Ernth Benrs no Mask, Fows at no Juman Shrine, Seeks neither Place nor Applause: She only Isks a Searing.

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JOHN C. BUNDY, EDITOR AND

CHICAGO, JANUARY 28, 1882.

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NO. 22

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Spiritual Laws.

BY MRS. MARIA M. KING.

NO. 3.

To the Editor of the Religio-Philosophical Journal: Man is an enigma to himself. He finds himself with powers he can no more fathom than he can pierce the uttermost bounds of space with his material vision, and yet so confined within his narrow sphere of life, so limited in his powers of perception and conception, that he seems to himself a creature like the moth or worm, shut up withing shell or groping under ground for something to engage his faculties. But if, perchance, in his uneasy turnings he breaks forth into the light of day and the liberty of the upper air, and finds he has wings wherewith he may soar above the vapory atmosphere that hangs thick over his whilom dwelling, and uses his pinions for flight, he basks in ecstasy in the sunshine, and without cautious noting of his bearings, he is apt to lose himself in his ramblings, so delightful to him is this liberty of roaming.

The world of truths and principles upon which the human intellect directs its energies once it has found liberty to think. after finding freedom from bondage, is bewildering to the mental vision, like the broad light of noonday to one just emerging from darkness. The tendency is to grasp at too much at once, so failing to get at the right starting point of inquiry, from which alone true progress is possible. In the realm of spiritual laws and methods this tendency has been particularly observable in this age. Nor is it strange, considering the materiality of the great mass of minds in all ages including the present, that in this science of spirit, crooked paths have been made to what truths have been discovered, taking into account the law that spiritual things are spiritually discerned. Spirituality of the kind that is enlightenment to the intellect, creating susceptibility to mental stimulation, so opening the avenues of thought that reach into the causes of things, has been lacking in the formation of many of the systems of thought of the past and present. This want reveals itself in the shallow philosophy of most of the religious schools and in the materialistic tendency of scientific thought, being also very noticeable in the theories put forth in many quarters as principles of the spiritual philosophy. Problems of deep import relating to spiritual things have too often been given an interpretation as totally unwarranted by the facts of established science, human experience and genuine philosophy as any interpretation of nature given in the old religious records or creeds, the authorities of religious devotees of to-day. In the opinion of many devotees of Spiritualism, mediums alone are fully qualified to solve the questions relating thereto, whose dicta it would be presumptuous to dispute. Now, with all due consideration for the high position mediumship holds among the legitimate means of advancing man's knowledge of truth, It is just to remark, that there are so many elements in the problem of mediumship, that the greatest enution is requisite when it is to be used as an interpreter of nature, a means of reventing things deep and momentous, hid- than which, the "Arabian Nighta" is not back to the room of the invalid, is a matter

den from the common understanding. The error above noticed lies in a misapprehension of the true scope of mental mediumship, the relative nature and powers of an inspired as compared to an uninspired intellect.

The principle that inspiration is a stimulation of what there is in a subject—that mediumship is the quickening of the sensibilities or the faculties of an individual. not in any sense supplying faculties not possessed before, is becoming well understood among inquirers into this philosophy. Those naturally clairvoyant, for instance, are the best subjects for development as seers, healers, etc., thus illustrating the related fact, that those naturally highly intelligent and the cultured are the best subjects for mental mediumship. The best previous preparation for development as a medium for the revelation or discussion of great truths, philosophic principles, or scientific facts, is the inherent capacity of mind to comprehend principles, and the culture that makes a mind susceptible to the impress of great truths in a way to give them just expression, combined with a proper degree of sensitiveness. The fact that illiterate youth of both sexes and older persons of moderate culture have been chosen by spirits and developed as expositors of principles, does not alter this law; and the fact remains, which is its verification, that these same developed philosophers have made many mistakes. especially in their incipiency during the period when they were under special training for their mature stage of mediumship. I'de inexperience or ignorance of mankind in this thing of mediumistic training and teaching, has caveed them generally to class all the teachings of mediums together as equally reliable -- their earlier with their later, without considering what is a significant truth, that the earlier are apt to be like the efforts of a student just entering upon his studies, while the later are apt to be (but unfortunately are not always) like those of the student well learned.

To suppose that philosophy or science, the facts of nature or history, are to find correct exposition through a medium all uncultivated in intellect, non-conversant with the terms and methods of science and philosophy, with mind unexpanded by a knowledge of men and things, and with a development as superficial as the mind itself when seized upon for control, is to suppose what is as utterly out of the question as that an infant can by being prompted by a philosopher philosophically expound his views. The child able to articulate words might repeat verbatim what was put into his mouth, but a medium must do more than this; he or she must have a brain sufficiently comprehensive to catch the impress of a thought before it can give it expression. In other words, the medium's brain must be able to give an answering impulse to a thought that is sought to be impressed upon it or it cannot catch its impression. There must be like magnetic ethers of thought, then, or the affinity is lacking which is the condition of transmission of impressions of any character upon a human subject.

Development of mental mediumship is to the mind what that of physical mediumship is to the body. It is the creation of susceptibility to thought magnetism of the quality desired, which requires a long process of education and spiritualization of the intellect, to make it readily receptive to truth by the unfoldment of its own powers of perception. The cultivated and spiritualized intellect meets the thought of the cultured spirit prompter, as the prepared soil meets the seed cast into it, or as the physical medium, well developed and magnetically strong, meets the spirit force poured upon him. A Newton or a Monck must be magnetically qualified in themselves to receive their development and the impetus to healing which makes them giants in their particular field of labor. This con stitutes their development-making the most of their own inborn magnetic

Impossible things are not to be expected of mediumship. "Ye cannot gather grapes of thorns or figs of thistles." So many attempts to do this have been made and with pretended success, that Spiritualism has been made in the estimation of many, a jumble of contradictions and absurdities. more inconsistent in some particulars." But what are we to do," says one, "reject mediumship altogether as a teacher?" Judge of it as a teacher as you would of other teachers. Reject the crude, the uncultivated, that which is false to human experience and ascertained truth, attributing its failures to inefficiency of the subject under control-which presupposes both subject and prompter--not to mediumship itself

properly brought into requisition. Here the question suggests itself-can mediumship be so perfected in any individual as to be an infallible expositor of the thought of a spirit? This admits the same answer as the following: Can one human intellect be so perfectly adapted to another by the developing process that the thought of that other can pass through it unalloyed, as if cast in the same mold? The answer is evident. One individuality cannot so lose itself in another as to think that other's exact thoughts, use his terms of speech or reach always exactly the same conclusions from like premises. Here again we see that a medium's mentality must be an element in the communications given through him. Why do investigators of nature differ as to the significance of phenomena or facts patent to all? Why the differences of opinion among men? Simply because minds are so diverse, made so by education and constitution. Mediumship is the apt illustration of this law, exhibiting the idiosyncrasies of mind and the inefficiency of uncultivated mentality in bold relief, likewise the surprising attributes of humanity unfolded to the capacwhich a high, a reliable mediumship demands. The whole matter resolves itself into this, which spirits and mediums do not cease to reiterate: Mediumship is to be regarded as a helper to truth, not an infallible guide to it.

Spiritual Communications.

NO. 4.

In the month of Sept., 1880, Dr. Joseph Edson, of Geneva, was sitting in his own house, and at his own table in company with a medium, when the following communication was given:

"Give Mr. Ward cinnamon tea, and when you have another case, give it to begin with and you will save the patient. Dr. Ack-

Dr. Ackley was possessed of a physical body in Cleveland a few years since. At the time the above message was given Dr. Edson (brother of Miss S. Edson who served in the Garfield family) was treating Almon Ward of Geneva, for "Brights disease." The doctor, the family friends and neighbors, and Mr. Ward himself, had given up all hopes of his recovery. He had made his will, which document was drawn on Sunday by a Congregationalist justice of the peace, he going five miles for the purpose. It was deemed unsafe to wait until another day as the patient was very near "death's blessed door." Dr. Edson procured the best cinnamon he could find, and went forthwith to the patient. Mr. Ward commenced taking a strong tea, and soon the symptoms were favorable. People about town wondered why "Ward did not die." I received a request from the family to come and help nurse him. He being a brother of my wife (deceased), I very naturally complied with the request. I arrived in the evening, and found the family conversing in undertones, and all treading lightly, and a funeral solemnity pervading all—the very atmosphere even. What could it mean? Why, this. Mr. W. had complained that the cinnamon made his stomach burn, and had refused to take it, and he had suffered a relapse. The friends thought he would not live until next morning. He called me to his bedside to witness a feature that he had overlooked in his Will.

The doctor came the next day, and learn. ing that he had refused the tea, insisted on his resuming it, and advised him to take a drink of milk, either before or after taking the cinnamon. He took the tea, and again the favorable symptoms appeared. He persevered in its use, and five or six weeks after he rode five miles to the Town ball, and voted for Garfield. He is a sound man to-day, except a broken shoulder caused by a fall from a ladder when he was at work on his own new house which he built last fall. Pretty well for a dead man. To go

of interest to me, and also to all who are privileged to realize some of the "good that Spiritualism does."

Wednesday morning I heard Mr. Ward relating to his present wife the following experience of the night before: "Melissa came to see me last night, and she stood by me and put her hands on my face, and said, 'Don't be afraid, we will take care of you.' I was not asleep. I know I was not dreaming." Melissa was his first wife. Mrs. Ward said to me, at her first opportunity, "He was dreaming, of course he did not see what he thinks he saw." Two days after. Thursday evening, about sunset, Mrs. Ward said, "I will lay down and rest a little while." She went to a bedroom joining the sittingroom, and laid down. In a few moments she said, "Joseph, come here!" I went to the door; said she, "Hark." I listened and said, "I don't hear anything." She requested me to take a chair and sit down by the door. I did so, and in a moment I heard a shower of raps on the headboard of the bed on which she lay. She raised her hands in view and said, "You see I do not do it, and what is it? There is not a mouse about the house." "What is it?" I replied. "I know what it is, I have heard hundreds of them; it is spirit power." As if in response to what I said, the raps were repeated with redoubled energy. She inquired, "Can't we converse with them?" Mr. Ward hearing our conversation became excited, and for reasons better understood by the invisibles the manifestations ceased. She knew she was not dreaming, and there was not a mouse about the house.

Sometimes when I have related this case of "Bright's disease," I have been met by the skeptic, with this inquiry, "Do you know that the man had 'Bright's disease?" I answer: Dr. Edson is an old man, his hair is as white as snow, and his whole life has been spent in medical and surgical practice. He has ever been and is, a student. I saw him test the water of the patient, and I think it safe to affirm that it was, at least, one-fifth albumen. I make this statement in all sincerity, and I request the Spiritualist and secular papers of the United States to give this statement space, as being very important in the treatment of Bright's disease: yet I am aware that different persons require different treatment. I am not able to say that cinnamon tea will save any other patient. I have only told my story, which is worthy of space in any newspa-JOSEPH BRETT. Der.

Cleveland, Ohio.

Old Age. BY A. B. FRENCH.

Who can look at the withered form of age without emotions of tenderness? Each wrinkle upon the deeply furrowed face, has a long and touching history. On the frosty head the gathered years have set their seal. The trembling limbs once so blithe and fair have been plerced by many a thorn, and bruised by many a stone in the weary march of life. Palsied and trembling now is the hand that in the years long gone, struck strong blows for love and home. They may have felled the trees in this, at that time, almost unbroken wilderness. Perhaps they fought the wild beasts who disputed their right of settlement; or they may have kindled the first fire in the log cabin, and cooked at the blazing hearth the first meal for the bold pioneer, the echo of whose stroke has startled the world with the music of western progress.

Dim now are the eyes with years of anxious watching. They have watched many a long night over the sick bed of their children, or traced the needle through the torn garment, while they slept or toiled by the light of the dying embers at the hearth, when no eyes saw them, save the sleepless eyes of the watching stars, and the dear angels who always guard over the faithful.

Once companions surrounded them and loving eyes cast tender glances upon them. Now they are alone in the world they have blessed; gone are the playmates who spent with them life's morning hours; gone their youthful companions, whose happy pres. ence sent the warm blood to their cheeks; gone their children-some to distant lands. perhaps scarcely dreaming of the aged parent whose prayers never ceased to follow them. Some went down to the shadowy bank of the river where angels met them with their fairy bark and carried them to the

hither side. The home nest is destroyed whence the children have flown. Nearly all their generation has departed, and they are left like an oak in the field where all the forest has been cleared away.

Yet how beautiful is age? In its gathered twilight the sweet faith of childhood returns, the doubts and fears of 'adult life are forgotten, and the artlessness of life's early dawn comes back again to bless their declining years. Death is no longer feared. These aged pilgrims have journeyed so near the land immortal, they can !see through the half open gate the eternal temple. The outward ear has grown heavy; the voices in which it delighted! have died away, but an inward sense hears the tread of sngel's feet along the land which borders earth's gathering darkness.

To the young, oldinge is la blessing and a prophecy. It is the blessing of experience pointing the voyagerato, the rocks and shoals on this life's stormy sea, while it is the prophecy of life's tharvest, as we near another harbor where we can see the streaming sails of our coming bark, which shall mount the foaming crest of waves that roll on forever. Bless the dear gold pilgrims who are waiting for the approaching tide that shall bear them out to the vessel that always moves, and earries no anchor. Reader, are there any aged at your fireside, or within your home? If so, hasten by kind acts to earn, their blessing, and forget not to read life's prophecy.

Clyde, O., Jan., 1882.

The officers of the Woman's Temperance Society in Brooklyn, N. Y., recently waited upon the Mayor and laid before him a petition asking for the appointment of police matrons'upon the ground that they can do a great reform work among unfortunate women before they are sent to the penitentiary or jail. The work which they ask to do is to search women arrested for larceny, to clothe and protect the naked and drunken to make women presentable in appearance in the court-room when brought up for trial, and to watch the trials, and help those who are discharged. They brought letters with them from the Mayors of Portland and Providence stating that similar work in their cities had been productive of great benefit, and the policemen. Marshals, and jailkeepers confirm their statements. It appears to be a noble work of reform, and as it has worked well in other cities it might be worth consideration by some of our own large-hearted and charitable ladies. It is a woman's work, and a work that can only be done by women. (Gen. Butler has bought for \$91,000 the

Harris Community land, at Portland, Chautauqua County, New York, and there is considerable curiosity concerning what he will do with it. The Community was founded by Thomas Lake Harris in 1867, and was started with 2,000 acres of land. The property was not held in common, nor did the members live as one family. They held that salvation is only obtained through self-renunciation and a life of unselfish labor for humanity. They have never flourished, and Harris left the State several years ago. Perhaps Gen. Butler intends to put new life into the Community by becoming its leader. Its creed would fit him with some restrictions.

The Science says: "Of all the numerous topics which are the common field of the physician and the biologist, none is of as great interest, both in its practical bearings and intrinsically, as a fascinating theme, as that of the flocation of mental faculties in the brain. Year by year soientific inquiry is narrowing down the question of the existence of the mind into the functional realm of those great masses of nerve tissue, which, filling out the cavity of the skull, had salready found an empirical and unconscious recognition from the ancients when they sendowed the goddess Minerya with a higher brow than Venus, and Apollo with a greater facial angle than Bacchus."

Baltimore's most fashionable Methodist church has introduced electric lights into the auditorium] with 'exceedingly pleasing effect. It is the Mount Vernon Pince Methodist church, and the Rev. Thomas Guard, D. D., one of the most distinguished orators in the Methodist fraternity, is its pastor. The only thing now needed to completely regenerate the church, is the light of Spiritualism.

Mormonism in the Light of Spiritualism. -The Utah Reform Mevement.

BY HERMAN SNOW.

I wish to give some account of the inauguration and growth of a spiritual reform movement which, about twelve years ago, was developed from the higher spirituality of the church, and which seems destined to be the redemption of that people from the priestly rule, its false doctrines and practices, leaving them, as may reasonably be expected a rationally religious and a loyal people. Noticing that in the earlier stages of this reform movement, the policy and practices of the Brighamite hierarchy were still touched with sepecial care and tenderness, but remembering that full twelve years had elapsed since this inauguration of the movement, I was led to address several enquiries to the more prominent leaders, in order to ascertain the position now occupied by them.

LETTER FROM B. L. D. HARRISON. Dear Sir:

It should be understood in the first place, that while the reform movement to which you refer, is in its results still in many ways a manifest force in Utah no organization strictly representatives of it exists to day; nor has there been any such for some years past. Radical political anti Mormon associations, which aprang into existence out of the conditions created by that revolution, do exist, but they are totally different in their spirit to the influences and policy of the movement in question. As to how far the original movement is resulting successfully in staying the progress of priestly domination in Utah, will be best seen from a brief sketch of its history.

