebhard, (Illustrated); Equality and Inequality in Sex, by G. Delauney; A Half-Century of Science, By Sir John Lubbock; Catholicism, Protestantism, and Suicide, by Dr. Morselli; A Map Review. by Frank D. Y. Carpenter, C.E.; North America in the Ice Period, by C. H. Hitchcock; An Experience in Science Teaching, by Stanley M. Ward; Disease Germs, by Dr. William B. Carpenter; Sketch of M. Paul Broca, (With Portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany;

St. Nicholas. (The Century Co., New York.) Contents: Frontsipiece; Cap and Bells; A Misunderstanding; The Little Beggar's Button-Hole Bouquet; Hermann the Brave; Donald and Dorothy; The Ballad of Babette; Oh, Carry Me to College; An Angel in an Uister; The Model Master; Stories of Art and Artists; What Makes the Grasses Grow? Five Little Mice; The Poor Count's Christmas; Little Polly's Voyage; The Seasons; Recollections of a Drummer Boy; The Hoosier School-Boy; A Tragedy—Scene 1.; Fun at Grandmamma's: A Hundred Years Ago; The Poet Who Couldn't Write Poetry; Stories from the Northern Myths: The Nervous Little Man; A Remarkable Fight; The Runaway Princess; The Magic Pen; For Very Little Folk; Jack in the Pulpit; Deacon Green's Offer; The Letter-box; The Riddle-

This year's Christmas "St. Nicholas" is the finest number of that magazine ever issued; and therefore, probably, it is also the finest number of a children's magazine ever printed. Its ninety odd pages full of fine illustrations make it a delightful Christmas

present for a boy or girl.

It opens with a superb frontispiece, engraved by T. Cole, after a painting by the

famous Spanish painter Zamacois, and which here figures as one of the illustrations of an article about court jesters in the olden time.

Babyland. (D. Lothrop & Co., Boston, Mass) A finely illustrated monthly tor little children.

The Nursery. (Nursery Publishing Co., Boston, Mass.) Contains pretty pictures and little stories for the youngest readers.

Golden Days. (James Elverson, Philadelphia, Pa.) An Illustrated weekly for boys and

Why Wear Plasters?

They may relieve, but they can't cure that lame back for the kidneys are the trouble, and you want a remedy to act directly on their secretions, to purify and restore their healthy condition. Kidney Wort has that specification-and at the same time it regulates the bowels perfectly. Don't wait to get sick, but get a package to day, and cure yourself. Eith. er liquid or dry for sale at the druggists. -Binghamton Republican.

An unkind word from one beloved often draws the blood from many a heart which would defy the battle ax of hatred or the keenest edge of vindictive satire.

A Willing Endorser, MILWAUKEE, WIS., July 30, 1881. H. H. Warner & Co.: Sirs-I can recom mend your Safe Kidney and Liver Cure, and you can cheerfully use my name. Mes. Ann Kelly.

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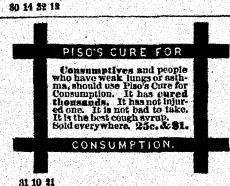
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The work in this portion of the engraving is more perfect and beautiful than we had supposed could ever be executed. The expressions of the faces, the grouping of the figures, and the careful attention to detail in the drapery and accessories of the picture, are all carried out in perfection and with consummate skill. There is a very large number of figures in the work, and all are depicted with life-like faithfulness. It etande to-day acquestionably

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O. B. Frothingham's Going Back.

We do not know as Spiritualism has any interest in Mr. Frothingham, but the free thinkers of the world have been deeply interested in his writings, and will now deeply grieve over his hesitancy, and want of mental force. The religious press rejoice in long editorials, and the secular journals follow in their lead, pronouncing the sad spectacle of a thinker renouncing his best thoughts as a great victory for Christianity. It is welcome to all such victories and converts. The liberalist need not feel a moment's disquiet over the setting of such stars, though apparently they are of the first magnitude.

What of Frothingham? He has simply returned to his early theological views. There is a strange heredity of ideas, just as of physical peculiarities, and these appear at certain ages. Men become broad and free during middle age, but return to the rankest superstitions at the declining years of life. Mr. Frothingham was of a family devoted to theology; a graduate of Cambridge Theological school, and thus in early years thoroughly inclued with doctrines and creeds. Though Unitarian he became a Rationalist and free thinker, founding and becoming president of the Free Religious Association, and contributor to its organ, and is the author of several works relating to his peculiar views. Aside from a fine writer of pretty sentences nicely balanced, he uttered earnest thought, and was sincere and honest in the expression of his belief. Several years since he became confused by the conflictions between the old and the new, and nearly lost his mind altogether. Again restored, the conflict is renewed, and he thus presents his deplorable position:

"One fact began to loom up before my mental vision in a disquieting way, that the drift of free thought teaching was unquestionably toward a dread materialism, which I abhorred as deeply as any evan-gelical clergyman I know. The men who would become leaders in the free thought movement don't stop where I stop; they feel no traditions behind them; they have no special training for the work of restoring, in which light I regard much of my work. I did not aim to create any new beliefs or tear down any existing ones, but to restore, to bring to light and prominence, the spiritual essence of those faiths. Per-haps I am better fitted for such work than many others, because I have inherited a sense of the limits of free thought beyond which materialist dogma becomes more offensive than dogmatic Calvinism. But the men whom I saw coming on the stage as the apostles of the new dispensation of free thought were destroyers, who tore down with no thought of building up. There seemed to be no limit to their destructive mania, and no discrimination in their work. Their notion seemed to be to make a clean sweep of every existing creed. They apparently knew not and cared not whether anything in the shape of belief should arise from the ashes of the world's creeds.'

No man of all the great iconoclastic army, has done more toward this destructive tendercy than Mr. Frothingham himself. But granting all that he claims, is it any reason for him to desert the position of free thought because those who follow are not "willing to stop where he stops," and because no "traditions" hold them in check? Here he gives a clear explanation of his recreancy. He has "traditions," and he has reached that period of life (nearly 60) when such traditions return with force. He says he is growing old and that no young men are coming forward, accepting his views. His life's labor has led "to nothing;" he has been doubting all his life, and now he doubts his doubts. The creeds flourish, and he thinks the churches grow stronger, hence he will not go through his accustomed mockery in his pulpit of appealing to an "unknown god," and accepts revealed religion. In all of this he presents no argument, no sufficient reason; it is the return of the hereditary desire for the old "flesh pots"—nothing more.

FROTHINGHAM ON SPIRITUALISM. There was a time when Mr. Frothingham saw a great light in Spiritualism. Had he been true to his convictions and not deserted its guidance, we are assured that the result would have been different. At a convention fof the Free Religious Association in New York, in 1873, in his discourse on the religious outlook in this country, he enlarged on the important place occupied by Spiritualism, and the great work it had accomplished in breaking down superstition. Of it he said:

"The older Spiritualism grows the calmer, the more intellectual it becomes, the clearer its views, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character. and exerts a wide influence through the upper classes of society statistics. Its exintence as a fact in the religious world, and a fact of wast moment, is unquestionable. In his private journal of the year Theodore Parker, an impartial and keen observer of the signs of the times, 'It seems now more likely that Spiritualism will become the religion of America than in 158 it did that Christianicy would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian populations.

1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4 It admits all the truths of morality and religion in all the world's sects." He adds: "That prophecy was made nearly twenty years ago. Mark what twenty years have done toward its fulfillment. ... For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing it has made both worlds cordially one: it has called into view one spiritual universe; it has revealed the fact that peace between earth and heaven, the mortal and the immortal, the human and the divine, the creature and the Creator, the sinner and the saint, is not something to be effected but something already made, something established in the constitution of things, established from the beginning. This revelation revolutionizes religious faith, effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing. Religion hitherto has been and still is regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now, the first word spoken by Spiritualism declares that the unity never was broken, and consequently that all devices for restoring it may be dropped as unnecessary. The priest is an imperimence; the church is an institution without an object; the Bible is a noble collection of human literature, not the record of a special revelation; creeds and confessions take their place with party manifestons.

He then declares Spiritualism to be distinct from Christianity, and in league with e literature and current of thought of the day. He appears to have accepted it as one of the great of not the greatest of factors of the coming religion, which was to combine science, art, literature-all knowledge! Drifting away from Spiritualism there was only one other recourse. There can be but two divisions of this question; only two ways to explain the phenomena of the world: the ma erialistic and spiritualistic. If one discards the latter, he must accept the former. The tide of thought for many years past has been setting with increased energy in the direction of materialism. | of children, and who also have a wide and Mr. Frothingham was caught in an eddy, and before he knew it, carried into the stream. He was appalled at the prospect, He had himself labored to direct the current, and now it would not stay at his bidding. It rushed on to the bleak rocks of materialism, and disappeared in the mists | portance in the Childrens' Progressive Lyof a Niagara, pouring down into the bottomless abyss of night.

Had he not only accepted Spiritualism, but remained true to his conviction, it would have furnished the key whereby all the mysteries which perplex him, would have been solved, and he would have found no conflict between rational religion and the rational science of spirit life. As it was, he removed God and immortality out | plate the introduction of these branches of of the world, and then became disgusted with its barrenness and want of purpose. He deliberately removed the foundation of his belief, and was amazed because it had nothing on which to rest. He would unite a spiritual philosophy with materialism, but found that there was no union possible. and shrinking from the modern phase of the former, and fearing the latter, he accepts the older Spiritualism enshrined in Christianity. The free thinker may feel deep pity for a brother lost in the gathering fog, yet he will bear in mind that truth and error are not proven such by the opinions of one man or a thousand men, and however Mr. Frothingham may strive to avert the perpetuity of the free religion, he has so long advocated, it will be all that will exmay now do, will be simply beating the wind.

Who Will Do Likewise?

We lately mentioned the publishing, for free distribution, by David Sloss, of Dearborn. Mich., of a thousand copies of a pamphlet of extracts from Judge Edmond's letters to the New York Tribune. Again | the Childrens' Progressive Lyceum in varwe allude to this, that others may follow so good an example. We have no Tract Socleties, but much excellent work in sending it will be the main factor in so moulding our spiritual literature to good hands, can | the physical, mental and spiritual natures be done by individual effort. Who will of the young, that they will develop harpublish some other good work, and send it I moniously, and when they shall have attain-

The Childrens' Progressive Lyconm-Its Teachers, Etc.

