

FOURTH PAGE -- Notice to Subscribers. Spiritual Inspiration. Scyl's and Charybdis. Cured by Prayer and Married. Reviva' Meetings. How do Spirits Communicate Can they Communicate at a Distance-Or Through two Mediums at the Same Time? Blood Atonement. On Trial.-Interesting to Inquirers, Investigators and al who Seek the Truth-The Religio-Philosophical Journal will be Sent to New Subscribers Received During January. 1882.

- FIFTH PAGE.-"Spiritualism at the Church Congress." Carrent Items. Lecturers and Mediums. Miscellaneous Advertisements. Special Notices.
- SIXTH PAGE-A Poem and an Experience. The New Church and Spiritualiam. Spiritualiam in New York, etc. Little Shepherd Dogs, The Generous Goose, A Bussian Sect. Infant Damnation. "Correction." (") What I saw of Winans and Fishback. The Rossville, Long Island, Specter, Alton's Spook. Peter Cooper-Spontaneous Tribute. Another Liberal Town. A Letter of Interest-Correspondence Solicited, A Chance for the Charitable, Notes and Extracts.

EVERTE PAGE-The Psychological Review. List of Prom isent Books for sale at the office of the Beligio-Philo sophical Journal. Miscellaneous Advertisemen

Elents Paes.-Coristmas. Spiritual Progress in England. Letter from Mrs. E. L. Saxon. Wanted-A New Society. Wash A. Danskin Joins the Great Majority. Misceliani ous Adverisements.

THE CHURCH OF THE FUTURE.\*

A Sermon by a Methodist Minister.

"Can ye not discern the signs of the times!"-MATT.

belief or acceptance. The cardinal blunder of all works of Christian apologetics has been this: they teach that the whole Bible must stand or fall together, or that the evidence of the truth of each part of the Bible is the same. No more foolish idea could te taught. The revisers have found various degrees of evidence in favor of many passages, and have not found enough for some to allow them to remain longer as a part of the Bible. And, independently of the external evidence of a passage of Scripture, is its inherent reasonableness no part of the evidence of its truth? And do all statements of Scripture commend themselves alike to the judgment?

Mr. Lincoln once said to a friend that if he could find a church which had for its creed this, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thy neighbor as thyself," he would join it at once. But there were a great many requirements of belief in church creeds that he dice have united heretofore, in making the could not accept, and hundreds and thousands of other thinking men and women of large intelligence, who cultivate religious is certain that no system of religion has convictions and recognize a Supreme Being who has a right to their reverential regard, and who believe in self-sacrifice for the good of others, nevertheless find it impossible to join any church and subscribe to its creed without mental and moral stultification. I find no difficulty, for instance, in believing that the principles set forth in the Ten Commandments or in the Beatitudes would, if adopted and practiced in any reasonable interpretation of them, tend to the physical, mental and moral advancement of mankind. But, when I read the story of the annual troubling of the pool at Bethesda, by the angel, by which the strongest invalid present only was cured, I find here something from which my sense of goodness utterly revolts; and 1 would rather leave that story out, as I have left it out of my creed for years. And there are other matters, such as the resurrection of the body, the nature of the godhead, the nature and extent of future punishment, a general judgment, and many other things that are made a part of church creeds and concerning which the Bible speaks in a most uncertain way, so that many passages may be marshaled upon every side of these subjects-all such matters, which cannot be settled by either reason or Scripture, or by both together, matters that are merely speculative and not practical, will be eliminated from the new religion. In the Church of the Future, no one will be required to accept any part of the Bible that is of no use to him. The book of nature is the only plenarily inspired book in the universe, but nobody is required to take any part of that book except that which he can use. If one were forced to swallow every product of the soil for food, for instance, how long would he survive the effects of the poison he would get into his stomach thereby? Each takes what is of use to him and lives and grows thereby; and the rest is to him as if it were not, although it may be useful to others. If somebody else can use any part that he cannot, well, but it is of no use to him. So of the Bible. According to the idea even of those who contend for its infallibility, it is a book for all times and all peoples. If it is, it cannot apply alike to all in its every part. But there will be parts that are useful to one age or nation or individual and not to another. I have no use for the Song of Solomon, for instance; nor do I think my age or nation has any use for it. But I can see why one book of the Bible should be written according to the tastes of an Oriental people, and so employ a luxuriantly imaginative style, and use the voluptuous figures of speech that belonged to that nation and age. I can readily understand the fact of sin and the reasons for reading temptation; but, when it is the origin of evil that is to be discussed, I must be allowed to put an allegorical interpretation upon the story of the garden and on the "History of the Fall of Man." I consider the law of nature which punishes I a great deal too much emphasis placed upon I able ignorance on the part of Mr. Lindsey.

I stand in the light of his cross, it seems to become plain to me that selfishness is failure, and that sacrifice for the good of othersis the highest and the only true success. All this is level with the plane of every-day life, and is the result of mental operations with which every one is familiar and has Jesus died as God, or made an infinite sacrifice on the cross, by which he bought off the wrath of God, or that he reconciled God to the race, or that he induced God to love mankind, or that God accepted Christ's righteousness in the place of man's, of substituted it for man's, all that to me is misty and nonsenical.

The New Religion will assume that there is valuable truth to be found in other systems of religion besides Christianity. It will repudiate the narrow and bigoted notion that God's revelations are confined to that little fraction of the race that have had the Hebrew Scriptures. Ignorance and prejuclaim that all valuable religious truth was contained in the Bible. On the contrary, it ever found acceptance anywhere, that did not contain much valuable truth. A study of the great religions of the world is the sure and speedy corrective of false notions on this subject. Such a study will find declarations of Confucius, Buddha, Zoroaster, Socrates, and the greatest minds of every nation and age, that are worthy to be placed by the side of the words of Jesus. And such a study will confirm a thousand times the words of Paul, that "the grace of God that bringeth salvation hath appeared unto all men: teaching them to deny themselves of ungodliness and worldly lusts, and to live soberly and righteously in the present world." The best evidence of the truth of the Bible is that it reveals intuitive truth. Liberty in the use of forms and ceremonies will be an article of the New Religion. This will remove one of the strongest supports of superstition. The ceremonials of the church, connected with water baptism. the sacrament, clerical vestments, and all the forms of religion are full of superstition. They will be left to the choice of all members of the church of the future. They will be allowed to those who need the help of visible symbols, just as a heathen would be allowed the use of an image, till he could be educated to a degree where it would no longer be necessary to him. But these forms, except some such as are necessary to organize and carry on religious services, will soon vanish into the neglect and desuetude of the old Jewish ritual, of which they are a part. The pulpit of the New Religion will ap peal to the conscience and affections, through the judgment. Its aim will be to convince men and women that it is for their peace of mind, and for the conserva tion of every interest they possess, to be religious. And whatever does not tend directly to this end will have no place in pulpit ministrations. Speculative doctrines and beliefs and metaphysical distinctions will be eschewed. "Pelagian," "Arminian," "Antinomian." "Homoousian," "Homolousian," "Socialan," "Arian," "Bub-lap. sarian," "Supra-lapsarian," "Consubstantiation," "Trans-substantiation," and all mere scholasticisms, will be neglected. Preachers will "reason of righteousness and judgment (not judgment to come, but prudence, self-respect, wisdom). They will study and delve for ideas of a practical nature, such as will help and inspire those that hear them to a better life; and they will strive and toil to give these ideas such clearness and force and beauty of expression and illustration as will win the obedience of the people to them. This new gospel will be no weak, emasculated, onesided thing, either. It will affectionally "warn every man" as well as "teach every man all wisdom." But, instead of declaring future punishment as a dogma, and representing God as torturing the damned

them with quenchless fires and gnawing pains, even here in this life. It will proclaim a present judgment going on every day around us as the real one which is to be the basis of every other one. It will urge men to consider what will be the consequences wrought out by this law of habit its basis in plain historical fact. But that i in a million years, if it produces such results in a lifetime.

The New Religion will not divorce plety and good living. It will obliterate the false distinctions that the church has made and still makes, by which those amusements that are good and healthy are condemned, while those that are bad and unhealthy are allowed, and by which those recreations which nature demands are proscribed, while dishonesty, slander, backbiting, and many other crimes against society, are winked at. Let me be explicit here, for I make a very grave charge. I sceak from sad experience. I have not sought these unsavory and damaging things. They have been forced upon me. On one occasion, a leading member of the church in my charge demanded that some young people should be expelled from the church for attending a ball. The demand was seconded by the official board, I said to them this: "If you wish to go into the cleaning up business, I am with you. But we will begin with the worst things. There are members of this church who cheat and slander and backbite and swear and break the Sabbath, and who are miserly and who use obscene language and who are intemperate. We will turn them out of the church first, and then we will see about these young people who have been dancing." That was the end of that business. I heard no more about it. I have had my hands tied and my efforts to do good counteracted by the gross immoralities of the church. And I speak now not of the sins of individuals, but of the sins of the church, in practices that are recognized as legitimate. For years, I have been made to feel that the greatest and only serious obstacle to my success as a Christian worker was the open, notorious, and author. ized and allowed sins of the church itself. These sins have been a disgrace to common morality and decency. A single church fair, conducted as thousands are conducted in parts of the land, without rebuke from the church, except here and there a feeble voice, in which gambling devices of various kinds are the leading features, and which are conducted in the exact form and man. ner of gambling in the worst hells in the country, would be sufficient to paralyze Christian effort for years in a community where it had occurred. Or a blackmailing scheme, to raise money to pay a preacher, which is the yearly custom in many places to-day, and the plan of which is to serve notices upon business men and citizens, irrespective of church relations, of the time and place of the so-called donation, this notice being understood by the man who receives it as a notification that he will be expected to be there or contribute, and that, if he is not there or does not contribute, he will be made to suffer for this neglect. I say what I know to be true, when I declare that men who have been served with such notices have gone to those so-called dona. tions under protest, and have given what they did, not because they owed it or felt under any obligations to give, but simply as an assessment that they had better pay than to resist the demand-just as they would pay a highway-man who had his pistol cocked and pointed at their head. demanding money or life. And I know what I say when I assert that such a blackmailing scheme, authorized by the church, destroys the respect of the world for religion. And I know that no man can receive money obtained by such means and retain his own self-respect and the respect of a community. The Charch of the Future will not try to advance religion at the expense of morality and manhood. Say what we will, but there is a radical defect at this point in the rein hell forever, it will tenderly urge all to ligion of the present. There is too much, them but Ghristlanity, shows an unpardom-

plain principles of morality, as the sheetanchor of its faith. It will urge upon men that, no matter what they believe or do not believe, whether they accept the Bible as inspired or not, whether they believe Christ is divine or not, whether they believe in the Trinity or not, whether they believe in mstantaneous conversion or not, whether they believe in the resurrection of the body, or the general judgment, or miracles, or future endless punishment, or the story of the garden, or the flood, or the suns standing still, or Jonah being swallowed by the whale, or a thousand other things or not, still it is better to be honest than a thief, better to be just than a tyrant, better to be true than a liar, better to be sober than a drunkard, better to be generous than'selfish, better to be pure than impure; and it will evermore point to these principles as the shield that is to protect when the hot, burning sirocco of skepticism sweeps over the soul that is wandering over the dreary desert of doubt, or as the cases that spring out of the parched and barren sands. It will make loss account of what one believes and more of what he does, less of faith, and more of works, less of piety and; more of morality, less of future rewards and more of present happiness, less of the hell of the hereafter and more of the miseries of the present, less of heaven and more of earth. Religion will walk on earth, a beautiful spirit, carrying benediction to all. And, with such views and practices, the Church of the Future will put on her beautiful garments, and become fair as the sun and terrible as an army with banners, and the Bible, instead of being a bone of contention, will become a beacon of light, and in its adaptation to human needs a vade mecum, a guiding companion to the race.

Not long ago a writer for one of the leading magazines made a call for "A New Beligion," arguing that the old religion had become obsolete and worn out. And, still later, one of the contributors of the North American Review advertises for a "New Morality," and argues that we have no adequate system of morals now. But the most significant fact of our times, and which has most reference to this matter. is the revision of the New Testament and the proposed revision of the Old Testament also. These facts represent a real and pressing demand. Such utterances and events are the surface indications of a deep and constantly growing necessity for a revisement of religious beliefs, to meet the wants not only of the young who, coming up under the progressive influences of the times, at once reject the old formulas of faith, but also for the advantage of that great and growing multitude of thinking men and women, preachers and lay-members, those inside of the church as well as those who are outside, who wish to know the truth about their religious obligations, but who find themselves drifting away from the creed statements of the churches all the time. Those who are the best able to sympathize with this demand are such as belong to orthodox churches, and whose interests would be in every way subserved by clinging to the creed until forced by mature and settled conviction to dissent from it, and who yet find themselves, being forced by the hard stress of stubborn facts, in spite of prejudice and training, to yield one point after another of the creed they adopted in early life, until the faith of former years has quite fallen to pieces. Those who are thus situated are in the best possible position to aid in the work of forming the plan of the Church of the Future, because every word they speak and every act they perform involves a personal sacrifice, and they are thus protected from wrong motives and ambitions.

What, then, are some of the facts upon which the much-needed and loudly called for religious creed of the future depends? The revision of the New Testament indicates, first, that the infallibility of the Bible must be given up. The old doctrine of the verbal or plenary inspiration of the Scriptures is exactly on a par with the dogma of the Pope's infallibility. There is exactly the same assumption in one that there is in the other. They are twin superstitions: one is precisely as reasonable as the other. Both alike contradict all reason and observation and experience. The latter needs no contradiction except to Roman Catholics, and the former has received its de th-blow in the revised translation of the New Testament.

The Bible is to be taken as any other

\* A sermon presched by the Rev. J. W. McCormick of Wisconsis. which led to his expulsion from the Methodist conference as heretofore announced in this Aper. 124.

Profanity Illegal!

In Erie, Pa., a man was lately arrested for profanity and fined some ten dollars under a law of 1794. He refused to pay his fine "until," as the Detroit Post and Tribune states it, "a certain tropical region had been converted into a skating park"said region not being named in the revised version of the New Testament. The magistrate doubted about the coming winter being cold enough to make that skating park safe, and so the fellow went to jail for ten days. The Post and Tribune says Michigan has a law, section 7708, of compiled laws of 1871, as follows:

"If any person who has arrived at the age of discretion shall .rofauely curse or damn, or swear by the name of God, Jesus Christ, or the Holy Ghost, he shall, on conviction thereof before any justice of the peace, be punished by a fine not exceeding five dolars nor less than one dollar; but no such prosecution shall be sustained unless it shall be commenced within live days after the commission of such offense.'

Put that law in force and the lumber trade would stop, the mills and machine shops would weaken, the farmer's crops grow less, and many other occupations be sorely smitten; and a vast revenue would pour into the State Treasury. Have we any such statute in Chicago, in our State or in adjoining States? If so, who will escape? How silent and sad would our great city bel Soberly. This profanity is foolish and vulgar. We should outgrow it, law or no law.

Rev. A. L. Lindsey, in an address to the natives of Alaska, used the following language: "You must learn to live like Christians. For this purpose we sent teachers to you; and nothing can save you but the Gospel of Jesus Christ, which they have brought you. We wish to help you to walk in God's ways; and you must help us by coming to our meetings and schools, and by giving your influence for the improvement and salvation of your people. Alaska belongs to you, and white people have no right to crowd you out. But they will surely do it, if you continue to follow your old ways." The statement that "nothing can save"

#### The Higher Knowledge.

Personality is the visible form, the physical or spiritual organization as it appears through the sense of sight, while individuality is the invisible being which acts upon, and is de veloped through, the organization. All the faculties of the being, mental and moral, as well as those forces which are turned voluntary, proceed from the individuality or real being which is invisible. The knowledge which we gain through phenomena is but an appearance—an ocular demonstration of the existence of things visible-while the knowl-edge of those qualities which constitute individuality is not gained by ocular demonstration but through a different and higher channel. When we see a stranger for the first time, we notice his form and features his dress and actions, but our judgment as to his character and disposition as an individual, may not only be superficial, but erroneous, while some favorite author may impress upon us his individuality until we gain a full and clear knowledge of him as a being, although unseen. The first is phenomena only, the second is knowledge of a higher order. In viewing the personality only, while we gain a knowledge of the person, we can gain but an imperfect conception of the individual being, for this can only come through the channel of thought which is not phenomenal. From the outward appearance of ripe truit we gain but little knowledge of it; for a full knowledge must come to us through another channel; so through appearance or phenomena, we gain but a superficial and imperfect knowledge of those unseen qualities which alone constitute the being.

In our intercourse with those in the physical form, the ocular appearance of the person is joined with the higher expression; but in our intercourse with spiritual beings, while their personality may under certain favorable circumstances be made visible, that ocular demonstration or phenomens, is of but little importance when compared with the knowledge to be derived through the channels of thought and reason. The personal appearance of Bacon, Descartes, Kepler or Kant, is to us of no importance; but the thoughts which they have uttered are real and valuable, and while we may know little of their personality, we may gain an intelligent conception of their individuality. In our intercourse, therefore, with beings in a higher stage of existence their appearance as persons is of minor importance; for all that is valuable, instructive, and real to us, comes from their mental and moral faculties, which cannot be expressed through any ocular demonstration. A thought when clearly or intelligently expressed, carries with it a moral force and symmetry that produces conviction, and the personality from which it emanates is of the least importance, while the immaterial and invisible thought is that which is alone instructive, valuable, lasting and real.