In the first place it should be understood that the movement was purely of spiritual origin, and was a result of a determined effort on the part of the Spirit world to arrest the progress of the terrible mental despotism then existing in these isolated valleys. It came to us, as some one has said, "like a flash of light out of a clear sky." It electrified all parties concerned in its propagation, as it did the people of the Territory; and it is now looked upon by its chief promoters as the most wonderiul and eventful period of their existence. during which they lived under holier and sweeter influences than they ever felt before

It is difficult at this late period to convey any adequate idea of the influence of this spiritual movement, and of the sympathy which it aroused for itself in the minds of the Mormon people. It came to the people of Utah after a long period of priestly repression and despotism more excessive in its demands for blind obedience, than anything ever known in the most exacting periods of papal rule. Thousands in the church were sighing for greater mental freedom, but were airaid to speak out. It claimed for these their rights as members of the church to greater freedom of thought. Again, large numbers of mediumistic persons, who had joined the church because of its claims to "spiritual gifts," under the worldly materialistic rule of Brigham Young were languishing for manifestations of the spiritual power which in earlier periods had attracted them to the system. For these it claimed that "Mormonism was nothing if not spiritual. In a word so wisely was it devised by the Spirit-world that it excited for itself interest in a score of ways. Acting on the inspirations which we had received, all bitterness and personal abuse of people and pricathood were most rigorously excluded from the columns of our organ, the Utah Magazine. All that was really good in the Mormon people or the system was freely admitted, while the errors of the institution and its administrators were pointed out in a bold but affectionate spirit. This policy was found to be irresistible, especially as the priesthood were unable to raise the old cry of persecution. The consequence was that the Magazine was read openly or by stealth in nearly every Mormon family. We had satisfactory evidence that each one of our sixteen hundred copies on an average went the round of from ten to fifteen Mormon families. This you perceive, gave us a very large audience, predisposed to the consideration of the questions, raised an audience, too, never repelled by the assumption that they must be either knaves or fools. Our meetings at this time were filled to

overflowing, and the excitement was so great that it seemed at times as though at least half the church would go over to the reform party, as indeed it would have done, had not the most strenuous efforts, by threats and excom-munications, been put forth by the Mormon authorities to drive the people back to their allegiance to the old order of things. It is within the mark to say, that thousands, unable to break through the religious, social and financial bonds which held them to the priesthood, were in secret sympathy with one or more especial principles represented by that revolution. These thousands remained in the church, it is true, but they remained in it to influence and change its character.

Some five hundred persons, however, were found bold enough to face the social ostracism and pecuniary loss, inevitable to all, who in those days of the Territory's isolation, opposed the edicts of the ruling power. An organ-ization was effected, based, it is true, on a highly spiritualized conception of Mormon doctrines; and in which some of the offices and ordinances of the old system were perpetuated in name, although widely differing in spirit from those of the original institution. A hall—the Liberal Institute, a building capable of holding on a pinch one thousand persons, was erected, and a free platform established. Thus press, platform and organization, were successively brought into existence. and things went on swimmingly for about two years (that is, including the year of the preparatory campaign previous to the excommunication) when reverses came from the loss of the full control of our paper, and other

The Utah Magazine had been turned into a reform newspaper, and was doing well, but our efforts made to connect a daily newspaper therewith, involving vastly increased expenses, necessitated the bringing in of new co partners to the concern. The new minds thus in troduced into the control of the paper brought in new policies; objections were made to its spiritualistic character, and to its conservative treatment of the Mormon people. A radical and denunciatory policy was more and more insisted upon, which, with other causes, finally severed its original directors from its control From the date of this change, the influence of our journal with the Mormon community of necessity declined. Our Mormon-spiritual organization, too, by this time had merged itself in an avowed spiritualistic society, in which form it had but little influence with the Mormon people, as compared with the former organization, which claimed to be, and was

indeed, a part of themselves. These changes deprived the movement of its popular character. In fact it may be said that by this time it had practically ceased to exist; but a work had been effected, which apuld not be set aside, a hearing had been had, and thoughts had been aroused in the minds of the masses which were destined never to

was simply transferred from an outward aggressive institution, to an internal agitation within the heart of the Mormon community itself, where it has been doing its work with greater or less force from that day to this. A few facts will illustrate this point.

Previous to the date of the spiritual revolu-

tion in question, the condition of the Mormon masses was one of alavish, not to say abject, submission to the priesthood The authorities of the church claimed the right to dictate the personal affairs of every faithful believing member within it quite as much as the financial affairs of the church itself. It was assumed, that acting as the "agents of the Almighty." body, brain and spirit were of right subject to their control, and few indeed were ever known to rebel. The very location which men should occupy in life, and the character of their business pursuits were sub ject to this dictation, so long as they claimed to be faithful members of the church. Men were broken up in their business occupations, and sent to new locations to commence life afresh, without a murmur of an outward kind at any event. Every few months scores were called to leave their families, for periods varying from three to five years for missionary projects, leaving their wives and children to get along as best they could without their aid. So strong was the influence of public opinion, which the leading priesthood had created on the subject and so great was the odium which followed disobedience to these priestly requirements, that a case of the kind was scarceever heard of.

One of the very earliest results of the movement was to change this state of things, even with those who still remained in the church. It had scarcely been in existence six months before the bishops began to complain loudly of the insubordination of the people, and their lack of respect for the teachings of the priesthood; and that complaint has been urged, only with increased vehemence, to the present day.

Said Edwin D. Woolley, one of the most prominent and energetic of the Mormon bishops within a few months of the expulsion of the revolutionists from the church: "Things are getting so now, that a bishop is thought no more of than any other man." This mournful plaint, which, in any other community, would have been simply amusing, had a very different meaning in Utah, where Brig-ham was publicly spoken of as "God to the people," and where every bishop had been in his turn a petty Brigham.

At a priesthood meeting, held only six montas later for the selection of missionaries to the Eastern States and foreign lands, out of one hundred and fifty called to go at least half either refused or sought to be excused on various pretenses-a thing before that date totally unheard of in the annals of Utah Mor-

monism. Year by year these patent indications that the Mormon people are commencing to think for themselves, have been on the increase. Two or three years before Brigham Young died, a Mormon school trustee, a liberal thinker but of good standing in the church, made a point of bringing up in my presence the question of the results to the church of the expulsion of the originators of the movement; in connection with which he remarked that "Brigham would never have consented to that excommunication had he foreseen the results which were to follow," Said he, "You, the members of the reform party, are in the habit of estimating the results of that movement by the numbers that have left the church, but I can tell you that the effects you discover outside the church are not a tithing in proportion to what has been accomplished inside of it. Brigham scolds and scolds, but nobody pays

any attention to him now."

The last two sessions of the Mormon Territorial legislature have largely illustrated the tact of this changed attitude of the Mormon people to their leaders This body, as you are doubtless aware, is composed of the very elect of the Mormon kingdom. Indeed it is made up, almost without exception, of men in official positions in the priesthood. As a Mormon institution, it has been noted in past times for being more perfectly manipulated by the heads of the church than any other in existence. From the earliest organization of the Territory the Mormon legislature has been known for the machine-like precision with which it has passed without a word of discussion all the laws prepared for it by the heads of the church.

The sessions referred to showed that the new spirit is finding its way even into this priesthood body. At the last session but one a free discussion of the merits of the bilis submitted was made for the first time in Mormon history. While at the last session, men holding apostolic positions in the church, whose word in former years, would have been to the lower members of the legislature a veritable "Thus saith the Lord," and an end of controversy, were battled with argument for argument, "as though," (as Bishop Woolley would have said) "an apostle was getting to be no more than any other man." And to crown the whole, the lower house, composed mainly of the subordinate members of the priesthood absolutely refused to pass a bill prepared and sent down to them from the Apostolic or Council Chamber, and did not pass it, keeping the session up till nearly the break of the following day before they would yield an inch. when a compromise finally settled the business and enabled them to come to terms, Only a few years ago every one of these legislative recalcitrants would have been summar. ily ejected from the church, as others have been for far less manifestations of rebellion. And so the work of emancipation goes on, The changes already effected would have been deemed chimerical twelve years ago. No one who knows what the spirit of the ruling hier. archy was at that time, will deny for a moment that the absolute Mormonism of Brigham Young is dead and gone. True, the old forms are kept up-the tenets are nominally the same, and the priesthood between their complaints of the lukewarmness of the people, still prate about the imperative necessity of "strict obedience to the holy priesthood," but it is not rendered nevertheless. The spirit and fervor of the old time has vanished. Both as a spiritual enthusiasm under Joseph Smith and as a religious despotism under Brigham Young, the system once had a central soul within it, which inspired and moved the whole. To day there is no central attraction -no mind capable of fusing the mass into oneness, and the elements of disintegration are necessarily at work. E. L. D. H.

Negro Preachers and Negro Superstitions.

The new order of things is manifesting itself in a conflict between opposing tendencies in the negro churches, and among their minlaters. Except in the larger towns, most of the older ministers depend on mere noise and excitement to influence their hearers. They work themselves into incoherent jury, stamp and yell, and appeal only to the "feelings" of their uninstructed followers. These old men denounce 'de high flyin' preachin' we has deep days." They say "it's all book l'arnin'; dey ain't no Holy Ghos' in it, at all. Dis new religion mighty smalt, an' mighty proud, but it hain't got no feelin' to it." There is a great die down. The movement was not dead, it deal of truth in this. The more intellectual

preaching of the younger educated men is ill suited to the tropical and impulsive nature of the colored people Their life is far more a matter of instinct than of thought, and to at-tempt to teach religion to them by means of appealing to their reason is to disarm religion at once of all its potency. The preachers and missionaries who are best adapted to the peculiar conditions and needs of the colored people are the young men who have received an industrial education, who have been trained to manual labor, and have learned either farming or some mechanical art at such schools as the Normal and Agricultural Institute at Hampton, Virginia, or the other admirable institutions of learning fostered by the American Missionary Association and the churches of the South. Of course, this class is still very small, but it comprises some excellent men, whose influence is already widely felt in the South, and is a potent factor in the soundest and most hopeful religious work now going on there.

BURVIVALS. Savage African b-liefs, or superstitions, as to the interference of supernatural powers in the affairs of human life prevail everywhere among the negroes of the South to an extent which Northern people would scarcely imag-ine without special study of the subject. This is not to be wondered at when we observe how largely prehistoric forms of thought survive even in cultivated Northern communities. I think there are no negroes, perhaps, except the few educated young men referred to above. who are free from the influences of the general belief in signs, charms, dreams, spells, and magical incantations Nearly every neighborhood has an old man or woman who possesses unearthly powers, and who is constant ly consulted and appealed to for assistance in connection with the love affairs and the quarrels of the colored people, and in cases of protracted or mysterious sickness. The belief in the power of the evil eye is nearly universal, as is the notion that persons, domestic animals, wells, and particular places can be "tricked"-that is, have a curse or malign spell put upon them—by anybody who knows the "charm," or method of procedure which will produce such a result. A nail driven into the ground, with certain magical preliminaries and accompaniments, is a potent means of dire injuries and revenges. In matters of love, courtship, and marriage the negroes are usually extremely jealous and suspicious, and magical arts are commonly invoked to secure affection, to alienate those who are already attached to each other, and to protect aggressors from detection or punishment. There are various spells or formulæ for such purpose They usually include the use of a scrap of some article of clothing which has been worn by the person who is to be tricked, or a shred of his hair, a piece of a finger-nail or toe nail, or even some dust from his shoes. A volume might be written on the beliefs of the colored people regarding the supernatural, and on this department of their folk-lore, and the subject would probably as well repay attention as the ideas and race characteristics of savage tribes in distant parts of the world .- Atlantic for February.

Proofs of Franculent Materializations.-A Correction.-The Church Congress.

BY WM. EMMETTE COLEMAN.

At a certain notorious materializing establishment, fully ventilated in the RELIGIO PHIL-OSOPHICAL JOURNAL two or three years ago, the production, in full form, of noted ancient spirits still continues. In a recently published account, by a credulous dupe, of the disgusting performances attending a series of séances in this den of iniquity, we learn that among the "spirits" manifesting themselves were St. Peter, Queen Esther, Rachel, Pharsoh's daughter, the Virgin Mary, and Jesus Christ, Jesus, among other things, came from the cabinet and sat down beside the writer of the narrative of the seances, and the two had a friendly, social chat.

On one occasion a form claiming to be king Ahasuerus, the husband of Esther, manifested himself, while on another evening an entirely different form appeared claiming to be Xerxes. It is now well established that Ahasuerus and Xerxes are one and the same person; but of course the ignorant charlatans conducting the séances knew nothing of the identity of the two, owing to the dissimilarity of the two forms of the great monarch's name, and so dished up two distinct "spirits" to represent the one personality.

Again, a female form presented itself at one of the seances claiming to be the wife of the Pharaoh under whom the children of Israel, led by Moses, escaped from Egypt. This materialized queen sagely tells us that she and her family went with the king, her husband, in pursuit of Moses, and that they were all drowned in the Red Sea. Per contra, it is now well known that the story of the drowning of Pharaoh in the Red Sea is a fiction. The Pharaoh of the Exodus was Menephta (the Amenophis of Manetho) and he lived for twenty years or more after the flight of the Hebrews. See Lenomant's "Ancient His-

tory," Egypt.

The illiterate swindlers managing the seances being to complete ignorance of the results of Egyptological research, deemed themselves safe in advancing such pseudohistorical statements.

What shall be said of the deluded ninnies, who, despite the overwhelming evidence of the fraud practiced for years in this villainous establishment published in the Journal and the contemptible character of the manifests. tions still presented, yet are silly enough to put faith in the disgraceful and criminal practices, nightly exhibited in Terre Haute. It is really a marvel that men can be so destitute of common sense. And such people are prominent in Spiritualism. No wonder sensible people are deterred from connecting themselves with a movement having for its representatives so many characters remarkable only for their imbecility and fatuity, supplemented by a like number in whom flagrant immorality (in many cases criminality) is a marked characteristic.

A CORRECTION.

I notice that the biographical sketch of Mrs. Lena Clarke in the JOURNAL of January 7th, is published as if written by me. This is a mistake. The sketch was written by an old friend of Mrs. Clarke, familiar with her history. It was handed me to send to the Jour-MAL, which I did during Mr. Bundy's atsence in Europe. My letter of transmittal, explaining its authorship, being mislaid or destroyed presumably, I was supposed to be the writer. The concluding portion, relative to Mrs. Clarke's marriage, was recently written by me, but the rest was not.

THE CHURCH CONGRESS.

The pamphlet, "Spiritualism at the Church Congress," is a timely compilation, and one calculated to do effective work in the religious world if well distributed. Would we had among us some wealthy philanthropists to aid in the circulation of such works among the masses. Those who would be but too glad to help on the cause of truth, have not the means, while those possessed of the ability are so wrapped in selfishness that they ignore the opportunities for good ever present to them. Verily such have their reward. Let those able so to do render what assistance they can in widening the sphere of usefulness of this valuable pamuhiet.

Presidio of San Francisco, Cal.

Spiritual view of the Character of Guiteau and His Motives.

An esteemed subscriber, living in Washingt in, visited the court where Guiteau was on trial, and while sitting in a reporter's seat, received the following communication from a lady medium sitting near

THE MEDIUM'S STATEMENT.

"Let me say first, that Guiteau is not such an 'hard nut to crack.' His mental operations are very simple compared with thousands of others. He has never been a student of himself, but in a limited way has given his thought to other things. In killing the president, there was much less complication in the motive power than people imagine. Gui eau is of such a temperament and organization, and had worked himself up to such a point, that he thought the 'President's removal,' as he called it, was the heat thing he could do. That was the work of his own reasoning, deduced from the facts and situation at the time as he saw them. His disappointment as to office, rebuff from Blaine and denial at the White House, were minor motive powers in the incipient stages of the case, but not controlling elements afterwards. The act of shooting was purely his own act. He is no more insane than others of like temperament who act out their first thought or impulse. In this way, Guteau reasons out a good deal. Every act of his life is measured, but in every instance his first thought is carried out, if carried out at all. His reasoning is limited by his education and resources. His reasoning is not logical, but simply deductions from his first thought.

"As to his insane appearance, Guiteau is under intense excitement at times, growing out of the scenes and surroundings in Viewed in that light, people who have not known him before are deceived by his physical appearance, which is the result of this mental condition. It is only by being with him a considerable time that these first impressions as to his insanity can be overcome.

"Experts say he is 'playing a part' in court. Guiteau don't consider it so. He believes the government lawyers are making much ado about nothing. He becomes impatient at their methods, and seeing others don't correct them, he picks his oppor-tunity and 'blurts' out what he thinks. He is not satisfied either with the conduct of counsel on his side; he feels that they don't see the points as he sees them, and consequently he feels obliged to make the speeches to them he does. He does some things for sensation, but he has great power of self-control.

"Guiteau will falsify if he deems it necessary, though it hardly seems false to him at the time, for two reasons: First, because he thinks these points upon which he faisifies things of the past, of no account, and should not come into the case. Second, by so doing he may make a point in his own favor, which is a right thing of itself. He has a right to falsify or tell 'white lies,'

"His 'Divinity' or 'Divine Inspiration' business covers broad grounds, and dates back to his earliest religious discipline. His belief as to the intervention of the Deity in his case is the natural outgrowth of these teachings. He believes the Lord directs men's actions, if they are like himself, of the 'chosen few.' He believes the Lord will make men protect him for doing His work. He believes this in the same way that ordinary church people believe things will happen in accordance with their

"He thought little of the consequences to the President. He didn't dream of his living, or suffering any length of time. He gave two shots to make it sure.

"As to consequences incident to himself, he thought he could be held 'legally insane' by the courts, placed in an asylum, where he would remain quietly till humanity had calmed down, and could see things as he saw them. Following this he would be able to show the great good resulting from his act, when he would be released, go forth giorified and held up as a great person.

There was nothing peculiar about this act happening at this time. The elements were there, and circumstances brought it to the surface. Guiteau knew it was unlawful, but he couldn't see it in the light of a great crime, because it was overshadowed by supposed greater good. It was the same as in the divorce case.

"As to treatment. Guiteau would probably be harmless after this, if let loose, but it would be better to confine him for life. There are no right places to send such persons as he, but the workhouse or prison would be better than an insane asylum.

"In general. Guiteau was rather a low type of a criminal, but there were many worse types. He was not blood thirsty. He would not commit any violent outrage for money. He would borrow money, with a dim idea of repaying it, if he ever got any. If he didn't, no matter. In any event, a living was due him, as in case of the

"There is no doubt, Mr. Scoville is convinced that Guiteau is insane, as he understands insanity. He is working for pure justice, endeavoring to keep emotion and feelings out of the case.