A. J. Davis states that the "Childrens" Progressive Lyceum is not original with him; it being only an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the Summer-land, whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation. In those heavenly societies and spheres the young grow and bloom in love as well as wisdom -in affection as well as knowledge." Notwithstanding, however, the fact that the Childrens' Progressive Lyceums are heavenborn, and far superior in every respect to the ordinary orthodox "Sunday School," they have not flourished to the extent that Spiritualists generally thought they would. The spiritualistic wave that has been so benignly sweeping over the country since the first tiny rap was heard at Hadesvillemodifying and softening the austerities of dominant churches, illuminating the future, and bridging the hitherto impenetrable abyss existing between the spiritual and material realms, and giving the world a clearer and a more exalted idea of Deity, has not sustained and nourished, as it seemingly ought, the Lyceum. Of divine origin and tender growth, perhaps the materialism of the world, as manifested among all classes in a variety of ways, has partially obstructed its unfoldment, or possibly the teachers and officers entrusted with its general management have failed to thoroughly grasp and understand the requirements absolutely necessary to insure permanent

WHY THE LYCEUM DOES NOT ALWAYS PROSPER —The fault is not in the system as presented by Mr. Davis, that the Lyceum in some places, does not prosper and continue attractive to children; but some of those in charge, unfortunately, can not place themselves in rapport with those under their instruction, and in consequence fail to interest them. The mind, like the stomach, is only adapted to receive such intellectual aliment as it can readily and naturally assimilate. An incident that interests the young, will cause their eyes to glisten, their features to appear more radiant, and pleasurable emotions pervade them; such is the legitim te effect of the proper application and assimilation of that which is adapted to the wants of their mental and spiritual natures. The youthful mind is a choice garden and the most scrupulous care and the choicest delicacy must be exercised in its culture, or disastrous results will follow. In view of the fact, as the Olive Branch well says, "that the time is coming when the children of to day are to become the standard bearers in the ranks of progressive Spiritualism, it is the duty of the present generation to give them the necessary food that will cause them to grow intellectually as well as phys-

THE LYCEUM IN ITS ULTIMATE GROWTH ETC.-Each child is triune, being composed of body, mind and spirit, and they should be cultured and developed in harmony, thereby ult mating in the true man and woman. All these requirements are successfully met by the Childrens' Progressive Lyceum, when conducted by those who are skillful, efficient, and spiritually illuminated, and who grasp intuitively the wants varied knowledge, and who comprehend in a thorough manner, science simplified, having fitted themselves by careful and diligent study of the best spiritual, scientific and historical authorities to teach in Lyceums-for one of the prime objects of imcoum in its ultimate growth and perfection, is the cultivation and just development of the intellectual faculties by the thorough study and comprehension of natural history, geometry, algebra, arithmetic, grammar, the speculative and exact sciences, language, etc., embracing, in fact, all the approved branches of study and mental culture. Mr. Davis says: "We contemeducation with the natural methods of imparting instruction when the plans and principles of the Lyceum shall be incorporated on a scale sufficiently grand and comprehensive to call for sessions of the groups each day."

THE LYCEUM AT PRESENT AND IN THE FUTURE.—At present, however, the sessions of the Lyceum are confined to only one day in a week, hence such a systematic and comprehensive range of studies as sug. gested by Mr. Davis, can not be adopted successfully, and the instruction given must be confined to imparting a broader and more comprehensive view of the duties and responsibilities of each one, and their relation to each other and the great human family, cultivating and harmonizing the tend his name to posterity, and what he | physical part at the same time, as Mr. Davis suggests, (1) "by teaching and obeying the laws and conditions of life and health; (2) by vocal exercises and strengthening motions under the influence of instrumental music; (8) by singing appropriate songs, and by marches and by the practice of the most useful and graceful of those physical movements known as light gymnastics." Whatever may be the present condition of ious parts of the country, we look for its complete success ultimately, believing that ont as Mr. Sloss has his valuable pamphlet? | ed mature life they will look with pleasure

at those elevating, energizing and spiritual. izing influences that afforded them so much aid in earlier years, and they will bless A. J. Davis for receiving this choice gift from the Summer-land—the Childrens' Progressive Lyceum.

Channing Memorial Church.

The erection and dedication of a church building usually is of no special interest beyond the parish or town where it stands, The edifice simply shows that sundry people believing a certain creed, have built a house for its defense and perpetuation; but sometimes it is quite otherwise, as in this case at Newport, Rhode Island. This was a Channing Memorial building, and Dr. W. E. Channing, although in name a Unitarian, stands for no class or party in theology, but lives, and will long live, in the memory of mankind as an apostle of spiritual freedom, and an advocate of the sacred possibilities of man, of the sanctity and dignity of human nature, of the capacity of the soul for eternal growth. When we hear his name, those ideas come up, and we hardly think of the denomination which was fortunate enough to count him in their ranks. and wise enough to honor and love and reverence him while he was on earth.

It was fit that the Unitarians should erect this beautiful church on the scene of his boyhood, and should give it his name, that thoughtful men of all sects and of no sect, might call him to mind when they saw it. On the evening of Oct. 29th, it was filled with a crowded audience of men and women, of such spiritual culture as to honor the scholar, the thinker, the reformer and the great preacher, and discourses were given by eminent men, from some of which we quote. Rev. James F. Clark said:

"What a strange thing, sir. is the influence of a single human soul! How the life of one man may become a part of the life of all thinking men of his age, become a part of public education, an element of history, to be taken into account by the student of civilization, a factor in the development of the world, a motor in the march of events. Such an influence is the life of him whom we commemorate to day-a frail form inhabited by a soul of celestial fire which

'Fretted the pigmy body to decay. And o'erinformed the tenement of clay,'

a soul looking out with solemn eyes filled with mysterious light on the events of

I suppose the influence of Channing was greater than any man of his age. He went lown deeper, he went up higher than any other man of his time, and so the world has stood still to listen to his words. He has revolutionized the ideas of mankind in regard to religion, he has made it a part of life at one with reason, free from the tyranny of the letter, of dogma, of forms and formulas. So men of all nations have come to bless him as their benefactor—Laboulaye and Remusat in France, Bunsen in Germany, Robertson, the greatest of Erglish preachers, Stanley who, when in this country, asked to see two places, the rock at Plymouth and the grave of Channing.

The essential doctrine of Channing's theology was his faith in the essential goodness of human nature. The universal orthodox doctrine down to his day was that man is essentially and radically evil. Channing asserted with all the solemn eloquence of his great soul that man is essentially good. He declared, for the first time since the days of Augustine, and in opposition to all orthodox theology in the Catholic and Protestant Church, that man was still by nature the child of God, that sin is not radical but superficial, that evil in the human soul can be overcome by the good in the human soul, that God never leaves himself without a witness even in the most deprayed hearts.

"Disregarding the formulas of orthodoxy and anti-orthodoxy, Channing went down deep into the roots of human life. His words reached the deepest wants of the soul. He showed to men what was most within them. He taught them to go up higher, seeking perpetual ascent and unend

ing progress. "The story is told by Miss Martineau how. when the Governor of Massachusetts, Ed. ward Everett, sent a message to the legislature over forty years ago, suggesting that a law might be passed in Massachusetts, making it a penal offence to publish any thing against slavery in the South, Mr. William Lloyd Garrison asked for a hearing before the legislature. In the midst of that meeting, the door opened, and Dr. Channing entered the room. As soon as the gentle men of the legislature saw him, they rose from their seats, and stepped forward to welcome him to a place by their side. But he, gazing around the room, at last saw where Mr. Garrison was seated—the most hated and most despised man in Boston at that time, I suppose—and, going to him, held out his hand, and sat down by his side,

to show his sympathy with him," Rev. W. H. Furness said:

"I have been continually haunted by the image of Dr. Channing through these services. His face has been almost visible. and I have continually and very readily imagined how he would look upon this house, and how he would listen to these services. How thoroughly unselfish he was! How entirely devoid of all personal or social ambition! He never sought to shine in conversation. He never made any excursions from that high domain of thought in which he lived and moved and had his being. So I fancy him now looking on with a benignant smile, and listening patiently."

The services seem to have been singularly appropriate, the addresses appreciative. The preaching of Channing lighted up New England with a new spiritual radiance and prepared the way for modern Spiritualism in its higher aspects.

Prof. Virchow, a prominent progressist attacked Bismarck in the Reichster lately. on the contemplated scheme of sending a German ambassador to the Vatican. He charged him with inconsistency and said that the progressists had hoped to see the schools liberated from clerical influence. In response the chancellor claims that he was guided by the interests of state business. and that apart from that the desertion of his former allies had caused him to work with the party of the Center.

Liberal Leagues, their Uses and Abuses.

Is the title of a sensible article in the Olive Branch, which says that while they, and the Spiritualists agree with the League on Church taxation and like topics, "beyond there is a deep gulf," between Spiritualists and Materialists, that the repeal of the "Comstock laws" would tend to "flood every town and hamlet with matter to corrupt the young," and that those laws should be modified not repealed.

The Olive Branch believes that the resolutions about the minority not being bound by majority action, passed at Chicago lately to be "a very cunningly devised scheme to whitewash a few honest souls," but that the League really stands just as it did a year ago, and then says:

The meeting at Hornellsville, this year, partook very much of a Methodist revival: some of the backsliders asked to be receive ed again into fellowship, and their petitions were granted, though there had been no concessions made by the radicals. Now if the proceedings of the convention at Chicago were considered detrimental to the prosperity of the League last year, are they not equally detrimental this year?"

The conclusion is that, while some good people may be in the Liberal League, it is best not to touch it until it is clean morally, and that Spiritualists had better let it alone and do their work in their own way.

Psychological Phenomenon.

A short time ago, a young lady living on Oak street, gave an excellent meal to a tramp who called at her house, and he departed thankfully, though the lady was exceedingly auspicious of him, he being very dirty, clothes ragged and beard shaggy. Short y after, one Sunday evening during her husband's temporary absence, she was sitting quietly in a rocking chair when, as she expresses it, she was seized by the arm, and looking up saw the tramp, he was clad in a fine suit, and presented a nobby appearance. "Keep still," he hissed, and drawing a roll of money from his pocket "and this is yours." The lady fearing his violence, threatened to call her husband, but he laughingly responded: "Your husband is not at home, and your calling for him is nonsense." The lady finally broke from him, and opening the door, ran to the Chicago Avenue Station, where she told her story. An officer was sent home with her, but a thorough search revealed no trace of any one. Not a window was disturbed, and the police say no one was in the house. The young lady's friends say that while dozing in the chair she had a dream, and awakened only when outside the door.

Our Missionary Document. .

The pamphlet, "Spiritualism at the Church Congress" seems likely to have a good circulation in this country, though no donation to enable its free distribution has be made as was the case in England. We hope to have the pamphlet hrough the press, out of the bindery and ready for circulation next week. There is some delay owing to be crowd of work upon every branch of the publishing business in this city. We have already received orders for six hundred copies. Remember the price for this 40 page, finely gotten up and invaluable pamphlet, is \$5.00 for 100 copies or \$2.75 for 50 copies, delivered at the express office in Chicago; or \$5.75 for 100 and \$3.25 for 50 copies, if sent by mail. Single copies 10 cents. Send in your orders at once, and by the generous distribution of this work cause a revival of Spiritualism among your Christian neighbors and fri-nds.

Lecturers and Mediums.

Lyman C. Howe spoke at Corning, N. Y., December 3rd.

Thos. Gales Forster is speaking at Washington, D. C., Sunday evenings. M. D. Ward, Unionville, Mo., writes that

a good test medium would do well to visit that place. Our old friend and correspondent, Jonsthan Koons, is traveling in Florida, this

winter for his health; he is enjoying his trip and visiting with friends and receiving marked benefit also. Dr. Amelia Greenwood is now located at Dixon, W. T. She is said to be an excellent healer and medium. She and her husband had the misfortune to have their home

burned by the Indians at White Rivers. Colorado. A discourse was given at Spiritual Hall, Omro, Wis., Sunday, December 4th, in memory of Thomas Brogden of Poygan, by Prof. W. M. Lockwood of Ripon, member of the "National Society of Art," and student in

mental and physical science. The Rev. J. H. Harter of Auburn, N. Y., though not a member of any church, is constant in his efforts to promote the welfare of the unfortunate. He never tires in doing good. Many hearts have been made happi-

er through his ministrations and kinkness. October 20th, Mr. Thomas Walker made his farewell lecture at Cape Town, Africa, where he has been laboring effectively for some time in behalf of Spiritualism. He was presented with a well filled purse on the occasion, and the address delivered to him in behalf of his numerous friends shows that he was highly appreciated.