In gaining knowledge or any valuable information from others, we do not consult the ignorant and simple, although they may be honest and deserving of proper notice, but we seek it from those who are more highly cultivated and better informed, and on the same principle, and for the same reason, in sceking for knowledge and valuable information from beings in the other world, we cannot expect it from the ignorant and simple, but from the intelligent and more highly cultivated. Those who encourage the return of the ignorant by publishing their communications, defend their course, by saying that it would be unjust to deprive the low and ignorant of this privilege. in order to give place to the more intelligent. We do not consider it any injustice to the norant and uncultivated to keep silent when the teacher, the professor or speaker more highly cultivated than his audience takes the stand If to gain knowledge in relation to things in this world we must seek our instructions from those only who are cultivated and well informed, it most certainly follows, that in seeking for knowledge and valuable information in relation to a stage of life where all conditions and experiences of life are higher, we should seek it from those who are highly cultivated. It requires mental cultivation to clearly express a thought in language, and when gaining correct information of an unseen world, it can only come to us through the channel of thought by means of intelligent and correct language, and should come from those who are intelligent. That a very large proportion of the communications from the other world now being published, are of a character which does not tend to the mental or moral elevation of the world, is a fact that must be admitted by every thoughtful Spiritualist. Where only the ignorant and inexperienced are encouraged and invited, it is quite natural that the higher and better informed will modestly wait until there is a demand for their services. This change must occur sometime, and it would seem that now, after more than thirty years of intercourse, the time has arrived for the ignorant and inexperienced to give way and listen to those who are mentally and morally better fitted for teachers. All the physical phenom. ena, and all the simple communications, may have been necessary in the early development of this intercourse, but if this intercourse, like all other things, is progressive, then we should pass on into the higher channel of thought and reason as soon as the conditions are ripe for the change. That the time has arrived in which the more intelligent and highly cultivated beings can communicate knowledge to the world, has been demonstrated to a few at least, and may be known to many others. The professor who desires to impart scientific knowledge to his class, must not only have that knowledge in some degree of per-fection himself, and be able to impart it to others in a regular series of intelligent lec-tures, but he must also have the undivided attention of his class without interruption. If we recognize this as a condition absolutely necessary when gaining scientific knowledge here, how much greater the necessity for such conditions when the knowledge to be imparted to us is in relation to the same natural laws producing higher and more complex results in a higher stage of existence; but this would only be natural philosophy as applied to higher conditions, and would be but the elementary principles which underlie that higher field of knowledge known as mental and moral philosophy. It is in this higher field of knowledge that we most need instructions from those who are highly cultivated. The communications and phenomena of the last thirty years, are very far above the witchcraft of the sixteenth century, but still there is a much higher plane of spiritual knowledge, and which must be unlimited, for it leads to the highest-to truth itself, and the channel through which we can derive this knowledge is that of the intellectual and moral faculties. The true cultivation of the mental and moral faculties is the true elevation and progress of the being; but our teachers and instructors should not only be highly intelligent, but they should be morally pure. In the unnumbered throng of beings who have entered the higher stage of life, there must be millions of beings who have had a

vated mentally and morally, who are ready, willing and eager to teach those who are ready to receive them as teachers. In our intercourse with beings of the other world, if our only object is curiosity, to see some phenom enon that is astounding or to receive some personal message of no general interest to the world we cannot expect anything higher. The calm philosopher who has no personal aim or desire to gratify, but only to impart mental and moral principles for the general good of all, is not likely to clamor for a hearing in a jostling crowd, where the only object is personal gratification in communicating with personal friends

This confused condition was in a measure unavoidable in the earlier stages of communications, but it is time to leave this primary school, and make an effort at least, to form a higher one, with competent teachers, and under a system more perfect and orderly. Our intercourse with relatives and friends is personally gratifying, and from it we may learn the one great fact of life after death, but having once learned this, if we desire to become disciples in that higher plane of knowledge which can only come to us from beings highly cultivated mentally and morally, we must restrain our feeling- of personal curiosity, and personal desires, and take the position of earnest students learning these higher truths in the order in which they are presented to us by a competent master

We need much information in relation to spiritual things before we are fitted to ask general questions. We must first learn principles, and their application to natural laws in a higher field of life, and thus gradually rise to a general comprehension of spiritual existence, and spiritual things. Many of the general questions now asked at random, if they could be correctly answered by the controlling spirit, would be meaningless to us. To comprehend the answer, requires a knowledge of terms and principles, and the higher and more difficult the subject of which inquiry is made, the higher knowledge is required to fully comprehend the answer. It is like the child while studying arithmetic, asking the teacher such a question as this: "How is it that the distance from us to the sun is computed by observing the transit of Venus?" The answer, if correctly given, would be in-comprehensible to the child from want of the intermediate and essential knowledge in mathematics.

The student in pursuit of knowledge, while he may fully recognize his personal relations with kindred and triends, and enjoy their society, finds from experience, that he must give earnest and serious attention to the lessons which are provided for him by a competent teacher, in order to gain that knowledge. So in our intercourse with beings in a higher stage of life, if our desire is valuable knowledge and mental and moral improvement, we should receive our lessons from competent teachers only, and give them our earnest, and serious attention. We believe that such an intercourse can be had with beings in the other world, and all that is required of us is to give them greater encouragement and opportunities in which they can be free from the disturbing influences of other spirits who only desire to reach their relatives and personal friends. Let it not be said that in our efforts to reach these higher beings and make them our teachers, we are doing any injustice to the inexperienced and ignorant; but only reaching up a little higher for knowledge, the effect of which will be, not only to elevate us to a higher plane of knowledge, but will also cultivate and elevate those spiritual beings who are still inexperienced and ignorant.

Here is a great reservoir of knowledge and goodness, from which the earnest seeker after munication are developed, this knowledge and goodness will pour into the world, and cultivate and elevate the whole human race, which will react upon the Spirit world, and elevate them to higher and still higher conditions.

and demonstration convidce nobody. Comparatively few of so called atheists are really so; that man is no atheist who in heart and act recogn zes the right and seeks to do it in a spirit of love to his fellows. I would go, by preference among professed theists-I had almost said bank cashiers-for real atheists, those who deny God in act and live in time, for what is called practical, ignoring eternity. When Mr. Lippencott perceives in his own

heart the everlasting law of right, the impulse to do others good unselfishly, the will and purpose to live faithful to honest convictions, he has exceeded his demand to show that a God exists, because he has drawn nigh to the God who is. This is a knowledge which we may have, but which no one can impart to him.

ALEXANDER WILDER. New York City. Spiritual Laws.

### BY MRS. MARIA M. KING.

The beautiful world open to the senses of physical man reveals as much of grandeur, of harmony, as he is capable of appreciating in his infantile state; but what a world lies behind this, of which he is all unconscious! This philosophy has scarcely as yet fathomed the causes of things sufficiently to infer the existence of a world of causes within the world of effects with which his senses have to do, a world as far surpassing the latter in the intrinsic qualities of its conditions -its laws and forces, as force is superior to gross matter. Materiality has proved a veil that has not only hidden from the senses the interior world, but has also darkened the mind, obscured the judgment, and prevented clear-seeing intellectuality, which might have discerned the spiritual analogically.

Spirit underlying matter as its motor force presupposes spiritual laws underlying phys-ical, spiritual senses underlying material, and a spiritual world, or spiritual nature, upon which these laws, these senses, may react. It may not, therefore, with propriety be said, that the theory of a spirit world, spirit spheres, and a resurrection of man after death into a life where nature reveals itself in transcendent glory, is "like the baseless fabric of a dream." This theory is based on law, and is indestructible.

#### THE INTERSTELLAR SPACES.

"The heavens declare the glory of God." The glittering firmament, "the floor of heav. en," suggests more of vastness, of unspeakable grandeur, than aught else in nature

There are the measureless "voids of space," which to the eye of physical man, seem bridge less chasms separating star from star, and suggesting the idea of nothingness, vacuity, as the prevalent condition outside the atmospheres of worlds. Latterly, science has nega fived this supposition by its hypothesis; and, correspondingly, the spiritual philosophy fills this awful blank with life forces potent for binding the universe in one, and establishing the relationship of worlds and the law of their necessary interaction, and also for fixing the connection of material worlds with spiritual spheres.

Ethereal spaces, vital with physical ethers which are the highways over which suns and systems propel their individual forces to and fro, are also highways for spiritual beings. who travel 'from world to luminous world afar," as on ethereal seas, whose waves beat upon the strands of spirit spheres and material worlds, supplying a medium of communication between the two states of existence. as real as an ocean intervening between continents. Spirit spheres are within the universe as well as material worlds, and are located with reference to the position of planes or circles of physical suns, whose physical forces predominate by the laws of attraction and repulsive force, prevalent to infinity. Therefore, spirits go through space from one to the other. They must, however, to do this, change conditions or states, by putting off, or taking on, materiality. The spirit, shorn of its mortal body, finds passage way to its spirit home on a current of spiritual ethers (on the bosom of the river of life) flowing through space, by the laws of attractive force, to the plane where the spirit sphere is to which it belongs. Born a spirit, it finds nature fitted to it still, for space to it is a spiritual world which it can traverse by its new powers in a manner as it did the earth by its physical powers. On the other hand, spirits wishing to visit a material world must avail them-selves of a current of force material in character flowing toward the latter; and, to do this, must take on materiality to a certain extent. The law in either case is imperative. Elijah could not have gone to a spirit "heaven" unshorn of his physical body; neither a Gabriel visit the earth from thence without assuming for the time something of materiality in a word, without materializing himself to a sufficient degree to be able to react with physical forces. Spirits take on material forms by condensing ethers of the proper quality around their vital organs, and so appear to material vision, otherwise they could not be seen; neither could they produce any phenomena or even remain in the atmosphere without weighting themselves to it, by causing an affinity of force between their bodies and material nature. Interblended magnetic ethers of all grades, spiritual and material diffused everywhere filling illimitable space, supply the conditions whereby all these things are possible, and by law. By the use of their bodily powers and wills, spirits float, as it were, on the wings of magnetic ethers through space, hither and thither. Their highways are as bright as the scintillations of glowing suns, and to their glorified vision, space appears brilliant with rainbow hues, which sparkle and blend in indescribable beauty, as the ethers vibrate to the myriad forces exerted upon them, like the waves of an ocean of light. The gorgeous display is for those spiritually untolded. Those undeveloped spiritually making the passage, miss its glories, as materiality only beholds the vapory light reflected from surface substance, the mere reflex of atmospheric light. Truly, the gateway of death opens into a sphere of life and beauty, and the river so dark and dreaded is just on the confines of the sparkling stream whose lively current bears travelers innumerable to the land of delight. Law, infinite in its possibilities and in its adaptation to nature's needs, makes possible the infinite variety of phenomena which present themselves for solution to the mind of man. Who has conceived how angelic messengers traverse space on their errands of mercy, God sent, until this age has shown the law by which it is possible? "Miracle," says the philosopher unenlightened on the subject, therefore it cannot be true that it is so. God works by miracles," says the religious devotee, "with him all things are possible." Spiritual science inducts the unbiased thinker into, the knowledge of how many hitherto unexplainable things or occurrences are possible by law. It is easy to believe in the possibility of spiritual visitants ministering to men in all their various ways, when the law must be millions of beings who have had a take the most time. I refrain from talking is made plain by which it can be done. A long and extended experience, highly culti. with them, to avoid fatigue, besides argument spirit sphere located by the known laws of spirit sphere located by the known laws of

attraction and repulsion can readily be believed in by intelligent people, who study nature and observe carefully the phenomena of ethereal forces. So, it is intelligible to men how the highway of the angels cut the heavens in all directions, making the interstellar spaces like habitable countries travers. ed by intelligent beings, who make the radiant worlds their stopping places, the points whi her they direct their ways, when they find work to do in the vineyard of God. How else do angels supervise the universe as Divine messengers?

## Physical Phenomena-Dr. F. W. Monck.

To the Editor of the Religio-Philosophical Journal:

By invitation the writer attended a circle at the residence of a friend in our city on the evening of December 15th. Dr. F. W. Monck, who had been treating a large number of patients at this house during the day, had left and gone over to New York City, to visit a patient, but had promised to return, which he did at 10:80 P. M The friends who were as-sembled had not received any manifestations of importance, previous to the arrival of Dr. M., which they said was unusual. as at their circles phenomena of varied character occur-red without delay. The writer suggested that as he and his wife were new to the circle, that they might be the 'Jonaha' that prevented any phenomena, and he said that the hour was so late that they would go home. They all said no, and that Dr. M would be back, and if not too tired would ait with us. When he arrived at the house he sat down to the table near, but not next to me. We were sitting with hands joined; he reached his right hand to me and requested me to grasp it, which I did; the lady of the house and Judge Abram H. Daily held his left hand. The doors were closed and we sat in darkness. Immediately raps were heard on the floor, and the guitar that was on the table was fingered and sounds produced. The guitar was lifted and several members of the circle were touched with it. I was touched several times by it on my arm, head, etc., and during the rest of the evening I was touched at different times in different places with hands that varied in size and strength. I had requested that a hand might be placed on my head, which was done, and it was seemingly a large heavy hand and apparently a human one although no human hand could have touched my head, as all in the circle were sitting with locked or joined hands.

A very large music box weighing 40 to 50 pounds was wound and gave forth tunes different, it was said, from what it was arranged to play. This music box, 20 by 10 inches, was taken from a small table to my right, placed under the table and finally left on top of it, and my hand joined with Dr. Monck's, rested upon it, and it continued to play. Judge Dailey was frequently touched by the hand of his spirit child "Gracie," his coat collar pulled and other manifestations of her presence were given. The coat of Dr. Monck was taken from his back and folded and placed upon my head and face. A light was called for, and a chair which had been pulled out from under Mrs. S. was found suspended on her arm, which was firmly grasping that of Dr. Monck's. She said that she had firmly held the hand of Dr. M. all through the scance. I know that I never let go of his right hand from the time he sat down to the circle at 10 30 P. M. until 12:10, when the light was brought in and the seance closed. I know that Dr Monck did not move out of his chair, and that had he been so inclined he could not have taken off his cost without my freeing his right arm. What power did it, 1 am unable to say, unless



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DECEMBER 31, 1881.

## In Reference to God.

#### To the Editor of the Religio-Philosophical Journal:

I notice the critique of a correspondent, that Mr. Tyrrell's article on the existence of a God is not sufficient; that it seems "with all his power he cannot show that God exists or that a God does not exist." This, of course, is a modification of the trite expression of Epikoueos in regard to gods. I do not lose sight, however, of the fact that God may not be known objectively, but must be inferred, if the matter is to be regarded from that standing-point. Now, it is not possible to acquire knowledge without a faculty for it, properly developed. The infantile eye may not recognize color, and perhaps not light; the pre na-tal eye certainly cannot. Even the human eye in full development sees with a different sense of vision from the eye of the cat or the owl. So, then, searching for God, arguing to prove his being, will be labor lost, except so far as there is a faculty developed by which to apprehend him.

I do not like the phrase, "existence of God." I have lately heard wordy agnostics discourse about an organized God; and one, more daring than the others, ventured to argue that as space was infinite and matter ubiquitous, there was no place for a God to occupy. The force inherent in matter he declared was all-sufficient. I refrain from uttering the uppermost thought. Now, for God to ex-ist, is to stand outside of himself. The genuine theist therefore, recognizes him as real Being. Of course, that which is may only be perceived by the mind capable from interior prehension to become cognizant of essence. All external demonstration must depend upon rendering a subjective fact into an objective delineation. like the photographing of a body.

The same difficulty exists on the converse side. The existence of matter cannot be demonstrated. It is an illusion of the senses, one thing to day and another to morrow, not known to possess any fixed character, or to be aught but a mere will 'o the wisp. It may be logi-cally shown, Faraday tells us, to consist in ultimate analysis, of points of dynamic force. Now, points are entities without dimension either nothings or spiritual facts. If the latter, then matter in its last condition is possibility of becoming, and so, full of Being. My relation to others is virtually dependent

on this actuality of Being. If we are but animals to exist to day and be nothing in nowhere to-morrow, then the law of bestial life is paramount. I have the right to all I am able to master and acquire, limited only by another's power to resist. There can be nothing moral in the matter, because morality is pillared on fact; and there can be no fact except where there is being behind existence, immortality and eternity transcending what physical senses perceive. Thus neither man nor woman may be spared to lust, cupidity, hate or love of rule, whenever defenseless. It is of no use to say that infidels and atheists are more moral than others; most men are under illusion and hallucination respecting their own belief. A great deal of talking is done for vanity's sake. I notice that in colloquial discussion, the modern agnostics invariably almost, multiply words the most and

I think every person present was satisfied as to Dr. Monck's honesty. He said he was averse to sitting in dark circles, but did so to oblige his friends sometimes, as he had for us this evening.

He possesses almost miraculous powers as a healer, by the simple touch, and it seems to me that it would be far better for him to reserve all his powers exclusively to heal the sick and suffering of earth, and also to request his spirit friends to cease to use him for any other purpose than as a healer. I make this brief statement of facts occurring in my presence through Dr Monck's mediumship in justice to him, and say that so far as I have been able to judge I believe him to be honest and sincere, and I bid him hearty Godspeed S. B. NICHOLS. in his work,

857 Flatbush avenue, Brooklyn, N. Y. December 16, 1881.

### The Theosophist.

The current number of the Theosophist contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of com-plete antagonism to Spiritualism. The Spir-itualists believe that it is possible for spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be or whether there be not, other agencies at work the spirits we know of are human spirits who have once lived on this earth.

To this the Theosophist returns the simple answer that we are mistaken. No spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorizing as to what cannot be disposes in any degree of what is.—"M. A. (Oxon)" in Light.

## Premonition of Death.

"At the siege of Charston, my father, lead ing his grenadiers to the trenches, observed that his lieutenant, Alston, a very brave man, was dejected. 'What is the matter, Alston ?' 'I am going to death.' 'Why say that?' 'I have often been wounded, and always the night before being so, I have dreamed of hunt. ing deer of a peculiar form Last night they turned on me. I shall be killed.' ('Nonsense, man.' Alston shook his head. It was dark and the town was quiet the whole night; not a shot was fired, the relief came in the morning, the Grenadiers retired, and when at some distance from the town, my father said, 'Alston, false is your dream.' 'No, true; I feel it so.' At that instant some loose straggling shots came from the town, and Alston, struck by four, fell dead; no other man was touched, and four was the number of the deer he had dreamed of."-Life of Sir Charles Napier.

Horsford's Acid Phosphate

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### **DECEMBER 31 1881.**

# RELIGIO-PHILOSOPHICAL JOURNAL.

BY HESTER M POCLE. IMetuchen, New Jerie 5.1

#### THE MYSTERY OF HUMAN LIFE.

We sow the glebe, we reap the corn, We build the house where we may rest, And then, at moments, suddenly We look up to the great wide sky, Enquiring wherefore we were bern— For earnest or for jest?

The senses folding thick and dark About the stilled soul within, And years diviner things beyord, And years to them with yearnings fond; We strike out blindly to a mark, Believed in but not seen.

And in the tumult and excess Of act and passion under sun, We sometimes hear—oh, soft and far, As silver star did touch with star— The kiss of Peace and Righteounces Through all things that are done.

And touching us, they draw above Our common thoughts to Heaven's unknown Our daily joy and pain, advance To a divine significance— Our human love—O mortal love, That light is not its own.