"The government experts are correct in their diagnosis as to his insanity, but are at sea when they go beyond that into the region of motives."

The Milwaukee Daily Republican publishes the communication with the personal explanations in full, remarking that it will be read with interest, but will not be apt to change the opinion of the country that the scoundrel ought to hang, and hang very BOOD.

(Ypslianti, Mich. Commercial.) Our representative lately learned the following from Mr. Carl Biegmund, Cor. Congress and Washington Sta.: My daughter auffered from Rheumatism to such an extent that it crippled her, rendering her unable to walk at all. We consulted many physicians and used all kinds of medicines, but in vain. At last St. Jacob's Oil effected the happiest results. It cured my daughter.

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Suicide Made Kany.

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nound is unsurpassed. LYDIA E, PINKHAM'S VEGETABLE COM-POUND is prepared at 23 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either, Mrs. Finkham freely answers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper.

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Woman and the Household.

BY HESTER M P. LE. [Metuchen, New Jen 5.1

COMFORTED.

"Thou hast all seasons for thine own, oh, Death?" Plentiful pomises of spring, Pink buds on ev'ry scented spray, Birds and new nests; but sorrow sees No sweetness in the merry May.

Musical melodies of June, Rhythm of wi d, and breath of bloom, Ye bring no balm to he rts that break, No golden glow to grief and gloom!

Autumn and amber quietness-But flaming forests rich and red. To tearful eyes grow paler than Wan watchers' lamp beside the dead.

White wonders of a wintry world, Glad Christmas cheer, and hearths aglow; But from life's light, love turns to sob For one who sleeps beneath the snow.

And yet a touch we faintly feel, A tender tone that hope may hear, Lifts up the soul from its despair; Our comforters are always : ear. Laura Varner.

The views which were expressed in this column upon Paternity, in the issue of December 31st, have met with unexpected recognition from various quarters Evidently there is an awakening sense of the moral responsibility of the husband and father in the family relation. which has been too much a mere intellectual abstraction. It is a difficult subject to deal with, brought into disrepute, as it has been, by unclean tongues and pens. The most delicate of atl relations, which should be held in exalted sacredness, have been discussed in a manner which savors of cattle pens and stock farms, if not worse. The animal, not the spiritual side of natural law has been emphasized Lecturers and writers of a certain type have twisted excerpts, shorn of their surroundings, into favoring a lawlessness which they misname freedom-and these excerpts are from the highest stand-point of ethics. The public has become satisfed with these presentations; but a healthier tone of feeling demands a cleaner statement of law, a purer and sweeter family life. Here men must be teachers of men. The few must impress upon the many the fearful evils which the riot of unchecked and depraved appetites entail upon society and posterity. This ungoverned sensualism is at the root of the greatest share of disease. depravity, idiocy, drunkenness, poverty and vice of the world. And no real advance can be made till "conviction of sin" has worked out repentance and better behavior.

THE SPIRIT OF THE PRESS

is growing more and more favorable to a pure morality. And for this we have to thank the great number of women who are on the press. There is not a leading paper which has not among its sub editors and reporters. women who work acceptably and help to raise the tone of their associates. Instances of this we give below. The first is from the Inter-Ocean of Chicago, in which the Woman's Kingdom by Elizabeth Boynton Harbert is one of the leading features. This immense sheet is a marvel of enterprise, some issues containing not less than sixteen pages, or one hundred and twelve columns. Mrs. Harbert's leader in that of Jan. 7th we give in part. It is called.

CRIMINAL IGNORANCE.

"How can we arouse women to a sense of their responsibility in and to the temperance work?" came in eager questioning from an earnest woman at a recent temperance confer-

"Bring her boy home drunk," came in icy tones through the compressed lips of a woman who evidently required no argument to convince her of the terrors of intemperance. How can we rouse the mothers and educators of this country to the fact that our educational methods are criminally faulty? How make them realize that we are educating our boys to beome weary lawyers, sorethroated, dyspeptic clergymen, broken down business menthat our daughters, many of them, become nervous musicians, weary society queens, grown-up children content with toys, but that we are neglecting all instruction upon the vitally important life work of wise fatherhood and motherhood. That there is a criminal neglect of the laws of health, both in the construction of our school buildings and the arrangement of our college curriculum.

"Am I mistaken? Take, for instance, a young mother, herself the daughter of wealthy parents, she has enjoyed the best educational advantages of the fashionable boarding school, supplemented by a year or two of foreign travel. She has now entered upon the crucial time of her life; the years which should be the happiest, the richest, the most blessed of her life, the rough years of her motherhood. Sickness comes, then during an agonizing experience these victims of unwise education discover that we are educating our young men and women to be doctors, lawyers, ministers. farmers, editors, when there is no dearth of candidates for these professions, and meanwhile the imperious demand and vital need exists for practical teachers and wise fathers

and mothers as such."

The Alpha is the name of a monthly paper, edited and published by Caroline B. Winslow. M. D. at Washington, D. C. This sheet, published in the interests of morality, bravely grapples with the tremendous subject of Heridity. In the January number, like all others, these headings stand for its position: Human Rights before all Laws and Constitutions; Gerrett Smith; The Divine Right of Every child to be well born. Here is an extract from an editorial: "Expectant parents will see to it that physical health, mental activity, pure love, benevolence, justice and patriotism absorb all that is low or base in their natures, and thus bless their children with the very best gifts they have to bestow, and not merely a conscious existence, with painful inharmonies of soul and body...... Why out of our most respected and Christian families come so many drunken, defaulting, licentious and dishonorable scions. Guiteau is an example prominent before the world. With an erratic and fanatic father and a poor invalid mother, confined to her bed for one and a half years before her unfortunate son Charles was born, with her mind wandering with brain fever, her head shaved and all sunshine shut out of life, what else but a Guiteau could result from these conditions? The testimony goes on to show that this state of health continued with this unhappy woman for years, and while confined to her room she bore three children. Happily Charles was the only one that sur-

Could the world look upon a more shame ful marital panorama than was revealed in our court room by the testimony of Mrs. Scoville, Guiteau's sister? It is enough to make the stones cry out and call down the judgments stones cry out and call down the judgments of heaven; and yet such wrongs as this are being perpetrated daily, all over our land, through ignorance and sin, which is proven by increase of vicious, insane, idiotic, deprayed and irresponsible beings that are being multiplied in our land." TEACHERS ON THESE SUBJECTS.

Among the advanced teachers of purity and a high ideal marriage, may be counted. Henry C. Wright, A. J. Davis and A. E. Newton. Two works by the first, widely read and discussed, have certainly made a profound impression upon their readers. Mr. Wright has joined the great majority, but his influence is still felt, in the burning words of truth which are to be read on his printed page. Mr Tuttle in his Ethics of Spiritualism, declares. "The child should be taught as the first grand moral lesson, that it is a divine and holy being too good and pure to do wrong That as physical health is the perfect action and balance of all bodily powers, so spiritual health or happiness depends on the action and balance of all mental faculties. It is expected always that moral power will rule. The struggle may be severe, but in the end the good must triumph. For the man and the woman there is the same code. The thought or word which causes one to blush, should crimson the cheek of the other. Virtue, chastity, fidelity have no limitation of sex."

Mr. A E Newton has written noble words in Pre Natal Culture and The Better Way, which should be in the hands of all young people of the land. In a lecture which Mr. Newton gave before a recent convention in New York, are some passages which contain much suggestion. He says, atter premising that the very poor contribute much the larger number of new recruits to our rolls of citizenship, "How can we reach with purifying influence the fountains in the lower strata of society from which issue the larger streams that swell the tide of our population?..... Incompetent in this strife to achieve for themselves better surroundings, a helpful hand needs to be extended to them by those who are more capable and have been more successful. Before the influx of the congenitally diseased, incapacitated and evil-disposed members of the social body can be effectually stayed, attention must be given by the wealthy and capable to the improvement of the homes of the poor and laboring classes. This means that a more equitable distribution of the products of labor-that is of wealth-must in some way be effected"

Mr. Davis in the fourth volume of the Har monia, the Reformer, and the little book called Ethics of Conjugat Love, has given strong evidences of his position as a teacher. Here is some of his sayings: "Conjugal love differs in its very nature from every other essential pr nciple. Its laws are spiritual and its conditions inmost and absolute. It admits of no division, no indifference, no publicity, no importations beyond the circle of its tender and total adoration......Man is constituted to conquer all impulses of the subservient blood; when his spirit speaks his passion is essentially allayed—for thus, in all realms of higher being matter is overshadowed and mastered by Mind.......Murder and every other manifestation of insanty will die and beforgotten when mankind beget harmonious children and establish a system of favorable circumstances for their education and development.Feminine and masculine stand for principles and ideas. Inferiority of the wo-man and superiority of the man, are teachings of a barbarous age. Spirit unions which are perpetually useful and beautiful, even amid flery trials, may become more frequent: they may be multiplied first, by true refinement and spiritualization; second, by mingling true ideas of spiritual love and the divine uses of marriage with the practical education of our children. What is now conjugal error, idle dreaming and vicious practice, among youths and adults, may, by frank and exalted methods of education, become the world's delight triumph and lasting glory."

BOOK REVIEWS.

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

NERVOUS DISEASES AND MAGNETIC THE

rapeutics, by James Edwin Briggs, M. D., New York, 1881. The author carefully and critically examines into the origin of nervous diseases, and being highly intuitive, his conclusion may be as sumed as resting on a solid foundation. He well says that the real "nerve centres," as it is fashionable to call them from which disorder proceeds, belong to the sympathetic system. All life is transmitted from that to the other parts of the body. The innumerable ganglia, frequently so small as to be almost undistinguishable, contain and diffuse the potency by which the body lives and is preserved in the condition of health. They are the vitai focuses; they register all the changes and condition. In the author's treatment of his subject, he does not forget the potent influence of the mind on the body, claiming that the liver never fails to keep time with it. The gloomy and despondent are prone to become bilious and even to have jaundice outright. The kidneys, too, are equally sensitive. Depressing emotions will cause the evolution of oxalic acid, and in great mental distress uric acid and its salts will be produced. As to a remedy, the doctor naturally prescribes animai magnetism, for it is a soother of the nerves, and therefore invaluable for that reason. This curative agent he assures us is not new. It was employed in the temples of Æsculapius, both in Greece and Asia Minor, long before the Christian era. The fact is recorded in the Papri of Egypt, which have been lately deciphered and translated.

The doctor does not present his own views alone with reference to the wonderful potency of animal magnetism, but he gives us two excellent chapters on the same subject, the first by B. L. Cetlinski, M. D., and the second by

Giles B. Stebbins. A. J. Davis, the seer, speaks of Dr. Briggs as follows: "This gentleman is highly gifted in two directions: He is an educated physician, but prescribes with an intuition of the necessities of the case which amounts almost to direct clairvoyance. Indeed, we have often met with clairvoyants who could give a direct diagnosis of disease, but failed utterly in prescribing remedies, and vice versa. Again we have fully tested the magnetic healing powers of the doctor, and can truthfully say that, while his influence upon the sick is not exerted through the magic of extraordinary claims, his power to heal is perfectly genuine and we know both by personal experience and observation of cases that what he does for the diseased is done so well that it is permanent."

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This reliable company, represented by Wm. Conant, President, and Luther Conant, Secretary and Treasurer, is doing a very extensive business. They receive subscriptions from

convenience to those for whom it is intended. We don't see how those who are engaged in the book or newspaper business can dispense with its use. To them it is a necessity.

CONTRASTS IN SPIRIT LIFE; AND RECENT Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in the first ave spheres. Also an account of the late President Garfield's reception in the Spirit-world. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Star Publishing Company, Springfield, Mass. 140 pages. Price 50 cents.

In his life on earth Mr. Bowles was a wide. ly known editor and author, and his Spring-field Republican had, and still has, wide circulation, daily and weekly. A pamphlet published some years ago by this company, "Experiences of Samuel Bowles in Spirit Lite," written by Mrs. Twing as medium, was widely read, especially in the Connecticut River Valley, and awakened much interest, and this larger work, from the same hand, will doubtless command attention, as it deserves from its intrinsic merits. Mrs. Twing is a woman of good standing and character, well-known as a writing and test medium and her reputation would lead one to suppose her work sincerely done The Star Company have published tracts purporting to be from the eminent scientist Faraday in spirit life, which Mr. Kiddle commends as "excellent." In this work are twenty seven chapters, each a record of a scance by Mrs. Twing, and covering a wide variety of topics: "Honest but mistaken min isters in the Spirit world-The welcome and unwelcome babe-Remembrances to his family-E. V. Wilson, Fanny Conant, A. W. Sprague-Vastness of the Spirit-world-The rumseller's hell-Form materializations and slate writing-Journalists who lie about Spiritualism-Heavenly homes-Meeting Rev W. B. O Peabody (his cleryman) and other clergyman," are some of the topics.

The description of Garfield's reception is well written and natural, but one will question how much the views of the writer and others had to do with an event of so late occurrence. The spirit and aim of all the messages are excellent, the morals high, and the ideal of a higher life on earth clear. The progress of man and the growth of pure and natural religion leading to good works are emphasized. The work should be winely read its views and statements thoughtfully examined, not as infallible but as suggestive and valuable.

THE PHILOPOPHY OF DEATH, By Eugene Crowell, M. D., author of "The Identity of Primitive Christianity and Modern Spiritualism,"
"The Spirit World," etc. New York: office of
the Two Worlds. 1882. Price 10 cents.

This is a pamphlet of 26 pages, having for its object the enlightenment of the human mind on the subject of death. It shows that death is rarely painful; that all persons when they come to die are in nearly the same condition of indifference, and we are not sure that it don't establish the fact that to die naturally after a well spent life, is a positive pleasure.

Partial List of Magazines for February Received.

Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: The Mountain of the Holy Cross. Colorado; A Pioneer of the Palette; A Chat About Bells; "The Grandfather's Blessing;" The Beauty of the Fields; The Decoration of a Yacht; Ford Castle; The Manchester Mural Paintings; The Hill Collection; The Palmer Exhibition; "Canossa, 1077;" Winter; Memories of the Year's Art; Art Notes; American Art Notes.

The Atlantic Monthly. (Houghton Mifflin & Co., Boston.) Contents: The Bay of Seven Islands; Some Traits of Bismarck; An Echo of Passion; Studies in the South; The Retunding Bill of 1881; Tom's Husband; "In the Silent, the Silent November;" Richard Grant White; Ember Days; Daniel Webster: Beethoven: Origin of Crime in Society: A Contrast; The House of a Merchant Prince; Northern Travel; Recent Dramatic Literature; Von Holst's Constitutional History of the United States; The Contributor's Club; Books of the Month.

The Oriental Casket. (L Lum Smith, Philadelphia, Penn.) A new monthly magazine of sixteen pages, containing poetry, stories, sketches and essays.

Nature (McMillan & Co., New York.) An illustrated journal of Science, containing much interesting matter.

Magazines for January nor before mentioned.

The Children's Museum. (F. B. Goddard & Co , New York.) An Illustrated monthly

magazine for Boys and Girls. Golden Days. (James Elverson, Philadelphia, Pa) An Illustrated weekly for boys and girls. It contains interesting stories and nu-

merous illustrations.

La Revue Spirite. (M. Leymaire, Paris, France.) This number is filled with interesting articles by able writers. Licht, Mehr Licht. (Paris, France.) A weekly paper upon the Spiritual Philosophy.

Der Sprechfaal (Wm. Besser, Leipzig,Germany.) This weekly paper is devoted to Spiritualism and has able writers.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial: Department of Theory and Practice; Correspondence; Whipping in the Old time School: Notes and Queries: Examination Department: University Department; Central Normal Department; Publisher's Department; Book Table.

New Music.

We have received the following sheets of music from S. W. Straub, 69 Dearborn St.,

Chicago: Save the Boy. Words and music by Rev. L F Cole. Price, 35 cents. A powerful and wonderfully effective temperance battle song. Stop Drinking to-night, or, The Sister's Appeal. Song or Duet, with chorus, by J. M. Stillman. A touching and effective ballad. Price, 85 cents.

The Pioneer Preacher. Song and Chorus Words by Rev L. F. Cole, Music by T. Martin Towne. Designed to commemorate the services of those faithful spiritual guardians who have "fought well the good fight of life," and after years of trial, have "come near at last to a sweet, peaceful rest in the grave," Full of melody and sentiment that will touch the hearts of all. Price, 85 cents.

We have received the Fifth Annual Report of the American Humane Association held at Boston, Mass, Oct. 19th and 20th, 1881. Its object is a noble one-prevention of cruelty to animals.

The Theoryphist for Dec., 1881, has just come to hand. It contains the usual number of excellent articles on a great variety of subjects, Price 50 cents.

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over three thousand agents and dealers in all parts of the United States. The list of newspapers and magazines they furnish this year supersedes all previous ones, and can not fail to be of great value as well as a matter of DAT Kinster Pan Co., Buffalo, N. T.

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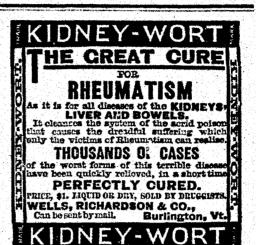
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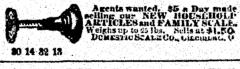
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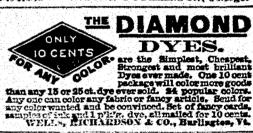
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Spirit Possession.