A. J. Fishback writes: "We are now in Missouri on our way West. Friends in Northern Missourl and Southern Iowa that wish to engage us for lectures and demonstrations can address us at Shelbina, Mo. Mr. Winaus and myself are both in good health and in fine condition for labor.

Current Items.

There are forty Baptist churches in Michigan without pastors.

A New York letter by Y. Z. came too late for this issue; it will appear in our next. A man who had suffered from leprosy for twelve years recently died in a New York

hospital. Maj. Young of Iowa passed through Chicago last week on the way to Washington and New York.

Hon. Schuyler Coltax lectured lately at South Bend, Ind., on The Martyred Presidents, to a great audience, on a stormy night.

A Baptist association embracing twentyseven churches has been organized by the Choctaws and Chickasaws in the Indian Territory.

A Pullman palace car company is about to establish a branch company in England, to run palace sleeping cars between London and Liverpool. Of 689 missionaries now laboring in India,

twenty-eight are physicians as well as ministers. On this account their success has been very great. A procession of 1:200 German residents of

East Brooklyn, N. Y., marched to Cyprus Hills Cemetery and planted an oak in memory of the late President Garfield. "Real Life in Spirit-land," by Mrs. Maria

M. King, is a steady favorite with book buyers as it well deserves to be. Price, \$1.00; for sale at the office of this paper. Cranks in many parts of the country amuse themselves writing blood-thirsty let-

ters to Judge Cox and Mr. Scoville, making dire threats of what they will do if Guiteau. the assassin, is acquitted. Chicago has over two hundred newspapers and magazines, and mails a larger amount

of printed matter than any other city in the

country: the yearly increase for the last ten years having been 100 per cent. per year. Controller of the Currency Knox has ordered an assessment of 100 per cent on the shareholders of the wrecked Mechanics' Bank of Newark, N. J. Served them right for blindly trusting a pious knave, their

cashier, Baldwig. Mario, editor of the Democrazia, a Roman newspaper, has been sentenced b. a jury to two months imprisonment and a fine of 500 france for writing articles abusing the Pope. The publisher, Capricciosi, got three months

and a fine of a thousand francs. B. F. Underwood's trip westward is delayed by the sickness and death of his youngest sister, who lately passed away at Westerly, R. I. She was a beautiful and charming woman, and the loss will be a severe one to Mr. Underwood.

Rev. H. W. Thomas, D. D., tells us that he spent two hours in reading the speeches on Spiritualism, made at the late Church Congress at Newcastle-on-Tyne, as they appeared in the Journal, and was profoundly interested.

The Mediums' Meeting at the West En Opera House last Sunday, was as usual well attended and full of interest. Eloquent little speeches were made by Dr. Briggs, Prof. Toohey, Mrs. Isa Wilson-Porter, Mrs. Lord and others, after which Mrs. Lord very successfully described spirits present.

Elisha Flint passed to spirit life, Nov. 2ud., at Edwardsburg, Mich., in the 75th year of his age. The burial of Mr. Flint was conducted by the L.O.O.F., of which he was a member, and took place Saturday, Nov. 5th. The funeral services were held in the Presbyterian church, Sunday afternoon, Mrs. Pearsall of Disco, Macomb co., Mich., officiating.

"You can't add different things together," said an Austin school teacher. "It you add a sheep and a cow together it does not make two sheep or two cows." A little boy, the son of a Texas milkman, held up his hand and said: "That may do with sheep and cows, but if you add a quart of water and a quart of milk, it makes two quarts of milk. I've seen it tried."-Tewas Siftings.

The first number of The South western Railway Advance, J. R. Robinson and W. R. Steele, editors and proprietors, has just come to hand. It is neatly printed, and contains a large amount of varied and interesting reading matter in relation to subjects that heretofore have not received the attention they deserved. Mr. Robinson was former'y a resident of this city where he has a host of friends who will wish him success in this undertaking.

By refusing to entertain the appeal of Dr. Thomas from the verdict of the Rock River Conference, the Judicial Court at Terre Haute have settled the case forever, so far as it is in the power of the Methodist denomination to settle it. The vote on the question of entertaining the appeal was overwhelmingly against Dr. Thomas, but four out of nineteen voting to allow the case to be heard on its merits. The ostensible ground for refusing to review the matter was the action of Dr. Thomas in resuming his functions as pastor of the People's church in Chicago after his expulsion by the Rock River Conference, but the real reason doubtless was the conviction among the brothren that it was best to squelch the case then and there, and in this way save the church the necessity of dealing with a very troublesome question. The effect of the decision as concerns Dr. Thomas 18 that he has been kicked out of the Methodist church and the door slammed in his face, which will no doubt redound greatly to the advantage and popularity of the Doctor.

Vick's Magazine one of the best horticultural authorities in the country, recommenca coffee grounds as a plant manure. A lady of San Francisco lately received some. plants from Mexico, and with the plants came the advice to fertilize them with waste

coffee and coffee grounds. This was done and the results were so satisfactory that the same treatment was tried on roses and the effect was a healthy and vigorous growth and more and better flowers, and of richer

Unity says: "In the RELIGIO-PHILOSOPH-ICAL JOURNAL, of Nov. 12th, Giles B Stebbins gracefully bows himself out of the associate editor's chair, on account of declining health. We are glad to note that Col. Bundy, to whose relief Mr. Stebbins came, is able to return to his post again, and thus the line of editorial continuity is kept unbroken. Both these gentlemen commend themselves to the respect of all friends of rational religion. The Spiritualism they advocate is of the spiritual kind. and the religion they believe in is ethical. We wish them goodspeed in their hard work.

Mrs. Cornelia Gardner-A Mistake.

A gentleman well-versed in Russian affairs writes us from Europe: "As regards the message of Cornelia Gardner in the Journal of July 23d, in which mention is made 'of the woman whom Russian justice took from childhed and cruelly tortured to death,'-that woman was sent, in October, with her child to Schusselbourg." Evidently Mrs. Gardner made a mistake in this matter, as spirits in the body or out sometimes do. She is, we suppose, above any intent to mislead or deceive, and these errors are good warnings to lead us to always carefully examine messages received from spirits.

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MASON & HAMLIN ORGAN CO.-At the great Italian Industrial Exhibition just closing in Milan, Italy, the highest swards for musical in-struments, a silver medal and diploma, were taken by an American manufacturer, the Mason & Ham-lin Organ Company, whose cabinet organs were judged to be so superior that they were the only reed organs of any manufacture, European or American, which were awarded a medal. It is a great honor to these makers that in Italy itself, great nonor to these makers that in Italy itself, the very home of music, their organs should receive such distinction. They excited much interest among musicians, and were by special order repeatedly exhibited to the Royal Court by Carlo Ducci, the distinguished artist of Rome.—Evening 22nd

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earn-ing two or three hundred dollars during the win-ter months, would be grateful for a lifetime. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book carvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co. make a special offer to readers of this paper who will write them at once, and who can give good

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Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 25 East 14th At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 O'clock, and 7:45 P M., in Steek's Musical Hall, No. 11 Bast Fourteenth St., near Fifth Ave. 10 Incourse every Sunday morning at 11 O'clock, by Andrew Jackson Davis.

NEW TORE.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avense, opposite Reservoir Square, every Sunday from 2:30 to 5 r. m. The public invited.

P. E. FARNS WORTH, Secretary, Address Box 777 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West 38rd St. (near Broadway) every Sunday at half past seven P.M. Children's Progressive Lycoum meets at S.T. 2

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large h 'll of the Brooklyn Institute, corner Washington and Concord Streats, seven blocks from Fulton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 P. x and 7 P. x. Prof. J. Lilbe, an accomplished planist and vocalist, will have charge of music. Prof. J. T. Lines, an account the lower half of the Brookiyn have charge of music.
Conference Meetings held in the lower half of the Brookiyn Institute every Friday evening.
S. B. Nichola, President.

Zussed to Spirit-Tife.

Passed to spirit-life from her home in Red Cliff, Summit County, Colorado, Miss Lillian McCoy, daughter of Mr. and Mrs. J. H. and M. A. McCoy, aged 19 years and 9 months.

9 months.

She was born near Pana, Christian County, Ill, where she spent a part of her girlhood. In 1876, her parents moved to Newton, Kan., and in '80 to Red Cliff, Col., where they resided at the time of her death. Miss McCoy was a true Spiritualist and her hands were always ready to help the needy and afflicted, and to lighten the burdens and cares of her father and mother. She with her companion, Miss Mattle Golden, (who died Jan. 31st, 1881.) were the first young addes in Red Cliff and were loved by a lwho knew them. The meners would tip their alouch hats to the fair maids of the camp, and would only speak their names in the purity they deserved. Her de th occasioned such grief as is seldom witnessed in a min-recamp in the rough rocky mountains. The large procession which followed the remains to the grave gave evidence of the sympathy that was felt for the bereaved parents and family.

Our Lillian sleeps on the mountain side Where the pine trees bow their head, And the new made mound in the pure white enow. Shows the resting place of the dead.

How little we thought a month ago That so soon with us she'd part, The lily of this mountain town, The pride of the parents heart.

Yes, Lillian's gone to her angel home Where we know we shall see her again, And we know that her friends will never cease To keep her memory green.

Lou. N McF. Passed to spirit-life at her home, Tioga, Mono Co. Cal., Eunice M., beloved wife of J. N. McLaughlin aged 28 years.

aged 28 years.

Thus has passed over another of earth's fairest flowers. She was a devoted Spiritualist and a lover of all that was beautiful, good and true. Her sudden and painful de th, caused by epileptic passms, cast a pall of gloom over all who knew her. B t sixteen months a bride, she leaves an affectionare and loving husband to mourn her loss. Loving friends performed the last sad intes, and we laid her to rest on the beautiful hillside, surrounded by sweet wild flowers, singing birds and musical pines, guarded by the lotty peaks of eternal snows.

At Welton Nov 14 M G son of Othern Mes. 5.

At Felton, Nov. 14, M. G., son of Otls and Mrs. S. A. Ashley, aged 26 years and 3 months.

Ashley, aged 26 years and 3 months.

Funeral Nov 16, at 10 o'clock A. M. at Felton, under the anspices of the Harmony division, No 310. S. of T., of which he was a member. He was sick about ten days, with inflammation of the lungs and suff red very much, and yet was patient and resigned up to the moment of his death. Just before he died, and while his breath was coming in short gasps he sang in a clear and beautiful voice two verses of that beautiful hymn, "Sweet By and By," his father and Mrs M. M. Cormack joining in the chorus A very strange and impressive scene. As his father and Mrs. Cormack joined in the chorus he would drop into the bass and then at the commencement of another verse would sing soprano. Thus has gone a dutiful son, a loving brother and a faithful friend. Mr. and Mrs. Ash ey mourn the loss of their eidest son, and almost refuse to be comforted: but their neighbors and friends are rallying around them in this dark hour of afflictio to assure them of their sympathy and sorrow. The Lord giveth and the Lord taketh away. Blessed be the name of the

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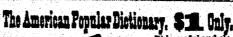
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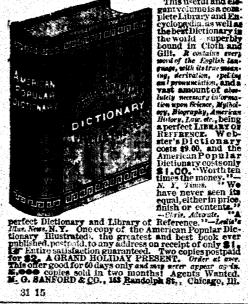
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To the Editor of the Reliefo-Philos

foices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOGOPHY.

Thoughts of Life and Immeriality.