[Mrs. E. B Browning. In a short, pithy article by Hudson Tuttle on Prenatal Influence, in the JOURNAL of December 10th, occur memorable suggestions. I have long looked for them in this paper from some intuitive man who realizes the importance of guarding the masculine, as well as the feminine, side of the household. Mr. Tuttle wisely says: "If the mother has so much influence, what of the father? Let not the mothers of the race alone be held responsible. If the gardener plants imperfect seeds, no care in tending can retrieve the mistake.....A. pure, sweet and gentle motherhood has been falked and written threadbare; is it not time to talk of a pure, intelligent and moral fatherhood?" Now that attention is called to this subject, I can find no better words upon it than those by Mrs. Julia Ward Howe in a paper which was read before the Woman's Congress in Philadelphia, during October of the Centennial year. As it is too long to be. given in full, I have taken the liberty of condensing it to fit these columns, always regretting that an essay so noble, true and vital in thought cannot be presented in its entirety. It is entitled,

PATERNITY.

Napoleon I is thought to have uttered a very sagacious remark, when he said to Madam Campern, in view of the disorganized social domain with which he had to deal, "France needs mothers."

When a woman's mind has embraced the heights of poetry and philosophy, or the depths of spiritual contemplation and fervor, he who would impose upon her the natural motherhood as a necessity without alternative, will speak a language which she cannot understand. If, he says, "this is the chief end of your existence, you are bound to consider it and act accordingly, he will provoke from her an indignant No! The duties and consequences of sex can no more absorb the whole of my mind and heart than the whole of yours. f am a material being like you, but like you, I am a spirit, too, an intelligence, a power of will and affection. Do not dare, with the sins and faults of your manhood upon you, to tell me that women have but one valid office in life, and that office to be the mothers of creatures such as you.".....The tone, therefore, in which some men rebuke the efforts and aspirations of women towards an ideal life is not only impertinent and improper, it is also mistaken and to be deprecated, as leading both parties further from that noble, joint action, that energetic companionship, which is essential to the best development of human society. Let this fact be realized and this male dogmatism about the duties of the female come to an end. Let the male attend to his own duties and not seek to impose his partial rules and methods upon an intelligence, which like his own, is governed from within and not from without. Paternity, as well as maternity, has its real and its ideal side. The love of offspring is common to both sexes. But among the ideals of manhood, how is that to day, the ideal of fatherhood is rarely held up to the sex as one specially worthy of attainment? How do we deal with those noble traits of manhood which make men the spiritual fathers of a clean and clear society, a society energetic, rational, inspired by art, and not corrupted by luxury? Tennyson in one of his poems, accuses an unworthy mother of preaching down a daughter's heart. But the fathers of criticism of today preach down the hearts of mothers and daughtersalike. They say to the women, "You must be self denying—our convenience re-quires it." It does indeed. But they say fur-ther, "We will be what we choose to be. You must have endless patience in performing thankless offices, and faultless skill in tedious ministrations. Ours shall be the larger industries, the greater glories the higher reward. But above all, you must be chaste." Why? Because unchastity degrades, and degraded parents will bear degraded children? Not exactly; that argument would prove too much. Under that head, what man of us would be a candidate for holy matrimony? No, you must he chaste because men wish to be sure that the children they are to bring up, principally through your labor, have been begotten by them. This is the supreme reason which binds you to the condition of chastity. Nature has no counter obligation to impose upon us. Therefore, while matrons must either be faithful to their vows and maids to their traditions. or else submit to the extreme of public and social disgrace, a whole tribe of women without womanhood must be kept in the background of society in order that we may indulge without inconvenience, appetites whose very existence in you we should consider it a shame to recognize. There is, then, in these times, a great cry about maternity, and the stress laid upon it by popular writers would induce one to suppose maternity to be an office whose solemn duties and responsibilities devolve upon one sex slone. The law of chastity, according to this view, is imposed by men upon women, partly because men determine to assure the parentage of the children whom they undertake to rear and undertake, partly because lawless sexual indulgence is inimical to the moral influence and responsibility of mothers. With all this, society which, even in its progress, vacillates from its true standard, shows to day lapses and deficiencies which do not seem to be wholly chargable upon the mothers of the communi-The sins which destroy the public credit, the breaches of trust which honey comb the wealth of American society, these are not committed by women.

Woman and the Lougehold. learning a truth beyond their own guessing, from the lips of their babes, before those lips can form articulate sounds. What is wanted in those homes in which motherhood is vigi lant, tender and unwearied? If any thing is wanted, it is fatherhood It is not usually the mother who comes home reeling with the fumes of liquor. It is not the mother who beats and stamps and tramples. It is not the mother who follows the lowd person home, who accepts her service and pays her fee. It is not from the mother, usually that a child inherits the result of syphilistic disease, or the nervous debility and suffering which mark the children of intemperate parents. In fashionable life, the varnish of polite

surroundings heightens the darker features instead of concealing them. We sometimes see here an offending wife, sought and ruined by some man of her own class, who keeps his position, while she loses hers. Or. we observe a gay group of young ladies and gentlemen at a party in which the forms of social intercourse are for the moment relaxed. We are struck at the low level at which the young neople come together. Down, down they lead cach other, ever more silly, ever further from reason and dignity. The girls cannot strike low enough to reach the plane of the young men's habitual thoughts and emotions, or rath. er sensations. Why is this? It is because the young men are simply dissolute. The habits which disgrace their private lives color the tone of their social intercourse, and their influence, so far as they have any, drags society down to a low plane of feeling and of motive.

PURITY FOR MAN AS WELL AS WOMAN.

In the pursuit of purity, society is mistaken in laying the principal stress upon that por-tion of community least inclined to the excess of sexual passion and best shielded by nature from its covert and irresponsible indulgence......Laws that crush and dishon-or the offending woman, mildly admonish the offending man, who must be reckless indeed, if he cannot sin to his heart's content, without bringing himself within the domain of the obliging statute.

Independently of human laws, moreover the laws of nature lay upon woman the burdens of those pains and inconveniences which usually result from the sexual relation. Where this has been unlawful in its character and threatens danger in its result, the father slips out of sight, and often cannot be guessed at, while the sad mother must choose between the crime of infanticide and the reprobation of the wor'd. These various circumstances combine, independently of legal action or provi sion, to hedge round the paths of woman with difficulties hard to be overcome, while their natural tendencies hold them closely at hand by the very intensity of the domestic affections.

Yet society to day utters its diatribes against women who neglect or undervalue the reserve of maidenhood or the dignity of matronhood. Writers who occupy the high seats of popular criticism, cry out to women, "You might as well make up your minds to it, whether you like it or not. You must be chaste because we will have it so. We shall be such as we choose, whether you like it or no." I for one am willing to take these gentlemen at their word, in so far as concerns the first part of their statement. Let women be chaste by all means, but let the verdict go forth for all alike. Let there be no exceptional class, isolated, shut off from the happier associations of their own sex. Let there be no back door through which the husband, having preached chastity to his wife, may steal out to teach the opposite doctrine to a woman who has, at least, one inalienable right-the right to her own womanhood. Let women be chaste-all women, under

shall teach women to measure the grandeurs of womanhood, may it not be just as necessary that women shall teach men the true sig-nificance of paternity, its supreme dignity, its momentous responsibility, its surpassing reward? Mindful of this, when Harvard, Yale and other one sex colleges turn out their yearly crop of youthful omniscients, and when friends and teachers recognize in one a soldier, in another a statesman, in a third a banker, and so on, let the women of the community seek in these young recruits, for the germ of those dispositions and sentiments which make it possible for a man, with the aid of a true woman, to build what may truly be called a home. In this view, let them say to the instructors of youth, "You have shown us in your pupils the trained intellect, the well-stored memory, the cultivated imagination Take us further into the merit of your Tell us how this generation of men is work. fitted to introduce the next. Show us the father."

#### BOOK REVIEWS.

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

Drinks from Drugs; or, The Magic Box. A Start-ling Exposure of the Tricks of the Liquor Traf-fic. By Eli Johnson. Pablished by the Revo-lution Temperance Publishing House, David C. Cook, Manager, 148 Madison St., Chicago, Ill.

This book is a complete and thorough exose of the reprehensible practices of the liquor dealing fraternity in adulterating their liquors. Mr. Johnson has an almost worldwide reputation as a successful temperance lecturer, and is known in almost every State in the Union, in England, Scotland, and Ire-land, and in Sweuen. He is now on the eve of starting on a lecturing tour through Australia and Honolulu. He has devoted years of careful and conscientious study to this subject, and has gathered his facts from all reliable sources, having obtained access to the most carefully-guarded secrets. private books and pamphlets of the nefarious traffickers in drug manufactured liquors, thus enabling him to state with certainty (the facts being taken from the identical recipes and directions which are in circulation amongst the liquor dealers), how the public are being imposed upon. The result of his investigations and researches he has embodied in this volume. The work is a most exhaustive one, and treats the subject in a vigorous and incisive manner, discovering and denouncing the iniquities and frauds now being perpetrated by liquor dealers, and giving a host of extracts from secret books supposed to be only known to the trade, in which recipes for concocting and doctoring drinks from drugs are given in minutest detail.

Perhaps the most conclusive argument in favor of the book lies in the fact that the writer was offered \$10,000 by a leading brewer if he would keep still and not expose these practices. It has long been known that liquor dealers have been in the habit of adulterating their goods, and the practice has been pretty generally hinted at and condemned. but there has never yet been such a complete exposure as is revealed in this book, and it is anticipated that it will cause a great sensation amongst its readers in all classes of society.

We have just received from Secretary of State Dement-for which he has our thanks-'Catalogue of the Illinois State Library," "Journal of the Senate of the 32nd General Assembly of the State of Illinois," "Tenth Report of the Board of Trustees of the Illinois Industrial University, Urbana, Champagne County ?" "First Biennial Report of the Bureau of Labor Statistics of Illinois;" " Journal of the House of Representatives of the 32nd General Assembly of the State of Illinois,



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#### INSTINCTIVE MOTHERHOOD.

In the generality of homes to-day, the mother lives and works as mothers have ever been wont to do. The compulsion of the waxen fingers, the tyranny of tender beauty and clinging dependence, the slavery, in short, of the wooden cradle, maintains its sway; women wise and foolish, are in its thralls; the lowest litied by its infallible discipline, the highest

deadly penalty in case of failure. And let this penalty rest on men and women allke. EDUCATE FATHEBHOOD AS WELL AS MOTHER

#### DOD.

When people dwell with great emphasis upon the necessity of educating women to be mothers, and of educating them for very little else, it sometimes occurs to us to ask why so little is said about educating men to be fathers?

In the duties of parentage, men have pro-perly as great a part as women have. To fulfill these duties in any higher sense, and with completeness, men as well as women, require a certain education. It is true that the birth ofs child usually surprises the father as well as the mother with the sudden development of an unselfish affection. But parents of either sex do not deserve the name, unless they follow up the revealments of nature by careful study and effort, to know and to do the best that can be done for their child. The building of a home is one of the most important tasks of the architecture of society, and it would be strange, indeed, if in the plan-out of which the building comes, the man were not expected to supply a moral, as well as a material, half. In a masculine college, as these are today administered, our sons are educated to consider themselves superior, to what? To nature, to home duty, to the requisitions of family life. As a consequence, they are usually deficient at the outset in the qualities needed to lay the foundation of a happy home. .....The men, some of them beardless boys, who dogmatize about maternity without the smallest understanding of its conditions, may pardon us if we look away from the weak, slavish model of motherhood, which is all they are able to present, and say to them: "Show us the father and it sufficetn us."

#### AN UNFOLDED FAMILY LIFE.

I will show you the father in the simplest mood of family life and in the highest form of human attainment. Fatherhood and mother hood, the two most steadfast and intense forms of affection known to the human race, will never die out from the depths of its life, even if partially lost sight of for a time in its fashions and literature. But as the powers of human society develop, the dignity of human relations becomes more evident. As the standard of culture rises, that of moral and social obligation rises also. You will find in all ages sublime fathers and mothers among the lofty and the lowly. But towards this special ideal, the fatherhood of the race, our young men of today need special training. A few rare spirits from age to age take upon them-selves this high office, with its ceaseless care and unremitting burdens. We call them heroes and philanthropists, but while we admire their exceptional gifts, we fail to see in them the rare and special trait which make these gifts a blessing to mankind. This is that very spirit of fatherhood which busies itself with the needs of others, and with the vital interests of the community.

These illustrious instances of merit have usually had their source in the education of the domestic hearth, and this is the very gold mine of a nation's wealth and happiness,the care with which its children are trained at the fireside. From noble, equal mating, to noble, equal parentage, the transition is as natural as that which brings summer out of

spring. If woman needs education in order to appreciate the fullest glory of womanhood, how can we suppose that men need it less, men in whom opposite traits and passions often ob-scure and almost deface the domestic ideal? And if it must be, as is assumed, that men

#### New Music Received.

Beauties of Sacred Song. Oliver Ditson & Company, Boston, Mass.; Lyon & Healy, Chicago, Ill.; 208 Pages, Sheet Music Size. Price in boards, \$2 00. In cloth, \$2 50. In full gilt, \$3 00. There has been nothing published, of late years, which can compare with this new book, for the great beauty and general excellence of its contents. It is a brilliant ad. dition to the Home Musical Library, a series of volumes of the best vocal and instrumental music ever published in sheet music form, and with which it is identical in size and style. It will be a valuable auxiliary to success in the church festival, or as a book for every household, there can be no better. There are 58 pieces, with piano accompaniment, which can be played on the organ it desired

#### Magazines for December not before men. tioned.

The Normal Teacher. (J. E. Sherrill, Dan-ville, Ind.) Contents: Editorial; The Sunset Bridge: Inspiration Points from Lowell; Dr. J. G. Holland; Correspondence; Notes and Queries; Examination Department; Editorial Notes; Department of Theory and Practice; University Department; Central Normal Department.

### Magazines for January just Received.

Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Leaving Home; Rosa Bonheur; The Venice of Titian; How to Hang Pictures; Decorative Iron-work; Nottingham Castle Museum; "The Prodigal Son" Statue; Instantaneous Photography; Round About the Farm; Pic-tures from the Hill Collections; Homage to the Arts; "The Burgomaster;" Art Notes; American Art Notes.

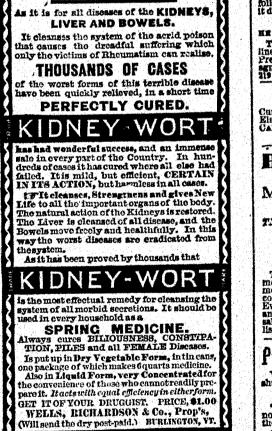
The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: Police Report; An Echo of Passion; The Guerdon; A Sunday at Poros; And Joe; Three Worlds; John Bap. tist at the Jordan; Hindu Humor; Studies in the South; The Prominence of Athleticism in England; A. Midsummer Fete in the Pueblo of San Juan; Flower and Fruit; Some Mem-oirs of the Second Empire: New Poetry of the Rossettis and Others; The Portrait of a Lady and Dr. Breen's Practice; Recent Illustrated Books; Reminiscences of James T. Fields; The Contributor's Club; Books of the Month.

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#### Spiritual Inspiration.

The Christian Union, in an article on "A. Spurious Piety," after contrasting Garfield and Guiteau, as types of true and false piety, admirably says:

"There is not the least indication, either in Scripture or experience, that God furnishes to even the most pious, an inspiration which takes the place of common sense. The common rhetorical figure of God as the soul's pilot is a misleading one. He does not stand at the helm and tell the helmsman half adozen times a day, to what point of the compass to steer his craft. He guides men, but as the North Star guides them, or as the compass itself guides them. He sometimes opens up one way and closes up another; thus what faith calls Providence, and unbelief calls accident, sometimes indicates or even absolutely determines aur pathway for us."

We may apply this remark to many Spirtualists, who having shaken off belief in the dogmas of the church, substitute almost ally harmful ones in regard to the office and control of spirits; in fact, there is little difference between these Spiritualists and the most orthodox church members, except in the substitution of the word spirit for that of God. as one refers everything to God. the other refers everything to the intervention of spirits. Man is the puppet to dance as the invisible and irresponsible spirits pull the wires. Some become quite infatuated with such ideas; they neither eat, drink or sleep, walk or talk, rest or work without consulting the spirits. If they go on a journey. or remain at home, or engage in any business enterprise, the advice of the spirits is first asked. They will by no means do anything contrary to advice thus received. Intimate spirit friends for a wise purpose may advise, and may be consulted, as we would have consulted them had they remained on earth, but our reason should always remain unfettered, and we should never accept such advice as authoritative. As soon as that is done there is danger. The fountain becomes turbid, the advice becomes more unreliable, and folly leads credulity to a bitter end. Spiritualism comes to lift the soul out of the selfishness of earthly life; it is an inspiration of vital power, but when it is used as a selfish means for selfish ends, it becomes prostituted and impure. It was never intended that our departed friends should return and take the place of our common sense. It was never intended that they should take the place of education, and thus mediumship become at last the "royal road to learning." It is the vale of humility, the cross, and the abnegation of self, on one side, and the exaltation of self as a distinct factor in spiritual growth while perfecting spiritual character. Spiritualism may be put to ignoble uses, There are selfish spirits in the next world as well as this, and the seeker after spiritual knowledge attracts spirits like himself. Eager for wealth he allies himself with a class of spirits who also are eager for wealth. Mines are located for him, the rise and fall of stocks announced, and business transactions advised. In the majority of these cases, the result proves the ignorance of the communicating spirits. This is just, for is the earth not selfish enough without bringing heaven down to assist one man in gaining advantage over an other? We do not believe God would descend to tell one man what number of a lottery ticket would draw the prize, as was believed a few years ago by devout ministers, but it is believed that spirits will do so. If they do, it assuredly is immoral, and selfish spirits, who if they intend to give correct instructions are unreliable on account of their selfishness and ignorance.

is that of a person becoming a more tool in the hands of spiritual agencies, and having individuality absorbed by them. A true life means freedom, will, thought, reason, and *responsibility*.

No agency or being, not even the Oreator, should rob a man of his individuality, or take from him the burden of consequences. Any system of doctrines which does this entails moral obliquity and spiritual death. When belief in Spiritualism reaches this stage, when the say of the spirits takes the place of reason, the believer stands on dangerous grounds. The tendency is downward instead of upward, and superstition blots out spiritual light.

#### Scylla and Charybdis.

The Southern Presbyterian Synod of Missouri met in St. Louis in October, and found themselves in a quandary. Such dilemmas are more frequent in ecclesiastical bodies to-day than they were in the good old times when the people followed the priestly lead with blind and thoughtless devotion. There cannot be a "bellwether" to any flock now, and the sheep hardly know, or heed the voice of the shepherd, but leap fences and range into new pastures in a most perplexing manner, so that the shepherd knows not which way to turn to keep them back.