The Chicago Witness has awakened to the alarming aspect of the great spiritual movementand in a double leaded editorial launches its warning against the terrible foe. It honestly meets the matter, without seeking to disparage it. It is the veritable Goliah of modern times. For three months this writer was the "victim" of spirit intercourse, and saved himself by prayer from the influence of the evil spirits. With him it is no subject for idle talk. He says:

"But many good people, Christian ministers and teachers, in the face of God's truth, declare that Spiritualism is merely a silly aberration of the mind and imagination caused by other influences than that of spirit intercourse—that it is a humbug—a cality. Do not, dear friends, be deceived have never been excelled and probably not by such a declaration. Spiricualism is a fact—sweeter than honey in its ruinous fascination and delusion, but bitter as gall in

its religious, moral and social results." It is remarkable that this once wronged editor could learn in three months so much more than those who have made Spiritualism a life-study, for thirty years, and men. too, who undertook the investigation well prepared for the task. The Wilness man bears false witness in the following reck-

less style: "Has ever any good been done, in reality, by spirit influence? Do you say that men's bodies have been healed by the spirits? Do you not know that the spirits have power to make their devotees sick, and then restore them to health? The fact has been demonstrated. Do you say that men's minds have been enlightened and made wiser by spirit revelations? The statement lacks confirmation from any trustworthy We have only the words of deluded Spiritualists to support it, and those outside of their charmed "circles" will be loth to receive such testimony. The whole machinery, wonderful phenomena and teachings of Spiritualism, are unworthy of confidence, and none but its deluded victims can conscientiously advocate its boast-

'We speak not now of its blighting effects upon the holy estate of matrimony, and of the encouragement it gives to social sins, The records of the divorce and other courts, and the columns of the daily press, contain all necessary evidence on these subjects to condemn the whole system of modern spirit-influences. But we would warn the unwary, before it is too late, to put themselves in the strongest opposition to these baleful influences, lest they be overcome by their fascinations and reap lasting sorrow for their weakness and credulity. We would warn them earnestly and prayerfully against the spirit-scance and circle, as we would against the liquor saloon and the

The great question which concerns us is not the result, but whether our spirit friends return and communicate with us. The editor of the Wilness admits that spirits do return, but they are evil spirits. If evil spirits can return, why not the good? Is God so unjust as to allow the evil to come and forbid the loving and true friends to approachus? The Witness holds that the Rible forbids the intercourse with spirits, Where, oh, Witness, in the New Testament, is this forbidden? Rather is it not explicitly said: "These signs shall follow those who

Even a "three month's" acquaintance with Spiritualism, should bave shown the editor of the Witness the value of truthful speaking, and that it was wrong to micrepresent and defame those to whom he is opposed. He would have it inferred that the "records of the divorce and other courts, and the his warning, making the seance as terrible | ed success, would have thus rendered unnecthe "saloon or brothel." Will he be less general and descend to particulars, and pubneh a few at head, of these divorce cases and criminalities? For every one of these in which Spiritualists are involved as ac-

tors, we can publish hundreds wherein church members and ministers of the Gospel are directly involved! It is not against crime, nor divorce his warning is given, These are pretexts of straw. The real alarm comes from quite another source and is found in the beginning of his wrathful at-

"The result is that those who believe the revelations' of their 'familiar spirits' are liable to the wildest and most unholy delusions, corrupted in mind and imagination and placed in opposition to God and his revealed will: for it is well known that the Spiritualists, as a common thing, reject the atonement, the Godhead, and the mediatorial office of Jesus Christ, and so place themselves beyond the reach of his salvation.'

Here lies the unpardonable offence: Dogmatic theology is in danger; to deny its most unbelievable tenet, is to become "corrupted in mind and imagination!" It is too late for such arguments to have effect. It is too late for the priest to stay the current of popular thought, by the cry of bears and lions, used to frighten children.

The Spiritualist is not afraid that communion with his departed friends will render him immoral. Why should it? On the contrary, should not the fact of our friends in immortal life being with us, and constantly knowing our thoughts and deeds, be one of the grandest incentives for well doing and purity of life? We may lay aside dogmas which men narrowed by creeds, deem essential; even though we meet their hate and vituperative misrepresentation. They harm themselves, and not the cause which is so immeasurably above their understanding.

Psychology-The Past and Present.

Dr. J. B. Dods was one of the finest lecturers and psychologists that ever stood before an American audience. He was received with honors wherever he appeared for the purpose of illustrating the grand truths of psychological phenomena. He was so highly esteemed that Daniel Webster and other distinguished Senators, nearly thirty-two years ago, extended to him a cordial invitation to lecture in the Hall of Representatives at Washington, on his favorite subject—an invitation that he gladly accepted. In his initial address he said: "I have received an invitation from several eminent members of the United States Senate, to deliver a lecture on the Science of Psychology—the philosophy of disease—the connecting link between mind and matter—their reciprocal action upon each other, and the grand operations of nature that this science may involve." In all he delivered twelve lectures, which were subsequently published, and which for beauty of thought and clearness in detailing the leading features of psychology, equalled. Since his day but little advancement has been made in rendering the subject clearer to the comprehension of the masses. He performed remarkable curesrestored hearing to the deaf, sight to the blind, and made the lame walk.

Nearly the same line of experiments adopted by Dr. Dods is brought in requisition by psychologists at the present day. The fact, however, that but comparatively little advancement has been made during the past thirty years, in shedding additional light on psychological phenomena, does not detract from the merits of lecturers on that subject at the present time, or diminish the interest that always attaches to their experiments. Among those who have become deservedly popular as an expounder of psychology, and whose experiments always have a peculiar fascination, is Dr. Townsend, who has been lecturing for some time at the West End Opera House. His lectures are clear and forcible, and the ease with which he gains control of his subject, is truly remarkable. One experiment performed last week by him, announced as the Magnetic Table, was very curious and interesting. He informed his subjects, five or six young men, that the spirit of Samson controlled it and that their combined force could not hold it still. At once the table commenced moving, and though one young man weighing at least 150 pounds, jumped upon it and the other subjects tried to hold it down, it continued to move as if imbued with life. The experiment was very suggestive.

The Doctor uses no miniature metallic battery like that employed by Dr. Dods, no bright button similar to the one used by the Danish magnetizer, Herr Hauson, no bright light with which Dr. Charcot induced the paralytic state, nor does he tell his subjects like Prof. Williams, to close their eyes and count their pulse beats as a preparatory step to inducing the psychological state—he simply manipulates their heads and succeeds in getting control with the greatest apparent ease.

Spiritualism in Utah.

The communication from Herman Snow which appears in another column has more than a passing interest. It shows that more than 20 years ago, the Spirit world foresaw the impending troubles from the unique civilization on the shores of Salt Lake, and made an attempt not altogether vain to thwart the schemes of the priesthood, and in the very stronghold of bigotry inaugurate columns of the daily press," fully sustain a liberalism which, had it met with promisessary interference of the government. Thwarted as was this effort, it made a marked impress, and becomes an important factor for good in the solution of this vexed

Inside View of the Condition of the Churches.

While almost fabulous amounts of money are expended in church edifices, and the maintenance of the 65,000 ministers who officiate therein, and externally all is flourishing as a green bay tree, yet the contrary is the actual state of affairs. The demand for money to carry out missionary and other church schemes is insatiate, and still the people are unsupplied with proper spiritual food. The Christian Union presents the aspect of the case as follows:

"In Minnesota, for example, there are communities receiving aid from three and even more distinctive Home Missionary Boards, in order that the small struggling churches representing their respective denominations may be sustained. In one typical town in that State, with a population numbering less than 4,000, there are eight churc'es with houses of worship, besides one Adventist and two Scandinavian organizations holding service in a hall There have been several attempts made to consolidate some of the seven evangelical bodies, but all in vain. Each still persists in maintaining its own separate existence: and the consequence is that the community is split up into religious cliques and fac-tions, and several half-starved missionaries are kept in the field, ministering to a bandful of followers, who make in turn their appeal for help to the boards of societies whose fostering denominational care they can claim; unbelief is prevalent, while sectarian zeal and rivalry, and not religious need, keep alive these would be churches, to the weakening and scandal of the cause of Christ. Nor is this an exceptional case. In every western commonwealth many similar instances may be found. In a frontier town not a thousand miles from St. Paul, where no religious organization had existed, a union Congregational church was duly formed, and all the Christian people of the place were happily and wi-ely massed together. Even thus united they were a feeble folk, requiring aid from the American Home Missionary Society. Yet, despite this fact, it was soon distracted and preatly enfeebled by the withdrawal of the Methodists, and then of the Baptists, at the suggestion of the zealous officials of these Christian bodies, and thereafter three zealous and competing sect churches struggled on, each receiving missionary aid. In one town in Kansas with less than one thousand inhabitants there were, and we believe still are, three Presbyterian churches viz., Northern. Southern, and Cumberland. Nor did that exhaust the list of ecclesiastical organizations in that place that were more or less pensioners of some missionary

To us the subject presents no such dismal aspect. If "the agitation of thought is the beginning of wisdom," the churches are rapidly moving in the right way. They are torn and disjointed because they have no common measure of the truth. The Bible is the common property of Christians, but the Presbyterian Bible, the Methodist Bible, the Unitarian Bible, are different books. They are read through the different colored goggles of sectarmanner. The Catholics have such a criterion. They are united and strong and present a bold aggressive front. There is never a wall of despair over unfilled churches; never a cry from vacant pulpits, never a feeling of jealousy, envy, or internal strife. Go where you will from the Atlantic to the Pacific, you will find the cathedral located centrally on the most valuable grounds in the various cities, and the bell calling in the cold grey of wintry morning, responded to by crowds of eager

devotees. Confessedly, Protestantism has nothing to offer in opposition. It crumbles and disintegrates, and fritters away its strength in personal quarrels, or over impalpable

differences of doctrine. A true and pure Spiritualism is the only safety against the encroachments of Catholicism on the one hand and Materialism on the other. A Spiritualism which shall gather under its banner the culture and intelligence of the age, and become its exponent. All that is true in Protestantism belongs to Spiritualism, the dogmatic part is perverted Catholicism. There can be no union between the right to protest, which presupposes the right of absolute free thought and dogmatism. Protestantism attempts the union and has failed. We may mourn over its failure, but the end will surely

He Knows too Much for a Preacher.

The Alliance, which is frequently actuated by plain, practical, common sense, publishes a letter from a young man, who has always intended to become a minister, but finds that there is no place for one with broad and liberal views. He asks what he shall do. To this the Alliance replies:

"The Presbyterian and Methodist Episcopal churches have announced in terms not to be misunderstood, that they have no place in their ministerial ranks for men who think for themselves. But it does not follow that the young men with a strong inclination for the work of preaching should not enter the ministry. The Congregationalist body contains a good many liberal thinkers, and the independent churches which are springing up all over the country already form the nucleus of a collection of churches which will, before long, be joined by the bond of the common idea of unity in essentials, liberty in nonessentials. The prospect is that the earnest young preacher will, before many years have passed, find a place to preach without going into the Unitarian or Universalist churches. The evangelical denominations are certainly working in a way to secure the establishment of independent churches."

The editor tells far more than his words imply. He admits the irreparable, inevitable disintegration of the evangelical churches, and that independent churches must take their place. Before long these will "be joined by the bond of the common idea of unity in essentials and liberty in non essentials."

Beally and truly here is foreshadowed the church of the future. In such a bond all churches might join without a disturbing qualm, for they would gain by the union and lose nothing by the concession. But the fossil churches of the land will never be led from the old path. It is the independent association, containing living men and women, which will take this avowed step. There will not only be a score of churches in the near future like that of Thomas or Swing, or Collyer, or Beecher, but tens of scores, and when united their influence will become the prevailing church influence of their time.

The Psychological Review for January.

The last number of this cosmopolitan organ of Spiritualism and psychological research, is received and presents a choice table of contents. The able and enthusiastic editor lays out the plan of the publication for the new year in a way that at once awakens the interest of the reader. He follows with "Notes and Comments," retrospective and prospective, made in clear, crisp, condensed form, and permeated with hopeful common-sense views. "A monthly summary of contemporary spiritual opinion" skims the leading Spiritualist publications, offering the readers of the Review what seems to the editor most worthy of special mention. This feature of the magazīne, is valuable, especially as done by so judicious a hand as Mr. Farmer. "M. A. (Oxon)" contributes what will prove by long odds the most interesting paper to American readers, under the title, "Personal Reminiscences of Epes Sargent with an estimate of his works." In this install, ment, M. A. (Oxon) quotes freely from the personal correspondence of Mr. Sargent with whom he held intimate and confidential relations, though we believe they never met. This series of articles, alone, should command for the Review a large American circulation. A study of Mr. Sargent's writings will show the readers of the Journal that the paper is supported in nearly every position it has assumed under its present editor, by the opinions of this scholarly and zealous student of spiritual science and philosophy. That the great Spiritualist public is gradually coming to the same conclusions as offered by Mr. Sargent, and weekly put forth in the Journal, is the most hopeful sign of the new year. We trust M. A. (Oxon) will not feel obliged to abridge the effort to render the public more familiar with Mr. Sargent and his writing. 'Another Symposium" is the title of a fascinating and instructive article by Prof. Barrett. The sub-title "Scientific Incredulity" gives a key to the paper which covers a wide range of thought germane to psychology. "Some Thoughts Regarding the Mystical Death," by Mrs. A. M. Howitt-Watts is crowded full of striking incidents graphically given. The number closes with the first installment of a story. "The Great Kingsbury Puzzle" which adds to the variety of the magazine and renders it possibly more desirable for general reading.

American subscribers will experience a little delay in receiving the January number. The arrangement for the American branch of the enterprise having been made by cable in the closing days of last year, the details of the business had of necessity to be concluded by correspondence through the mails: Spiritualist publications not having yet reached a point where they can pay thirty cents a word for transmitting

iengthy messages. As soon as possible those who have subscribed and contributors will receive the Review. We shall be glad to see the magazine meet the patronage on this side of the Atlantic, which its merits deserve, thus cementing more closely all English speaking Spiritualists and investigators. Further information may be had from the advertisement of the Review in another column.

The Way to Draw a Crowd.

The sensational advertising ministers of the gospel are rapidly adopting other strange worldly methods to make their sermons "draw." If the people cannot be driven to hear them they may be attracted. A Boston minister now illustrates his sermon on a large black-board, capering up and down like a schoolmaster. A New York preacher alarms the sisters by hand springs thrown in by way of emphasizing his remarks, and now to the great city comes a revivalist, baving his sermons illustrated by a panorama. An exchange thus describes the paintings illustrating the sermon on "The Rich Fool:"

"The first picture, four by nine feet, in high colors, showed the complacent rich fool viewing his wide fields of grain. In the second view, the rich man of the parable was represented at work with pencil and paper, drawing plans for his new barn. In the third painting, he was dead, and a red curtain and a pair of tall candles were by his bler. At a table, drawn in unique perspective, three gentlemen in white gowns and white turbans were handling the last of his estate, and disputing over the division of it. A third executor was shown in the background, stealing a ring from the finger of the dead millionaire. The first question after his death the preacher said was, "What's in his will?" instead of "Did he lay up his treasure in heaven?"

It is now too late in the day for this method, but if twenty years ago this idea of illustrating by panoramas had been thought of, how terrible would have been the effect of illustrating the then fashionnole "brimstone sermons," by representa-

tions of the Judgment Day, hell, and the fiery tortures of the damned! These orthodox ways of drawing are nearly equalled in foolishness by a passe Spiritualist lecturer who, in a desperate attempt to fill empty seats, advertises that Spirit Garfield will expatiate on Guiteau.

Our Exchanges.

There are but few if any men, who stand higher in the estimation of liberal minds than Thomas Paine. Whether battling heroically in behalf of the early colonies. or writing his "Age of Reason," or "Common Sense," or serving under Washington as a common soldier, or using his masterly influence in Congress, or trying to promote the prosperity of France-in fact, whatever he did, he had in view the promotion of the best interests of humanity. Col. Ingersoll claims that whatever Paine wrote "was pure nature, and his soul and his pen ever went together. Nothing short of bed rock satisfied him. During all the dark years of the Revolution, never for a moment did he despair. Year after year his brave words were ringing through the land." He has been the proud theme for hundreds of orators, and has illuminated their eloquence with the grandeur of his heroism and name. Coming to this country in 1774, at the advice of Benjamin Franklin, writing his "Common Sense" at the suggestion of Dr. Benjamin Rush, and afterwards enlisting as a common soldier—he went rapidly from one task to another in his efforts to do good—his incisive pen was never idle when its services were demanded, and his efforts to promote the interests of oppressed humanity never tired. Now in spirit-life, he can survey the grandeur of his labors and the wonderful results that have flowed therefrom, and feel the happiness that ever comes from the influence of a well spent life. The following published in the Herald of Progress, England, seems to be characteristic of the man. It was given through

a trance medium: "At times the holding on to the cold belief could not satisfy me. Before passing away, I was at times troubled whether] was wrong and they right, but I passed away as I lived. I came to spirit-life and ound there was a life beyond the earthlife. I found myself an intellectual, conscious being—but I looked around—no God to be found—still in that cold unsettled state of intellectuality. I traveled hither and thither in spirit-life, and never saw one down trodden and in want of help, but I extended a belping hand to him. My desire was to find something of God. I found people whose beliefs were as various as those I had met in earth-life. Some learned once, wise in their own conceit, knew all, but could not satisfy one as to the supreme Power.