In the golden light of evening, When the zephyrs softly blow, Oft we sit in pensive sadness Thinking of the long ago;

Thinking of the by-gone memories, As they come with magic spell, Like some cradle hymn of childhood, In that voice we know full well;

Thinking of the buried tressures That they tell us live above: Of the hopes now fied forever, Of youth's earliest, sweetest love;

Thinking of the withered flowers That along our pathway lie; Of the rainbow's faded glories Since it left the eastern sky:

Thinking, too, that hearts most loving, Hearts most tender, pure and warm, Those that seek the carliest roses, Are the first to feel their thorn!

Thus do thoughts when sad and lonely, Gather round this heart of mine, In the golden light of evening As we sit at day's decline.

So in dreams we often wander Through the old familiar grove, Where the falling leaves remind us, Of some long forgotten love.

There we see the ared oak tree,

Monarch of the centuries fied; Hear the wild winds' plaintive murmuring Like some requiem for the dead! Cross the fields and through meadows.

Once again we take our way, To the old school on the hillside, There to spend the studious day. Home sgain at night returning Greet the loved and loving there,

Listen to a father's counsel Hear, perhaps, a mother's prayer; Learn of life—to meet its trials, Ah! we've met them but too soon,

Seen our fondest hopes all blasted Ere our sun had reached its noon By the streamlet's gurgling waters,

Now we sit as oft before, Watch the silvery ripples circling— See them touch the further shore:

On the grave of him who taught us

That there is a life above, Now our hot tears fast are falling, Sacred to a father's love!

Thus in dreams we often visit. Half forgotten scenes of yore, But also, our dreams deceive us, Leave us sadder than before!

is it true, when life is ended, Life so brief with all its gloom, We shall find a home hereafter In that land beyond the tomb?

Or in death's dread night of tempest. While we trust the coming morn, Must we sink beneath the billows, 'Mid the grandeur of the storm?

This of streams that flow forever. Hills eternal, stars and sun, In the anguish of our spirit, Have we asked, but all were dumb!

On the weeping willow bending. Now our heart's mute harp is hung; Since no answer can be given. All its chords are now unstrung!.

No! life cannot thus be ended. Why these radiant eyes of love, Why these dying farewell whispers, If we never met above?

Why these thoughts and dreams of heaven, Why these rustling pinions hear, Why hope's radiant star still guiding If it guides not over there?

All is well; the morn breaks o'er us, But 'tis not earth's morning gray; Tis the dawn of life eternal, Ushering in that brighter day.

Over life's wide waste of waters, High above their angry roar, We have thought we heard sweet music, Floating from some unseen shore.

Out upon life's storm-tost ocean. As we ride the created foam, Oft some strange assurance tells us We have almost reached our home.

Now we cease our thoughts of sadness. Never more to feel their gloom, Since we've found a home hereafter In that land beyond the tomb,

Where no hopes nor dreams deceive us, Where no weeping willows wave, Where no buried tressures slumber In thy breast, remoraeless grave!
M. E. COLLINS.

Monona, Iowa.

Heredity.

To the Editor of the Rengio-Philosophical Journal:

The potency of hereditary influences as a factor The potency of nercontary innuences as a ractor in human improvement, seems to be attracting attention. I do not propose in this paper to discuss the facts in regard to heredity, but shall assume that physiological science abundantly teaches it, and that observing persons who have passed middle life are painfully aware of its power than the property of the propert by their own observation and common sense. It is scarcely necessary to state that man is an aut-mal, and that whatever higher intellectual and spiritual faculties he may claim, does not exempt him from the physiological laws which govern the lower animals. All this part of the subject can be easily shown and demonstrated, but the difficulty is to secure their application in civic so-clety. It is easy to say that a great share of criminals, insane, and paupers are caused by antenatal conditions, but how are these conditions to be changed? This is the real work of the philanthropist. Two means suggest themselves, both fraught with difficulty owing to the prejudices, habits and institutions of mankind. One of these is legislation; the other the creation of a strong moral sentiment by religious and moral teaching. I would suggest as a commencement that some

advanced States have a commission of three learned physiologists appointed and supported by the States, for every county to examine all applicants free of charge as to whether they could become parents of sound and healthy children, or so free from hereditary influences that they would not be an infliction on society and a burden to

The other suggestion is that it should become an article in our moral code that it is a helnous sin for persons whom it is plain cannot become sin for persons whom it is plain cannot become parents of sound children, to become parents at all. Let this be explained, illustrated and enforced by moral and religious teaching. Here is where all previous religious are defective—they say nothing about this most important matter in a plain, practical and unmistakable manner. Belligion is not up to a level with the times, not adequate to meet the needs of the people. Hence the imperative necessity of a new religion based upon Spiritualism, that will co-operate hospitably with science and practical common sense for the elevation and improvement of humanity. e elevation and improvement of humanity.

JOHN ALLTH.

The Mediumship of C. E. Winams, etc.

To the Editor of the Heligic-Philosophica: Journal:

After a protracted and dangerous illness. I find myself quite restored to good health and in the full enjoyment of my former mental vigor and inspiration. Since my sesociation with Mr. C. E. Winans, I have received much benefit from the advice and treatment of the spirit-healers that accompany him. Without this I would yet, per-haps, be an invalid. And here I desire to say that as I have already given sixteen years of the prime of my life to the glorious cause of spirit communion, culture and progress, I rejoice greatly that I am once again in good health, and hope to be able to work on for many years to come. In regard to Mr. Winans as a medium, I would

In regard to Mr. Winans as a medium, I would say justly that he ranks among the best of this age. For truth, veracity and correct deportment his character is unexceptionable; and thus being upright and clean himself, his mediumship is straight from first to last. For the past two months I have thoroughly tested him both before the public as a pistform medium, and in private circles, many times under the most critical and trying circumstances, and in no instance have I or any one else had the least cause to charge him with deception, trickery or fraud. As his friend, E. R. Hoeford of Edinburgh, Ind., who has known him for many years, assured me, "He is as honest as the day is long and as true as "He is as honest as the day is long and as true as

These statements are made in the interests of truth and humanity for the reason that so many false mediums have gone out into the world de-ceiving many, that the public generally and even old confirmed Spiritualists have become very skeptical as to the genuineness of mediums and spiritual phenomena, and hence have wisely adopted the motto, "Try the spirits and try the mediums, and see if both are true."

mediums, and see if both are true."

Spiritualism is on trial as never before, and unless it can prove itself to be pure, beautiful and good, it cannot receive the approval of right-minded and right-thinking people of this age. Wherefore I am happy to inform you and the thousands who read your excellent paper, that Mr. Winans's mediumistic powers are of a very high order of merit, and are growing better and better every day.

better every day. Both in private and before public audiences, he readily falls into a deep sleep or unconscious trance and gives indubitable evidence of spiritual gifts and powers. He sees and describes the de-parted with great accuracy, and, as a rule, gives their names, ages, the diseases they died of or that which caused their deaths, the time of their departure, and how long they have been residents of the Spirit-world. He gives delineations of character and life readings, embracing the past, the present and future. He describes distant objects, places and persons, thus demonstrating the wonderful faculty of clairvoyance. He hears spirit voices and holds converse with the departed. As a business test medium he is by far the most successful of any I ever met before, frequently revealing to entire strangers their avocations business partners, financial conditions, law suits pending, etc. The departed take possession of him and personate themselves so fully and truly that their recognition is undeniable. He diagnoses diseases and heals the sick in body and mind. His independent slate writing, though not as good as many others I know, is nevertheless demonstrative and satisfactory, proving beyond the possibility of a doubt that a pencil will write letters, words, names of departed persons and in-telligent sentences, without the intervention of human hands or any mechanical device or contrivance whatsoever.

I write the above facts chiefly for the benefit of those who have written me in regard to the phases of Mr. Winans's mediumship. I would further add that we are now on a tour through Iows, Nebrasks, Kausas and Missouri, and are willing to visit all places where the friends will get up meetings for us. Address me at Quincy, Ill., for the present.

A. J. FISHBACK.

A Haunted Room-Experience of a Inter-Ocean Reporter.

A reporter for the Inter-Ocean heard that there was a new "case of ghost" at the No. 3 engine house, corner of Chicago and Milwaukee avenues, and investigated the matter. One of the firemen said that about two weeks ago a boy, who was a son of Joe McPherson, who lives near the North side rolling mills, a spiritual medium, came to the engine house on invitation, and a private acance was held, when some rather incoherent communications were received from a dead fireman named Jack Strickler, who died in the service of the Fire Department some six or seven years ago. Plenty of raps were heard also, and a number of sounds like the loud ticking of a clock were heard in the bed which was formerly conwere heard in the bed which was formerly occu-pied by the deceased. But the strangest part of all was that about midnight every night the ghost could be heard putting on his clothes, putting his boots on with a stamp on each heel, and then nothing more would be heard until the next night. This last the fireman was done in a room now used as a sitting room, but formerly occupied as a bed-room, and Jack Stickler's bed occupied the very spot from which the sounds came, although there was

nothing in the corner now. At last here was the long-sought opportunity. Next to seeing a ghost would be the pleasure of hearing him rustle around and put on his clothes. Arrangements were made for the reporter to sit in that room and hear the phenomenon and perhaps see something. In company with Johnny Micheals, the engineer, and Wm. Hart, another of the firemen, the reporter visited the sitting-room at the head of the stairs. It was a large room, scantily through neatly furnished. There was a center table and a few straight-backed chairs. The table was supplied with papers and overhead was a gas lamp. In front was the sleeping room of the firemen. The firemen were tired with their of the firemen. The firemen were used with their labors of the day, and retired early. The reporter, at about 11 o'clock, breaking off his chat with the watchman, ascended to the sitting-room, took his seat by the table, and turned off the gas, holding for instant use a few matches in his hand. At five minutes of 12, a long drawn sigh was heard and an odd sort of rustling in the ghost's corner. Then the ghostly bed creaked, panta-loons with some metal in the pocket were drawn on, a stocking and then a heavy boot; a stamp to settle it on the foot; then the other foot received attention of the same kind. So plain was the experience that it was difficult to get rid of the Impression that a living man was in the room. There was no hiding place in the room capable of containing a man, or even a mouse. The reporter pondered upon these things awhile, but had no fancy for further watching. - Infer-

Scance with Mrs. Porter.

To the Editor of the Heligio-Philosophical Journal: The writer had the pleasure recently, of being present at a scance given by Mrs. Isa Wilson-Porter. There were present eight persons, beltevers and unbelievers. Mrs. Porter's gifts are varied. Her reading of character was very ex-cellent. She also describes spirits and often gives their names, which at once astonishes, but the grandest feature of all was the music upon the piano, which was rendered in Oriental style. It excelled any thing it has been my pleasure ever to have listened to. Every one present seemed more than delighted. The medium was fully entranced during the entire time occupied. I would invite all investigators and akeptics to see

Chicago, Nov. 28th.

John Allyn writes: I like the Journal for the reason that it gives so much substantial food for thought; it grapples manfully with such great problems as Deity, the origin of man, and the reation of modern scientific achievement to Spirit ualism and human improvement. It is also doing yeoman's service in weeding out fraud from the genuine manifestations; frauds have become too common and too discouraging to investigators.

A. P. PRATT.

Cors V. Randelph, daughter of P. B. Randolph, writes: I read your glorious paper occasionally and find a host of good things for the weary and hungry hearted like myself, and it is as welcome as the morning sunshine.

M. N. Taylor, renewing his subscription, writes: The Journal gives me more solid spirit-ual food than all the combined orthodox papers I ever read. Long may it live and hundreds of thousands read it. "Is There a Ged ?"