The especial trouble in this Synod was that a church, partly organized, had been enrolled as Presbyterian. Then a discussion arose as to whether that church had been entitled to enroliment. Dr. Martin, of St. Charles, chairman of the committee, took strong ground against it. Why put on the rolls a church without elders, consequently without representation? Why enroll a church over which there was no control? If there was any violation of morality there was no proper officer to bring the offender to task. The tendency of such a line of conduct is to degrade Presbyterianism into Congregationalism. The vigilant preacher knew that Congregationalism gave more personal independence of church authority, and was therefore liable to lead off to Universalism and possibly even to Spiritualism, so the safe way was to hold the Presbyter'an limits. This was one side of the trouble.

The other side came up from a shepherd who looked over the other way and saw that the flocks might stray in a contrary direction. This was Rev. Dr. Campbell of St. Joseph, who said: "This thing of ascribing marks and notes to a church was a dangerous leaning to Romanism. Roman Catholics said unity, infallibility, catholicity, etc., must belong to the church. Wherever there is true faith among men and women there is a true church. Paul wrote to Titus to appoint elders in a church already established-a church without elders, mind you. Why was not exception taken cons in some of the churches? He would say that elders, deacons, the ministry, were not nece sary to a church. Dr. Martin had referred to the church without elders as an inchoate one. He didn't like these Greek terms. The church might be inchoate, or inchaotic, or Don Quixotic, but Paul called it a church in its incipient stage, and he was a little ahead of us. A man without an eye, or an arm, or any other limb, is a man." This good shepherd really had inspiring ideas of some spiritual life, but his true faith was Presbyterianism and the flock must be kept from the Catholic fold. At last one minister advised steering between Scylla and Charybdis-Romanism and Congregationalism-and they did so, choosing a committee to see that the newly enrolled church was "regular," with elders and so on duly chosen, and this dilemma ended for the day. What one may come up to-morrow none, can tell. It must be very hard steering, for it is not merely between Scylla and Charybdis, but all sorts of eddies, currents and counter currents of agnosticism and altruism, sunken rocks of skepticism, still waters of the broad church, and the perplexing and beautiful Spiritualism, like a sea of glass with palaces fit for the angels on its beautiful coasts toward which the pilot is so apt to turn the helm without even knowing it!

### Revival Meetings.

#### To the Editor of the Religio-Philosophical Journal. It does not appear that Moody and Sankey are repeating their triumphs in England. Their audiences are comparatively small, and the clergy do not, as before, contenance their revivalism. The London *Times* says that nearly all of the converts made during their first visit are now backsliders. Why this wholesale "going back?" J. C. R.

The conversions, change of hearts and christianizing, the product of the efforts of Moody and Sankey, are rarely, if ever, permanent. While under the immediate psychological influence of their positive minds. and animated with their fear of hell, and realizing the vivid pictures of God's anger, that emanates from their highly elastic and perverted imaginations, the mesmeric subject for a time loses his identity; he has become so infiltrated with the subtile emanations of these human batteries, that he, to a certain extent, loses his own individuality, and becomes a second edition of the two notorious characters to whom he has been intently listening; he acts like them, like them he feels the impending danger that arises from a life outside of a church, and under that misguiding influence he imagines himself converted! Of course, he is laboring under an hallucination, which soon ceases to control his actions, and then he rests under the stigma of the church. and is regarded as a "backslider."

Moody's psychological powers are not so powerful now as formerly (Sankey's were never great), and consequently he cannot repeat in England the wonderful success that characterized his first visit. There is not that peculiar "snap" and fascination to his eyes; not that darting force to his vociferous enunciations of God's word; not that tender pathos connected with his earnest appeals to sinners, and now but very few respond to his frantic efforts. It is a matter for devout thankfulness that he can no longer promulgate his errors through the instrumentality of his psychological powers. He has much to answer for in his perversion of Nature's grandest law, applying it to make converts to a doctrine that has not even a modicum of truth to sustain it. Those he has made insaneraving maniacs-through his pernicious influence, are living monuments of his folly and ignorance. Did he thoroughly comprehend the nature of the subtile forces under his control, he could probably easily restore them to health and sound mind again, and in so doing partly atone for the bad effects he has been instrumental in causing, and thereby have fewer offenses to answer for after he shall have entered his home in spirit-life.

Revival meetings are hot beds of error and superstition, and are nurtured chiefly by excitement and dramatic effects. Take, for example, the boy evangelist, Harrison, at a revival meeting in Washington. Suddeniv, as set forth by a newspaper cor respondent, he rises and begins walking to and fro in the pulpit still making fervid appeals. His step is as light as the Summer wind, and his gestures are pure grace. He beys and pleads for a moment, and then suddenly recoils from a dark corner of the pulpit and exclaims, "Death!" and in a lower key, "Death! At thy presence all sinners tremble. None can escape thee, the inevitable and unexpected! No man knows the day of thy coming or going. Death! When wrestling in thy iron arasp upon the yawning brink of hell-oh! how much the dying sinner would give for one moment like this to make his peace and prepare to meet his God." Every thing is now at fever heat. The intonations of the voices of the singers are enough to carry away with excitement strong-minded listeners. From out the tramping, swaying and the joyful pressure of song, there comes at times separate tones as weird and uncanny as the scenes sometimes are at an Irish wake. The proceedings in many respects remind one of the midnight incantations of Voudoos, who wish to propitiate some evil Deity, or ruin an enemy through the instrumentality of charms and black magic. Harrison simply possesses strong psychological powers which he uses, like Moody, to promote the prosperity of the Methodist church. The psychologic influence which he exerts, he ignorantly regards as "divine power" received direct from the throne of God. In that respect he errs as greatly as Guiteau, who strenuously insists that he was inspired by God himself. to murder President Garfield. The former makes God the actuating cause of all conversions to the Methodist church; the latter's statement, if true, places him (God) on a level with the most depraved criminals of the age. If one is insane, so is the other. The time is not far distant when revival meetings, as at present conducted, will be looked upon as relics of ignorance and superstition, and when Moody, Sankey and the boy preacher, Harrison, will be regarded as charlatan reformers and pseudo philanthropists, having no adequate conception of God or the laws controlling the universe. The only place they will occupy in history will be by the side of those devoted religionists, who in ages past strenuously opposed every step made by science; such distinguished characters as Lactantius, who asserted the ideas of those studying astronomy to be "mad and senseless;" St. Boniface, in Germany, who denounced the "revival of such a terrible heresy as the existence of the Antipodes." Eusebius, who tried to deaden scientific thought; Martin Luther who said, "People gave car to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon ;" Melancthon equally as ignorant said, "The eyes are witness that the heavens revolve in the space of twenty-four hours." Hundreds of others, quite as prominent, might be named, who manifested their extreme littleness by not only opposing but persecuting scientific men. The battle between science and theology has been fought, and the former has proved triumphant; and let us hope and devoutly pray that the day is near when the idea entertained by distinguished revivalists, that God stands ready at a moments notice, to attend any revival meeting, will be superseded by a more exalted opinion of Deity who, by advanced thinkers is not regarded as a servant ready to respond to the vapid demands of a Moody or a Guiteau.

#### How do Spirits Communicate—Can they Communicate at a Distance—Or through two Mediums at the same time?

#### To the Editor of the Religio-Philosophical Journal:

Do spirits control mediums by taking actual possession of their organism and for the time being, step inside 'so to speak) of the same, or do they control by psycho logical force, remaining outside of the body, and by mesmeric and will power cause the medium to speak, walk and gesture? This is a question which interests me very much, and I would like to have it made clear and plain. One spirit at our circle claims to have the power to control the medium, while at the distance of half a mile. He also claims to be able to con trol two mediums at the same time-the mediums being one half mile from each other. Has this phase of spirit power been demonstrated within the knowledge of any reliable witness to whom you can refer? If not too tedious, dear JOURNAL, please give an anxious inquiter after truth an early answer, as we have strong faith in your experience and judgment.

## J. K. PERKINS.

The information imparted to our inquiring friend, is in every particular true, and contains no contradiction as might be inferred. The method of spirit-control is not always the same, though really dependent on the same general laws. The most absolute form is that of obsession, illustrated clearly in the case of Lurancy Vennum whose spirit was, as it were, absorbed in that of the controlling intelligence. Then there is a purely psychological control, exactly the same as that which the magnet izer exerts over his subject. The medium is negative to the controlling spirit, and his brain responds to the thoughts of that spirit. When a magnetizer influences a subject, that influence is not excited by his body, but by his mind through his spiritual emanations. Spirits, of course, retain this same power, and when they find mediums sensitive to it, they can influence them to the extent of their impressibility. When they find such mediums, at first the results may be very imperfect, but they persevere. and are able to transmit their thoughts with greater precision.

We have seen instances where the magnetic subject was so sensitive that he would utter, word for word, lengthy sentences thought by the magnetizer. Such examples, however, are rare. The ideas are conveyed, but the wording will be imperfect. Here we find an explanation of the imperfection of communications. Rare, indeed, must be that perfect sensitive condition of mediumship, where the spirit can control perfectly, expressing every word. It makes the attempt, and often fails. ' The thought struggles for expression in a maze of words often strangely chosen. This magnetic power of control may be excited at a distance, and may go out to several at the same time.just as a magnetizer may influence a whole class at once. The lesson taught by this understanding of the philosophy of mediumship, is that it is a faculty capable of cultivation, and that it should be carefully guarded. When communications are made that are erro neous. or strangely mixed, do not refer them to "evil spirits," but to the imperfection of the channel through which they flow. Allow the spirit intelligences time to perfect that channel, sit regularly, and avoid promiscuous circles, and if the communications are not satisfactory, regard them as the failures which prophesy the complete success of the future. The spirit friends on their side are as anxious as we to communicate, and all that is necessary is for us to prepare the way and patiently wait.

## DECEMBER 31, 1881.

#### ON TRIAL.

Interesting to Inquirers, Investigators and all who Seek the Trath—The Religio-Philosophical Journal will be Sent to New Subscribers Received During January, 1882.

## TWELVE WEEKS FOR THIRTY CENTS.

The RELIGIO PHILOSOPHICAL JOURNAL feels a just religious and philosophic pride in all the well attested means and honestly made efforts, for the establishment of closer relations of intimacy and communion with the Spirit world. It entertains a deep, abiding trust in their ennobling influence over the hearts of all who take the pains to pass behind the veil of life's great mystery. It advocates spirit communion, not only as the profoundest fact in biology, but as an emancipation from all forms of religious despotism, and as a moral atmosphere essential to the soul's rise into its purest life on earth. Into this, all religions merge, as in the ocean every stream unites. From this come all inspirations as every drop of vapor is drawn from the sea. In its great philosophy no atom of divine or human effort, can be lost. He who errs teaches the wise by his errors, and he who offends the law helps to reveal the law in its potentiality.

Hence we look out upon mankind with a broad sympathy which no wickedness can disconcert, and no ignorance or superstition can paralyze. Being certain of our possession of a great boon, we intend to carry it to the lofty and the lowly, to the wise and the otherwise, to those who love us well and generously, and to those who love us little or not at all.

The JOURNAL is one of the most effective aids to all who feel an interest in the great Problem of Life. Multions upon millions of earnest thoughtful men and women are eagerly seeking for just what the JOURNAL can give them. Thousands now point with gratitude to the JOURNAL as their emancipator from intellectual and spiritual bondage, and their guide to a higher knowledge and a better life. The JOURNAL confidently invites the attention of all liberal minded people, with a perfect assurance that its fair, fearless and forcible methods will appeal to their good sense and reason.

Instead of coaxing the reading public to subscribe by offers of cheap pictures or the useless wares often displayed as premiums, we have always preferred to treat those to whom we appeal, as sensible people, and to advertise the JOURNAL's merits and gain the attention of thoughtful minds unfamiliar with its pages, or who may have been subscribers in the past and desire to again renew acquaintance, by furnishing it for a reasonable time at the bare cost of the white paper, press work and postage. During the past year the wisdom of the JOURNAL's policy in dealing with the momentous questions to which it is devoted, has gradually but surely impressed itself upon thousands interested who are not subscribers. Slowly but irresistibly its scientific, philosophic and judicial methods gain favor with the discriminating class, and through its influence this class is enlarging with encouraging rapidity. To give fresh impetus to the growth of spiritual knowledge, and to the increase of our yearly subscribers we offer the JOURNAL during January, to all not now on our list, TWELVE WEEKS FOR THIRTY CENTS. At this rate we only get enough to pay for the white paper, presswork and postage, but consider the plan the fairest and most equit ble way. It gives the new reader an opportunity to familiarize himself with the merits of the paper at a trifling and merely nominal cost. After reading it three months, he knows whether it is then worth to him the subscription price of \$250 per year, and can renew at the regular rate, or let the paper stop, as he choses. By this method he keeps his money in his pocket until he can act understandingly; he is not cumbering his house with useless premiums nor engravings that will oblige him to expend several times the original cost to frame, nor doomed to receive a paper he don't want. No injustice is done old subscribers, for they are already getting the paper at a reasonable price, and as low as it can be furnished. To all well-wishers of the JOURNAL we personally appeal to aid in familiarizing your friends and neighbors with the paper. Many who now know of it only by hearsay and through the garbled accounts of those who, either through ignorance or base motives, oppose it, will after a few week's study of its spirit and policy become its warm friends. Aid us in adding 10,000 trial subscribers to our list during January. Feel that you are working for Truth and not for the publisher alone! Amounts less than one dollar may be sent, if need be, in one and two cent postage stamps. Allother amounts in money orders or drafts. Please avoid sending checks on banks other than those of Chicago, New York and Boston, as we have to pay for collecting at other points.

The most terrible fate possible to conceive I spread attention.

### Cured by Prayer and Married.

It appears from the Philadelphia Press that the wedding of Miss Lillie D. Tyler, of Damascus, Wayne County, Pa., to Mr. John G. Mitchell, of the same town, took place precisely one year from the mysterious cure of the young lady. Miss Tyler had been an invalid for upward of six years with a peculiar disease, which kept her confined to her room most of the time. She was treated beeminent physicians from New York and Philadelphia, but in vain. In October, 1880, she heard of a female in Connecticut who cured people by prayer, and to this person Miss Tyler wrote, receiving a reply appointing the 26th of November as the day when Lillie should, with her friends, pray for her restoration to health. The day came, and Miss Tyler was so weak she could scarcely raise her head from the pillow. The company included her family and her pastor, the Rev. Thomas Wescot, At noon they commenced their prayers, and before night the young lady was able to go about the house. As her cure has been entirely effected, she has redeemed the pledge made long ago to Mr. Mitchell, and they were married by the same clergyman who prayed so fervently only a year before for her recovery. The case has attracted wide-

#### Blood Atonement.

J. W. Buel sends a communication to the St. Louis Republican, wherein he sets forth a horrible crime perpetrated by the Mormons in Utah. He says: "When a man gets tired of his wife he poisons her." He alludes to the case of Mrs. Maxwell, who revealed some of the secrets of the "Endowment House" to her two sons, whereupon the three were taken to a place called the "dark pit," a blood-atoning room under Brigham Young's house. Six members of the priesthood were present, to perpetrate the awful crime. The first cut off Mrs. Maxwell's tongue; they then cut her throat. after which her legs and arms were severed. The sons were compelled to witness the horrible slaughter of their mother. They were then released and ordered to leave the Territory at once. Notwithstand. ing the awful crimes perpetrated by the Mormon priest-hood, there still may be found occasionally a "human" being outside of that church who will apologize for their barbarous conduct.

Mr. C. S Hampton, editor of the *Independent*, at Harbor Springs, Michigan, and a wide awake Spiritualist, spent last week in the city.

The Grass Lake, Mich., Neues says: The old Updyke house near the lake is said to be haunted. A wom an in white is seen, doors banged, lights flash, etc., and it is averred that a week or two ago, as a belated resident of that town was on his way home, an impalpable something in white came out of the old building and walked beside him, moving when he moved and stopping when he stopped. He struck at it, but only hit the air. Then, again, it is said the house will become brilliantly lighted up, but on the approach of any one the light will disappear, and uncarthly noises will be heard.

## **DECEMBER 31, 1881.**

## RELIGIO-PHILOSOPHICAL JOURNAL.

## "Spiritualism at the Church Congress."

After encountering the delay caused by the rush of work during the month the splendid missionary pamphlet, "Spiritualism at the Church Congress," is now ready for delivery and before this is read by our subscribers ail orders now on file will have been started toward destination. We feel sure there are hundreds who will buy a quantity for distribution among their Christian friends and those seeking light on the all-important question of a future life.

We have made some additions to the work and some changes in the matter under the head of "The Literature of Spiritualism," the better to adapt the work for American circulation.

We know already where to place some two thousand copies of the pamphlet and hope within thirty days to send out at least ten thousand. The price of this forty page pamphlet is \$500 for 100 copies, \$2.75 for 50 copies, and \$1.50 for 25 copies delivered at any express office in Chicago; or \$5.75 for 109, \$3.20 for 50 and \$1.65 for 25 copies, if sent by mail; 6 copies for 50 cents. We hope subscribers will feel a disposition to order as many copies as is compatible with their means and ability to circulate. Order your supply at once while the matter is fresh in your mind.

**Carrent** Items.

A happy New Year to all our readers. The best New Year's gift you can give your friends is a year's subscription to the JOURNAL.

Will H. Kernan, formerly editor of the Okolona (Miss.) States passed through the city last week en route to Sheldon, Iowa, where he is to take charge of a liberal paper.

It is denied very emphatically by the Rev. M. J. Savage, of the church of the Unity in Boston, that the Rev. O B. Frothingham has in any manner recanted or modified his heterodox views.

The area of ground covered by the city of St. Louis is 40 000 acres; New York covers 26,401; Cincinnati, 15 360; San Francisco, 26,880; Philapelphia, 82 803; Brooklyn, 13, 338: Chicago, 12 797; Boston, 4,416.

The disease to which Dr. T. D. Brothers gives the name of " neuvasthenia," is a deficiency of nervous energy, which may manifest itself in various ways, and which he says is often long in developing.

Instead of an illustrated New Year's card send your numerous friends this paper for 12 weeks. This you can do for 30 cents. Its glowing pages will illuminate the understandings and warm the hearts of its recipients.

Voltaire rejected the longevity assigned to the patriarchs of the Bible, but accepted without any question the stories of the

The eminent French physiologist, Flourens, fixing the complete development of man. at 20 years, teaches that he should live five times as long as it takes him to become an adult. According to this author, the moment of a comp'eted development may be recognized by the fact of the junction of the bones with their apophyses, which requires twenty years.