"When you get to spirit life, the problems that will gnaw into the heart will still be unanswered there until you give your heart your whole heart stiently, like the falling of the dew, you will feel your own soul will be filled with joy, and you will feel that it is the Supreme Spirit that is penetrating into your darkness. In my earthlife my creed was not according to any church, but to extend a helping hand to others. Saved by creed and faith? False teachers, though you know it not, when will you shake off the shackles that have so long held you down? When will ye stand forth and face the calumny of those around you, and declare that God is not in heaven, but that he pervades all nature, and. is not to be approached in any particular channel, and not to be bought by any prayers and sacrifices.

We come to preach the individuality and responsibility of each. Each must unfold for himself. By doing good to those that stand in need of your help, will you raise yourself. Forget not that God is in each of his children, though it be in the name of conscience. By continuing to help others. conscience. so shall we feel that we are approaching unto God.

Spiritualists always take a sensible view of death. They regard it as simply a second birth into a grander and brighter realm, where the opportunities for advancement and happiness are increased a hundred fold. The one who takes a sombre view of death. regarding it as the result of sin or the trans. gression of a divine law by our first parents, is a mere child in thought and experience, and is not to be condemned, but pitied Some persons are "color blind" and because they can not discern the various tints that blend harmoniously in a beautiful garment, they are not to be censured therefor, but regarded as possessing a bodily infirmity that will disappear in the course of time. Those who regard death as a grim visaged monster to be feared are simply blind to the grandeur and beneficence of God's divine laws. They are entitled to our deepest sympathy as well as those who are blind to the grand truths of Spiritualism, and who oppose its onward strides notwithstanding the evidences presented to the understanding each day, and which are clear as the noon day sun. These thoughts are suggested by the following editorial that lately ap. peared in the Catholic Mirror, of Baltimore, Md., and which exhibits an almost unpardonable degree of ignorance, but the writer of which we do not censure—we only pity,

"A sad funeral took place in this city last week. It was the burial of a Spiritist. Around his coffin his friends gathered and listened to a eulogy of the deceased pronounced by a woman. This very morning, she is reported to have said, I received a communication from his spirit, in which he said that he was happily disappointed in his dreams of the other world, and is content until he shall soon again rejoin his loved ones.' Nonsense, and worse than nonsense! She either suffered from an illusion or was decrived by a demon—from the soul of the dead man she got no word. Spiritism is disbolism—the work of the Father of Lee; and it is deplorable to behold the number of its dupes out its "mediums" this is trae—where they are not juggling frauds, they are under the influence of the

The brain being considered the seat of the intellect, and its size regarded as the measure of the intellectual faculties, it is often alluded to in discussing the question of the equal rights of the sexes. It has been claimed that the weight of a woman's brain in Slavonic races is greater than that of a man's. Among the Germanic people the brain weight of the sexes is equal, and in the Latin nations the brain of the man is heavier than that of the woman. "For intelligence and resolution," says M. Anaole Leroy-Beaulieu, the most recent and the most fascinating of writers on Russia and the Russians, "as well as for education, and the rank she holds in the family, the Rus. sian Woman is already the equal of the man. Among the Slavs, man is often mobile, flexible. ductile and impressionable to an excess but, as if in compensation, woman, in mind and character, possesses so much strength. energy-in one word, virility-that without losing either her grace or her charm, she exercises often a singular and irresistible ascendency." Whatever may be the size of the brain in man and woman when compared, it cannot suppress the voice of the latter in her efforts to gain what she considers her just rights. In this country the agitation in behalf of woman is still carried on, and will be continued until the desired end is attained. A late number of the Alpha

"On December 16, Mr. Hoar's resolution for a special committee on the rights of women was taken up, Senator Vest, a man who, before the war, refused to recognize the rights of the black man, and, during it, the rights of the Union, came out, as might be expected, in opposition. But the disgrace to the Senate does not so much lie in the fact that one member, and such a member, should be found in ridiculing opposition to the inherent rights of women citizens of the nation, as that members—grave and reverend seigneurs—should be found laughing at his stale wit and inane false-The telegraph reports him as proposing that a consideration of the rights of women should be had before the Revolutionary Claims Committee, "as they would do ample justice to it. If there was any revolutionary claim that should go to that committee it was that for woman suffrage [laughter], for it would revolutionize society, religion, and woman's proper position in the family circle. The Committee on Revolutionary Claims had had but one bill in thirty years, and needed some stirring up. What could stir up this most venerable and respectable institution more than a delegation of the 'strong minded' with short hair, shorter skirts, invading its dignified room and demanding attention while it illustrated the ecstatic of female suffrage." [Renewed merriment.]

The Herald of Progress, England, presents some excellent ideas in relation to "The Ultimate of the Earth Life." Humanity, however, can only be regenerated by gradual growth and development. The earth has undoubtedly been inhabited for more than 100,000 years, yet the condition of society to-day is far from being what it ought to be, as evidenced by the crowded state of our jails and penitentiaries. Pernaps "the ultimate" of the earth life may be attained within 1,000,000 of years. Let us hope so. The Herald of Progress says:

"What then is the true idea of life? What but the harmonious blending of all the elements of our common humanity? The true idea is, to develop the whole man, physically, intellectually, and spiritually. Harmonize the moral forces of human nature, and you will harmonize the outward life. Live for the great interests of time and eternity, and you will secure your own happiness, and be useful to your fellows. Such a life would realize the establishment of a Divine kingdom wherein man, like a sweet toned harp of many atrings, awept by every wind of moral force, would fill earth with the music of heaven.

There can be no sublimer spectacle for the contemplation of angels or of men than that of a regenerated humanity. When this shall be accomplished, and we poor mortals shall stand firm and undismayed, the masters of the aforetime ungovernable passions, we need look no further for a revelation of the grandest moral sublimity.

This divine elevation and immortal strength are surely attainable, by virtue of the spirit of the all-Father which is incarnated in his rational offspring, whereby the race, as one grand man, shall rise out of the sea of its infirmities, its feet shall stand upon the everlasting Rock, while the sunlit brow, towering far up into the moral and spiritual heavens, shall smile above the storm of earthly discord and strife; Then shall the reign of Truth commence

on earth. And, starting fresh, as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent like some holy

Thirty cents pays for the Journal 12 weeks to new subscribers on trial.

Thanks are due the following for sending lists of trial subscribers the past week:-Dr. Mary M. D. Sherman, Richard Walther, Geo. Williams, Hugh Smith, S. Bigelow, Dr. A. B. Spinney, Bradley Tuttle, Mrs. M. L. Wood, John Harris, Geo. W. Chandler, Lyman C. Howe, Robert Williams, Geo. W. Webster, John Hoyt, Dr. Sarah E. Somerby L. B. Carpenter, W. H. Crittenden, E. A. Carpenter, J. A. Unthank, Henry Price, J. H. Barnaby, F. J. Morgan, Mrs. C. C. Dockeray, Mrs. C. C. Gooding.

A DELICIOUS ODOR is imparted by Floreston Cologne. And it is always refreshing, no matter how freely used.

Readers who desire friends to see a specimen copy of the Journal have only to send us a list of the names with P.O. aldresses, and papers will the be sent.

Descriedly Popular.

Unless it had great merit Parker's Ginger Tonic could not be so popular. Its sale has spread remarkably all over this country, beright when other medicines fail entirely,-

John Wetherbee Falls into Line, and takes his Place in the Ranks of Those who Oppose Fraud!

A. F. Ackerly uses Mr. Weatherbee's name on his circulars, as endorsing his mediumship in the following strong language:

"John Wetherbee and the late Epes Sargent, said the spirit phenomena through Mr. Ackerly are the most startling and reliable ever given in a bright light, either in Europe or America."

To this, Mr. Wetherbee replies in the Banner of Light, of Jan. 7th, as follows: "I hope Mr. Ackerly is a medium, as he claims to be, and I do not like to say anything to injure the class who have se much to contend with, but I must say the statement that I have quoted from his published circular is wholly false, and the man who would print such an untruth certainly on

general principles needs watching."

Now the individual opinion of Mr. John Wetherbee is of little account of itself, but as a straw indicating the set of the tide of public opinion, it has great value, No man is the ranks of Spiritualism is more sensitive to this influence, or more ready to trim sail and be carried forward with it. He is, it is true, guarded in his expression, and speaks of mediums as being a "class who have so much to contend with," while he really means that the frauds are this class, for the true medium, who remains constant and pure soon gains the honor and respect, not only of Spiritualists, but of non-Spiritualists also. However softly Mr. Wetherbee states the case against Ackerly, who is guilty of a gross deception. he squarely plants himself against fraud, and as an "exposer" we welcome him to the ranks of a clean Spiritualism. He certainly now affords a fine opportunity for a Banner of Light investigation committee. If one is appointed with the camel swallower at its head, Ackerly has a splendid opportunity, by his bungling jugglery to become a famous medium, and Mr. Wetherbee to come to grief, but we feel sure that in this case none such will be appointed, for he is the straw floating in the atmospheric eddy, having its center in the sauctum of the journal for which he chiefly contributes.

Those who have long been in arrears for the JOURNAL and who pay no attention to bills sent them, will find in due time, that though our forbearance is great it is not inexhaustible.

M. Muntz, by means of a test so delicate as to detect the presence of alcohol in a million times its weight of water, has found that alcohol exists in all natural waters except very pure spring water. It is found in greater quantity in snow, and without doubt floats as vapor in the air. In soils, especially those rich in organic matter. there is a considerable quantity.

EXCITEMENT IN ROCHESTER.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester, N. Y., Democrat and Chronicle, was republished in this paper recently and has been a subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occurred: "That article of yours. Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you

were rescued such as you can sustain?" "Every one of them and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it mar-velous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull indefinite pains and my stomach was out of order, but I did not think it meant anything serious.

"But have these common aliments anything to do with the fearful Bright's disease which took so firm a hold on you?"
"Anything? Why, they are the sure indications of the first stages of that dread-ful malady. The fact is, few people know or realize what alls them, and I am sorry to say that too few physicians do either."

That is a strange statement. Doctor." "But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most

of these allments." "This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is

it Doctor? "Precisely. Thousands of so-called discases are torturing people today, when in reality it is Bright's disease in some one of its many forms. It is a Hydra headed mon-ster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of

deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Kidney and Liver Cure. 1 am getting my eyes thoroughly opened in this matter and think I am belping others to see the facts and their possible danger also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are any quantity of them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent. but learning that the information desired was about the alarming increase of Bright's d'sesse, his manner changed instantly and

he spoke very earnestly:
"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is terrible and shows a greater growth than that of any other known complaint. It must be plain to every one that something must be done to check this increase or there is no knowing where it may end.

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. In order to draw the contrast between healthy and unhealthy flaids he had provided a vial the contents of which were drawn from his own person. 'And now, Gentlemen,' he said, as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys' and in less than a year he was dead."

"You believe then that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?" "Yes, I have both read and heard of it."

"It is very wonderful is it not?" "A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends." "You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'there goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidrey and Liver Cure."

"And this caused you to manufacture

"No, it caused me to investigate. I went to the principal cities with Dr. Craig the discoverer, and saw the physicians prescribing and using it and saw that Dr. Craig was unable with his facilties, to supply the medicine to thousands who wanted it. I therefore determine i, as a duty I owed hu-manity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity.

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. A. Lattimore at his residence on Prince Street. Dr. Lattimore, although busily engaged upon some matters connect ed with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propound-

ed him: "Did you make a chemical analysis of the cale of Mr. H. H. Warner some three years ago. Doctor?

'Yes, sir." "What did this analysis show you!" "The presence of albumen and tube casts in great abundance."

And what did the symptoms indicate?" "A serious disease of the kidneys." "Did you think Mr. Warner could re-

"No, sir. I do not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time ever been cured." "Do you know anything about the rem-

edy which cured him?" "Yes, I have chemically analyzed it and upon critical examination, find it entirely free from any poisonous or deleterious aub-

We publish the foregoing statements in riew of the commotion which the publicity of Dr. Henlon's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make, cannot for a moment be doubted. They conclusively show that Bright's disease of the kluneys is one of the most deceptive and dangerous of all diseases that it is exceedingly common, alarmingly increasing and that it can be cured.

Spiritualist Mass Convention.

A Spiritualist Mass Convention will behold at Waterbury House, Waterbury, Vr., on Friday, Saturday and Sunday, Feb. 16th, 11th and 12th Speak-rs engages: J. D. Stiles and Geo. A. Fuller: 4 Massachusetts: Mrs. Emma Paol. A. E. Stamey, Faunic Davis Smith and Mrs. Geo. Fratt. Three sessions each day, commencing Friday at 18 A. M.

Spiritual Meetings in Chicago. The First Society of Spiritualists meets at 7:25 p m. each Sanday evening at Fairbank Hall, corner of State and Ram-colph Streets. Mrs. Cora L. V. Richmond regular speaker. Soudsy, Jan. 29th, at diduring the Sundays of Pebruary. Miss Sosie M. Johnson will lecture at Union Park Hall, 617 West Madison Street, at 10:33 a. m. and 7.29 p. m.

Medium's Meeting at Union Park Hell, 517 West Madison Street, each Sunday at 3 o'clock P. M. Lectures each Sunday at Union Park Hall, 517 West Madi son Street, at 10:50 a. m. and 7:50 p. m.

Meetings are he'd each Sunday at 7:3) p. m. at 994 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 East 14th Street.

Street.
At 11 A. M. and 7.45 P. M. Good speakers every Sunday.
Seats free. NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P M., in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. 101 Scourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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

Address Box 777 P. D.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West 38rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Frogressive Lyceum meets at S. P. M.

Brooklyn, N. Y., Spiritual Fraternity. Hold Sunday Services in the large hall of the Brooklyn In-titute, at 3 and 7 P. M. Seven blocks from Futton Ferry. Secturers: January, R. W. Walls: February, Mrs. R. Shep-tud-Lillie: Morch, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morae. Conference Meetings held in the lower hall of the Brooklyn Institute and February February and Conference Meetings and Conference Meetings held in the lower hall of the Brooklyni balltute every Friday evening, at 7% P. M. sharp. All Spiritual Papers sold at all our Meetings.

Conference Meetings: Feb 3rd, Materialization Possible and Actual, Judge A. H. Dailey.
Feb. 10th: Senfer servation, Descon D. M. Cole.
Feb. 10th: Au Experience Meeting.
Feb. 24th: Ar Experience Meeting.

S. B. Nichols, President.

Lassed to Spirit-Life.

From her earthly home at Halsey Valley, N. Y., on Thursday, January 12th, 1833. Mrs. Olive C. Southwick, aged 75

years, 2 months and 8 days.

Her husband, Azron C. Southwick, preceded her to the land of light five years ast March. Siritualism was their hope and jyin the trying hour. True to their fauth they made a determined effortio secure the services agreeable to their feelings. No spritual speaker being available at the time of his departure they buried the body without ceremony and ab ut four months af erwards called the writer to deliver an address in memory of the honored and leved one some. When Mrs. Soutswick realized the charge at hand, so a req each an arrangement, it possible, to have the services of the same kind when her body should be laid away. In the peaceful trust of a soul well lighted and prepared the left the dark priso of clay and joined the leved ones waiting to receive her. The consistent devotion of this family illustrated in the decided attitude and faithful effort to "let their light shine" and show to a doubting community that Siritualism is not only good to live by our glorious to die by, is worthy of ind at on. May the precious light be with them and angels reward their faith.

LYMAN C, HOWE. years, 2 months and 8 days,

New Advertisements.

75 Elegant New Style Chrome Cords, name in Gold & Jet, 10c. American Card Co. West Haven,

ROSES we give more and better plants for the money than any other house in the country. Catalogus for 1851 now ready, free to all. Send for one and see for country the beautiful plants weofier. MILLER & HUNT, Wrights Grove, Chicago.

AGENTS WANTED to sell the LIFE, TRIAL and GUITEAU EXECUTION of GUITEAU Complete history of his shameful life; fml record of the rost notorious trial in the annas of crime. Protosely illustrated Low proced, Outit 50 crs. For circulars and terms, address HUBBARD BEOS., Chicago, Ill. 2: 2425

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of select flowers, that will provesatisfactory in quality and prices. HENRY S. RUPP, Shiremanstown, Pa. 51 22 24eow



C. E. Watkins's New Offer. Write the name in full of the spirit friend and a short question; put in common white envelope (no writing must be on the outside of envelope). I will answer for \$100 and \$3 centatamys. Rules for Development for Independent Writing only 50 cents.

C. E. WATKINS. Lawton Station, Eric Co., N. Y. Dr. Hunter's Practical Observations on Food

and Diet, and on the Proper Treatment of the Throat and Lungs.

The camphiet is designed for the reserval public, and is a guide for all at k persons. The preface says: "What so est to preserve the body in health, and what to de to regain health when it is lost, are problems which medical mages and philosophers in all sees have so liven it solve. The sim of the writer in the preparation of this pamphiet, has been to present the reader with an options of his ex crisace on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known as one of the me act reperisoned and smoonstrip practiceoers in diseases of the Throat and cungs, and his views on those subjects will be round of great interest, The contents embresse Catarria, Sore Throat, Laryingtits, Brocchits, Asthma and Consumption, the "Frevention of Lang Diseases," "The Early Sye proms of Consumption, "Can Lang Diseases be caved?" Their Proper Treatment, "Examinations of the Lange, "written opinion as to be source of diseases," Inhabition Treatment of Lang Diseases, the "Core of heavy Twore," ex.

The style of the Treath- is well limit rated by its op alw, paragraph: "The two great forces of life are the day with reste and the free from a well. The two great, receptic, a ef the system for the treath-swork together in imparting streageth and the free forces are the Lange and the Storonda.

The Lings and the stories are the Lange still the Storonda, of the grades of the states, together in imparting streageth and the content are provided by the western Sewn Consumer of the provided of the states, the Blance of any bookseller and at the free of the states, the states of the Storonda at the times of the states, the states of the western Sewn Consumer of the states, the states of the states, the states of the states of the states. Throat and Lungs.