To the Mittor of the Reinto-Philosophical Journal:

It is truly incomprehenable that a question which has so long agitated a world of intellect, one that underlies all religious creeds and exerts the most potent influence upon the conduct of men, should still remain unsettled. With colleges devoted to theology, and the brightest geniuses selected and educated for its defence; with pulpits that thunder logic and studied eloquence throughout the land; with State patronage, science perverted and facts distorted to its use, and with all the layish wealth bestowed on age, science perverted and facts distorted to its use, and with all the lavish wealth bestowed on its support, yet unable to satisfy reason, argues an essential weakness in the subject or its management. May not the fault lie in the vagueness of the subject, and the preposterous claims which result in abuses that inspire more Guiteaus than its uses exait to saintain? One thousand conflicting opinions prove nine hundred and ninetyning to be wrong. Any subject weighed down nicting opinions prove nine hundred and ninety-nine to be wrong. Any subject weighed down with that proportion of error must be shorn of the excrescences or sink with their weight. Bet-ter no god than one irreconcliable with justice and reason. Formerly theism expressed weak-ness by placing God under the protection of civil law; but the liberal notion of the present age is liable to are in abandian him in mastance. liable to err in shrouding him in mystery and leaving him without the protection of reason. Free and full discussion is the surest way to establish a truth; and that which cannot stand the ordeal is hardly worth the preserving. I read Mr. S. L. Tyrrell's contribution on the above question with profound interest, and I hope others will follow his example, for before Spiritualists organize, this fundamental question should be settled. Let us have no God, or a God worthy of all acceptance. Mr. Tyrrell's concise and forci-ble style peculiarly fits him for championship; but I think he rather underrated philosophy and science, and overrated the value of negative evidence. Because we cannot explain the intricate dence. Because we cannot explain the intricate working of Nature's machinery, it does not follow that it results from design. It rests upon theology to prove that intelligence has creative power. We can reason only from known facts; and human intelligence which is the highest within our knowledge, cannot produce a living, thinking machine, and that being true, by what rule does he assume that another and higher intelligence can? We see that the intellect is detelligence can? We see that the intellect is developed through organized matter, and in Mr. Tyrrell's language, "a compound of simple substances can contain nothing but what was in the constituents entering into the compound." But the animal compound exhibits life and thought, and feeling, hence the compound or reliable of these and feeling, hence the germ or principle of these faculties must have had existence in the constituents of the compound. And why not? Mr. Tyrrell pronounces (he says by atheistical au-thority) matter to be "the dead, inert, senseless thing;" and says, "the new kind of matter with mysterious living potency," was "invented by Tyndall to bridge the impassable chasm."

I hope this pert fing will not disturb the great discoverer. It is quite too late to controvert the sublime truth that the universe is permeated with living spiritual energy. Mr. Denton has effectually demolished the theory of a supernatural power, but he thinks "there is a spirit in the unirerse, and for want of a better word we call an intelligent spirit." If he means omniscience, it would contradict the order of evolution which he has so ably defended; for there can be no progression from the highest state of perfection. As childhood must precede manhood, so ignorance

must precede knowledge.

It is not my purpose, however, to argue the question. I simply touch these points that better critics may correct or endorse them. My earnest dealre, which I think is in sympathy with most of your readers who are truth-seekers, is that your talented contributors take up this question and give it a full, candid and searching exposition. Truth is the greatest support of a correct moral code, and is the only power that can exait and purify. I prize, above all, the JOURNAL for its aid to truth by open columns to both sides of a question. Let every yen take inspiration and improve the opportunity for the benefit of your numerous subscribers. The field is white for the harvest." There is more athelatical thinkers than theology dreams of; convert them or they are forever lost to the church. X.

Popular Words and Phrases.

Cambridge, Mass.

To the Victors belong the Spoils.—This phrase, as political sentiment, was first enunciated by William L. Marcy, ex Governor of New York, a mem-ber of President Jackson's Cabinet. It was adopted as the animus of the administration of Jack son, and also of Van Buren, and remained their leading doctrine until the corruption of the latter disgusted the American people, who elected Harrison and drove the mercenary party from power. The Whigs believed in "rotation in office," but intituted the rule announced by Jefferson as the test of fitness, viz., "Honesty, capacity and fidelity to the Constitution."

Government of the People, by the People and for the People.—This famous expression, which has been quoted oftener, perhaps than any other noteworthy sentence ever uttered, was first used by the martyred President Lincoln,in his memorable speech at Gettysburg, November 19, 1863.

Plato, Thou Reasonest Well.—From Addison's tragedy, "Cato." The lines showing the connecion are as follows: It must be so; Plato, thou reasonest well; Else whence this pleasing hope, this fond desire, This longing after immortality?

Or whence this sacred dread and inward horror Of falling into naught? Why shrinks the soul Back on itself, and startles at destruction? This the divinity that stirs within us; Tis Heaven itself that points out a hereafter,

And intimates eternity to man. Holy Orders,-A phrase in use among members of the Church of Rome and Church of England and denotes entrance into the order of priest-hood. Holy orders are conferred by a solemn act of ordination by bishops, and invest the recipient with a sacred character distinctly apart from the

Benefit of Clergy.—An expression referring to a former state of the law in England, where a clergyman had the benefit of being exempted from prosecution for alleged crimes and offenses before any civil tribunal. In course of time laymen who could read claimed and were allowed the same privilege. "Benefit of clergy," was finally abol-ished in the reign of George IV.

Woolsack.—A name given to the seat of the Lord Chancellor of England in the House of Lords. It (the seat) consists of a large bag of wool covered with red cloth, but, though fashioned like a seat, is without back or arms. The woolsack is said to have had its origin in the circumstance of wool hains avaiently a steple attlet of madrac in Tax being anciently a staple article of produce in En-

Stationer.—When books were multiplied by the invention of printing, they were sold by booksellers at stalls stationed at the gates of universities and other places; hence, booksellers became and other places; hence, booksellers became known as stationarit, or stationers, by which des-ignation they have since become chiefly known.

Yankee Doodle.—The name of an air adopted as a national tune by the United States. The verses were composed by Dr. Shackberg, a physician in the British army in America, about 1755, and palmed off by him as a celebrated air on a body of American militia.

Charity Covers a Multitude of Sins.—A perverted declaration of St. Feter, whose real words, as he was exhorting the Christians scattered throughout Asis Minor to a good and gracious life, where: "And above all things, have forwent charity (or, where the coverage of the rather, love, 'agapæ'), among yourselves; for charity will cover the multitude of sins."

Tenderfoot.—The very appropriate term used on the frontier to describe any one inexperienced in the ways of the country—one who has never been

Newspaper.—The origin of the word, "newspaper," is not, as many suppose, from the fact of its containing new things; but in a former time (1796 to 1830) it was customary to put over the periodical publications of the day the initial let ters of the compass, N. E. W. S., to show that the journal had information from all quarters of the globe, North, East, West and South. Hence the use of the word "news," before all papers of general information.—Globe-Democrat.

Jos. Arkims, of Denver, Col., writes: There is no better field in the country snywhere for a good, true, honest, genuine medium, and no place where people will go oftener and further and pay any better, than right here. Unorganized Liberalism.

With many who have strong convictions and an earnest spirit, the impression pravails that with-out special organizations the advancement and triumph of liberal principles are impossible. Individual effort counts for but little, they think, in modifying public sentiment and preparing the way for rational thought and its incorporation into the character and conduct of the people.

This view in our opinion is erroneous. Fully aware of the advantage and power of organized effort sustained and wisely directed, we yet cannot be unusindual of the enormous influence exerted in a thousand ways through a multitude of instrumentalities, independently of any argein instrumentalities, independently of any special organization. Indeed, individual effort is often more decisive and powerful in influencing public more decisive and powerful in influencing public sentiment and leading to the accomplishment of great results than the work of the largest associations formed for some special object. History abounds in examples illustrative of this fact, that must occur to all readers. The influence of thinkers, men like Darwin and Huxley, Mill and Spencer, Carlyle and Emerson, upon this age is incalculable. Theology to-day is being modified, and rational views are gaining in strength and importance not largely through the organized efforts of liberals, but through the influence that comes from enlarged knowledge on every subcomes from enlarged knowledge on every subject, and the independence and courage which are born of this knowledge. The disclosures of science and the results of historical research, the diffusion of knowledge, the consequent decay of superstition and the growing habits of independent thinking among all classes, have contributed among a multitude of influences to infuse liberal sentiments into the popular mind. The result is seen in the tone of the press, in the teachings of the pulpit, is improved legislation, in the charac-ter of our general literature, and in the growing charity and spirit of tolerance among all classes. We do not wish to be understood as undervaluing liberal organizations, which indeed may be

made powerful aids to progress. We claim only that the strength and influence of rational thought are not to be measured by its special organiza-tions; and it does not depend upon them for its triumph, or even its progress, which, however, they may accelerate or retard.

The absence of numerous liberal organizations

in this country is by no means an indication that Liberalism is accomplishing nothing. Progress now as in the past is along the line of existing beliefs and institutions; and its results are seen in the continual modification of the old rather than in the creation of something entirely new. It is more probable that the churches will becom in its more probable that the churches will become in time so divested of theological influence and so thoroughly in harmony with the best thought and spirit of the age that they will satisfy the social wants of all without offending the reason and common-sense of any, than that there will spring up outside of them organizations which will sap their strength and have the general support of the people. The churches have in them elements of excellence without which they would elements of excellence without which they would not have the support they now receive. And whatever in these organizations is adapted to the requirements of this life, to the intellectual moral and social wants of our nature, is largely due to the rational thought and spirit which prevail, notwithstanding theology by many is still credited with the whole. So, if those who are interested in the progress of liberal views can point to no great general organization which is devoted exclusively to extending those views, they can see everywhere, inside the churches as well as outside the influence of the principles which they cheeted and labor to advance. which they cherish, and labor to advance.

B. F. UNDERWOOD. -The Index, Nov. 24, 1881.

Errors in Church Creeds, Etc.

To the Editor of the Religio-Philosophical Journal:

It has for some time been a mystery to me that the cry of "fraud" should be so indiscriminately hurled in the face of Spiritualism, and by a class of people whose creeds are living frauds. I be-lieve in the exercise of the broadest charity, yet not in that charity which would condone a per-petual and palpable error. It is true that the cause of Spiritualism is cursed with its full share of individual frauds and unprincipled mediums; but let us look abroad and see what the great evangelical world is doing. I turn for informa-tion to my good Baptist friend, and he points to his doctrine of immersion and close communion, and says, "This is the true gospel," and that "we must believe or be damned." I turn to my more staid Episcopal friend, and he tells me that the Baptists are ignorant of God's Word, narrow in their creed, and that the Episcopal road is the only safe way to heaven. My genial and noisy Methodist friend says that all the other isms are false; that if I will confess my sins from the house top, pray loudly for mercy, and join the Methodist church, he can furnish me a sure pass-port to eternal bliss. Thus each creed denies the truth of all the others, and claims infallibility for its own, and yet all admit that there can be but one true church, and consequently all other claims must be fraudulent. What a stupendous admission is here! Alas! the theological guide boards are too numerous and contradictory to land any wayworn traveler on the sure road to knowledge and truth. Out of their own mouths

are they condemned. What is known as the "skeptical world," has become passably charitable, and is willing that the balance of mankind should believe a lie and be damned if thereby its present happiness can be promoted. I hold that every ism, which lays claim to that which it cannot substantiate by incontrovertible evidence, is a fraud in itself, no matter with what sincerity its adherents may proclaim it. To form an erroneous opinion is merely an error in judgment, but to attempt to force on manking these opinions as divine revelations or facts, is criminal. I can only wonder that the evangelical world, so called, does not blush crimson when it tries to pick the mote from the eye of Spiritualism. We should never be content with only an affirmative on any question. He who fails to examine the pros and cons of every subject, denies himself the true source of all knowledge. Allow me, Mr. Editor, to say that I am opposed to frauds, of whatever kind, whether the individual and isolated cases in Spiritualism or the gigantic organized fraud of the creeds.