Sir William Thomson anticipates a broad. er generalization than the present one, which shall include elasticity as the mode of motion. The Kinetic theory of gases requires that the molecule or atom be elastic. But he insists that until this Kinetic theory explains chemical affinity, electricity, magnettism, gravitation and inertia, it is and must remain a dream.

The National Liberator (R. W. Nelson, editor and publisher, 106 Franklin st., Chicago, Ill.), is a most excellent temperance paper; the four page edition is furnished at fifty cents per year; eight page edition \$1. The last number contains a notice of the "State Convention" to be held at Springfield, Ill., January 17th, 18th, 19th and 20th, 1882.

H. U. Onderdonk, M D., informs the Scientific American that he has a dog which hedesignates as "Simmons," that has adopted a kitten, which she tenderly nurses. She had only one puppy, and wishing to increase her family, she actually brought the kitten from its nest, where it was quietly reposing with others. When taken back, she goes and gets the identical one again that she has adopted. Verily, what next?

Rev. A. Burns, D. D., of Hamilton, Ontario, who expressed his unity and sympathy with Dr. Thomas of this city, during his late trial, has been stoutly censured by the Methodist Ministerial Association at Montreal. They have routed and totally destroyed said Burns in a series of resolutions. He must explain or be expelled, and probably this last blessing is in store for him!

Mr. Lucian Prince, "the prince of good fellows" in the best sense of the term, is again in Chicago, looking after the comfort of his dumb friends. Mr. Prince has, for many years, been warring against the barbarous treatment to which live stock is subjected, while on the road East. He has been largely instrumental in bringing about the present greatly improved arrangments and deserves the thanks of the pub lic both on humane and sanitary grounds. It goes without saying that he is fully imbued with the spiritual philosophy.

A training school for servants has been established in New York. This is a move in the right direction, and should be supplemented by a training school for mothers and daughters, where they should be taught the duties of home life. The woman who takes the responsibilities of a nome without the requisite knowledge of its duties, no matter how ably qualified may be her at-

#### Lecturers and Mediums.

Dean Clark is at present in San Francisco. This paper will be sent 13 weeks for 30 cents to all new subscribers received dur. ing January, 1882.

Mrs. Van Deusen, late of Denver, Col., has been lecturing with good success at Dickinson's Hall, Milwaukee, Wisconsin.

A. H. Phillips, the slate writing medium is giving manifestations daily to all who call upon him, at 161 West Thirty-sixth street, N. Y.

The elequent lecturer A. B. French, closed a successful season at Alliance last Sunday, and is spending the holidays with his family at Civde, Ohio.

A. J. Fishback writes: "We lecture in Derby, Iowa, Dec. 25th and 26th; Chariton. Dec 29th, 30th, 31st and Jan. 1st, and in Neponset, Ill., Jan. 5th, 6th, 7th and 8th. Friends desiring our services in Iowa, can address us at Chariton, Iowa."

Dr. Henry Slade is now at his rooms, 238 West 34th street, New York, giving sittings for his worderful manifestations. Hecontemplates starting on a Western trip some time in January.

Lyman C. Howe speaks in Corning, Steuben county, N. Y., Friday Dec. 30th, and Sunday, January 1st., 1882, after which he expects to be in Binghamton for awhile. We are sorry to learn that Mr. Howe's health is again quite poor.

We regret to learn that Mrs. O. A. Bishop, 15 North Peoria Street, has been quite ill for several weeks. This lady is one of the most reliable mediums in the city as we have often before had the pleasure of saying. She is now convalescing and we hope her friends will extend to her that kind attention and sympathy so grateful at all times and especially refreshing in the time of sickness.

Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson) will be at Mrs. A. P. Pratt's, 451, Idaho Street, Chicago (take Ogden Avenue car to Taylor), on Saturday, Dec. 31st, from 9 A. M. to 5 P. M. giving private sittings. She will hold a test and musical scance at 7.30 P. M. She will also be at Mrs. M Gage's Sunday evening, Jan. 1st; scance at 7:30. The Monday following, Jan. 2nd, from 8 A M. to 4 P. M., she will give private sittings.

Laziness and drunkenness are vices so nearly allied that they commonly go hand in hand, and under Carothers's theory they are merely two symptoms of the same disease. The lazy man, therefore, like the drunken man, simply requires medical treat. ment. If these classes of invalids can be brought to a replizing sense of their condition the complaint of overcrowding in th medical profession will be no longer hear tending servants, will have no easy road to and all the physicians will have plenty business.

Spiritual Meetings in Chicago. The First Society of Spiritualists meets at 7:45 P.M. cach anday evening at Pathback Hall, corner of State and Rau-solph Streets. Mrs. Cora L. V. filehmond regular speaker.

Medium's Meeting at the West End Opera House each anday at 3 o'clock P.M.

The Verification Society meets each Sunday at the West End Opera House at 11 o'clock A.M.

Meetings are he'd each Sunday at 7:33 P. J., at 991 Milwan-kee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY .- The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 Hast 14th At 11 A. M. and 7.45 P. M. Good speakers every Sunday.

NEW YORE CITY.-The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 F M. 10 Steck's Musical Hall, No. 11 East Fourteenth St. near Fifth Ave. (Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.-The New York Spiritual Conference, the oldest Association organized in the interest of modernSpir-hualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:50 to 5 P. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 7.7 P.O.

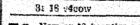
THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West Sord St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P.M. Children's Progressive Lycoum meets at S F. M

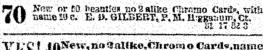
### Brooklyn, N. Y. Spiritual Fraternity.

E Hold Sunday Services in the Jarge hull of the Brooklyn In-filtate, at 8 and 7 p. M. Seven blocks from Fuston Perry. Lectarers: Jauuary, E. W. Wa'lts; Febraary, Mrs. Hannah B. Morae; M with Lyman C. How :; April, J. Frank Baxrer. Conference Meetinas heid in the lower hall of the Brooklyn Institute, every Friday ovenine, at 75/p M. sharp Jauuary 6 h.-Annuk election of officers and discussion of the work before us. January 18: b. -Elementary Spirits, Edwin N. Gobbins. January 28th.-Ps - hometry with Practical Experiment, by Mrs. Mary A. Gridler. January 27 h.-Prof J. R. Bacharan. All Spiritual Papers sold at all our Meetings. S. B. NICHOLS, President.



We continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, have had thirty-five years' experience. have had therty-five years experience. Patentsobtained through us are noticed in the SCI-ENTIFIC AMERICAN. This large and splendid lim-trated weeklypuner, S3.20 ayear, shows the Progress of Science, is very interesting, and has an enormous circulation. Address MUNN & CO., Patent Solic-tors, Pub's, of Scientific American, 37 Park Bow, New York. Hand book about Patents free.





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# **REVIEW.**

A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF SPI ITUALISM.

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PUBLISHED SIMULTANEOUSLY IN ENGLAND AND AMERICA

AMERICAN PUBLICATION OFFICE:-Religio-Philosophical publishing House, 95 La Saile Street Chicago, where all American communications shoud be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable paper.

ENGLISH PUBLICATION OFFICE:- 4 New Bridge Streets Ludgate Circus, London, E C., where all European communications should be sent, addressed to John S. Farmer, to whom money orders should be made payable at Ludgate Circus.

The general f ntures of the Psychological Review comprise:-

1. Succint and compendious information concerning the facts and phenomena of Spiritnalism, embracing the following points:-

(c) To set forth the phenomena in such an accurate. ly recorded form as may commend the subject to the attention of the general public:

(b) To add its quote to the sifting and tabulation of the vast accumulation of facts already to hand:

(c) To determine and name the subtle forces at work in the production of the phenomena in duestion:

(d) To discuss the laws which govern, and the philosophy to which the facts lead up with that clearness and efficacy as may at once satisfy thoughtful readers, and stimulate investigation:

A systematic principle of arrangement will be adopted and careful analyses made of what each fact seems to prove or point to, and how it is related to othe s.

2. A resume of Cont-mporary Spiritual Opinion and a digest of all that is worth keeping for reference and fature tabulation in Corrent Literature. We shall endeavor to embrace the cream of thought in this country, France, Australia, and America, etc., excluding rigidly the personal and the valueless, and putting in abstract what is of permanent value. This will give readers a bird's-eye view of all that is going on, and will post them up without the necessity of taking in all the periodicals, a thing which people seem increasingly disinclined to do.

3. Notes and Comments, a summary of progress, and a record of the best attested facts.

4. Original articles on the science and philosophy of Spiritualism and cognate subjects by an able staff of writers on both sides of the Atlantic, amongst whom may be mentioned-M. A. (Oxon), C. C. Massey, Professor Barrett, Mrs. Howitt-Wetts, F Podmore, J. T. Markley, Newton Crossland, E. T. Bennett, J. W. Farquhar, Dr. Wyid, A. Lil ie, and A. E. Maitland in England. America will probably be represented during the year by such well-known writers as Hudson Tuttle, A. J. Davis, W. E. Coleman, Mrs. Hester M. Poole, Prof. Alexander Wilder, M. D. Prof. J R. Buchanan, M. D., Mrs. Emma F. Jay Bullene, Prof. Wm. Donton. Giles B. Stebbins and others.

5. Reviews of Books, etc., etc. 6. Fiction illustrative of the phenomens and princl-

great ages attained by some men in India. where, he says. "it is not rare to see old men of 120 years."

Mr. Henry E. Sharpeof New York, writes: "The meetings of the Second Society of Spiritualists in Frobisher Hall, will be discontinued from January 12th, and in their place the Church of the Free Republic will hold its services morning and evening."

Keep our charities clean. The testimony of a grocer's man in the mandamus case of Mrs. M. W. Blodgett against the Old People's Home is that he had delivered beer to the institution regularly each month for the use of the matron.-The Signal, Chicago.

Mr. Bradlaugh has in New Zealand a brother who is a mission preacher, and who not long ago publicly prayed for the future spiritual welfare of his atheistic relative. His prayer was accompanied by sounds from his audience of "Hear, hear!" applause, and cries of "Hush."

Warts, who since 1861 has been recording secretary of the American Sunday School Union and secretary of its Board of Missions, in which capacity he had been instrumental in organizing 2,400 Sunday Schools, numbering \*2,700,000, died in Philadelphia recently.

Women in Brooklyn have formed a society whose avowed object is to urge congressional legislation against polygamy in Utah. They have already obtained three thousand signatures to a petition praying for the enactment of laws for the prevention and punishment of polygamous marriages.

Gen, Edwin B. Babbitt, U. S. A., the uncle of Dr. Edwin D. Babbitt, who was named after him, departed this life on Dec. 10. He is spoken of as "a gentle, refined and manly sonl, whose benevolence went forth to pless a multitude of persons." During the war he had charge of the whole Pacific Coast as Quartermaster.

19,830 vessels passed in and out of Chicago up to Oct. 1st, of which 9,941 entered and 9,889 cleared. Of these 567 were foreign vessels, mostly Canadian. This shows about 20,000 vessels employed in Chicagocommerce, grain and iron ore being the leading freights. Duties on imports from foreign lands were \$2,255,000 in the same time.

Suicide is frightfully common in Asia, especially among Turks and Brahmins. In Europe suicides among women are two or three times more frequent than among men, but not in this country, the condition of woman here being comparatively more hopeful, but the columns of the same Inter-Ocean from which we get the above facts, records the attempt at suicide by a deserted wife in this city. Will some one look up the shameful facts of wife-beating and abuse by brutish tyrants, unworthy the sacred name of husband, among us?

travel. The wife and mother is the ruler of the house, and as such should be thoroughly qualified for her sacred position. When wives are well-trained, we shall hear less of the incapacity of servants.

A. J. King, of Hammonton, N. J., writes: "I feel impelled to write to you that the article entitled "Constructive and Destru ctive Spiritualism," by A. B. Spinney, M. D. in a late JOURNAL, meets a responsive chord in my heart. It is capital. How many more are there who are not frightened at the words creed and sect, and are ready to help organize Spiritualism on a common sense, practical basis? I suggest that all such drop a card to Spinney and let him know who and where they are, so he can make a list of them for future use." Those who wish to write to Dr. Spinney, can do so by addressing him at 304 National Ave., Detroit, Mich.

An old man named Woods, who was once a wealthy citizen of Kentucky, counting 50 negroes among his assets, is now living in Cincinnati in happy dependence upon the charity of a colored man and his two sisters who were Mr. Wood's slaves before the war, It is not precisely a heaping of coals of fire upon his head, for the three negroes feel that they owe him a debt of gratitude which they can never repay. They are the members of a family separated at the auction block but repurchased at a round price and reunited by Mr. Woods under his own roof after much trouble and delay. The war stripped him of every thing except their faithful affection, in the enjoyment of which he is now passing a serene old age.

How they change! How the preachers differ! Out of antagonism comes thought, and thought is the parent of freedom and progress. The celebrated Dr. C. H. Fowler, Secretary of Foreign Missions, to emphasize the importance of mission work, stated in a sermon that the poor heathen are certain of hell fire. Now this ought to be sound doctrine, for if salvation depends on belief in Jesus Christ, of. course they have no hope, but it is too strong for the present age, and Methodist divines rush forward with its denial. Dr. Whedon, in the October Methodist Quarterly, regardless of what the "evangelicals" believe, repudiates for the Methodists. He says:

"The Universalist Quarterly tells us that, fifty years ago, the 'evangelical' pulpits proclaimed that the heathen generally would be given over to the devil and eternal torments.' Such has never been the doctrine of Methodism nor the teaching of her pupils. The old Arminians of Holland rejected it; Wesley and Fletcher and all our standards repudiate it. The doctrine of Dr. Fowler, quoted by that Quarterly, is at variance with our Methodist standards." It is a good sign to find people ashamed

of a belief, when that belief is opposed to reason and common sense.

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Gray hairs are honorable but their pren ture appearance is annoying. Parker's H Balsam prevents the annoyance by promp restoring the youthful color.

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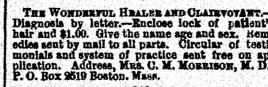
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A CARD.-During the next six months there t be a large number of people out of employm on account of the drought; in some parts o country there is a great deal of suffering. The are plenty of men and women in this county, w if some friend would put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



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lineation of your character. Tell marked events of the past. Also foretell the future These readings are full	1 td Dy Gov. St. John. Miss Frances E. Willard and hundreds
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Editors { W. J. POTTER. B. F. UNDERWOOD.	able for presents. Refers to all
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1887. Among the other contributors are Prof. Felly	Dr. Hunter'sPractical Observations on Food
Adler, John W. Chadwick, M. J. Savage, F. M. Hol land, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna	and Diet, and on the Proper Treatment of the
Garlin S encer, Caro ine H Dale, Mrs. Sara A. Under- wood, Miss M. A. Hardaker;	Throat and Lungs. This remulatis designed for the seneral public, and is a
The aim of The Index is-	guide for all sik persons. The preface says: "What to ent
To increase general intelligence with respect to relig-	This pemphict is designed for the general public, and is a guide for all silk persons. The preface says: "What to end to preserve the body in health, and what to de to regain health when it is lost, are problems which medical anges and philosophers in all ages, have so iven to solve. The sim of the metricular to more satisfier of the metricular pro-
ion; To foster a nobler spirit and quicken a higher purpose,	and philosophers in all ages, have ap iven to solve. The alls of the writer in the preparation of this pamphiet, has been to pre-
both in the society and in the individual; To s bstitute knowledge for ignorance, right for wrong,	the writer in the preparation of this pamphic, has been to pre- sent the reader with an epicous of his ex-crisuics on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely
truth for superstition, freedom for slavery, character	
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In brief, to hasten the day when free and rational thought shall take the place of dogmatiam and ec-	"The Early Syn ptoms of Consumption," "Cas Lang Dis-
cleriasticism throughout the world, and when the welfare of humanity here and now shall be the aim	of the Lange." various opinions as to the nature of Uonsum p-
of all private and public activities.	Treatment of Lung Diseases, "the "Cure of Hay Fever," etc.
The relations of Religion to Modern Science, and to	The style of the Treatise is well illustrated by his opening paragraph: "The two great forces of life are the de we
Social Science and Philanthropy, the Relations of Uni- versal Religion to the Special Religions, and the rela- tions of Paliedon to the Mate will parely marticular	breathe and the food we pat. The two great receptacies of the system for these forces are the Lange and the Meanuch.
tions of Religion to the State, will receive particular attention.	these subjects will be found of great interest. The contents subjects will be found of great interest. The contents subtrace Catarrh. Sors Throat, Laryngitis, Bronenitis, Asth- ma and Consumption, the "Prevention of Lung Diseases," "The Early Says proma of Consumption." "Cas. Lang Dis- eases be cared?" Their Proper Treatment, ""Examinations of the Lungs," writes opinions at to be nature of Onesana- tion, "Winter habits an. Chapters of Olimets, ""Inhalation Treatment of Lung Diseases, "be "Cure of Fuy Pever," etc. The style of the Treates, "be "Cure of Fuy Pever," etc. The style of the Treates in well linearced by its opteming paragraph: "The two great formes of the size the serve we breather and the food we sat. The two great recognicates of the system for these forces are the Longe and the Alessand. The Lungs and the source to overk together in Imparting streagth and the foot we source to prove the line filesand.
Terms \$3 per annum in advance. To new subscribers,	And the state of the supplied by the Western News Com- pany Chicago. Copies can be recurring of any bookseller and at the office of the author, 108 State St.
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dress: The Index, 3 Tremont Place, Boston, Mass,	at the office of the author, 108 State St. So 16 St 15

DECEMBER 31, 1881.

### Spiritualism in New York, etc. To the Editor of the Heligio-Philosophical Journal:

#### A Russian Sect.

#### AND INFORMATION ON VABIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Poires from the People.

#### A Poem and an Experience.

To the Editor of the Religio-Philosophical Journal: Who is our nearest angel? Probably our mothbut who is there that hath not many treasures er, but who is there that hath not hand, then, is a set of ay, laid up in heaven? Twenty one years ago to day, Nov. 6th, 1860, there was born unto our house a daughter and we named her Isabelle. She became quite preity, very playful and most happy. She died upon her first sickness, very suddenly, and the mortal part was given back to earth upon her third birth-day. After a few years I penned these lines, (on behalf of the mother as well:)

TO OUR DAUGHTER BELLE IN SPIRIT LIFE. Our dearest daughter, our beautiful Bellet How bitter, how sweet, the emotions that swell In our troubled hearts, as we think of thee now, A cloud and a rainbow over the brow; thought can conceive and no lauguage can

tell What we feel, and have felt, for our beautiful Belle.