SPIRITUALISM

CHURCH CONGRESS.

The Church Congress is an assembly of clergy and lally of the Established Church of Regiand, held in various large towns from year to year. Any one can be admitted to its meetings by purchasing a ticket. It is, therefore, a widely representative religious gathering; and, as such, its opinions carry deserved weight. Thomseting for its was held at Newcastle on Type, under the presidency of Dr. Lightfoot, Bishop of Durham. At the evening session on Tues-day, October 4th, a paper was read by Dr. Taernton, Vicar of St. John's, Notting Hill. London, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He was followed by Mr. W. R. Browne, Canon Basil Wilberforce, and Mr. John Fowler. Other epecches were delivered, but those above named are alone of permanent value. These specches have been published in pamphlet form in England and America, for distribution, more especially among religious people, in the helief that it will do a most effective work in awakening them to so investigating spirit.

Rvery Spiritualist should see that the pamphlet is placed in

the hands of his Christian acquaintances. "M. A. (Oxon)" in

his introduction to the English edition, says: "No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by that disquesion, and the reflections to which they have given rice in a mind that views the subject from a different standpoint to that which Dr. Thornton and Canon Wilberforce occupied. It is well that a serious attempt on the part of the clergy of the Ratablished Church to estimate one of the great spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree. I think, in acknowledging that the claims of Spiritualism to serious notice were recognized, and that the old bad spirit of exclusive bigotry and sneering incredulity-what Canon B. Wi berforce called the "ecclesizatical pooh-pooh, which is the modern substitute for the 'anathemadam' of less tolerant days' -- was conspicuously absent. Inquirers will gather from this discussion a higher idea of the importance of the subject which they are investigating, and may no able to see how far some

of the arguments employed with stand logical wif ing." In addition to the speeches "M. A. (Oxon)" con ributes some valuable Notes thereon and adds: Advice to Inquirers; A brief list of prominent persons who attest some or all the phenomena of Spirituation; Conjurors on Psychic Phenomers and Legerdemain. The American edition contains in addition, H ate to Investigators and Mediums concerning. Physical Phenomers; A further list of names; and a very important private letter written by the late Epcs Sargent only four weeks before he passed to spirit, in which he gives his views on life and death in his usual clear and vigprous style

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Poixes from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Saving Mother.

The farmer sat in his easy chair Between the fire and the lamplight's glare; His face was ruddy and full and fair; His three small boys in the chimney nook Counced the lines of a picture book; His wife, the pride of his home and heart, Baked the biscuit and made the tart, Laid the table and steeped the tes, Defily, swiftly, silently;
Tired and weary and weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above in the patient ministry of love.

At last, between the clouds of smoke That wreathed his lips, the husband spoke:
'There's taxes to raise, and invrest to pay—
And of there should come a rainy day,
'Twould be mighty handy, I'm bound to say,
T' have somethin' put by. For folks must die, And there's funeral bills and gravestones to buy Enough to swamp a man, purty nigh; Beside, there's Edward and Dick and Joe To be provided for when we go,
So 'I I was you, I'd tell yo what I'd dui
I'd be savin of wood as ever I could—
Extra fires don't do any good;
I'd be savin' of soap, an' savin' of ile And run up some candles once in a while; I'd rather be sparin' of coffee and tea, For sugar is high.

And cider is good enough drink for me; I'd be kind o' careful about my clo'es, And look out charp how the money goes— Gewgawais useless, nater' knows; Extra trimmin'

"I'd sell off the best of my cheese and honey, And eggs is as good nigh about as the money; And as to the carpet you wanted new— I guess we can make the old one du: And as for the washer, an' sewin machine, Them smooth tongued agents' so pesky mean, You'd better get rid of 'em slick and clean. What do they know about women's work? Do they calkalate women was made to shirk?

Dick and Edward and little Joe Sat in the corner in a row. They saw the patient mother go On cesseless errands to and fro; They saw that her form was best and thin, Her temples gray, her cheeks sunk in. hey saw the quiver of lip and chin-And then with a wrath he could not smother, Outspoke the youngest, fairest brother:

"You talk of savin' wood and ile, An' tes an' sugar all the while. But you never talk of eavin' mother!" -The Alpha.

Presentiments.

We make the following extract from an article in the Japuary Century in relation to Gen. Garfield:

"It was during this period that an incident oc-curred which I recall with no ordinary interest, preluding, as it did, the great tragedy so soon to be enacted. A prominent gentleman of Cleveland had been so greatly impressed with the cir-cumstantial details of an organized plan for the assassination of General Garfield, that he had driven out to Mentor, by night, to acquaint him with the facts. As the result of the interview, it was arranged that the man who had made known the existence of the alleged plot should visit the General the next day, that he might examine and Swaim and myself were made acquainted with the case, and were advised to watch the manner and bearing of the man, with a view to the detec-tion of indications of ineanity. In the course of the conversation, the probability of the story and the necessity of action were discussed. Finally, after musing awhile, Garneld said, somewhat sadly and impressively: 'Well, if assessination is to play its part in the campaign, and I must be the sacrifice, perhaps it is best. I think I am ready. The examination of the following day disclosed enough of mental wryness in the informer to satisfy us that the plot was a hallucination, and the subject was dropped.

"These annoyances were all the more harassing on account of the domestic trials and afflictions which followed, beginning with the illness of his mother. Upon her recovery, with the affectionate solicitude that marked his care for her, he made the necessary arrangements for the change of air and scene which her precarious health demand-He accompanied her to the train, with the friend who was to be her escort. Her last remark to him, as he was about bidding her larewell, acquires, in the light of his fate, a new and startling significance, as another of those inexplicable premonitions of evil to which I have before referred. With great earnestness, she said:

"James, I wish you to take good care of your-self, for I am afraid somebody will shoot you! "Why, mother,' he asked, in astonishment, who would wish to shoot me?"

When asked recently, by a friend, why she had addressed this caution to her son, she said, 'I do not understand; I only know that I felt that I must.' This incident possesses an added interest when it is remembered that several months before the meeting of the Chicago Convention. without previous allusion to the subject, she sad denly and bluntly said to her son: James, you will be nominated at Chicago next June!"

If not Matter, What?

To the Editor of the Religio-Philosophical Journal:

Reading in the January 7th JOURNAL, Bro. Burr's rejoinder to Bro. Sherman, I am led to believe Bro. Burr holds that a man to know a thing is material, must be acquainted with its components. Does Bro. Burr suppose that if, on the occasion of Prof.Grey's visit to the Pacific coast, collect. ing the flora of California, it so happened a piece of timber had fallen on him and a Digger Indian alike, that he, the Professor, would have had any better evidence of the materiality of that piece of timber on account of his being able to give the free from which it came, class and genera; tell its chemical constituents, than the Digger Indian, whose only evidence consisted in his mutual brasion and resultant pain? Now, I apprehend it is within the realm of consciousness that all cognizance is taken; that outside of consciousness man knows not any thing; that all things whatever, come to the human mind objectively; and without such clothing human thought is impossible. If, then, objectiveness be a necessity to thought's entity, it devolves upon the part of B.o. Burr, in order to maintain his position, to show there can be such a thing as an object without a form, a form without substance, and substance without tangibility! Elsewise, form, substance and tangibility, which are the essential features that give to ultimate or gross matter its specific nomenclature, entering into any other domain of which human consciouences which human consciouences must per se establish its materiality.

V. J. David. which human conscioueness takes cognizance,

Onset Bay Grove Association.

At the Annual Meeting of the stockholders of the Onset Bay Grove Association held at Boston, January 11th, 1883, the following officers were chosen for the ensuing year: President, Wm. D. Crockett; Vice-Fresident, George Hosmer; Clerk, Dr. H. B. Storrs, all of Boston, Mass. Treasurer, W. W. Currier, Haverhill, Mass. Directors: Alfred Mach, Stinon Enterfield, A. W. Wilcox, George Robbins, B. F. Gibbs.

The grobe rescipts during the past year were \$7,811.30. Expenditures, \$4,261.81. The assets of the association, \$5,918.38. There were eighty-gree building lets said. Improvements of various binds have been imagnizated. A brilliant future seems to be before the association. At the Annual Meeting of the stockholders of

Circles.

BY C. W. COOKE.

To the Editor of the Religio-Philosophical Journal: As the Journal during the next few weeks, will doubtless go into many families for the first time, and as some honest persons may thus be led to inquire personally as to the claims of Spiritual-ists, I have thought that a few simple directions as to the means of these inquiries might not be inopportune.

1. Approach the subject with a supreme love for, and reverence of truth. Be simple minded enough to candidly listen, and to accept what is rational after you have weighed it in the scales of

2. Twelve persons are probably the best number with which to form a circle; but as in many localities it will be difficult to find twelve who are sufficiently harmonious, truthful and earnest for so important, so sacred an inquiry, a smaller num-ber will answer. "Where two or three are gathber will answer. "Where two or three are gathered together" in the search for truth, their reward shall be cure; but however few or many form your circle, it is best that half possess positive,

and half negative temperaments.

3. Hold your circles regularly, at stated intervals. Twice a week will do. Always sit with the same person, and in the same order, alternating the positive with the negative persons.

Any table will do, but one of plain, unvar-nished pine is best. All sit round it with hands lying lightly on its top, and in contact. Singing may now take place, and, if desired, prayer also. 5. Go to the circle meetings with clean bodies, and with atomachs unoppressed with food.

"Go with pure thought and feeling, Fling earthly thoughts away," and remember Tennyson's words: "How pure at heart and sound of head,

With what divine affection bold Should be the one whose thought would hold An hour's communion with the dead!" Of source a cheerful, rouned, social feeling should prevail; but levity and thoughtless frivol-

ity will be out of place.

6. Should manifestations occur, treat them with respect, candor and that attentiveness you would give to any lecturer whom you had gone to hear. Do not be impatient of results, nor expect great things instantly. An oak tree does not spring at once from an acorn. Growth, development, is a

law of life. 7. Provide yourselves with paper or slate and pencils, and whatever else may be necessary, previous to sitting. Some one may be controlled to write, or you may get the alphabet by means of raps or tips; the various letters being signalled by these means as the alphabet is called over by one of your number the indicated letters being write. of your number, the indicated letters being writ-ten by him, meanwhile. Questions, oral or mental, capable of being answered by yes or no, may also be answered by either of these means; one rap or tip signifying no, two doubtful or don't know, and three, yes. In questioning the departed, he as polite and considerate as you would be to a friend in the form. The answers, you can judge by their intrinsic worth.

8. After getting communications, you may be directed as to change of position at table, change of persons, the addition of other persons to your circle, etc., etc. These directions you should fol-low when reasonable, practicable and possible. Lastly, divest your minds of all pre-judment and haughty regard of things seemingly small and humble, but part not with your own reason and inner sense of right; and may your seeking guide you to the highest of all truths, and render you ever more and more anxious and able to help your brother man, and so aid in bringing about "the republic of heaven on earth."

The Jews in Europe.

There are only 40,000 Jews in all England, and only 50,000 in France. But in Germany there are 400,000, in German-Austria twice as many, in Russia over 2,000 000 and in Roumania there are over 400,000 in a population of 5,000,000 In Turkey, no doubt, the Jews are better treated, says the Saturday Review, then in the adjacent nominally Christian States, but in European Turkey there are probably not 20 000 Jews, and in Syria, which includes the ancient seat of the race, there are only 40,000, or as many as in the distant island of England. It is difficult to suppose that there is not some connection between the density of the Jewish population and its ill treatment, if only it can be traced. The quality of the Jewish mind that has brought it at once into eminence and antagonism is its expansiveness. No national mind is so rigid in one direction and so elastic in another. The Jew guards his fortress, but is al-ways sallying out from it. He has a passion for public affairs. He longs to do something and to be something. In countries where he is treated as an outcast he has no other outlet for this pas sion for activity but commerce, and, as he is the worst treated in the backward countries for commerce of the most petty kind, he has taught him self by the practice of ages to become the prince of hucksters and usurers. As a rule he is not al lowed to hold land and has lost the art of agriculture with which in old days he converted into fruitful terraces the barren rocks of Palestine. He has been shut out from armies, and his exclusion has stunted in him the fertility of military resource, the power of military contention, and the recklessness of life which for a time made him a match for the legions of Titus. But where he can find an opening he uses it. If he can do only little business he does little business. If big business is open to him, he does the biggest business within his reach. Where better things are offered to his grasp he has shown himself a master in philosophy, in poetry and in art. What is most curious is that, if only he has a chance, he expands into a new nationality without losing his old one. The English and French Jew is a Jew. always remaining in a circle, and yet is an Englishman or a Frenchman. No Frenchman show ed themselves more devotedly French in the German war than the French Jews; and in England our literary Jews show themselves furious patriots and write up the leopards of England as their aucestors might, had they possessed the art, have written up the Lion of Judah. The Master of the Rolls is one of the ablest of judges; but, except in the superiority of his acumen, he is exactly like any other judge. It is not, therefore, wonderful that, when they have free play, and yet are not too numerous to excite much comment, they should succeed without awakening jealousy. In a country like Germany, where they are numerous and where commerce is at once backward, so that their success is not swallowed up in the success of the nation, and forward enough to give them considerable chances, they get on, but not without considerable social fric-tion. In countries like Roumania, where civilization is just dawning, and where they form a substantial part of the population, they can only do small things; but they do those with a pertinact ty and on a scale which atrike a perpetual un-easiness into the rude minds of their wondering and grudging neighbors. In the long run, it may be confidently predicted that everything that favors civilization will favor the Jew .- New York

Strange Manifestation-Irone G White writes: I received at Cresco, Iowa, a very strange test of power that was beyond the normal mortal senses, which impressed me as nothing else ever did, that has been given me through a clairvoyant or a medium. I will give it as I received it. I was seated with a lady friend in Price's Hall, in Crosco, lows, half an hour before Mr. A. B. French was to begin his lecture, on Friday evening, Sept. 9th, 1881. A gentleman who has some notoriety as a trance speaker and test medium, came down from the rostrum to shake hands and speak with me; almost immediately he started with emphasis and said. "A diately he started with emphasis and said. "A name was spoken to me then. Do you recognize it, T. E. Randall." Mr. Randall was an old and valued friend of mine, from whom I had heard, but a few days before, and whom I supposed to be in his usual health. The medium called upon me in my own home the following Monday and told me that the same had beer, spoken to him again, with the information that Mr. Randall had recently died. Treasday I heard of his death. I cannot understand, however, that spirit power can comprehend the overte of futurity, only as it may be possible, with a clearer vision to fathern the results of certain causes, so I am not conyinced—only puszied. I do desire the built and will secept gledly any light that may shine upon me. Hindu Hamer.

The Hindus have their epics, their dramas, their popular tales and their poetry. Their Vodas contain passages sublime as any to be found in the sacred books of other nations. Their law books are full of wise and humane counsels. Their epics celebrate the actions of men and women not unlike the heroes and heroines of Homer, and their dramas bear a strong affully to ours—a fact which led Schlegel to declare that the English version of the Sakuntala of Kalidasa presents so striking a resemblance to our roman-tic drams that we would conclude its translator to have been upduly influenced by his love for Shakespeare, if his accuracy were not well es-tablished by all Sanskrit scholars. But, etill, we cannot look to Indian literature for an Œ ilous, a cannot look to indian literature for an Le itous, a
Hamlet, or a Faust, nor, conversely, for an Eulensplegel, a Panurge, or a Sancho Panus. The
dogma of quiescence prevented the creation of
the great types of tears or of laughter which have
been the glory of the literature of other countries, and which will live forever. According to our conception of the tragic, the Hindus have no tragedles, and the humor which many of their writers possess is a humor distinctly their own. While the true humorist laughs at the fellies of mankind, and even as he laughs loves them be-cause they are so human, the Eastern humorist, inspired by Brahminism or Buddhism, laughs at men for rejoicing or despairing in a world which has no reality. He never could thoroughly un-derstand the "brotherly sympathy with the down-

ward side" which was the inspiration of Saske-speare, Rabelais and Corvantes.

It is at first difficult for the Western reader to define what is earnest and what is humorous in Sanskrit works. That which strikes us as groterque and ludicrous is to the Hindu sublime and serious. The difference in the standards of taste adopted by Eastern and Western Aryans is admirably exempl fied in their types of godhead The Greek gods and goddesses are beautiful and perfect in form; Hephastos, whose trade is little suited to divinity, is misshapen; and the horns, tails and goats' feet of Pan, and the satyrs harmonize with their semi bestial natures. The Norse gods are strong, brave and energetic, and are models of complete manhood. The Hindu gods, however, are tremendous monsters, with eight arms and three heads, like Sava; with an elephant's head, like Genesa; or black, bloody and terrible, like the much feared, much-honored Durga. In the Mahabbaetta, Aryuna begs for one glimpse of the infinite, universal deity, and Krishna appears, without any arms, stomachs, eyes and mouths with projecting teeth, in which the sons of Dritsrashta are sticking, even as the pilgrims, concealed in the salad, were held fast in the teeth of Gargantus. There is, moreover, the same wild luxurlance in everything Indian. The Ramsyana and Mahabharata are the Longest of all epics. The Paneha tantra and other popu lar tales consist of stories connected by a single thread, and there are stories within stories, until an unitiated reader, before he is half way through this labyrinth of incident, has lost the thread that was to guide him. It is in keeping with the rich fertility of the Hindu imagination that the early metaphysicians evolved the most tremend-ous humorous conception that has ever entered into the mind of man. When the philosopher into the mind of man. When the philosopher paused in his speculations on the infinite, to look out upon the world about him, he saw a land teeming with life and beauty, and men and women who lived and struggled, loved and hated, laughed and cried. The contrast between the truth which he in his wisdom had divined and life as it seemed aroused within him a grim sense of the humorous. After all, he asked himself, what was the world, what was creation, but Mays, a delusion—a loke, colossal in design, which a delusion—a joke, coloseal in design, which Brahm, the one reality, had imagined for his own amusement. It was even as Heine fancied it might be, the dream of a jolly, tipsy deity.—Atlantic Monthly.