This is given in all charity and kindly faciling This is given in all charity and kindly feeling toward the various church beliefs, hoping that time and a spirit of proper investigation may remove all errors and bring them gradually to accept evidence in this nineteenth century in preference to tradition handed down from the darker

ages. A. J. MANLY. Minnespolis, Minn., Nov. 20, 1881. The Friends of Human Progress.

Mrs. W. C. Warner sends us a report of the 26th Annual Meeting of the Friends of Human Progress, which took place at Old Hemlock Hall, Brant, Eric Co., N. Y., September 2nd, 8rd and 4th. As she delayed her report until this late date, it has lost to a great degree its interest, and we merely give a synopsis of it as follows:

we merely give a synopsis of it as follows:

At the opening on Friday morning, George
Taylor was chosen President, Mrs. W. C. Warner,
Secretary, and Levi Brown, Treasurer. The
Smith family of Painesville, O., opened the services with the anthem, "Come to the Leafy Wood."
The attendance on Friday was good. Mrs. Lillie's
improvisations on given subjects were particularly beautiful. Saturday's meeting was more largely attended. Mrs. Lillie handled the subjects
given by the audience in a masterly manner. Mr.
Kellogg gave one of his 'characteristic eloquent
lectures. Sunday was a general feest day of good lectures. Sunday was a general feast day of good things. George Taylor made some interesting remarks upon the number of mediums that Western New York has furnished. Mrs. Lillie, Mrs. Pearsall and Mr. Kellogg were the principal speakers of the day, and all gave loaves and fishes to the multitude. Mr. Watkins gave many séances, and, as far as could be learned, with perfect satisfaction.

In concluding the report, Mrs. Warner save:

The 20th Annual Meeting closed with a general good feeling permeating all. The power for good that these meetings have been, cannot be estimated. We cannot go down into the recesses of each heart and see what secret resolves have been made here; what aspirations have been kindled into new life; what gleams of better manhood have flashed along the horizon of futurity, and

what hearts burdened with sorrow and doubt, have seen here the first light of immortality. But the fruits of these have been felt everywhere, and more especially in the community blessed with the presence of Hemlock Hall. Steadily year by year have its teachings been felt for good, and a broader liberalism has taken the place of the old conservatism. When the history of Spiritualism shall be unrolled for all eyes to see, more beautiful than temple or shrine, will stand the picture, "Hemlock Hall!"

Psychometry-Mrs. Mary A. Gridley.

To the Editor of the Religio-Philosophical Journal:

Psychometry is claimed by some to be a science; by others the unfolding of the natural powers of by others the unfolding of the natural powers of the human organism, and by others a spiritual power or faculty, when developed under favorable conditions to be infallible. One of the best ex-ponents or mediums for this power that the writer has seen, is Mrs. Mary A. Gridley of 417 Sumner Avenue, Brooklyn, who during her resi-dence in ou. city, has exercised this power with a remarkable success. She is modest and lady-like, has been a medium for other phases of phe-nomens for many years, is a good clairyovant. like, has been a medium for other phases of phenomena for many years, is a good clairvoyant,
and within the last few months has been going
through an unfoldment by the agency of a spirit
control, who gives the name of "Common Sense."
She is a member of our Fraternity and occupied
our platform Friday evening, Oct. 21st, and spoke
in a trance state, this influence controlling her.
The subject was, "Thy Kingdom Come." and it
was for a first public attempt very creditable.
I have at different times witnessed the exercise
of these powers and the readings that were given
of handkerchiefs, rings, letters, etc., were very
satisfactory. This has been done at our Conference meetings, at our Fraternity socials, and at
private interviews. She is also very successful in
examining minerals, and if I am rightly informed,
has located some very valuable mines in Colorado,
where some years ago she visited to restore her

where some years ago she visited to restore her impaired health. She claims that the best results in regard to these powers are when letters are to be psychometrized; that they should be free from the touch or contact of other magnetisms; where articles or writing sent her have been handled by the persons sending them to her they are apt to have a mixed influence. Some of the readings which have been published, she does not stand sponsor for, only such as she writes out herself in the privacy of her own home. Recently, the writer called upon her and although she was suf-fering from physical disability, she read a letter handed to her with remarkable clearness, giving the actual condition of the mind of the writer, also his moral and intellectual qualities; spoke of his mediumistic gifts, some of which are yet to be unfolded.

On being asked what she herself thought as to the gift of reading character, minerals, writings, etc., she said that she thought it might be partly the unfolding of the natural powers of her own soul and partly impressions given her by spirits. The writer has known her as a valued friend for three years, and has found her a faithful and untiring worker, a pure, conscientious woman, of a deep religious nature, and one who has that personal magnetism that draws the refined, cultured and religious people to her, and whom she succeeds in keeping as warm personal friends. As to what psychometry may develop in the next twenty years, I cannot foresee. The claims of its most enthusiastic advocates, I think, will have to be toned down somewhat, and much of the rub-bish now mixed with it will be separated, and what is valuable will remain. I write this in response to frequent inquiries that are made to me from time to time, as to the gifts of the lady whose name heads this statement of fact. I know Mrs. Gridley would make an earnest protest if she knew it had been written, but it is the honest conviction of myself and a host of other friends 357 Flatbush Ave., Brooklyn, Oct. 31, 1881.

M. L. W. writes feelingly of the great benefit Spiritualism has been to her. Speaking of church hymna she says: "It was my misfortune to be reared in that branch of the Presbyterian tree which sung Watts's hymns, and their mummery, with praying and catechising to match, fills me with unspeakable sadness and disgust."

Notes and Extracts.

The Spirit-world solicits your co-operation. One of the greatest needs to day is independ-

ence and force of character. Jesus taught as the spirit gave him utterance; and John wrote as the spirit impressed him.

We do not regard one moment wasted which is spent in receiving tidings from the Spirit-world. We believe very loyally in the practical power of the beautiful, as a preventive and reformatory agency.

True spiritual religion as a counsellor of the human heart in the hour of affliction, is a sweet voiced angel from heaven.

These who live in this age of the world, may well rejoice that their earthly lives have been blessed by the outpourings of this spirit influence. When the Jews brought to Jesus a woman accused of crime, he said neither do I condemn thee, go and sin no more; herein is the Christ principle exemplified.

To build up and place Spiritualism before [the world in its true light requires the co-operation of all who have a knowledge of the facts embraced in the principles of our philosophy.

We spurn no phase of phenomena: we exalt no one mediumistic gift above another. Our only plea is use all the knowledge you gain. Remem-ber that you owe it to humanity to work with the very best materials you can procure.

The material body is dependent upon the spirit for all the forces and inspirations which thrill it with emotions of delight, and hence there is a feeling of anxiety at the thought of separation; the body clings to the spirit with all the temerity of its earthly nature, while the spirit struggles to free itself, yet with due deference to the casket it has so long occupied.

The radical Unitarian, free religionist, or free thinker of to-day, who seems to imply that a rec-ognition of the existence of one world at a time is always enough for all practical purposes, who believes simply in the possibility of a future state of conscious being, is however mistaken if he imagines that a knowledge of a future life has any tendency to make men less practical here.

Not long since a letter reached a benevolent association asking for help. Its writer says: "I am the father of fourteen children and every one of them zerofulous." The writer was president of a them scrofulous." The writer was president of a Southern institution of learning called a college, He was also an orthodox minister accustomed to preach the gospel of salvation. Practically he was two things; a beggar and a libertine. Such a man's sins are visited by the laws of heredity on his children to the third and fourth generation, and longer, only that by that time the stock is generally run out, and obliterated. If I believed that every born being must be immortal I should quarted with nature when I see such a family as quarrel with nature when I see such a family as that. This terrible fastening of the teeth of a wolfish ancestry in the flesh of childen is a terrible thing. And that Carolina president, minister, fragrant blossom of learning and plety, is in my mind ineffably worse than any wild beast. He has devoured his own babes. Himself the product of ignorance and passion, he had no right under the heavens to children.—Rev. E. P. Powell.

Within the past quarter of a century there has sprang into existence a new order of things, the doors of heaven so securely locked and sealed by the church have been opened, and we are in receipt of communications from the eternal city; but instead of the messages being received with gladness, the messangers employed, mor-tal and spirit, have been made to run the gauntlet of popular opinion, and their fate is scaled so far as man can seal it. To be known as a Spiritualist is to be branded as an inidel, because the doctrines taught by spirits conflict with the dogmas of the Church: not that there is any essential difference between what Jesus taught and what spirits teach, but because there is too mayor freedom of conscience given to there is too much freedom of conscience given to there is too much freedom or conscience given to the people. As there is no inquisition now to pass judgment upon offenders the social circle has resolved itself into a kind of justice court, and the offending ones are there tried, condemned and socially executed in the name of the Father, Bon and Holy Ghost, and let us say amen.-Olies

Pre-natal Influence. BY HUDSON TUTTLE.

The RELIGIO-PHILOSOPHICAL JOURNAL has recently given considerable pace to the subject of "Pre-natal Influence," and those who have written, have treated it learnedwho have written, have treated it learnedly and exhaustively. Although most delicate to treat in a popular journal, which is read by all classes, it is one of vital importance, and it may be well questioned if the feeling of modesty which prevents the free discussion of the subject should not be ignored. No "second" birth can retrieve the misfortune of having been badly born at first. Science comes with tardy step to this most important of all her promises. Education of children by one or another methcation of children by one or another method, and the training given by the mother during early years, is as nothing to that earlier training or preparation which is scarcely thought of.

A child to its parents is not only a bond of union, but a revelation, and a legacy to posterity. Of the influence of the mother over the immortal confided to her care enough has already been said, and no one can dispute her empire. What then remains? The writers seem to think that pre-natal influences reach the beginning in the mother. It certainly is going back a long way, and yet I think there is a wide distance to travel to the beginning.

If the mother has so much influence, what of the father's? Let not the mothers of the race be alone held responsible. If the gardner plants imperfect seeds, no care in tending can retrieve the mistake. His complete success depends on the perfection of the seeds he plants, so we shall find that potent as the influence of the mother may be, she can not develop perfection from imperfection. I want to call attention to prematernal influence, to the influence of the father. I can recall a score of men in my acquaintance whose wives mourn the loss of children-some of them all their children-because of disease, active or latent, in the fathers; other cases come to mind of intellectual weakness, moral obliquity, and of beastly desires in children, the cause and blame of which attach to the fathers. A pure sweet and gentle motherhood has been talked and written threadbare; is it not time to talk of a pure, intelligent and moral fatherhood?

HAPPY THOUGHTS.—Richter considers the best antidote against moral depression can be found in the habit of calling up the memory of our brightest moments in the dark hours of despondency, so that in the dusty struggle and turmoil of daily business we may carry with us the purifying influence of a high idea of human conduct fervidly and powerfully expressed. "Superstitious people," he says "carry amulets externally on their breasts, but a store of happy thoughts within will be a more effectual shield against the encroachments of that dire enemy, melancholy."