Ob, sweet were those years and thanks to kind heaven. For the three short years that its bounty was

given: Thy presence, thy love, and the cares that will

come With the angel that enters the love lighted home; Thy first struggling words thy laughter, thy tears, And the hopes that would bloom for thy on-coming years.

Oh, bitter that day, most bilter that night, When the rose of thy check faded fast from our sight;

When the darkening eye and the heavy-drawn breath

Fore-warned us how near was the angel of Death; And when one hour more and dark sllence was there,

And the tears of woe and the throbs of despair.

Remembrance! Oh, dreary the slow rolling years, As they came and passed by, with their burden of tears!

How oft would thy image constrain us to start: Thy place was still vacant, but not in the heart. To try to forget thee and thine, was in vain, And yet to remember was freighted with pain.

Yet sweet is the hope that you still live and love; That sometime we'll meet you, and somewhere above,

Where no partings shall come, and where the bright hours

Shall joyfully linger in subshine and flowers; Where other dear children, sweet angels, as well Our Eden shall grace as our beautiful Belle.

Oh, joyful 'twould be if but now you could come, Again to our sorrowing, doubt-burdened home; Some message could give, in some manner could

tell, If in truth you still live and in happiness dwell; Some garlands could bring to sister and brother, And gladden the hearts of father and mother.

Ob, better endured then this merciless strife; Less thorny the steps in the pathway of life; The earth and the heavens, then, as one would appear,

And the hope that's afar would be verity here Such love labor done, oh, who that can tell How dearer than ever our beautiful Belle?

I have now this to say; the request has been greatly answered. She has ever been with me (so far as one can judge that is not blessed with spirit vision); at least the first to be heard from through spirit mediums, bright, lovely, slways with words of cheer and with beautiful flowers. Sometimes she has addressed me in poetic lines, still childish, but quite beyond the expectation of her years. Bhe seems (and it is not all a fancy) a star, real, clear and true, a genius, that I cannot see, simply from the grossness of earthly conditions, that has Although you often hear from the "wise men of the East," your welcome visits weekly impress me strongly to give you a few mince thoughts. And first, please advise the public of the assump-tion of one "Dr. Charles Slade," who recently traveled upon the reputation of our well-known Dr. Henry Side. He has just appeared before, and disappeared from, the people of Richmond, Va. After pledging himself the only living representative that gives sittings upon an open, brilliantly-lighted stage, he refers to his mediumhip before Prof. Crookes, F.R.S., his appearance before Her Majesty, his endorsement by scientists generally, his wonders and endorsement at the Crystal Palace, Sydenham, Hanover Square, his marvellous slate writing and form materializa-tions, etc., most all of which is historically true of Dr. Henry Slade. Falsus in nomins, falsus in omnibus. No doubt the result was discounted by 100 per cent; but it is time that sections of the country where people are not posted should be informed before they invest their faith. The substitution of another first name shows him a peripatetic tramp and fraud

patetic tramp and fraud Last Sunday I had the pleasure of reporting Prof. Felix Adler, the ethical scholar. Among many other sensible truths, in speaking of the second century of Rome, he said: "The rise of spirit-belief was snother one of the characteristics of this period. In the case of Appollonius, of Tyana, Maximus, of Tyre, and a host of others, we find Spiritualism, visions of the dead, and communications with the dead. It is held by many that modern Spiritualism is a is held by many that modern Spiritualism is a recent by many that induction opinituation is a recent phenomenon, is an invention of our own times. Bo far from this being the case, modern Spiritualism represents the Oldest religion of the globe; it is the primeval faith of mankind. It is the lowest layer of religious stratification, over which all the other processes and periods of his-tory have piled their layers, and whenever it oc-curs in history that the upper layers of religion, or the organized forms of religion are disrupted by some great convulsion of thought that breaks up the whole system of religion as it were, then it is that the lowest, *depest down* religion comes up once more to the surface, then it is that Spir-itualism rises and aways the reason of mankind. The presence of Spiritualism in a community is a sign of a dismembership of the existing religions

Other business heretofore demanding my time. I have had no chance to attend and note the vari ous spiritual meetings or phenomena, but here after I shall be at leisure Sunday morning and evening, and during the week, to give attention to matters less material. The Sunday meetings are regularly advertised in the New York papers, and arrest the eye and excite the curlosity of the pions ones. Bro. Davis continues to give out his out of harmonious pacific teachings throwing quiet, harmonious, pacific teachings, throwing out jewels of different size, to be gathered and methodized at the pleasure of the gatherer. Sister methodized at the pleasure of the gatherer. Slater Brigham, as a stated pastor, provokes admira-tion, and no opposition, as she mixes gentle sus-sion with stronger meat for the orthodox taste. Good reports come in from Dr. Monck, Mrs. Hull, Mr. Powell (another new medium), and others, regarding independent writing and materializs-tion. The spiritual organization, under the name of "Cosmopolitans," of which I wrote you about a year ago, still lives in peace, and not in plezes, thanks to good objects, good manners, and ex-purgation of an occasional crank. Organization on spiritual principles is not an impossibility. on spiritual principles is not an impossibility. Truth and mutual respect are a solider basis than mere profession or personal ambition.

Now comes the time when everybody and his cousin naturally joins in the celebration of a long-established custom, no matter whether it originated in the "evidences" of Christianity or not. The majority of the world's tollers, and idlers, are glad to get a holiday, give it what name you please, Christmas, Sunday, Thanks-giving, Washington's birthday, or 4th of July.

Long may the JOURNAL wave as a standard bearer between the two worlds. J. F. SNIPES. 87 Leonard Street, New York.

### Little Shepherd Dogs.

The best of these dogs are worth \$200, or even more. One herder, whom we met at Cold Spring ranche, showed us a very pretty one that he said he would not sell for \$500. She had at that time four young puppies. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing bables. Amid these wild, vast mountains, this little nest of motherly devotion and baby trust was very beautiful. While we were exclaiming, the assistant herder came to say that there were more than twenty sheep missing. Two male dogs, both larger than the little mother, were standing about with their hands in their breeches, doing nothing. But the herder said neither Tom nor Dick would find them. Flora must go. It was urged by the find them. Flora must go. It was urged by the assistant that her foot was sore, she had been hard at work all day, was nearly worn out, and must suckle her puppies. The boss insisted that she must go. The sun was called, and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loath to leave her babies. The boss called sharoly to her. She rose, looking boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted off toward the forest. I said:

In looking over a German periodical devoted to geography and ethnology, I came across the re-port of a Russian army officer, from Trans Cau-casis, concerning the religious ideas and creeds of one of the numerous sects which have seceded from the orthodox Russian church. The dogmas of this sect struck me as peculiarly characteristic through their strange mixture of higher spirituthrough their strange mixture of higher spiritu-ality and coarse superstition, and worth while remembering in the RELIGIO-PHILOSOPHICAL JOUENAL. The name of this sect is that of the "Duchoborzes," in itself a characteristic one, as its signification, as our author says, is "Fighters of the Spirit." The time of the origin of the Duchoborzes la variously stated, by some as dat-ing from the end of last century only, by others as referred to the beginning of the 18th. The fact is that being inconvenient to the Russian Government, they were several times "transplant. Government, they were several times "transplant-ed," until since 1841, they occupy a region in the "steppes" (plains) of Trans Caucasia. (By the way, another analogy between the Russian and the United States Government, since the latter seems to have conceived a similar passion for transplanting "its inconvenient aborigines.)" As to the peculiar tenets of the creed of the

Dachoborges, our recent observer, who lived among them for some length of time, remarks that they could be called the Quakers of the Greek church, for like "the Friends," they believe in the immediate influence of the "Holy Spirit." But their principal dogmas lie in their peculiar notions shout the functions of the soul, the under-standing and the heart (feeling) They have, however, no written records of religion, which however, no written records of religion, which rests entirely on oral tradition. In this way the dogma of Trinity and the person of Christ has un-dergone a queer development. They believe, like other Christians, in a triune God, who, however, manifests himself as such only in the soul of man: God Father in Memory, God Son in Understanding (or wisdom), the Holy Spirit in Will. The whole earth-life of the Savior they take symbolically, and and explain it as a mystical indwelling of him in the hearts of men. According to their belief Christ is conceived and born from the words of the Archange! Gabriel in the soul of every man the Archangel Gabriel in the soul of every man where he preaches the word of truth, suffers, dies and is resurrected. Therefore even he who has never read the Gospel, nor heard anything of Christ, must acknowledge his inner action, because Jesus is human conscience, which teaches every one to distinguish good from evil. The Duchoborzes are convinced that not only the Christians, but also the Jews, Mahommedans and heathen, go to the Kingdom of Heaven, and that all men "on the last day," shall arise in Spirit. all men "on the last day," shall arise in Spirit. The "judgment" is in accordance, the "torments of hell" consisting only in the eternal reproaches of conscience. The soul is the image of God, but after "the fall," this image vanished, memory was weakened, and man forgot what he had been previously, his understanding was blunted, and his will, no more ruled by the Holy Spirit, turaed towards evil. In the biblical story of Adam and Eve, they see only a symbolic picture of human (earthly) life. The soul fall before that already: (earthly) life. The soul fell before that already; before the creation of the world, it was created with sin. On this dogma one of their ritual com-mands is based, which forbids to weep for the dead, as they have been forgiven and death has freed them from the punishment of walking on earth! In the fate of Abel they see the persecu-tion of the just by the unjust, or the Cains. The building of the Tower of Babel is to them the separation of the false religions from the true one; the passage of the Israelites through the Red See and the destruction of the Egyptians; the perdition of the sinners and the salvation of the believers. They reject the sacraments completely; they have no ministers, and even the de-crees of the General (ecumenical) Councils (Syn-ods) which are recognized by most of the sects, are not considered binding on them. The Apostles and the Saints of the Greek

church they venerate as men only, who, although born in sin, led a life pleasing to God. To make the sign of the cross they hold to be a superfluous ceremony, nor do they pray for their neigh-bors or enemies; not even "those that have power over us" are mentioned in their prayers, as they believe "that every one had enough to pray for himself."

This simple sketch of the creed of a singular sect, which it seems, sprang up spontaneously upon the obscure confines of Europe and Asis, is so full of suggestions to every one interested in the history of religion, and particularly to Spirit-ualists, that I can only limit myself to a few short remarks. It would seem to me, that some parts of the creed of these Russian sectarians are a decided improvement on the orthodox dogma of the Christian church of all denominations, and that some of them show a decidedly spiritual origin of this sect. This would confirm us in our belief that human enlightenment from a higher source is not limited to any nationality or civilization.but finds and uses its fitting instruments in the remotest corners and among the simplest forms of human society. Brooklyn, Dec., 1881. G. BLOEDE.

#### What I Saw of Winans and Fishback

To the Editor of the Religio-Philosophical Journal:

We recently had the pleasure of entertaining we recently not the pleasure of entertaining these-two gentlemen at our home for something more than a week. During this time conversa-tion elicited something of Mr. Fishback's ideas as to the scope and design of Spiritualism and the Harmonial Philosophy. We regard him as a man whose tendency is in the right direction. man whose tendency is in the right direction. He will inflexibly follow the right as he under-stands it. He will preach what he deems to be truth, seeking neither popularity nor personal aggrandizement. In his thoughts, I should say he occupies a plane somewhere between Samuel Watson and Hudson Tuttle, being nearer, per-haps, to the former than to the latter. As an instance of bid decision of character latt me relate haps, to the former than to the latter. As an instance of his decision of character, let me relate the following. He received what to his mind was conclusive evidence of "Spiritualism True," one evening, at Springfield, Ill. The next morn-ing he wrote to the authorities in the Universal-ist denomination, saying that he had received more light and could consequently no longer act as a minister in that church. The next Sunday he preached Spiritualism. "ours and undefied." he preached Spiritualism, "pure and undefied," and he has been preaching it ever since as he has had strength and inspiration.

As to Mr. Winans, first and chief of all, I regard him as an honest man, who is seeking to live a good life. He is unassuming and candid in his manner, and talks with the freedom and in-nocency of a child. He does not regard himself as a great medium. I have heard him say that if he had the powers of Maud Lord, of Slade, or of any of the great mediums, then he might an of any of the great mediums, then he might an-swer. These things show his candor. His habits are good. He uses neither liquor nor tobacco, and does not even drink tes or coffee. Without knowing or realizing, it himself, he is a great medium. His phases are numerous, but I witnessed only the trance and independent slate-writing. The former is perfect and the latter satisfactory While here, he was controlled by a great variety of spirits, and through him I learned that bad or undeveloped spirits can, if permitted, very readily and very strongly control a medium who is personally good and pure. But it is always for wise purposes. Yet, I cannot but see how easily downward a medium may be borne, who is al-ready inclined that way. Mediums must them-selves be firm in and for truth and right; and they need, especially in the early stages of development, peaceful surroundings and firm, loying and wise friends on this side of life as well as on the other. While Mr. Winans was entranced, we were given good advice and instruction, and told some things which the future has either to prove or disprove. My brother who has been in spirit-life ten years, manifested himself twice. unmistakably. Twice I saw Mr Winans con-trolled by a spirit who exhibited the physical strength and sgillity of three ordinary men, but who was very unreasonable, though harmless, in his doings.

As to what Mr. Fisher wrote some time since in the JOURNAL, if it be not a judgment rather too hastily formed, it redounds to Mr. Winans's credit, since it proves that he will not stoop to wrong doing. With him it is spirit-control or nothing. I believe a useful future is before him. May he find true and sympathizing friends wherever he goes, who will ever aid him in the attain-ment of a brighter and brighter manhood, and a more and more useful career of help to humanity. The two men wherever they go, will give the peo-ple something of the fact, science and philosophy of Spiritualism; may their thoughts, words and deeds also exhibit much of its exsited religion! C. W. COOK.

Quincy, Ill., Dec. 13, 1881.

#### The Rossville, Long Island, Specter, Alten's Spook.

NEW YORK, Dec. 17.—Alleged ghosts are again exciting the people of Rossville, L. I. For sev-eral nights a white object is said to have been seen gliding about the place, and showers of stones fall on Detective Charles F. Rellings's house almost nightly. Rellings has made every effort to solve the mystery, but without success. He at first supposed the stones were thrown by some malicious persons, and night after night, with some of his neighbors, all armed with pis-tols, he watched, but could not discover any one in the neighborhood, although a shower of stones came at regular intervals Rellings says that if it is merely a practical joke it is being carried too far, as it is injuring his interests in a pecuniary way. Constable Hannah, who, with his family, occupied the upper part of Rellings's house, has moved out. Hannah and his family were so much annoyed by the stones falling on the roof that they couldn't sleep. On one occasion footsteps were heard as of a person ascending the stairs, followed by heavy knocks on the door. Hannah, with a pistol in his hand, went noiselessly to the door and opened it suddenly, but no one was there. Since Hannah vacated them the rooms have remained unoccupied. Rellings has offered a liberal reward to any person solving the mystery. This has induced many young men in the village to take an interest in the matter, and armed with pistols and shotguns they scour the neighborhood nightly in search of the stone-throwers. A white object gliding about is said to have been seen in St. Lucas graveyard in the sand lane, near Kriescherville, and in the woods near the basket factory of John D. Winant. Twentyfive years ago this same object, it is said, was seen in different parts of the town and caused similar excitement. The women of Rossville have become terrified and can't be induced to go out alone at night.—Globe-Democrat.

#### A Letter of Interest-Correspondence Solicited.

To the Editor of the Religio-Philosophical Journal.

Next to happy and harmonious family relations, there is nothing that tends so much to our eleva-tion and enlightenment as pure and congenial social surroundings. From constant and pleasant social intercourse, spring all the graces of culture and refinement.

It is not a precept, but its practice that benefits us. It is not what we preach to men, but what we live to them, that makes the world better. Rough and vicious companions influence those in contact with them by the same law that enables the nure and noble to make us better by the the pure and noble to make us better by their

From an unselfish union of efforts, from an hon-From an unselfish union of efforts, from an hon-est appreciation of one another, and a free inter-change of thought, and sentiment, and sympathy come strength and opportunity of development that the isolated individual or family never en-joys. Therefore, after years of longing for higher, purer, and more congenial social advantages than I have ever enjoyed, I earnestly request those who share and understand my feelings, and sym-pathize with my desire to benefit not only myself but others also, to aid me in organizing a strong but others also, to aid me in organizing a strong

but others also, to aid me in organizing a strong healthy colony of liberal, progressive people, and believers in the beautiful Harmonial Philosophy. It is my desire that we locate in Tennessee, in Cumberland county, if that part prove quite suit-sble to our needs. Our colony will not savor at all of the usual "community" air. Every family "it he located sensetely, but as conventently as will be located separately, but as conveniently as possible, in order that the educational, spiritual, and social interests of the neighborhood may be best promoted and advanced. Though anxious to receive only those who love

beauty and truth, and aspire above the common level, let no one suppose that the proposed colony is to be one of idle dreamers. We must all be practical workers, with sound judgment and willing handa who can successfully wage the every-dey bread-and-butter battle of life.

Address all correspondence to me at Harveys-burg, Warren Co. O.

LAURA VARNER.

### A Chance for the Charitable.

Who among the JOURNAL'S readers will pay a year's subscription for the hungering soul that writes the following letter. Our free list will admit of no further expansion. We can apply all surplus that may be sent in to pay for the paper to other cases nearly as affecting as that of this poor woman. Who can read her letter and not feel for her condition:

To the Editor of the Religio-Philosophical Journal:

I am a widow, and still worse a consumptive. I am dying with grief for one dear little one just passed over. I hunger for spiritual knowledge of the other world, but have no money. Will you let me have the JOURNAL for a while. I will try and raise money for the postage. MRS. J. M. Wood.

Chico, Cal.

### Notes and Extracts.

Life is not so short but that there is always time enough for courtesy. Self.command is the main elegance.

**Popular** religion means how much money have you got and how much will you give, and after you have given what do you receive in return

Truth at the bottom of her well is about as much use as water there, and is of very little use without some appliances to bring it to the lips of the thirsty.

A more glorious victory cannot be gained over another man than this, that, when the injury be-gan on his part, the kindness should begin on OUTS.

Investigation frequently leads to doubt, where there was none before. So much the bet-ter. If the thing is not true, inquiry can do no possible harm.