Worms.

Worms have played a more important part in the history of the world than most persons would at first suppose. In almost all humid countries they are extraordinarily numerous, and for their parts of England a weight of more than ten tons 10,516 kilogrammes) of dry earth annually passes through their bodies, and is brought to the surface on each acre of land; so that the whole superficial bed of vegetable mould passes through their hadies in the course of every lew years. From the collapsing of the old burrows the mould is in constant though slow movement, and the particles composing it are are thus rubbed together. By their means fresh surfaces are continually exposed to the action of the carbonic acid in the soil, and of the humus acids which appear to be still more efficient in the decomposition of rocks. The generation of the humus-acids is probably hastened during the digestion of the many half-decayed leaves which worms consume. Thus the particles of earth forming the super-ficial mould are subjected to conditions eminently favorable for their decomposition and disintegral tion. Moreover, the particles of the softer rocks suffer some amount of mechanical trituration in the muscular gizzards of worms, in which small stones serve as mill stones. When we behold a wide, turf covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the inequal-ities having been slowly leveled by worms. It is a marvellous reflection that the whole of the superficial mould over any such expanse has passed and will again pass, every few years, through the bodies of worms. The plow is one of the most ancient and most valuable of man's inventions; but long before he existed the land was, in fact, regularly plowed, and still continues to be thus plowed, by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world as have these lowly-organized creatures .- Charles

Robbing One's Reserve of Strength.

A muscle without tonicity, or, in other words, without a reserve of force, would be flabby and incapable of putting forth any strength. In the same way the brain without a reserve of mental nergy would be unable to perform the slightest function. A living man always possesses some mental and muscular energy in reserve. When a man has used as much of his power—physical or mental—as can be spared, a natural guard takes its place before the reserve. Then the man feels tired, and then is the time for him to do that which he feels most inclined to do—rest. Suppose he "rouses" himself with some stimulant. The effect is as though he had received new life, and he jumps to the conclusion that the stimu-lant contained some force or energy which it imparted to his system. But what was the actual process? Why the stimulant drugged the guard which had marshaled itself before the reserve, and appropriated a portion of the reserve. This is not so small a thing as it may appear. For a a business man to borrow a little money from a reserve fund he has laid by is perfectly legitimate. He may take it all if he likes, and under certain conditions no harm will result. But let those who think such an act is tantamount to using up all one's physical or mental reserve strength, re-memberior a moment that to do the latter means dissolution. To do that which is unnatural is to throw the machinery out of gear—to ruffle the akein in a more or less complicated way. The result may be disastrous, and no wonder, when the delicacy of the machinery is taken into account. The baneful effect of stimulants has been often dwelt upon in these pages. We merely introduce this illustration of the subject because the danger of drawing on one's reserve strength cannot be too often reiterated.— Er.

Mrs. A. G. Newton writes: The Journal is a welcome visitor at our house, and has been for over eight years. It comes regular every week, ething from our friends that have ed over, to cheer and encourage us while in

John Wilson writes: I congratulate you on your sale return from your ocean voyage and land travel, and hope it has had a recuperative influence on your health.

Helem G. Thateher writes: I am, with many thousands more, pleased with the magnanimous course you pursue with the Journal. May you long be enabled to wield its course.

Bool Ton not Wholesome Food.

Beef tea has long held a high reputation as an article of diet for the sick, but this reputation stands on a false basis, and is likely some day, if not soon, to fall. It has already received several blows, but none so hard as that given by G. F. Masterman, in a recent number of the London Lescot. This gentleman draws attention to the fact that in its chemical analysis it is very analogous to urine, except that it contains less uric acid and ures. No matter how carefully made, it contains only from one and a half to two and a quarter per cent of solid matter, which is made up mainly of ures, kreatine, kreatinine, isaline and decomposed rematin—all of which are to be found in urine. This is not the only author who has tried to impress the public with the fact that beef tea is a stimulant and not nutritious, and composed mainly of excrementitious matter. All this, however, has been of little avail, for we constantly find medical men and non medical ones who still believe in its virtues, and if told that milk, or wheat meal and barley gruel, rightly pre-pared, are many times as nourishing, they look at you with a very skeptical stare. How often do we find the sick one starving with an endless supply of wines, jeilies, essences of meat and beef tes in abundance, and orders to administer some of them every half hour. In a majority of such cases all this beautiful but worthless trash should be cleaned out at once and milk and gruels sub-

There is one disease in which beef tea will prove specially injurious, and that is Bright's disease, for a person suffering from it should take no food which is likely to so greatly increase the very elements in the blood which the kidneys cannot eliminate. Dr. Neale states that in diarrhea, dysentery, and typhoid fever he has become convinced that this fluid is a polson. Dr. Brun-ton, of Regland, mentions the fact that mental depression and nervous diseases are made worse by it, and says: "We find only too frequently that both doctor and patient thinks the strength is sure to be kept up if a sufficient quantity of beef tea can only be got down, but this observation is es the question whether it may not frequently be injurious, and whether the products of muscular waste, which constitute the chief portion of beef tea and beef essence, may not be actually poisonous?" It may be saked: "If beef tea is so similar lu composition to an important excretion of the body, why should not the latter produce a similar effect?" To which it may be replied, that the effect produced by the two substances is very similar. In South America urine is a common vehicle for medicine. The same substance has been highly extolled for small-pox. Among the Chinese and Malays it is freely used for the sick, and often apparently surpasses European remedies in its value. A traveler there says he has often seen it taken as freely and with the same gusto as beef tea is by Europeans. We might illustrate this point by further facts, but it is not neces-

It may be asked, what do you give us that is better? The answer is, milk, oatmeal, wheat-meal, barley and cornmeal gruels. These latter, well made, are really valuable and not poisonous. Let beef tea, then, be dropped. No matter if it be elegantly made from Liebig's, or other extracts, it is all the same, a worthless food and a noison, which may injure the one who takes it. - Herald of

Anointing with Oil.

The Rev. George O. Barnes, the famous "mountain evangelist," whose preaching in the mountains and the central part of Kentucky for the past five years has attracted such great attention in the State and from the whole country, arrived in Louisville Monday night to hold an evangelistic meeting in the city. He was, of course, ac-companied by his daughter, Miss Marie Barnes, who assists him in his meetings and leads the music with her voice and the little "consecrated organ," which has been carried over the almost trackless wilderness of the mountains during all their labors,

Mr. Barnes believes that hand in hand with preaching the Gospel should go the healing of the sick. If he had a commission to preach, he

a commission to heal. "I know how it is in my own family." said he. carnestly. "We have not taken a potion or med-icine for five years, and we are always well. Since I recognized my duty to anoint the sick last spring at Richmond, I have anomated 2 500 persons, and I could tell you of hundreds of wonderful cures of cancer, of consumption, and other smictions—seen down to toothache. If you come saying to yourself, 'Well, it can't do any harm if it does no good,' God will not help you. But if you come with absolute faith in the power of the Lord Jeaus Christ, and trust yourself to him, I am satisfied you will be cured. There are some who loss faith and restates the restart Ret who lose faith, and are taken sick again. upon my Christian honor I assure you that I be-lieve God heals every sick person who believes in Christ, and who is anointed in his name. God promises us good health and long life if we trust God. He says man's life is three score and ten I am dertain to live to that age. If you hear of my death before that time you may believe that I lost faith, and not that God could not prolong my life. I use no potions or medicine-nothing but faith in Christ, and that is what enables this voice to preach 365 days in the year."—Louisville Courier Journal,

Sex Development in Nature.

The sentimental pretensions put forward by political school which holds that woman is intellectually the equal of man, give a character of actuality to the question of the comparison of the sexes. This question, which it has been the custom to treat from a metaphysical point of view, is to us purely anthropological, or rather soological; for we propose to show by characteristic examples borrowed from the whole animal kingiom that sexuality undergoes the same evolution in all species, including the human species. The female surpasses the male in certain inferior species. The males are smaller than the females among many cephalopods, and among some cirripeds. With a few exceptions, the superiority of the females prevails among the sanelids, and among certain articulates, as bees, hornets, wasps; and female butterflies are larger and heavier than males, a difference being observable even among the larvae. A like superiority of females may be observed in many fishes, as in the cyprinoids, and in reptiles. This is, however, no longer the case among the superior vertebrates. The males of birds and mammals are nearly always superior to

the females. To sum up, the two sexes, at first unequal in consequence of the superiority of the female over the male characterizing the lowest species, become equal among species a little more elevated in the animal scale, and become unequal again in consequence of the pre-eminence of the male over the female, which is observed in all the higher cies. The supremacy of the female is, then, the first term of the evolution which sexuality undergoes, while the supremacy of the male is the last term.—From "Equality and Inequality in Sex," by G. Delauney, in Popular Science Monthly for December

He Managed to Eat Rotten Apples All the Year.

Advanced thinkers sometimes imagine that

wisdom demand that they should take middle ground, under the notion that they can thereby wield an influence to lead beginners up gradually to the front. I know a man who had a cellar filled with the choicest fruits. Every evening it was his custom to visit and pick over every bin was his custom to visit and pick over every bin of apples. Selecting the partially diseased and speckied, he carried them to the kitchen, and turning a key upon all the balance of his fruit, ordered the family to use only the refuse. This supply was assaily sufficient for daily use, and so, although possessing bushels of excellent and sound fruit, he menaged to est rotten apples all winter. Sometimes I think men treat their principles in much the same way. They live in sight, so to speak, of the ultimate truth, but never enjoy it. A man knowing the sublimation of all truths fears to be too radical, and is miserable all his life. So, too, dreading the consequences of being unpopular, he secretly cheriches principles he dare not avew openly, and so is miserable.—

Jose State Tribuse.

Angels' Visits.

Robert Collyer says that angels' visits are neither few nor far between, and tells how the death of his mother, who was far away, was fold to him about the time of its occurrence. "Men laugh," he says, "and say that we live in a procy, railroad world, in which the telegraph outflies the old fashioned angel. But it is not true that angels don't care for us-it's we who do not look for them after they have come to visit us. All the angel that we care to look for is a Michael Angelo angel. But all common human agencies are touched with angelic power, while we are like children, who breathe on the window pane and shut the beautiful landscape out behind a

dull cloud. The angels are all about us, though, and they seemd and descend upon humanity.

"Bad as any man may be, he has angels to minister to him. And when a bad man sinks down and down, and will not listen to the sweeter voices of according angels, then come the terrible shapes of descending angels, that do says him in the end."—Golden Era.

T. G. Copeland writes: I must have the Journal as long as I am able to pay for it and can see to read it. Long may it be published to speak for the truth and combat fraud,

P. B. Witchell writes: I can't do without

Notes and Extracts.

Idlemess generally leads to crime.

As a magnetic healer Jesus was a success. Spiritualism is the religion of the present. The world moves and naught can stay its pro-

The present is the time for action, not the

Science was never so fully recognized as at

The government of nations was never so free and liberal as to-day. There is a beauty in studying into man's

spiritual relationships. Emdless speculation-spinning is a kind of

mental dissipation. Dissension from an established system is a revolution as far as it goes.

Hamen advancement comes through the unfolding of the spiritual powers. A heaven where there is no work would be the

worst hell that was ever conceived. The true progressive spirit is only found outside of party peculiarities and prejudices.

A subject is not understood until you know what can be said for and against it.

Everything indicates that mankind is rising higher and still higher in the scale of being.

The judgment of a wise man can be trusted, but the judgment of a foolish man will lead to misfortune.

The attention of mankind is being awakened to the necessity of a new religion that rests upon a scientific basis. That is the truest freedom and shows its mer-

it when it sids in enlarging the boundary of human knowledge. Studying the mysteries of ancient mythologies will not furnish a light to guide us across

the stream of change. The primary aim of Martin Luther was not liberty, but the establishment of his conceptions

of religious truth. Men are not right necessarily because they may be in a majority. Very often justice and truth are in a minority.

The man who prosecutes original research

must have some speculation in his head as he tries each new experiment. Mimds supposed to be clothed in the garb of humility and love are often full of the venom of the screent and the malice of Satan.

Paychological researches have light occult powers in man, and revealed occult powers in nature, previously unknown.

All earnest Spiritualists should seek out con-genial minds and form a select group for the purpose of developing and exercising spiritual gifts. The binding tyranny of doctrinal Christianity has kept men tied to the stake of social inertia, and taken from man's hope the spirit of adven-

The world is drifting into new channels of thought, and what more natural than that they should seek the spiritual ranks for their infor-

Mediums are now often allowed to starve as paupers in their days of age and infirmity, while those for whom they have tolled roll by in luxury and pomp.

Churck architecture must be in keeping with the advanced movements of the age, but what shall we say of the uses to which these edifices Shetanineh era

Circles lasting over two hours are generally prejudicial, as they exhaust the sitters and invite lower intelligences, as persons become irritable and depleted.

The happy day has dawned in which inspiration is once more acknowledged upon earth, and the teachings of angels are heeded, they being taught by still higher powers.

The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought ever.

Mind soars like the eagle, around the crags and the mountain promontaries in the realm of truth, and it is interesting to watch how the herculean spirit carves its way through a retrogade century. Evidently none can find full joy in earthly

pursuits alone, for the thought comes we must leave them. But with the spiritual it is not so; hey are permanent, and grow brighter and brighter unto perfect day. There is no telling what power mankind might have for the development of its higher nature, if public teachers who from time to time, occupy the pulpits of the land, had only freedom and independence enough in them to say what

they thought. When Dr. Priestly ventured, in a philosophical spirit, to question the veracity of Christian doctrine, the retrogressive spirit of the church was about as strong as ever it was. He, there-fore, by cutting himself free, marked an illustri-

ous epoch in definite lines upon the age in which

The force of will is a potent element in de-termining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practice medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to yow they would do so. Those who have no other quality favorable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone.—Dr. George M. Beard.

do live by will alone.—Dr. George M. Beard.

We are not joking, we do not wish to raise a laugh, we abhor sarcaam when substituted for argument. We speak in solemn, sober carnest when we tell you that we agree with the beat thinkers of Asia as well as of other continents in concluding that all souls are God's, and that if a devil and his imps have any present existence, the day will come when wiser and grander than they ever were in a condition of prictine innocence, they will re-enter the courts of heaven, and if they are instrumental in profincing modern spiritual manifestations these are the means whereby they will recover their purity and resume their exalted seats in the universe. The restoration of the devil is, however, not our subject this afternoon. It forms the topic of a factors discourse in this series, and this one will not detain you now by enlarging upon this attractive theme, but proceed to speak directly from our turn, on the immediate duty of apprincipalists to the church and the world.—W. J. Colodle.

A Hilo letter to the San Francisco Chronfole, gives a graphic account of throwing animals into a crater in order to prevent eruptions. It appears that the boast of the missionaries and their friends as to the work accomplished by them in Christianizing the Kanakas received a rude rebuff about the end of October last. Ancient Hawaiian history attributes the periodical ontbursts of the volcano Kilaues to the power exercised by a mythical femalethe goddess Pele. From the time immemorial it has been the custom whenever a volcanic eruption took place for some notable chief or chieftainess to proceed to the mouth of the crater and to throw various articles of food or drink into the burning mass as a species of offering. The eruption of 1856 passed over without any such offering being made, but the avalanche of lava which threatened to destroy the Town of Hilo during last fall having assumed gigantic proportions, the natives clamored for a repetition of the old custom. Notwithstanding the remonstrances of the missionaries and the religious advisers of the present royal family, the Princess Ruth—a sister of the Kamehameha-accompanied by a number of Kanaka chiefs, came from Honolulu and ascended to the crater. Into the burning, seething mass of lava two or three dozen fowls were thrown, a couple of goats and pigs immolated, some garlands of flowers, and a dozen bottles of whisky, rum and Holland gin served to wash the solid matter down the insatiable maw of Pele. Strange to say, the day after this performance, which wound up with a hula hula, the lava stopped short a thousand yards from the town. The natives attributed this occurrence to the sacrifice made by the Princess, much to the disgust of the Gospel-spreaders, who had vainly interposed their objections.

(Pittsburg Commercial Gasette.)

The Rt. Rev. Bishop Gilmour, Cleveland, Ohio; Chas. S. Strickland, Esq., 9 Boylston st., Boston, Mass.; Capt. Paul Boyton, thetWorld Renowned Swimmer; Prof. C O. Duplessis, Manager Chicago Gymnasium, Chicago, Ill.; Wm. H. Wareing, Esq., Asst. General Super-intendent New York Post Office; Hon. Thom as L. James, Postmaster New York: Stacv. Hill, Esq., Mt. Auburn Inclined Plane Railroad, Cincinnati, Ohio, are among the myri ads who have experienced the beneficial effects of that most remarkable remedy, St. Ja cob's Oil, and who have testified to its efficacy in unqualified terms

As folly on the one side, though it should enjoy all it could desire, would, notwithstandstanding, never be content; so, on the other, wisdom ever acquiesces with the present and is never dissatisfied with its immediate condition.-Montaigne.