The young man or woman who must forsake society because of mortifying freekles. tan, tetter, pimples and itching exoriations of the face, should use some of Dr. Benson's Skin Cure. It cleanses the scalp and is good for the toilet.

In peace patriotism really consists only in that every one always door, minds his own business, also learns his own lesson, that it may be well with him in his own house.

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In our endeavors to preserve health it is of the utmost importance that we keep the secretory system in perfect condition. The well known remedy Kidney Wort, has specific action on the kidney, liver and bowels Use it instead of dosing with vile bitters or drastic pills It is purely vegetable and is prompt but mild in action. It is prepared in both dry and liquid form and sold by druggists every where.-Reading Eagle.

A swimmer becomes strong to stem the tide only by frequently breasting the big waves. If you practice always in shallow water, your heart will assuredly fail in the hour of high

If the mother is feeble it is impossible that her children should be strong. Lydia E Pink-ham's Vegetable Compound is a perfect specific in all chronic diseases of the sexual system of women. Send to Mrs Lvdia E. Pinkham. 283 Western avenue, Lynn, Mass., for pamphlets.

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Reader, can you believe that the creator afficts one-third of mankind with a disease for which there is no remedy? Dr. R. V Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to day healthy, robust men—whom physicians pronounced incurable, because one lung was almost gone. Send two stamps for Dr Pierce's pamphlet on Consumption, and Kindred Affections Address World's Dispen-SARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The German proverb, "If I rest, I rust," applies to many things besides the key. If water rests, it stagnates. If the tree rests, it dies, for its winter state is only a half rest. If the eye rests, it grows dim and blind. If the lungs rest, we cease to breathe. If the heart rests, we die.

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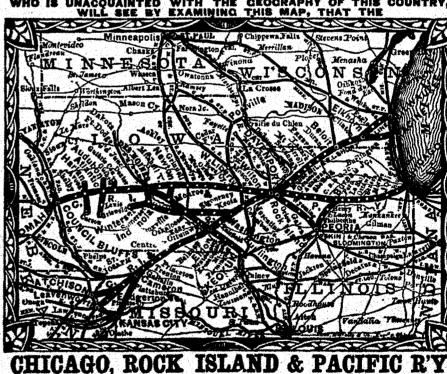
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bricks and tablets recovered point to these edifices as being the remains of the great temple of Nergal and his consort Laz, which was restored by the great temple builder Nebuchadnezzar. To the biblical scholar the discoveries of these cities, Sepharvaim and Cutha, is a great gain, for from them were brought the men of Sepharvaim and the men of Cutha, who were placed in Samaria by the Assyrian conqueror, Sargon (2 Kings, xvii., 24 31). The descendants of these worshipers of Adrammelech and Anammelech, and Nergal, the god of Catha, are now to be found in the small white-robed congregation who gather round the high priest Yakub in the synagogue at Nablus. The traveler who visits these lost remnants of the seed of Israel may carry his thought far back beyond the days of captivity, into the azure of the past, to the days when the ancestors of these men made the courts of Bit-Balla echo with hymns of praise to the sun, the "Lord of light and golden rays." The above is the record of an explorer's short campaign amid the buried cities of Chalden, and its results are such as lead us to hope for richer discoveries in the future from the land where centre all the traditions of the history and religion of western Asia.

Mormonism by the Light of Spiritualism.

BY HERMAN SNOW.

ORGANIZATION AND DOCTRINES OF THE (Continued.)

I will now attempt to give some idea of the ecclesiastical machinery and doctrines. of this people, and if my attempt should result in a strange mixture of truth and error; of the light of the present and the darkness of the past; of the progressive and the retrogressive, with a somewhat dense blending of the contradictory and the absurd, let not the blame rest heavily upon me; at least let not my intentions be censured, for it is my sincere purpose to treat my subject fairly. But I am deeply conscious that the work before me is an unusually difficult one, owing largely to the fact that the system-so far as it is a evstem—is so perplexingly confused and discordant, that to me it looks much like a piece of

THEOLOGICAL PATCH WORK, gathered indiscriminately from the wornout systems of the past, mingled somewhat sparsely with the brighter-hued products of the present. But let us see what we can make of this strange fabric.

The Mormon spiritual kingdom claims to be a Theocracy, and ultimates itself in a pretensious and complicated Hierarchy. As in Mahometanism, and others of the Oriental religions, so in this system it is claimed that God governs his chosen people through a succession of visible repre sentatives, and through whom he constantly makes known his will to man.

Past revelations were mostly for past ages, even as present revelations are for the present age. And hence the necessity of a visible and authoritative head of the church, endowed with the power of prophrevelation, established and sustained by the working of miracles, to make known to the people of God his will in each successive age. And it is stoutly maintained that this embodiment of external authority, this divinely given power to bind and loose, thus established and confirmed, must always exist when a true peo-

ple of God exists upon earth. But for many centuries past-even up to the apostolic age-all these tests of a true church have been wanting—confessedly so in most cases—and none the less actually so when, as in the case of the Roman Catholics, the opposite claim has been set up.

The reader will already begin to perceive that these modern "saints" out-Herod Herod in the matter of ecclesiastical presumption and exclusiveness. In their estimation, Catholics and Protestants alike belong to the great Babylon of falsehood and corruption, which is do med to destruction.

THE KEYS OF THE KINGDOM; HOW RESTOR-ED AND USED.

It was not until John the Baptist, and afterwards the apostles Peter, James and John, in their angel-forms, appeared to Joseph Smith, the first Mormon prophet that the keys of the kingdom were restored to the earth, to be by him handed down through a perpetual succession of prophets. to whom alone in all the earth, shall belong the authority to speak and act in the name and with the authority of God himself.

It is, however, a part of this presumptions

theory, that this authority may, to a certain extent, be delegated to subordinates, and from hence springs a long catalogue of inferior church officials, the exact nature of whose rank and authority I will not attempt to define It would seem that, in their zeal for an imposing array of priestly agencies the framers of this latest system of ecclesiastical exclusiveness have not only ransacked the entire range of old and new Testament history, but have also borrowed somewhat from the secular organizations. The following may be regarded as a toler-

ably correct list of these various grades of officers, viz: First, a President and two Assistants; this constitutes what is called "the Presidency," in which—especially in the President—centres the absolutism of the system.

Next come the twelve Apostles; then High Priests, Seventies, Elders, Priests, Deacons and Teachers. Besides these there are the Bishops, whose especial province is to watch over the general prosperity-ma-terial as well as spiritual-of the people of their charge. Each settlement in the country, and each ward in the cities, has one of these Bisbops, who is the acknowledged head in all matters pertaining to the public welfare. There is also a Patriarch, whose especial vocation is supposed to be to dispense blessings among the people, and it is quite possible that there may be still other offices which have escaped my knowledge. But these are sufficient, one would suppose, to answer all possible purposes. If in some instances, no other object is gained by this multiplicity, it answers the end of giving to a very large proportion of the male mem-bers, some kind of church office and thus, while ministering to their self-esteem, it at the same time secures a still greater degree of individual interest and activity.

The degree of the inspirational gift is supposed to be in the proportion that we ascend from the lowest toward the highest of these ecclesisatical offices. When we reach the Presidency, the authority is absolute, not only in spiritual, but also in temporal matters; for in this system the two are intimately blended, and hence remain

under the same rule.

A rigid system of tithing is adopted as a part of the church policy. When a person joins the Mormon church, he is expected to pay into the treasury one-tenth of what he is then worth, and ever afterward the tenth of his annual income. It is claimed that this tithing is voluntarily sub-mitted to, but it is sufficiently clear that no one can long remain a member of the Mor-mon church, or escape the severe denunciations and persecutions of those in authority. who does not faithfully attend to the payment of his tithes.

THE MORMON METHOD OF SALVATION. The steps deemed necessary to this, are first, faith; second, repentance; third, baptism; and fourth, the laying on of hands for the reception of the Holy Chost. The greatest stress is laid upon baptism, which is deemed absolutely essential to salvation, and this, in order to be effectual, must be by immersion, and by the hands of one in the regular succession of the Mormon ministry; all other baptisms being illegal and useless. So also in the laying on of hands; it must be by those to whom has been imparted of the apostolic authority, now once more restored to the earth through Joseph Smith, the Prophet, otherwise the special gifts will not follow. But when the cere-mony thus takes place, in an orderly and authoritative manner, the subject is sup-posed immediately to receive a most wonderful spiritual illumination; and also to a greater or less extent, the power of prophecy; of healing; of speaking in unknown tongues, and other manifestations of the spirit spoken of by the Christian apostles. The faith required is a faith in Jesus Christ and the atonement made by his death, very much as this doctrine is generally held by the Calvinistic churches of the present day. But the Mormons hold that this atonement not only has the power to remove all the consequences of Adam's trangression, but also the penalty of individual sins which may have been committed in a pre-existent state! Concerning this doctrine of pre-existence, so generally held by this people, l shall have more to say when I come to treat of polygamy, with which practice it is intimately related in the Mormon faith. THEOLOGY RAMPANT.

We will now look at the Mormon ideas of God-or rather the Gods. Here we find anthropomorphism in its baldest form; also polytheism, with hardly the shadow of a disguise. These ideas are closely interwoven with those of creation, and alto-gether form a most curious instance of the extreme way wardness of uncultured reli-gious thought, especially when that thought has selfish and ambitious ends in view. The statements which follow have been made upon the most careful and candid examination of the Mormon authorities, and were it not for the fear of undue length and tediousness, ample quotations would here be given. That which follows may be regarded as a compact summary of the main points of the case.

All the elements of the universe, including the wisdom and power to shape them into created forms, have existed eternally, and from these have sprung forth all grades of individualized life, visible and invisible, including those beings worshiped as Gods in all worlds, and from this same ocean of chaotic elements must continue to be drawn the materials for a constant succession of creations, down through an endless succes;

sion of coming ages.

Each world has a God of its own, who literally—in the exact sense which the term naturally conveys—the father of the spirits of all who inhabit the world over which he presides. Nay, each of these Gods once led a mortal life like our own, upon some world of the universe, having since been gradually exalted into the position of a God. possessed with power, in conjunction with other Gods, to create and colonize other worlds the faithful and elect of whose inhabitants become, in their turn, exalted to the same rank of theocratic power and glory, and thus the work goes on from age

to age, from cycle to cycle, without end.

Man is primarily begotten as a spirit, in
the world of spirits (?) by him whom he henceforth worships as his God and Father. Here he remains in what is called his "first estate" until the time comes when, for further discipline, and to make possible to him also the exalted growth above indicated, he is sent into a material world through the ordinary process of physical generation and birth. This is the second stage of his existence, from which, through the process of death, he enters upon his third stage, or the condition of a disembodied human being waiting to be clothed up in with his resurrected and renovated body which, when accomplished, is the fourth and final phase of his external condition. For all, even the Gods, as is stoutly maintained in this system, ever remain in such a resurrected form, which although renovated and greatly re-fined, continues to be "a body of flesh and bones," the only essential change being in the substitution of an incorruptible fluid for the gross animal blood which, as it is said, is the only essential element of decay in our present bodies.

ADAM, THE GOD OF THIS WORLD. The God and Father of this world was known in the spirit stage of his existence as the arch-angel Michael, and afterwards, in his earth-life, as Adam the great progenitor of our race.

Of this God and Father, Jesus Christ was the first born spirit, and he is called the "only begotten" because he alone of all who have trod the earth, was the son of God as to his physical generation and birth. For it is plainly declared by Brigham Young and others, that Jesus was not begotten by

the Holy Ghost but by the Father.