Be thy creed or what they n thou hast a little truth thou shalt not attain the path to happiness. He who possesses the truth is the twice born.-Hindu. How many prayers have been offered for the destruction of his estanic majesty, but from last accounts he was still walking up and down through the earth.

filled with radiance what might have been a dar

The law of compensation who can all explain? What is our real loss and what our real gain? E.S. HOLBROOK.

## Chicago, Nov. 6th, 1881.

### The New Church and Spiritualism.

A correspondent of the New Church Independent

"Who is there that feels not the shame, though even not a Methodist, at the great injustice done not only to Dr. H. W. Thomas, but to the cause of Christ among the lowly, by the Rock River Con-ference, in disposing of Dr. Thomas as it did? What had the church to lose by tolerating him, though not quite orthodox in his belief. as to the verbal inspiration of the Bible, atonement and a non-ending punishment of the wicked in the bereafter? Is not the love of God and the neighbor, and an unblemished character, and a life of uses, the key to heaven and not creeds? Who is there that believes, even though a Hatfield or a Park. hurst, that Dr. Thomas will be damned for his ideas and belief on the points mentioned because they differ from the Methodist religion and standard of doctrine? If a man of unimpeachable character will not and cannot be damned though he believe not just like his co laborers, then what has the Methodist church gained in its martyr-dom of Dr. Thomas? Who is there, though a Methodist or a Presbytertan in belief, that does not believe that President Garfield has gone to heaven, even though he was a "Christian"does not believe that it was Garfield's good char-

acter and not his doctrinal belief that saved him? "Under this idea of good religious character, without the least taint of hypocrisy or plous fraudism, why cannot New Churchmen fellowship with all churches, especially with Spiritualism, the mother of their present existence? What is there so horrible in the very way and manner by which the father of modern Spiritualism-Swedenborg-found these N. C. diamonds of truth? Did he find all the diamonds and pearls of truth, and no use of you and I hunting for any more! Because it is dangerous mining for silver, copper and gold, is that sufficient reason for non-mining? Or is it a warning to the miners to proceed slow and careful? Because Spiritualism is dangerous, is that proof that there is no good in it? Are there no real good characters among Spiritualists with whom we can fellowship? Because the boon of the most ancient times—spiritual communica-tion—is in these days "defiled by fraud and blocked up by folly," good characters must not dare to venture there? If so, how came God to allow children to be caught in the toils of Spiritusliam?

For a long time I have held the idea that the New Church represents the understanding and the Christian Spiritualist the will of the coming New Jerusalem Church. There are many proofs of this. The following are some of them. Men generally understand and like the N. C. doctrine better and more so than women; while women generally like and appreciate Spiritualism better and more so than men. Hence, men outnumber the women in the first, and the women outnum-ber the men in the latter. If so, there must be truth, reason and a use in this. And man is a nice fellow to take all freedom to himself and prohibit it to his wife. This idea of the intellectual na-ture of man and the spiritual nature of woman is illustrated in all churches, where man is the ruling and expounding genius and woman the singing and praying element."

M. T. C. Flower writes: The JOURNAL and myself have been old and fast, friends from the day of its first issue. Having traveled so long and pleasantly together the Ruligio-Philosophi-CAL JOURNAL may consider me a life companion. Spiritualists owe much to the JOURNAL for the spinituation over much to the Souwart for the great good done the cause by the fearlesences and able manuferement of its editor, and all well wish-ers of the gauge should in gratitude, sustain and hold up the hands of this indefatigable worker.

W. Reale writes: My sincere approval of your work is confirmed by my long subscription to the Journar, and I hope that you will still continue, in compliance with Tennyson, to "Ring but the false, ring in the true."

"That is too bad." "Oh, she'll be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking, the sheep were returning, driven by the little dog, who did not raise her head or wag her tall even when spoken to, but crawled to her pupples and lay down by them, offering the little empty breasts. She had been out all night, and, while her hungry babies were lugging away, fell asleep. I have never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house."

How often that scene comes back to me-the vast, gloomy forest, and that little creature, with the sore foot and her heart crying for her bables, limping and creeping about in the wild canyons all through the long, dark hours, finding and gathering in the lost sheep!

I wonder if any preacher of the gospel ever searched for lost sheep under circumstances so hard and with such painful sacrifices? But, then, we must not expect too much of men. It is the dog that stands for fidelity and sacrifice. The best part of man is the dog that is in him.-Dio Lewis.

#### The Generous Goose.

A farmer of London township, Ont., noticed one morning that a wild goose had joined his flock. Somewhat surprised at this sudden change to domestic life, he carefully observed the be-havior of the visitor. He soon learned that it had not actually joined its barn yard relatives, but only appeared at meal time. Further investigation showed that after the goose had thorough ly satisfied her own appetite she would pick up an ear of corn and fly away. Greatly interested by the strange conduct of the bird, the farmer one morning watched the direction of its flight. It was but a short distance to the river, and he It was but a short distance to the river, and he noticed that after circling the goose dropped ap-parently into the river. Going down the bank, he discovered his visitor standing by a compan-lon who was lying on the ground and feeding on the ear of corn. In order to understand this restaurant project, he walked up to the feeder and found that it had been so disabled that it could neither walk or fly. Without disturbing it he returned, and morning after morning watched the generous goose carry away an ear of corn. the generous goose carry away an ear of corn. Finally the visits ceased, but shortly afterward the sick gander himself waddled into the camp and gobbled up the corn himself. He has remain-ed all winter, and the indications are that he has made up his mind to settle down and go to housekeeping.

Mary M. D. Sherman writes: The Jour war is a substantial paper and I always lay it saide when perused, feeling I have gathered words of strength and comfort. The most vitalwhich is a piritual comfort comes from the the earn-est, subtantial RELIGIT-PHILOSOFHIOLI JOURWAL, which I am proud to send away over land and sen, that its light and cheer may warm other souls as it has mine.

#### Infant Damnation.

In Dr. Edwards's works-vol. xl, page 460-he combats the position of two tender-hearted Dis-senters of note in England, who thought that there might be some hope for children and infants hereafter. Edwards says:

"One of them supposes that this sin, though truly imputed to infants, so that thereby they are exposed to a proper punishment, yet is not imputed to them to such degree as that upon this account they should be liable to eternal punishment, as Adam himself was, but only to temporal death or annihilation."

Dr. Edwards then proceeds, as he thinks, to knock the underpianing out of this merciful position by saying:

"That to suppose God imputes not all the guilt of Adam's sin, but only some little part of it, re-lieves nothing but one's imagination. To think of poor little infants bearing such torments for Adam's sins, as they sometimes do in this world, and these torments ending in death and annihila-tion, may sit easier on the imagination than to conceive of their suffering eternal misery for it, But it does not at all relieve one's reason."

Dr. Edwards, like his great teacher and patron Dr. Edwards, like his great teacher and patron saint, John Calvin, was perfectly logical in this presentation of his case. They both believed in the fall of man, and that Adam's sin was imputed to all his descendants, and that all non-elect chil-dren who died in infancy were fit subjects for endless perdition. And Edwards sums up the whole case and demolishes the position of those English divines who would gladly see the infants escape from the terrible doom of Calvinism, by saying:

"It seems to me pretty manifest that none can, in good consistence with themselves, own a real imputation of the guilt of Adam's first sin to hi posterity, without owning that they are justly viewed and treated as sinners, truly guilty, and children of wrath on that account, nor unless they allow a just imputation of the whole of the they allow a just imputation of the whole of the evil of that transgression; at least all that per-tains to the essence of that act, as a full and com-plete violation of the covenant which God had established; even as much as if each one of man-kind had the like covenant established with him singly, and had, by the like direct and full act of rebellion, violated it for himself."

These quotations might be added to indefinite. ly, but the above is sufficient to establish the truth of our assertion that Jonathan Edwards was a firm believer in the now generally exploded doctrine of infant damnation.-Evening Journal.

#### " Correction." (?)

To the Editor of the Religio-Philosophical Journal:

Under the heading "Correction" appears in your issue of Dec. 17th a letter from M. W. Dun-ten, Master of La Grange Poor Farm, in which it is implied that his memory is more correct than my notes taken at the time, of a certain interview recently reported in the JOURNAL. Permit me to say that I am too well accustomed to reporting speeches and interviews to make a public state-ment capable of correction, nor have I the least desire to abridge the, presumably deserved, pop-ularily of the writer. "THOS, HARDING. marily of the writer. Sturgis, Mich.

F. G. Jofferds writes: The JOURNAL is a welcome visitor. Long may you live to battle for the truth, which must prevail.

### Peter Cooper-Spontaneous Tribute.

#### To the Editor of the Religio-Philosophical Journal:

In New York, a few days ago, I witnessed an interesting testimonial to a good man. In the large hall of Cooper Institute a National Tariff Convention was held Nov. 29th and 30th, and some six hundred persons were present, business men from twenty-five States. The venerable Peter Cooper came in, and his entrance was cheered as it usually is in all public gatherings. The President soon introduced him to make speech, and as he stepped forward to the stand the whole audience rose silently, stood a moment, and as silently sat down again-a spontaneous and beautiful tribute of reverent affection to a noble and kindly man-all the more significant of the power of personal goodness, as many present did not agree with some of his opinions.

To have lived on earth ninety-one years, of ac-tive industry, temperate habits, broad and liberal thought, business success, and active philanthropy, and to stand before an audience in a hall of his own erection, on which, and its free schools of art and industry, he has spent a million dol-lars for the people's good, is indeed a long life full of usefulness; and the sweet calm of his features showed spiritual peace and interior light G. B. STEBBINS. and life.

Detroit, Mich., Dec. 8, 1881.

#### Another Liberal Town.

#### To the Editor of the Religio Philosophical Journal:

I see in the JOURNAL of Nov. 26th, Joy N. Blanchard's notice of a liberal town at Delphos, and Child's notice of a liberal town at lenghos, and I would say that we too, are working up a pro-ject of that kind. We have laid off a town site on the line of the Leavenworth, Topeks, Salina & Western R. B., now building to connect with the Chicago & Rock Island at Leavenworth, Kansas. Chicago & Kock Island at Leavenworth, Aansas. The land is rich, high and gently rolling prairle, water good, very healthy location and a liberal school in prospect in the future. We want men of some means to take hold with us and insure success for the liberal cause. Spiritualists preferred. For further information address me. ANDREW N. TRUBSTON.

Hone, Kansas.

Uriah Blair writes: What shall we do? We have been holding circles. We have several members that are mediumistic. One is shaken: one tries to write, and one tries to play on an in-strument. We don't seem to make any progress now. We have been trying for nearly ten weeks,

Continue your efforts; meet regularly, and if you see no progress after two or three months, it might be well for you to reorganize and admit others to your circles. You have already evidence of spirit power, and if you persist good results will undoubtedly follow.

If miracles were ever performed, it is but natural to suppose they can be again. There never was a time when a miracle would be as acceptable as at the present time.

We have all something of electrical and mag-netic forces within us, and we put forth, like the magnet itself, an attractive or repulsive power, accordingly as we come in contact with something similar or dissimilar.

It is natural for mankind to speculate and theorize upon the relative merits of all unseen forces, and it is possible by continuing to theorize and speculate, the key may be found which will unlock the secret vault.

There is nothing spiritual in the idea of a good man being put to death for the purpose of trying to save another person whose every thought is an offense against the welfare of society; yet such is the religion of Christianity.

What is transient can exert only a corresponding influence over the mind. We soon forget the body that is buried, but the memory of the individual lives. No one expects to see the body again, yet the spirit is often seen.

The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their task, be it ever so glorious, is historical and transient; the majority of their spirit is essential and eternal.-J. Martineau.

Individuals may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like rain-drops from heaven, they may pass through the circle of the shining bow and add to its lustre, but when they have sunk in the earth again, the proud arch still spans the sky and shines gloriously on.—James A. Gar-

Ah I we owe something to the men who have had the courage to disbelieve; and we should hold them in mind tenderly-the men who bore hard names through life, and after death had harder names piled like stones over their memories; the men who wore themselves down with thought, the men who lived solitary and misunderstood, who were called infidels because they believed more than their neighbors!--O. B Frothingham.

When Spiritualism dawned upon the world When Spiritualism dawned upon the world this was the first answer given, we are not dead. But simple assertion was not enough to satisfy the demands of the world. They asked for fur-ther proof and the proof was given. The matter, so far as the facts in the case were concerned, was settled. But there was something more to be done. There was a skeptical world to combat, and the spirits were asked if they were able to meet the arguments of the opposers of this new revelation. They answered, we will meet and we proad as the mind of man can measure.-Olive Branch.

The Gemii of the Modern Egyptians. —These Genii, or Ginn, as they are called in Egypt, says Mr. Lane, in his Modern Egyptians, "are said to be of pre-Adamite origin, and in their general properties are an intermediate class of beings between angels and men, but inferior in dignity to both, created of fire, and capable of as-suming the forms and material fabric of men, brutes, and monsters; and of becoming invisible at pleasure. They eat and drink, propagate their species (like or in conjunction with human beings) and are subject to death." "The Ginn," continues Mr. Lane, "are supposed to pervade the solid matter of the earth, as well as the firma-ment, where, approaching the confines of the low-est heavens, they often listen to the conversations of the angels respecting future thags, thus enab-ling themselves to assist diviners and magicians." The Genii of the Modern Egyptians.

### DECEMBER 31, 1861.

## RELIGIO-PHILOSOPHICAL JOURNAL.

The Christmas number of the Psycholog

A tender conscience is an inestimable bless.

WARBEN, O., July 30, 1881.



#### Christmas.

BT O. W. BARWARD.

Once a year does Christmas come, But from whence the gods are dumb-'Tis bequeathed for us to share All the pleasures gathered there.

Like a blossom in the snow, Does it quickly come and go-Leaves a fragrance pure and sweet, Mingled with the snow and sleet.

From the ages past and gone, Like the light of early dawn-Like a mirage, from the East Comes the merry Christmas feast.

When the worship of the sup, By the nations first begun, Then it was that Christmas Day Led the sun his upward way.

From the realms of frost and night, Back again with warmth and light, Filling carth with song and flowers-By his grand delfic powers.

Here a Savior's love was born On this early Christmas morn-Looking down with smiling face-Glad to bless the human race.

And once more on Judea's plain, Was a Savior born to reign-Breathing love to all on earth. From this day that gave him birth.

Thus the day is doubly dear, Unto millions full of cheer-Like a day of jubilee, When from thraldom all are free.

May good-will like inconse rise, From all souls beneath the skies-And no heart that burns with ire, But must melt with Love's desire.

Let the anthem sweet ascend. While the waiting skies must bend, Now to catch Love's tender lay, On this MERRY CHRISTMAS DAY.

Spiritual Progress in England.

BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal:

I must plead guilty to any number of charges on the score of long silence, seeming neglect of kind old friends, and the often expressed wish to hear from the far distant laborer in the spiritual vineyard; but if my good friends could keep track of my busy footsteps, they would soon realize the impossibility of my devoting time to letter writing, beyond the mere routine of duty which business correspondence demands of me. I perceive, too, in the hasty glances I occasionally direct towards the spiritual journals, that our good and industrious friend, Mr. Morse, sends his English "Echoes" across the Atlantic. I know, therefore, that what metropolitan Spiritualism there still remains, uncrushed by cheats and swindlers, is suf ficiently represented in his correspondence. The system of platform speaking in En-

gland, differs essentially-in one respect at least-from that of America. There, the speakers are seldom engaged to fill the spir-itual rostrum of large cities, under a period of at least four weeks; here, it is other-wise. The speakers give simply their Sunday lectures, and hasten off to week evening stations, and a fresh scene of action on the following Sunday. Of course these ar-rangements involve a life of incessant travel, fatigue, expense, loss of vitality, and demand for revival effort, that renders extended correspondence wholly impossible. When I add to this, that the efficient laborers in these English harvest grounds, are so few, that they may be numbered up all too readily on the fingers-and I don' venture to say how few-your readers may judge how little time I have to go over the ground in writing, that my unresting feet have trod and my untiring voice has help ed to awaken. I am constantly assured, that Spiritualism is very unpopular in England, and that "the best people" have retreated from its open advocacy, because cheats, frauds and evil doers have made it disreputable. I am quite aware that these "tare" sowers have done much to scare off the timid believers, who still worship at the shrine of their neighbor's opinions, but I positively affirm, as far as the great public are concerned, in the scene of action have selected for my own missionary work -the north of England-that Spiritualism at my meetings, represents one of the most popular and attractive faiths of the day. What evidence do we require of this beyond large halls filled to suffocation, and an amount of enthusiasm never equalled in any other gatherings save those of "the Salvation Army." By the by—it is one of the significant signs of the times, that this organization of shouting, roaring, fire and brimstone Christians, gathering in the mob on the one hand, and the comparatively cold, scientilic, esthetic utterances of the Spiritualists, gathering up chiefly the intellectual thinkers on the other hand, are the only subdivisions of religionists who can command really popular mass meetings, in this country, or keep alive the expiring flames of religion in an age of materialism and apathy on all points of religious belief, save in the conventional and fashionable custom of church going. At Blackburn, Lancashire, where our friends hired a magnificent cathedral-like build-ing-"The Exchange," immense audiences filled the vast pile morning and evening. At Keighley, the splendid hall of the Mechanics Institution was equally crowded at three of my lectures. In Manchester. Newcastle, Liverpool-the beautiful town I am now writing from, Nottingham-Macclesfield, Halifax, Sowerby Bridge, and scores of other places too numerous to mention, packed and often overflowing audiences greet me, with a profound inter-est and outbursts of enthusiasm, which entirely discredit the common report that Spiritualism is either on the wane or unpopular. The evil reputation of the few she have disgraced themselves, neceswho have disgraced themselves, neces-sarily attaches to the cause they misrep-resent; but the public generally acknowl-edge by their presence and the joy with which they hall our gospel, how much they need Spiritualism and how gladly they would—not only hall, but accept of it, as the popular faith of the day, if it were only presented to them under acceptable forms presented to them under acceptable forms and in popular methods. At present I grieve to say, deficiencies in these respects are to me at least only too painfully ap-

realize that they are receiving true doctrine of the life present and future, without being startled by extraordinary muti-lations of the Queen's English, or a mere plethora of words, without any meaning in particular, beyond that which attaches to the very popular spiritualistic expressions, "moonshine, flowers, lovely!" It may be asked, why is this need so apparent, when the English rostrum can number amongst its spiritual representatives such excellent speakers as Mr. J. J. Morse, Mr. Wright, Mr. Wallis, Dr. Monck, etc. I answer, that the two former gentlemen, like myself, cannot be everywhere; both are doing a noble work, but they cannot speak on two or three dozen of rostrums atonce, and the last named have flitted off like many others to the ever hospitable shores of America. Be assured, friends, the great need of capable expounders of our faith, is

one of the demands of the hour. The real lack of adequate support for such capable and zealous workers as those whom we too often suffer to slip out of our ranks, proceeds from the suicidal divisions, which split the believers up into opposing cliques and factions, whose mutual bitterness can only be rivalled by the well recognized "meek and gentle" spirit of Christian sectarianism. The fact, there can be no doubt, that it is the importation of the amiable Christian element into our ranks, that is promoting such a sour and petulant tone of self assertion and division. Here in the very town in which I am writing, Nottingham, although my meetings have been literally overflowing, both on Sunday and week nights, the general efficiency and value of our noble and salvatory faith is broken, like the bundle of sticks in the fable, by the fact that there are no less than three "spiritual" meetings held, two of which represent "The Lord Jesus and him crucified," with all the orthodox accompaniments of the creeds, save only, the curious anomaly of being dealt out by professing "apirit mediums."