A lady from Oregon writes -- Dr. Benson: I think you should be presented with ot of pure gold for your Celery and Chamomile Pills having proved such a blessing to thousands of sufferers with sick and nervous headache, neuralgia, nervousness and dyspep-

The aim of education should be rather to teach us how to think, than what to think; rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.--

Dragging Pains.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir-My wife had suffered with "female weaknesses" for nearly three years. At times she could hardly move, she had such dragging pains. We often saw your "Favorite Prescription" advertised, but supposed like most patent medicines it did not amount to any thing, but at last concluded to try a bottle, which she did. It made her sick at first, but it began to show its effect in a marked improvement, and two bottles cured her. Yours, etc., A. J. HUYCK, Deposit, N. Y.

The heart is the only thing that is better from being broken.—Persian Proverb.

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The Gods have a curse for him who willingly tells another the wrong road — Eliot.

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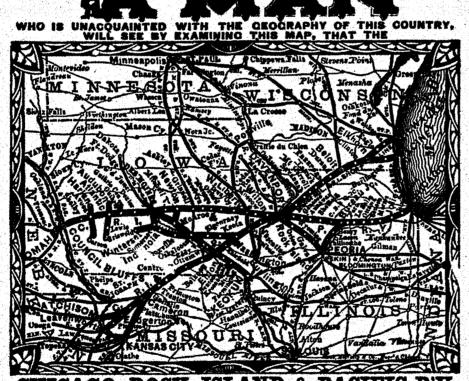
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ABE THE DWARF.

A Story for the Children.

BY HUDSON TUTTLE.

Yes. Abe was a dwarf, a most distorted dwarf, with his head drawn down and forward so that he resembled those people the ancient voyagers said they saw, away beyond the rim of the known world, with heads projecting out of their breasts. Thin and pinched was his face, covered with freckles, and his hair unkempt and too red to be auburn. Not handsome, yet you would scarcely notice his features or distortion, when you saw his eyes. They were large and appealing as though they had guided the feet of Abe through many sorrows. He was scarcely twelve, yet he appeared aged. Where was he born? No one knew or cared. Even maternal instinct had nothing for his infancy more kind than the curb stone, where a black washer woman found him one morning, carried him home and cared for him with her own numerous brood. She soon wearled of him, and gave him to another, and thus he had belonged to nearly every colored family in the vicinity, each taking a short lived fancy to him, as they would to a stray dog, and each discarding him.

Meantime, he continued to grow, but in his seventh year, he met with an accident which injured his spine and he became de-formed and dwarfed. Then it was the heart of his present foster mother was touched with pity and she gave him a home. It was a queer pity, however, for it at once made him useful, and from morn till night his feet never cea ed their going. When everything else was done, there was the baby, who would not rest without rocking. There he sat when we entered the cabin. situated on the outskirts of the city, on a lot owned by somebody, waiting for a rise in value, and hence unfenced, uncared for, except by those who were looking for a place to throw rubbish. It was not sweet smelling; it was too hot in summer; it was cold in winter, and only had one excellence. and that was ventilation, which was sufficient to satisfy the most ardent believer in the value of a free circulation. But as the air on the outside was as foul as the air within, it did not make much difference as to healthfulness. There he sat in the corner, rocking the cradle made of a dry goods box, on board rockers. Above his head was the only window; four panes of broken glass, one patched with the remains of an old hat, by his side the old stove, and in the middle of the floor a pine table, clothless, on which were blue edged plates, a thin corn cake, piece of meat, very small for such a family, a mouthful each, and water in a broken pitcher. The others were gathering around for the meal, but Abe rocked the cradle and waited for the second table, but what would remain for him with so many hungry mouths ahead, puzzled me, and I thought it did Abe also. He was rocking the cradle and making a boat. His boat was a large white turnip, which had been scraped out to the thick rind, leaving a deep saucer-like vessel. In the center he had placed a mast, at one side a bow-sprit, tied on wrapping cord for ropes, and was then engaged in making a mainsail from an old bit of cloth. It was a great curiosity for Elgie. Who was she? I forgot to tell you that she was with me. my little ten year old girl. It was the day before Christmas; I forgot to tell you that also, and she and I were out on a visit to a poor family, an old acquaintance, once wealthy but unfortunate, and we thought we would give them the surprise of a basket of Christmas dinner. On the way home we had called at this negro cabin, because Elgie wanted to see "just how they

She watched the boat maker, as he rocked and whittled, while I talked with the fam-When we arose to leave, she said to the boy: "When do you expect to sail your

"As soon as I get it? made, mam has promised to let me. I am goin' to the

wharf right awa,"

"You will want something to load it with," she said, "and let me fill it for you," and she took from her pocket a paper of candies and poured the novel vessel full. A smile came over the sallow pinched features, which made him almost beautiful, as he looked up in Elgie's face, which was a striking contrast with its pure fresh blonde, framed with flaxon locks, to his own, as though he regarded her as a being from another world. "Thank 'ee, thank 'ee," said, scarce above his breath. From the cabin we strolled leisurely along the street, reaching a great thoroughfare, where the windows were ablaze with holiday attire and walking by them was like visiting a fair. Time passed pleasantly and rapidly, and scarce heeding where we went, at length we came to a cross street, looking down which we caught a glimpse of the harbor, and of a network of yellow masts and weather-beaten cordage. Elgie desired it, and so we went to the wharf, and on board of the great vessels now resting their folded wings, but plainly telling by scar and seam, frayed cordage, and tattered canvas, of the tempest bravely met on their way across the deep. Then we went out on a pier where several small boats were moored; one masted coasters, and ambitious smacks,not as large, yet having two tapering spars, some with sails already extended as though anxious for flight. Beyond, clearly cut against the soft neutral haze of the ho rizon, the white gulls danced between the water and the sky. Farthest out of all, was an open boat, fastened with a chain, and as we drew near we saw in it, Abe hending over the side and pushing his own unique vessel away. He was deeply en-gaged, and when the light breeze wafted it over the smooth waves, and it went bowing and nodding with its little bit of red yarn flying for a flag, he leaned forward with eager yet silent delight. Not so Elgie, for she sprang to the edge of the pier, leaned over the railing, and spatted her hands in

Abe looked up, and recognizing the face above him, touched his tattered hat with true gentility, and looked down abashed. Suddenly all was changed, for Elgie, forgetful in her joy, lost her balance, and plunged headlong into the water. There was a current setting outward for the tide had began to ebb, and when she rose, she was quite a distance away. Then as suddenly, Abe, the dwarf, plunged in after her. He was an excellent swimmer. He was at home in the water, and small and deformed as he was. he soon overtook her, and holding her up with one arm, brought her to the side of the boat, where strong hands reached down and drew her in. Some sailors passing in a skiff also came to the rescue, reaching the place just as Abe had returned, and by some accident the prow of their boatstruck him on the back. It was only a slight blow, but it seemed to paralyze him, and had not I

one of the sailors sprang into the water and caught him he would have sauk. When placed on the pier, he could scarcely move, and we feared he would never recover consciousness. Eigie was none the worse for her bath, except from fright. She was able to walk back to the wharf, and bystanders volunteered to carry poor Abe. Then tak-ing a carriage we drove rapidly home, for I could not allow the self-sacrificing dwarf to be taken anywhere else. Then placed in a comfortable bed he was attended by the household, and had the skill of the best physician. The latter, after careful examination, said it was strange so slight a cause should have produced so much injury. Probably the injury received in his early life had made the present possible, and placed him beyond mortal skill.

He lay the remainder of the day, and that night in a half-waking state in which he breathed heavily and seemed to constantly dream. As the Christmas morning broke he opened his eyes and looked out of the window. It was a glad, beautiful morning. During the night a fleecy snow had fallen, and the world was as pure and white as the stainless soul of faith. Over the black roofs, over the mouldering cornices, over the leafless branches, over the dark and forbidding ground, the crystalline white sparkled in the clear sunlight.

Abe turned his eyes from the scene to ours, and though silent they spoke a volume of feeling. Never before was he in a room like this; never rested his sore head on a soft white pillow; never had given him a loving smile, or gentle word.

"Is this heaven?" he whispered. "It shall be your home," I replied. "You must be quiet and get well."

"Ah! well! I think I shall be well. My mother has come. She is shining like the snow. You won't care if I have to go. I think my boat went away;-yes, they say you are my mother—you will take me-not a hunchback any morel-yes, you won't care if I go-mother."

That bright morning of Christmas a soul was born out of the sad and blasting condition of earth life into the realm of spirit. Who shall say that the spirit mother in those years of waiting, had not explated the wrong she had done her child, or that with increasing tenderness she might not retrieve her fault? He was dead to us, but on the highlands of another life, no longer crushed and shapeless in deformity, he is perfecting the infinite possibilities of his mind, and happy as the day in his mother's

Over the little mound under the cypress our hands tenderly raised, the grass is green, and flowers bloom, but he cares not, for his earthly existence appears to him like an ugly dream, to be forgotten in the beauty of his present life.

One Woman's Work.

To the Editor of the Religio-Philosophical Journal: I often wonder if the rare intellectual and spiritual feast which comes to every reader of the Journal regularly once a week, is properly appreciated. The Jour-NAL as a whole I know has many readers who value it above price; but I have reference to the important department edited by Hester M. Poole, "Woman and the Household." If there is a reader of the JOURNAL who has overlooked that department because of its modest pretensions or the commonness of the subject, while they have eagerly devoured the phenomenal and sensational items—all good in their way—that reader has missed what he cannot find without reviewing the JOURNAL through all the years that have been blessed by these valuable contributions. missed some of them and it troubles me much more than the fear of having committed "the unpardonable sin." If any man slights this department feeling the subject beneath his attention, he does not deserve the society or confidence of wife mother or sister. The reader that cannot be interested in the matter so ably, forcibly and tastefully presented, must be indifferent to the purest sentiments, richest poetry and the highest social and moral sympa-

I do not remember having seen attention called to this beautiful work of one woman which weekly adorns and enriches the pages of the Religio-Philosophical Journal. Perhaps the editor and all the subscribers are so impressed with the innate attractiveness of this department that they suppose every reader will instinctively turn to "Woman and the Household" for their weekly blessing. If all were sufficiently intuitive to feel the power of truth unseen, unexpressed, it might be so; but I am persuaded that the majority are led by the attraction of the senses and need some out ward landmarks to guide them to the goal Hence I am moved to offer these suggestions. "Woman and the Household" which faithfully appears every week in the Jour-NAL is alone worth the full subscription price. That one attraction ought to double the subcription list annually. Every family in the land ought to read it as the best part of their family devotions. It is a high compliment to Spiritualism that it evolves a literature attractive alike to the cultured intellect and the highest moral sentiments. Trusting in these "natural selections" in advocating the claims of the Religio Phil-OSOPHICAL JOURNAL, I call especial attention to the interesting and instructive matter always to be found under the head

of Woman and the Household. LYMAN C. HOWE. The editor of the Journal cordially indorses Brother Howe's tribute to Mrs. Poole and her department. Her work is appreciated we feel sure, and richly deserves the high encomiums of our genial contributor. The JOURNAL has no contributor more valued than Mrs. Poole, and none who has a closer hold upon the hearts of its readers. Her work thus far has been wholly a labor of love, with no other compensation than the satisfaction of a duty well done, and the affection which has grown up for her in the minds of the Jour-NAL's discriminating constituency. We hope sometime to see this supplemented by a generous weekly stipend in keeping with the value of the work performed.

Quite a list of friends are entitled to our thanks for lists of subscribers sent in the past week.

Prof. Alexander Wilder writes: "How had you the conscience so to pervert my last article as to make me say what I will not say: that 'vaccination is seldom really mischievous.' I know better." We have corralled the recalcitrant printer in a small pox hospital and vaccinated the careless proof reader. The one that dies first, Dr. Lecturers and Mediums.

Mrs. R. C. Simpson is spending the week in Milwaukee with friends who know and appreciate the value of her mediumship. Dr. J. K. Bailey has been lecturing at Lake View, Mich. He was preceded by Dr. Spinney.

The articles on Spiritual Laws contributed by that excellent lady and highly developed medium, Mrs. Maria M. King. will attract wide attention and possibly some comment.

Lyman C. Howe spoke at Binghamton N. Y., the 22nd inst. He will also speak there the 29th of this month. He is engaged for March at Brooklyn, N. Y., and is ready to make engagements for February.

Giles B. Stebbins having recruited his health by a two months' rest, takes the lecture field again this week. As he is working toward Chicago, his many friends here may have a chance to hear him again after awhile.

Mr. Charles Bright begins a series of lectures on Spiritualism and Free Thought in San Francisco, Cal., Jan. 15th. He will be assisted at his first lecture by Mrs. Ada Foye, who will hold a seance at the conclusion of the lecture.

Giles B. Stebbins writes as follows from Detroit, Mich., Jan. 28th: "Mrs. Maud Lord is better. Pain less severe, but constant and troublesome. Cannot walk and will probably be kept here a month. Some internal tearing of muscles and tendons at the ankle probably."

Dr. Peebles commences a second course of lectures upon "Travels in Foreign Lands," in Versailles, N. Y., the 23rd inst.; a second course also in North Collins, N.Y. commencing the 27th inst.; then he expects to give a course in Randolph and other places in Western New York.

Capt. H. H. Brown, assistant editor of the Two Worlds, spoke for the New Haven (Conn.) Society Jan. 1st and 15th, and will speak for it the 29th and some of the Sundays of February and March. He will accept Sunday engagements. Address him at 100 Nassau Street, New York.

Frank T. Ripley has been staying with friends at Waukegan the last two months. He will speak at Milwaukee, Jan. 29th, also at the Anniversary meeting there. He is engaged at Omro, Wis., during February and March, after which he will be open for engagements.

Mr. J. K. Perkins, of Kalamazoo Mich. is spending a few days in the city. Mr Perkins and two brothers have been rapidly developing as mediums for physical manifestations. They are highly spoken of by our esteemed correspondent, Silas Bigelow. We hope to make some experiments with Mr. P. before he leaves town.

W. Harry Powell writes as follows from Detroit, Mich. "I have met with great suc. cess in Detroit; will visit Toledo, Wellington, Brighton and Cleveland; will be at Tippecance City, Ohio, Jan. 31st; Cincinnati, Feb. 3rd; friends between Cincinnati and Chicago wishing to make arrangements with me to stop en route can address me at Cincinnati, Ohio.

Geo. A. Fuller, of Dover, Mass., will speak in Mechanics Hall, Lynn, Mass., Jan. 29th; at West Randolph, Vt., Feb. 5th, 19th and 22nd; at Waterbury, Yt., (Mass Convention) 10th, 11th and 12th; at Portland, Me., March 5th, 12th, 19th and 26th; at Leominster, Mass. April 2nd; at Chelsea, Mass., April 9th, 16th, 23rd and 30th, also May 7th, 14th, 21st and 28th. Will make engagements for the summer months.

A. B. French lectures at Sturgis, Mich. Wednesday and Thursday evenings, Jan. 25th and 26th. He will finish his engagement in Elkhart, Ind., Sunday, the 29th. Monday evening, Jan. 80th, he will be at Kendallville, Ind. On Wednesday, Feb. 1st, he begins a course of lectures at West Grove, Jay Co., Ind. He speaks at Geneva, Ohio, on Sunday, Feb. 12th, and will begin a course of lectures at Corry, Pa., on Sunday, Feb. 19th.

Mediums, lecturers and healers, who desire their names in the Journal's Directory will please send us their correct address at once. A directory like those usually published by Spiritualist papers is often worse than useless and wholly unre. liable. Those whose names appear in the directory of the JOURNAL or any other paper owe it to the public and the publisher to see that their names and addresses are kept correct and to promptly notify the publisher of any change. The space is given free of charge—one line—and is of great utility to readers when trustworthy.

Readers of the JOURNAL who feel an interest in its circulation will oblige us by sending the addresses of their aquaintances whom they think would like to see a specimen copy of the Journal.

Tom Thumb has become a convert to Spiritualism. Probably Tom thinks that on the orthodox system of a general resurrection he might get lost in the shuffle.-Chicago Tribune.

Elegance and Purity.

Ladies who appreciate elegance and purity are using Parker's Hair Balsam. It is the best. article sold for restoring gray hair to its original color, beauty and lustre.

This world belongs to the energetic .-- Em-

A Varied Perfomance.

Many wonder how Parker's Giuger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficial-Wilder's College shall have for a subject. I ly on every diseased organ. See other column.

West Side Society of Spiritualists. 138

Last Sunday morning the society meeting at the hall, 517 W. Madison street, was addressed by Mr. S. B. Perry and Mrs. Sarah DeWolf, the well-known medium. Mr. Perry spoke upon the necessity of greater attention on the part of Spiritualists to the fact that though there is no literal orthodox hell, yet to the persistent wrong-doer there is a mental condition of darkness and torture of conscience which language is inadequate to describe and from which the sufferer can only emerge by slow degrees as he becomes purified and inspired with a desire for a higher life. in illustration of his remarks he read several communications from a spirit, which in thrilling language told of the agony endured as the consequence of evil deeds committed in the flesh and showed how he was slowly and painfully emerging from darkness. Mr. Perry was listened to with deep interest throughout. Mrs. DeWolf was entranced and a spirit supplemented Mr. Perry's discourse with some most pertinent remarks.

In the evening, Judge Holbrook spoke very acceptably. Owing to the inability of the management to announce on the previous Sunday who the speakers were to be, and the inexcusable jumble made of the notices by the employes of the daily papers, the attendance both morning and evening

These obstacles to a better attendance, it is hoped will not again occur. On next Sunday, the 29th, and during the Sundays of February, Miss Susie M. Johnson, who is said to be one of the best trance speakers will lecture for the society. City readers and those who may be in town, will please bear this in mind.

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