It clearly follows that a God so material and human must also be a localized God and this is readily admitted. Indeed it is clearly mantained by the leading Mormon writers and speakers that all those have attained to the fourth stage of existencethe Gods themselves included-being now provided with resurrected and renovated material bodies, inhabit some material world, which has also undergone a renova-tion corresponding to that of the bodies of its inhabitants, and this is the Mormon's heaven, the inhabitants thereof being made to consist of all grades of redeemed human beings, existing in material human forms, even up to the Gods themselves. And in a position like this, it follows that the Mormon God and Father of this world must be placed: what, then becomes of his omnipresence? Of a necessity this has to be surrendered. And hence we find it admitted that the Father cannot, in his own person, be everywhere present at the same time; but it is still persistently maintained that the omnipresent power is constantly exercised through the Holy Gnost which is described by some of the writers as consisting of an infinite extent of infinitesi-mal particles of refined and intelligent matter, pervading all space. It is even asserted that, on special occasions, as in the lay-ing on of hands by the elders, some special portion of these wonderful particles is miraculously imparted to the subject of the ordinance.

(To be Continued.)

Tyrrell, Ingersoll and Wilder. BY J. G. JACKSON.

To the Editor of the Heligio-Philosophical Journal: I can not refrain from expressing thanks to S. L. Tyrrell for his excellent essay, "Is there a God," etc., in your paper of Nov. 19. It is ably and clearly written, and, unlike much of the jargon of metaphysicians, is open to the comprehension of the common sense mind. How true it is that the Materialist's idea of uncreated eternal matter involves, to our comprehension, every diffi-culty presented by the thought of uncreated eternal mind. We say the idea of the coexistence of both is no farther beyond our conception than either of the others taken singly. Nay! when all our observations and all the revealments of science demonstrate unmistakably that what has been called dead matter is controlled by laws manifesting harmony and design, is it not more easy and natural for us to conceive of a pervading, controlling power than to at-tribute to matter itself the constitution I

faculty of developing its own intelligence?

It would seem that however well our brothers, the Materialists, may reason on many things when they come to their favorite topic of disproving the existence of a divine intelligence, their reasoning becomes as baseless as that of the ignorant person who attempted to define the supports of the world by saying the four corners rested upon the back of huge tortoises, the tortoises upon huge elephants, the elephants upon the mountains. But what, was asked, do the mountains rest upon? Oh! there are mountains " all the way down." These Materialists quote the laws of development; but what or who instituted the laws? (According to Ingersoll, "law is this side of phenomena.") Then away goes all law as heretofore understood and defined. (Of this more anon). They have their "survival of the fittest." What made one thing more fit than another? Oh! the law of harmony. But what is and who instituted harmony? Ah! harmony "is all the way down!" They have the "environment;" but who and what got up that? That, too,

must "run all the way down." How apt is Mr. Tyrrell's illustration of the printing types. Were the types for instance of Arnold's "Light of Asia," knocked into pi, how long would it take the "laws of development," the "influence of environment," or the "survival of the fittest," to re-arrange them into shape for expressing the poet's thoughts? Never, as Mr. Tyrrell holds, without the agency of the "natural selection" of a controlling intelligence. A thoroughbred Materialist may try to convince himself by lame, short sighted reasoning, as has been alluded to may retire backward and blind himself in the mists and darkness of the far past, or fancy a power in the infinitesimal ultimates of matter, but he can never cram intelligent, rational people "against the stomach of their sense" with the idea that dead matter, by any hocus pocus whatever, could organize itself for the production of divine intelligence.

One word now upon the position taken by Mr. Ingersoll in his response to Judge Black, that "law can not be the cause of phenomena." Mr. Ingersoll, very often so foggy; perhaps for the want of a more critical definition of the meaning of terms. Law (to him very naturally) is looked upon in the light of a legislative enactment -not as the rule of action of a causative principle. Sometimes he seems to be arguingon one side, som etimes on the other.

Take as an example the law of gravity.

As generally used this term is about synonymous with "force of gravity," and as such is surely the cause of many phenomena. In cases like this, law implies a general rule, or a general force. Phenom ena are ofttimes special and unclassed When Newton reflected upon the falling of an apple, which was one seemingly trifling special phenomenon, it indicated to him the possible existence of a general law, rule or force belonging to all ponderable sub-stances. He took the hint and went to work. He found the same force that drew the falling apple to the earth, would, when co-acting with original projectile force, forever swing the planets, moons and comets in their orbits; would explain the spheroidal shape of the earth, the tides, the winds, the flow of waters. It, the law, was general—they, the phenomena, were special. It lay behind them all—not "this side," as Ingersoll avers. Newton discovered the method of its action to be inversely as the square of the distance, and the genius of himself, of the great Laplace, and others went on with their searching analysis to show that the force, a law of gravity, cause it what might), was behind all planetary motions and perturbations, and hosts of phenomena before unexplainable wheeled into line as resultants from the operation of this great agent, which more modern science still further proves to be active even to the outermost bounds of the visible universe. Surely, when Mr. Ingersoll said "law is this side of phenomena," implying that it did not exist until the phenomena were observed, he did not mean gravity, nor such as gravity.

Permit me now to make a short reference to Dr. Wilder's interesting remarks, also in your last paper, upon "Portents and Pre-dictions." I do not wish to imply that his article is not both entertaining and instructive, but when he quotes the Bible to sup-port astrology, I think it is all the worse for the Bible. What other legitimate in-ference can be drawn from those parts of Scripture which he quotes but that the writers of those days were pretty thoroughly imbued with astrological lore? There is little or nothing in any of the quotations either convincing or appropriate. Admit there were seers in those days, as at all times in the world's history, and that they may have clothed their predictions in the expressive language of astrology—may even have obtained aid and induced the clear-seeing condition by contemplation of the heavenly bodies, but to put forth in the letter of the oracle that "a star would destroy the worshipers of Typhon,"—that "the stars in their courses fought against Sise Ka,"—"that the morning stars sang together," or that "the galaxy," (of which our own sun forms a part) is the route of souls," is to ignore true science, and set aside our faith in the eternal fitness of

things." Hockessin, Del.

SOCIETY BELLES ARE LOUD in their praises of Floreston Cologne, on account of its delicate and lasting fragrance.

Letter from Sidney, New South Wales.

To the Editor of the Religio-Philosophical Journal: By this mail our much esteemed and deservedly popular free thought and spiritualistic lecturer, Charles Bright, takes his leave for San Francisco insearch of health. He will, of course, in time, visit Chicago where, there is little doubt, he will receive the warm welcome prophesied for him by Professor Denton and Mrs. Ada Foye. We are delighted to have the latter, as well as the former, in our midst, and last night she made her first appearance publicly, as a test medium before an Australian audience, being introduced with a few well chosen remarks from Mr. Bright. Her success was pronounced, and it is gratifying to know that she has given a fresh impetus to spiritual investigation. Mrs. Foye has the stamp of honesty on all her doings and sayings and lest night won golden opinions from even those who do not seree with her be-lief. She does not, unfortunately, stay long with us, but has to visit Melbourne where she will remain about a fortnight, returning to San Francisco on the 1st of December. Reliable, straightforward mediums like Mrs. Foye, can always be sure of a hearty welcome, a pleasant trip, and fair remuner, ation for the trouble in coming, so I hope others will follow the examples set by Charles H. Foster, Dr. Slade, Mrs. Britten, Professor Denton and Mrs. Foye.

Mr. Bright proposes to spend a month or two in San Francisco recuperating. He was a regular reader and admirer of the JOURNAL and being a powerful and well-known colonial press writer, his opinion is the more to be valued.

I anticipate the best results from Mrs. oye's visit, and feel sure that a spiritual awakening is bound to follow her ministracions. She proved conclusively last night that her exceptional gift is not mind reading, and several times during the evening was very hard work to keep the audience, which crowded the hall, from applauding, They made up for their suppressed feelings at the termination of the scance and treated Mrs. Foye to a perfect ovation. CHARLES CAVENAGH.

Sydney, New South Wales, Nov. 2d, 1881

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"The Verification Society."

To the Editor of the Relig -Philosophical Journal: As an item of news, it may interest your readers to know that the above named soclety is the newest phase of spiroualistic enterprise in Chicago. It is the outerowth of Prof. J. H. W. Toohey's lecturing in the West End Opera House, and is now in working order. The rent money for three months is nearly subscrited, and the pros-pects are all but certain that there will be spiritual conferences Sunday mornings, and scientific lectures in the evenings during the winter. The movement is essentially popular, and in full sympathy with the "Mediums' Meeting," which is held in the same bilding every Sunday afternoon. The morning and evening me-ting are free and the public cordially invited to attend.

The object of the "Verification Society" is the re-publication and demonstration of neglected or imperfectly known phases of spiritual history and phenomena, the whole tending to the upbuilding of that science of sciences, which harmonize and unitize the ever varying, but a ways truthful phe. nomena of nature. Professor Toohey thus has conformed to the requirements of science, and the most majerialistic thinker can find little to quarrel with in his line of a gument,—or in his mode of illustration. Mrs. Maud E. Lord has very kindly seconded his efforts, and has on more occasions than one appealed to the large audiences in the medium's meetings, in favor of the new movement. Her generous co-operation is fully appreciated by all, as another instance of her practical good will

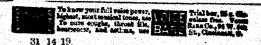
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During the past year, we have had many enquiries for a Stern Winding and Stern wetting Watch, one that could be relied upon, sufficiently attractive for a gentleman to carry and that we could sell at a price low enough to come within the reach of those whose duties compel them to carry a correct times keeper, but whose circumstances will not admit of their purchasing a high priced watch. After going over the whole field of American Manufacture and not finding a watch that would. Fill the Bill" we concluded to look over foreign markets. A member of our firm visited England, France, Germany and Switzerland. In the latter country, he found has what we wanted: A TEM WINDING WATCH WITH FINE JEWELED NIGKEL MOVEMENT, equal to those put up in Gold Cases and sold in this Country at \$100 and \$150.) By giving a large order, we got the price reduced so that we could use them in our trade. The next step was to find the right kind of case for the new watch. Armed with a letter of introduction to Frofessor Lorschfield (the discoverer and only amunifacturer of the celebrated metal known as Aluminum Cold, an interview was obtained. Specimens of the metal were shabilited and also numerous articles manufactured therefrom. The Professor also exhibited with much price, two grand pritz medials awarded at the International Expositors, inducting the manufactured therefrom. The Professor also exhibited with much price, two grand pritz medials awarded at the International Expositors, inductive grant pritz medials awarded at the International Expositors, inductive grant pritz medials awarded at the International Expositors, inductive grant pritz medials awarded at the International Expositors, inductive grant pritz medials awarded at the International Expositors, inductive grant pritz manufactured of the heaty of your farm made both in round and mansard style and they are falegastly Engraved or Engine Turned, and are only equated by watches costing to grant pritz medials awarded at the party of provinces of the price of the price of the

Gente:—The Aluminum Gold Watch I purchased from your firm three months ago retains its color as britisms as when first received. I delayed sending my second order because I wished to test the metal. I can now conscientionly recommend them. I enclose \$10.00 for one more Aluminum Gold Watch, same as the first. M.M. Watta, Hawtborn, Fla., Nuv. \$4, 1881.

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T. D. Gooley, Dealer in General Merchandise, Williamstown, S. C. March 8th, 1881

Send money by PostOffice Money Order, or Registered Letter. We will send the watch C. O. D. If Two Dollars is sent on account, the balance can be paid at the Express Office when the watch is delivered. Let us hear from you with an order.

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