Considering the awful reign of crime under which we are now living, the fulfillments of the perihelion disturbances which my spirit guides again and again prophesied of, when I was last in America, both in the physical and moral world, it does seem to me pitiable, that a noble faith like ours, one so well calculated to save the race from the commission of sin and wrong, by demonstrating the fact of man's personal and eternal responsibility here and hereafter, should be weakened if not paralyzed, by those fearful and ruinous divisions in our ranks. The columns of our journals are occupied by rancorous attacks on one another, to the pain and shame of every reader. The rostrums are broken up into cliques, instead of uniting into one grand and overwhelming demonstration of our interest, force and number, and the resources alike of the workers and supporters of the cause are frittered away in maintaining petty and selfish views instead of the great cen-tral doctrines of a cause which contains quite points enough of agreement to unite all mankind, were they broadly, honorably and fairly put before the community. These are some of the darker sides of

the mission, which, for a short time only, I have been induced by spirit friends to undertake. There are glorious silver linings to these clouds, inducing me to fall back patiently on my long cherished motto-With this magic slate in hand, "I watch wait and labor." Hoping to have more kind words of greeting for your readers in ours and theirs for he near futur

tramp, tramp for a purpose.

Christmas is here, a joy to some; a heartsche to many, for the very poverty that prevents the giving of gifts. It is well that cheap toys satisfy the children of the poor, or Christmas would not be gay to them.

Long may the JOURNAL give its Christmas greeting, and may each year add to its interest and circulation. New York City, Dec., 1881.

## Wanted-A New Society.

A correspondent of the Christian Union facetiously proposes the formation of a new organization, to be called the "Society for the Suppression of Cruelty to Scripture and his treatment thereof shows a breadth of thought and quiet humor quite refreshing. He proposes several eminent divines for president of the new society, which honor they have earned by the cruelty which they have exhibited in torturing Scriptures. He says:

"The man of all others whose cruelty to the Scriptures entitles him to precedence is a distinguished preacher in one of the largest of the eastern cities, whose sermons have been published for the last ten or twelve years far and wide. I will take the first published sermon of his that ever came under my notice as a specimen of his savage skill in mangling and stretching on the rack a Bible text. The passage from which he preached the sermon in question was a single sentence from the description of the Savior as seen by John in Patmos: 'His head and his hairs were white like wool, as white as snow.' From this basis he proceeded to evolve, as the mind of the Spirit in the text, the doctrine that 'the white hairs of Jesus' indicated three Scriptural truths; they set before the church his beauty, his old age, and his sorrows. That is, he was endowed originally with white locks to set forth that he was fairer than the children of men; then, further more, his hairs turned white suddenly with his overwhelming sorrows; and, lastly, they became white from old age-and here he showed that Jesus was as old as etern-ity and was justly entitled to wear hair that accorded with and indicated his length of years!

The critic thinks this may be taken as a type of cold blooded atrocity in perverting the plain meaning of Scripture. He thinks the recent trial for heresy in Chicago has brought to light the very men for the executive committee. One of the points on which the minister in question in the preliminary investigation was pronounced heretical was the inspiration of the Scriptures. He had declared in substance that while the Bible was to be recognized as an authoritative book, coming from God and containing the revelation of his will, there were degrees of inspiration and value to be discerned in various parts of the volume: that its several books did not all lie upon the same plane of importance and usefulness; that a distinction was to be made between these different books as to their worth and authority. Six of the nine min-isters who were on the jury in the case pronounced this utterance heretical and branded the man who gave it expression, a heretic. I nominate these six reverend gentlemen as the executive committee. Surely if they in their sober senses are capable of claiming, in this year of light and grace, 1881, the different books of the Bible are all to be viewed exactly alike; that they are equally inspired; that Jonah and John are on precisely the same level with reference to inspiration and authority that the long list of names of Jewish sing ers, chief captains, petty princes, Philistine warriors, etc., that are found in the historical books of the Old Testament, are to be considered divine revelations in the same sense and of the same value to men as the record of our Lord's life, and the history of the Acts of the apostles-nay, that any set of six men who are capable of formulating a doctrine which amounts to what I have indicated in this paragraph, are legitimately entitled to chief posts of honor and prominence in the new organization. And most wisely does he conclude that: "Surely a book which can survive such wisting, torturing, thumb screwing, and other savage and outrageous processes as this volume has endured must have supernatural life in it or it would have long ago succumbed, not to the attacks of its open foes, but to the treatment of its professed friends in their desperate efforts to extort haul forth, and by sheer and ingenious methods of torture tear out of a Scripture passage doctrines which never were in any way or degree connected with or involved in it at all." We regard the admissions made by this writer of interest as indicating the break-ing up of the deepest convictions of the past in the minds of the church leaders. A few years ago a man would have been burned or racked for saying that one word found in the Bible was not inspired, and that all was not given for profit and edification. Now the idea that any one should pronounce it beresy to suppose one passage better than another, is held up to ridicule. Ah! yes, the tide has turned and is rapidly setting to the heretical shore. And this suggests another organization which we deem equally important. Spirit-ualism has had several attempts made towards association, failing because there was apparently no place for such associations to stand and nothing for them to do. The so-clety proposed is the S. C. S. S., which cabalistic letters mean THE SUPPRESSION OF CRUELTY TO SPIRITUAL SOCIETY, and as it is argued that the best way to take the twists and eccentricities out of "cranks," is to place them in office and hold them responsible for the honor of the matter they control, we would nominate to the offices of the society such men and women only as have been most cruel to the cause. The only objection to this method is the great number of candidates. There is the venerable gentleman in the East, who is regarded as the champion defender of fraud and rascality, if it come in the garb of mediumship, who always has wonderful manifestations, and makes their narration more wonderful, and never flinches in swallowing gnats or camels, only wishing his camels were larger; and who regards Bran-dreth's pills capable of working miracles only second to those of Christ. There is the aged editor of an eastern paper devoted to Spiritualism, who has con-ducted it on the principle that fraud is as good as the truth if not detected, and if false mediums convinced the people they were as good as genuine; who believes that some mediums, especially female, must have a variety of lovers in order to develop their wonderful mediumship, and who cham-pions the cause of poor "Lo." because of his mortal fear of "Injun" influences. As there can be no doubt of this aged individ-ual having written these thirty years un-

grants and monopolies, will, indeed, tramp, | der spirit influence, he certainly is a proper candidate. His rival is the editor of another eastern sheet, who regards Spiritualism as the proper prey of the jackals of filth and hyenas of rascality, and that the right thing o do is to support every fraud and hum bug, dividing profits with them, and pour-ing out billingsgate, contumely and falsehood against any one who would have a pure and noble Spiritualism uncontaminat ed with the villainy which causes a blush at its name. For the executive committee the select coterie of exposed mediums, who cling like barnacles to the cause, and who now form the stock in trade of this candidate, would be an excellent nomination. The candidates for the remaining officer will be readily suggested to the reader.

Such an organization in good working or der, certainly would achieve good results, and there is need of its efforts. Never was a cause so degraded, never one which has suffered more at the hands of its pretended friends, than Spiritualism. It has been the central attraction for many who have had crotchets or eccentricities, and they have attached themselves and their isms like barnacles. That Spiritualism has borne all and has continued to increase in strength. shows it has a power and tenacity of pur-pose possessed by no other. KOLOBADO.

Denver, Dec., 1881.

#### Wash A. Danskin Joins the Great Majority.

One by one those who have borne the heat and burden of the day of small things in the spiritual cause are crossing the flood of physical dissolution.

Wash A. Danskin, in a quiet, modest, unassuming way has done excellent and lasting service in the work of spiritual reform, the breaking up of spiritual and mental vassalage-especially in Baltimore, Bro. Danskin was a very kind and genial spirit; blessed with a soul well posed he never was taken at a disadvantage in argument or debate. He was respected by all, even those who differed with him in opinion. He was beloved by very many of like precious hope -knowledge. W. D. R.

The following is from the Baltimore Gazette:

DEATH OF A PROMINENT SPIRITUALIST.

Mr. Washington A. Danekin, a well-known citizen, died Monday at 2 P. M. at his residence on North Gilmor street, of paralysis. He was born in this city Nov. 20th, 1812. He was educated at St. Marv's College, and for many years kept a gentleman's furnishing store on West Baltimore street, above Calvert, where he acquired a competency. He was one of the first to embrace Spiritualism in this country, and has for the past 30 years been a leading member of that sect, being president of the first Spiritualist congregation. He was a man of unblemished private life, and was held in high esteem by a large circle of friends. He leaves a widow, Mrs. Sarah A. Danskin, physician of the new school. The funeral took place Wednesday afternoon from his late residence, No. 481 Gilmor street. The casket c intaining the remains rested on a catafalque covered with white cloth in the parlor, and the door bell, instead of being hung with the black insignia of mourning, was draped with white cloth ite satin ribbon. ne ne of the catafalque, upon a small table, was a magnificent floral tribute, and on the casket were several other handsome floral designs. By 3:50 o'clock, the hour announced for the funeral services to be held, the parlor and hallways were crowded with the friends of the deceased, including all the leading mem-bers of the spiritualistic faith in Baltimore. The services were opened with the singing by the choir of the "private circle" of the hymn, "Nearer, My God, to Thee." Mrs. F. O. Hyzer, the noted spiritualistic medium. then rose and stood beside the casket and made an eloquent eulogistic ad dress. She said the deceased in his worldly life had for many years labored earnestly and zealously for the promulgation of the beauciful truths of spiritual philosophy. He had now thrown off the clay and joined those heavenly spirits with whom he had always loved to commune. She had, but a few hours before she came to the funeral, in her own home, had a communication with the recently departed spirit from the body which lay in the coffin there before her. By means of the tipping of the table the spirit of her dear friend and former co-worker had communicated to her that he was hap nad communicated to her that he was hap-py, supremely happy, and he had said, "Tell my loved ones that I am happily disap-pointed; the wonders of this new world are far more grand and beautiful than I had ever conceived." Now is not this a blessed, comforting message, continued the medium, to his dear wife and family? But though we, in our philosophy, know he lives and we, in our philosophy, know he lives and will often be with us, still we mourn the loss of him in earthly life. Our human hearts ache and the tears will flow in rivulets—a tender tribute to the memory of him who has gone for a brief while from us. In the very height of his brilliant caus. In the very height of his originatic ca-reer in the interest of the new philosophy he was taken away. The angels came and said to him, "Come up higher; your term of human life is ended." But soon, when the brief time of transition shall have passed, he will return to his loved ones, and his brief available the dark clouds of bright spirit will dispel the dark clouds of sorrow. He will then still be her lover, husband and protector, and he will also be the heavenly guardian angel of his loving wife, dear children and beloved friends. He will return and tell his dear wife of his beautiful home he is helping to prepare for her, and in time he will take her to his bosom again in the new world, and she will be his royal, heavenly bride; and during her troublesome remaining years of human life he will return often as the angel guarlife he will return often as the angel guar-dian and crown her sphere with the glories of the rainbow and wreathe her brow with lilies. Remember, the Spirit-world is the real world; this is but the shadow. "All life is life; there is no death." The two great worlds are in reality but one and the only difference lies in the shadow of the valley of our darkness. But still there is no shadow of the valley of death, for when the sun goes down on the one it instantly no shadow of the valley of death, for when the sun goes down on the one it instantly rises on the golden shore of the other. Mrs. Hyzer spoke for nearly an hour, and dwelt particularly on the spiritualistic con-solation that, although the downsed was lost to his family in human life, he would be always with them in the spirit. After the downsed address those present took a last the funeral address those present took a last the funeral address these present took a last look at the deceased, the casket was closed and the funeral cortage proceeded to Green-mount Cemetery, where, in the gloom of the deepening twilight, the remains were lowered into the grave.

**DECEMBER 31, 1881.** 

Moncure D. Conway, the well known correspondent and magazine writer, is an advanced liberal and preacher in London. An American, recently returned from Europe. was asked if he heard Conway. "Oh, yes," he said, "Were there many there?" "Oh, no. Only three persons and no God."

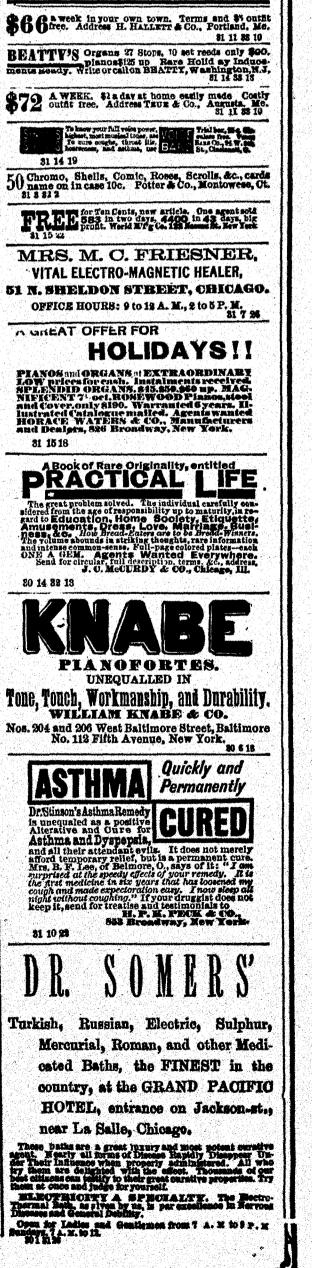
A Washington paper says that on a winter night, when the sleet was driving and a poor Irish woman was struggling along the icy pavement with a heavy bundle in her arms, Secretary Frelinghuysen came out of his house on his way to a state dinner, and with courtesy invited her to take his carriage and tell the driver where to take her .--Chicago Times.

The New Religion of the 24th ult., publishes a quaint letter from the sainted Cotton Mather, who apprizes one beloved John Higginson of the fact that the ship Welcome is on the sea, "which has a board a hundred or more of heretics and malignants, called Quakers, which W. Penn, who is ye scamp and ye head of them," and in order that "ye Lord may be glorified," he recommends that "the ship be waylaid, carried off, and selling the lot at Barbadoes, where slaves fetch good prices in rumme and sugar;" and still there are those who bemoan the decline of the simple and holy piety of the olden time .-- Unity.

Judge Black of Pennsylvania is looming up as a candidate for President, on a platform composed of antimonopolists, those who wish God recognized in the constitution. and that wing of humanity designated "pure Democracy." Thousands of stubborn Western Pennsylvania Presbyterians, who could never quite forgive Black for his Democracy, after his assault upon Ingersoll were eager to forgive him every thing of the past, and to take him theologically. Any one who knows the typical Pennsylvania Protestant Republican will understand that with Black so far restored to his confidence, religiously, the step to embrace him politically will be a short one.

#### Hundreds Rescued.

Hundreds of men, women and children rescued in every community from beds of sickness and almost death, and made strong by Parker's Ginger Tonic are the best evidences in the world of its sterling worth.-Post.



right and truth. Nottingham, Eng.

## Letter from Mrs. E. L. Saxon.

For the Editor of the Religio-Philosophical Journal: It has been a long time since I have fail-ed to have a Christmas article in the paper, and 1 am now undecided as to whether it is best to fail entirely, or send something that does not please me, as I wish my Christmas paper to do. I have been too ill to work, and was out for the first time in a good while, at the wedding of Dr. Buchan-

Dr. Newbrough, a dentist, quite well-known to Spiritualists here, is now about to issue a new book written, as he claims, under inspiration, and like A. J. Davie's "Divine Revelations." begins at the first cause and traces the planet down to within this century. Some think it will create a sensation. I have long since found that from Swedenborg down, every inspired seer claims that he is right and all the rest wrong. I like Dr. Newbrough. I think that he is honest, conscientious and spiritual, whatever his book may be or claim. It is titled "Kosmou," and he says he knew nothing that was written, until it was completed, using both hands and a type writer, as fast as it could be worked. Truly, says Solomon, "Of making many books, there is no end, and much study is a weariness to the flesh."

In some things this year, there has been a clear gain to Spiritualism and a decided advance in every other reform. That of Woman Suffrage has gained more than in all the past. Our next meeting, January 17th, 18th and 19th, is to be held in Washington. We expect a grand time.

I have observed one thing, men who have money and become Spiritualists, lose it; and those who are, and make money, get to be stingy as misers, owing I guess to the fact that every wandering Arab expects them to share it with him, or else they are by said wanderers, considered too mean to live. I never intend to be mean. or if any way personal, but poverty is such a stepmother that she vitiates her children in a ruthless manner.

I saw to-day, a hundred men (nearly all foreigners) marching-tramp, tramp, tramp -with a headless barrel slung about the body, as an advertisement for Niblo's Theatre, and the play, "The End of the World," Many laughed at this stolid looking, unsmiling set of men. To me it explained many communications noticed in the daily papers: One a woman, wife of a foreigner, mother of seven children, had triplets two days since, and the whole ten were nearly starving-the father out of work. In the same paper mean flings are made at "The Institute of Heredity." Freedom to woman, knowledge of herself and of the laws of life, mean every thing high, broad and deep, I know a splendid boy, a born house burn-er. Six times he set the house on fire in his infancy, and he now declares that he has an insane joy in seeing a house burn. despite all his reason and good sense. His mother informed me that during her pregnancy, she was living where the environing circumstances were of a nature calculated. to harass her all the while. Her desire to get away was intense; she prayed daily that the house would be burned, and once she set it on fire, but extinguished the fiames before they got beyond control.

In the first place we want a larger staff of chickent speakers; those whom the pub-is can look up to, whilst they listen and by rail road rings, bank corporations, land

SOOTHTT BRILLES ARE LOUD in their praises of Floreston Cologue, on account of its delicate and lasting fragrance.